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FREE RELIGIOUS INDEX

LIGHT, LIBERTY, RIGHT.

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

VOL. XIII., OLD SERIES.—NO. 602.
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BOSTON, MASS., THURSDAY, JULY 7, 1881.

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LIVE THOUGHTS OLD OR NEW.

NATURE without learning is like a blind man; learning without nature is like the maimed; practice without both these is incomplete. As in agriculture a good soil is first sought for, then a skillful husbandman, and then good seed, in the same way nature corresponds to the soil, the teacher to the husbandman, precepts and instruction to the seed.—*Plutarch.*

HABIT, if not resisted, soon becomes necessity.—*St. Augustine.*

If we are told a man is religious, we still ask what are his morals? But, if we hear at first that he has honest morals, and is a man of natural justice and good temper, we seldom think of the other question, whether he be religious and devout.—*Shaftesbury.*

ALL nature's difference keeps all nature's peace.—*Pope.*

WHEN we have broken our God of tradition and ceased from our god of rhetoric, then may God fire the heart with his presence.—*Ralph Waldo Emerson.*

TALK not of this or that subject being too sacred for investigation! Is it too much to assert that there is but one object beneath the skies that is sacred, and that is Man? Surely there is no government, no institution, no order, no rite, no day, no place, no building, no creed, no book, so sacred as he who was before every government, institution, order, rite, day, place, building, creed, and book, and by whom all these things are to be regarded as nothing higher or better than means to an end, and that end his own elevation and happiness; and he is to discard each and all of them, when they fail to do him service or minister unto his necessities.—*William Lloyd Garrison.*

THE tendency to estimate and treat ideas according to what appear their probable effects on human character has been, no doubt, a great besetting sin of spiritual teachers always. This is the way in which a great deal of half-believed doctrine comes to be clinging to and cumbering the Church. Men insist on believing and on having other people believe certain doctrines, not because they are reasonably demonstrated to be true, but because, in the present state of things, it would be dangerous to give them up. This is the way in which one man clings to his idea of verbal inspiration, and another to his special theory of the divine justice, and another to his material notion of the resurrection, and yet another to his notion of the Church's authority and the minister's commission. It is a very dangerous danger, because it wears the cloak of such a good motive; but it is big with all the evil fruits of superstition. It starts with a lack of faith in the people and in truth and in God. Never sacrifice your reverence for truth to your desire for usefulness. Say nothing which you do not believe to be true, because you think it may be helpful. Keep back nothing which you know to be true, because you think it may be harmful. We must learn in the first place to form our own judgments of what teachings are true by other tests than the consequences which we think those teachings will produce; and then, when we have formed our judgments, we must trust the truth that we believe and the God from whom it comes, and tell it freely to the people. He is saved from one of the great temptations of the ministry who goes out to his work with a clear and constant certainty that truth is always strong, no matter how weak it looks, and falsehood is always weak, no matter how strong it looks.—*Phillips Brooks.*

CURRENT TOPICS.

THERE has been less complaint for the past week about cool weather.

OF course it was Dom Pedro who was the first discoverer of the comet. He has gone on getting up in the morning earlier and earlier until he is two days ahead of other folks. When astronomer Gould and other people in South America were getting up on the 5th of June, the Emperor had already been up forty-eight hours for that day, and saw the comet by so much sooner than Gould and the rest. That explains the discrepancy between his and Gould's despatches.

A MOST opportune discourse appears in the *Popular Science Monthly* for July, upon the possibility of human beings saving themselves from drowning by simply treading the waves as animals do. The exercise of firm self-control in shutting off groundless, or perhaps one should say *waterless*, fears, seems to be all that is wanting to take the miracle out of the well-thumbed New Testament story. Had the Noachic world understood this matter, the Old Testament ark also might have lost its monopoly of live stock.

THE State of New Jersey has done a good thing in passing a law "to prevent the adulteration of food and drugs." The *Sanitary Engineer*, which claims for itself a considerable share in effecting the result, thus refers to it: "The people of this State are to be congratulated; and if the law is efficiently enforced, as we expect it will be, the public health will be protected; and the food products and pharmaceutical preparations made and sold in this State will command a premium over those in States where similar laws do not exist or are not enforced."

THE *Christian Statesman* has unearthed an old order issued by General McClellan, it says, soon after taking command of the army of the Potomac, wherein "The Major-General commanding desires and requests that in future there may be more perfect respect for the Sabbath on the part of his command. We are fighting in a holy cause, and should endeavor to deserve the benign favor of the Creator. Unless in case of attack by the enemy, or some other extreme military necessity, it is commended to the commanding officers that all work shall be suspended on the Sabbath; that no unnecessary movements shall be made on that day; that the men, as far as possible, shall be permitted to rest from their labors," etc. The *Statesman* has possibly here ferreted out the secret of McClellan's failure as a general. He was so strenuous in "observance of the Sabbath" that he not only rested his army on that day, but seems to have spread the "rest" over into most of the other days of the week.

THE Brooklyn Board of Health gave very creditable proof of its efficiency the other day by closing a school-house in that city on account of its unhealthy condition. The Board of Education had

been duly advised in respect to the defects of the building in this particular, but paid no attention to the matter. According to the report of the Health Commissioner, "five hundred little children were packed into the space intended for three hundred. The number of cubic feet of air per child was about fifty, entirely an inadequate supply. Fresh air was admitted in the different rooms by a direct draught, as that was the only means provided for ventilation. Some twenty feet in the rear was a vault, which was used, and seems to have had no sewer connection, and was furnished with no means of flushing. The unpleasant and poisonous air from the vault found ready entrance into the different school-rooms through the open windows, which were lowered for ventilation." This is one of the modern ways of sacrificing the innocents!

IN an article on "Wasted Power" (March 31), we urged that the Bible reform most needed was a large elimination of the contents of the Bible in all editions intended for popular and church use; that the parts of the Bible really serviceable for moral or religious instruction would make but a small volume; and that the vast expense of printing and circulating the whole in the multitudinous copies issued, and the attempt, on the part of multitudes of people, to read the whole through, chapter by chapter and verse by verse, were a waste of material and moral resources. To one of our orthodox critics, the article seemed little less than blasphemous. But now Rev. Dr. Swing, of Chicago, who is at least semi-orthodox, comes alongside with a similar argument. He says: "It so happens that all modern difficulties of any moment, in the direction of the holy Scriptures, are not difficulties with a rendering, but with the subject-matter, however interpreted. *There should be in the new versions eliminations of whole chapters and whole books*, on the ground that they make the sacred volume too large to be printed in good type and still be portable. A small Bible always means that the type is almost microscopic. A popular Bible should be at once portable and of fair, clear type; and, to make this possible, a large part of the *Old Testament* should be omitted from the editions of the future. Not only are the laws of the Mosaic state repealed and dead, and therefore unworthy of a place in this guide of the public, but they are the laws of a semi-barbarous age, and cast no little of their imperfection over upon the fair pages of the New Testament. The New Testament has suffered much from thus being found in bad company. Those treatises are valuable as being a part of the history of the Jewish state, but not as being a part, much less a valuable part, of Christianity. Many of the Hebrew laws were so unjust that their presence in the popular Bible makes it essential that each clergyman and each Sunday-school teacher shall spend much time in explaining the relation of Mosaic things to Christian affairs, an explanation to be made easier by a withdrawal of the cause."

For the *Free Religious Index*.

FOURTEENTH ANNUAL MEETING

OF THE

Free Religious Association, May 26 and 27, 1881.

[Continued from last week.]

The meeting on Thursday afternoon was called to order shortly after three o'clock by the Secretary, who said:—

We have considerable business to attend to this afternoon, and we need to economize our time. This morning, we had a discussion of as practical a question as can be brought before any audience,—a question of wide interest at this time. This afternoon, we bring a question of special interest to those who are associated, either as members or friends, with the movement for Free Religion represented by this Association. The question will be, "Will Free Religion organize?" It is to be opened by an essay by Mr. Frederic A. Hinckley, of Providence.

WILL FREE RELIGION ORGANIZE?

ESSAY BY FREDERIC A. HINCKLEY.

It is now fourteen years since the first public meeting "to consider the conditions, wants, and prospects of Free Religion in America." In answering the question, "Will Free Religion organize?" I am to discuss precisely the same problem to-day. But how changed in all its aspects! Then, it was simply a protest against ecclesiasticism and dogma: now, if anything, it is the positive proclamation of freedom, duty, fellowship. Then, it was simply a free parliament for the progressives of all sects, a platform of toleration: now, it is the mighty affirmation of a religion as all-pervading as the sunlight, as ample as the wants of man.

Far be it from me to belittle the birth and childhood of this movement. Some of the finest minds of the century rocked its cradle. The spirit of liberty guided its youthful steps. Who of us will ever forget the logic, the eloquence, the soul brilliancy of the men and women who made its early history famous, and gave it the first place in all our hearts? And yet at this hour, reading history with critical and impartial eye, I must be permitted to say that our movement was then a negative one. It had positive, constructive men and women in it: I think we were all of us, old and young, more or less constructive; but the truth which was in us found obstacles in its way, and so the first public form it took, naturally and inevitably, was that of protest against these obstacles. In this respect, it was, like all other movements, subject to universal and ever-present laws. Organization is always, in the last analysis, the outgrowth of an affirmation in the human breast, a still, small voice whispering in secret to the individual soul, until, owing to some outward oppression, the mighty "no" leaps forth, the attack upon the outworks of tyranny begins, and in time, under the hard, iconoclastic blows of a righteous anger, they totter to their final fall. Then comes the still small voice again, saying, "Thou hast destroyed the old error, build now in glorious proportions the new truth"; and so the positive follows the negative work, construction follows destruction. Such is the lesson of all organic life, whether in outward nature or in human nature. Our Free Religious movement is no exception to the rule. I can seem to hear John Weiss now, as he made his fiery appeal to us, at that first meeting in Horticultural Hall:—

"Press on, press through all obstructions, all obstacles. Tear down this insurgent barricade, piled up from the rubbish of all the streets of all the cities in America,—things so insignificant in themselves,—that become, when heaped together, a barricade against the incoming, the inflowing of the Father. Tear down the obstructions, and let the tide roll in." For fourteen years, in answer to that clarion call, the liberal mind has been tearing down the obstructions of ignorance and fear and hate. In has rolled the tide of knowledge, faith, and love. The very ocean of truth is pouring in; and now we are summoned by an exigency no less pressing, by a call no less divine, to study and understand that truth, and to apply it to human affairs. The protest has given way to the affirmation: the free parliament of opinions has become an organized, aggressive, if you please so to call it, missionary movement for liberty and the rights of man.

What that movement is,—in other words, what Free

Religion means to-day,—it is now my purpose to inquire. Let me say at the outset that I do not assume to define Free Religion for any one but myself. If there are those who at this stage of our progress are afraid of definitions, they have an undoubted right to their fears. I do not share them. I think Free Religion is, in accordance with the law of all organization, coming to have a distinct, clearly defined, unwritten creed or body of generally accepted principles. I am not at all afraid of them. I am not at all afraid to state them as they appear to me. Indeed, I must do so, here and now, before I can intelligently answer the question, "Will Free Religion organize?"

What, then, is the significance of our movement to-day? I say first that in our vocabulary free, natural, practical, universal, as applied to religion, have become convertible terms,—at least, they are all parts of the same thing. By that, I mean that to us religion must be at once natural, practical, free, and universal. Let me illustrate.

The little child no sooner begins to notice things than he is struck with the marvellous beauty which everywhere surrounds him. At first, a bright color, afterwards flowers, trees, animals, and landscapes. Did you ever see a healthy little child without enthusiasm and reverence and awe? I never did. It is always a pretty flower, it is always to him a wonderful thing, he has discovered and grasps. And even with us, children of older growth, when we stand in the presence of some unusually fine sunset, when we behold the sublimity of some great mountain peak, or gaze in dreamy admiration upon the sea, where

"In listless quietude of mind,

We yield to all

The change of cloud and wave and wind,

And wander with the waves, and with them rise and fall,"

how the same enthusiasm, the same spirit of reverence and awe, take possession of our moods too! That in child and in man is the natural attitude, the natural religion, of the human soul in the presence of the wonders of creation. No sectarianism, no system of historic religion, has any exclusive claim to it. It is just as natural, just as much religion, in the Hindu child and man as in our children and ourselves. In other words, it is universal as well as natural, and universal because natural.

We find the individual, then, whether child or man, standing at the centre of an ever-enlarging circle of truth and beauty. As he develops from babyhood, as his thought takes hold of the problems of life, the first thing it encounters is himself. He begins, not by asking concerning his origin or his destiny, but by trying to comprehend himself as he is. Naturally, he respects his body, and wants to understand its every part and function; but so-called religion has macerated the physical being in one age and utterly ignored it in another. In this respect, then, so-called religion has not been natural, it has been unnatural. With the progress of science, it has become more and more apparent that sound minds and healthy hearts cannot exist in unsound bodies. So the religion which is natural, personifying itself, may say, must say, with the ancient Roman, "I am a man: nothing that is human do I think unbecoming in me." It takes up the words which Chilo is said to have caused to be inscribed in letters of gold on the Delphic temple, twenty-four centuries ago,—words which have remained an unmeaning phrase on men's lips,—and says: Man, "*know thyself*,"—study thy body, its every law and function, what it needs for food and drink, what it should breathe and how it should be clothed, what will develop it in harmonious proportions and how it may be kept clean and pure; study thy mind, the laws which govern thought, the highest uses which thought may be made to serve; study thy heart, what it is to love and to be loved, what it means to love not only persons, but truth, virtue, justice, as thy very self. And, having done all this, see how thy physical, thy mental, thy affectional parts are so intimately interwoven that thou canst not draw a line of separation between them. See and know that thou art the temple of temples, whose incessant sacrifice is ceaseless aspiration for divine ideals, a never-ending search for knowledge, and a warm, unbounded love. This surely is natural, practical, universal religion. No sect, no system, has patented it. It is equally natural in all sects and under all systems. No word signifying less than universal will do for a prefix to it.

But man does not stop in his investigations with himself. His mind goes out to the remotest corners of the world in which he lives. And, instead of find-

ing one sacred book, he finds this world full of bibles. The crust of the earth becomes to him one mighty volume of imperishable story. The very rocks, he exclaims,—

"Cry out history,
Could I but read them well!"

In wonder and awe, he discovers that each little plant has a voice and is chanting the anthem of the creation. So, in learning to see beneath the surface and to get at the hidden meanings of natural objects, he experiences religion, and feels his own heart throbbing against the great heart of nature. To an oysterman, the star-fish is only a kind of nuisance with no marketable value; but the naturalist has discovered that even this apparently useless little fellow has a wonderful contrivance of about two thousand suckers or tiny feet with which to propel himself. A very simple statement to make, but typical of the wonderful construction of everything in the natural world, from the smallest protozoan to man, the highest of the vertebrates. It has been said the unadoring farmer is a brute. I doubt if there be such a thing as an unadoring naturalist; but, if there be, he is a brute too. To follow the wonderful evolution of life through the mineral, the vegetable, and the animal kingdoms, is to see a constructive design and power, before which any healthy soul, whether Christian, Buddhist, or Jew, will bow in worship.

Nor is the soul's attitude less curious and less reverential when it reaches man, the latest development of the animal creation. The mind wonders naturally concerning his origin. It wonders if the different races of men all sprang originally from one race. The Church has promulgated some very definite ideas upon this point. It has its story of the Garden of Eden, which, interpreted however broadly, must mean a special creation; and it has emphasized the differences between men out of all proportion to the traits they have in common. All this has been contrary to nature, and has tended to create distinctions and limitations. The advantage of Free Religion, if I understand it, is this. It has no special desire to prove the Bible story true. It will be just as well satisfied should Darwin's theory prove true. It is seeking simply the truth, and will be satisfied to get as much of that as it can, and to confess frankly its ignorance of all else. It is also seeking for the universal, and so is just the religion for discovering that the unity of the human race is an infinitely greater force than the comparatively superficial differences of the individual races. A distinguished preacher of the Unitarian faith has recently advanced, most truly and beautifully, this idea of the unity of the human family; but he made the claim, which to me seems preposterous, that this unity is to come through Christianity. "Ye are all one in Christ Jesus." I submit that the oneness of the human family is back of all limited systems and deeper than they can possibly go. Mankind are not one, probably can never be one, in the Lord Jesus, any more than they can be one in the Lord Buddha. They are one because of certain characteristics they hold in common, because offspring of the same creative power, heirs to a like inheritance, and subjects of a common destiny. Not Christianity, not any limited system of belief, you see again, but the natural and the universal in religion, resting upon the natural and the universal in man.

But the human cannot long contemplate itself and the world in which it lives, without asking: Whence came I? Whence came this bright and beautiful universe? Thus, it reaches back naturally after the first great cause, of all things most dogmatically treated and yet of all things least understood. Not one of the sects but has asserted more about God than it really knows. That of course is not natural, it is not practical, it leads to differences which prevent its being universal; and, when it becomes a creed which the mind must accept or be lost, it is not free. Now, how much can be known, is known, affirmatively, about the power men have called God? Let us investigate that question for a moment from a scientific stand-point. Everything we know about has a cause. We never knew of anything without a cause. Is it likely, if everything the mind can comprehend has a cause, that those things which are too great for the mind to comprehend have no cause? That is to say, otherwise stated, that the smaller and more simple a thing is, the greater the necessity for something or somebody to produce it. That does not commend itself as commonsense. No: deep down in the solid foundations of logic, scientifically demonstrable, rests the conviction

that something does not come from nothing. As Mr. Weiss said, Man is never quite able to tumble over the edge of nothingness. It is then a conviction of the human mind, not an opinion because the Bible says so, but a conviction based on science and logic, that beyond the region where the mind can penetrate there is a vast realm which has been most aptly called the Unknown. In other words there is power beyond the human. That is a safe, natural, universal conclusion of mankind. May we know anything about that power? It has been described in all sorts of ways by so-called saints in so-called sacred books. It has been pictured as a man with flowing beard; it has been pronounced a jealous power, a harsh, cruel avenger of wrongs, an austere judge; and finally as a kind and loving father: these representations showing in all ages how man has made an image of God in his own mind, reflecting simply his own crude and ever-changing guesses. And these guesses have furnished the basis for the world's theologies. So far as the Church has been built upon this basis, it has not been practical, it has not been free, it has not been universal. But this sense of the unknown is all of these combined. More than that so far as we can understand it, we see an intelligent design running through all creation. Means are adapted to ends. Like causes always produce like effects. All is order, system, law. That seems a plain indication that within this realm of the unknown is not only a creative power, but an intelligent creative power. Indeed, it is hard to conceive of creation without intelligence. I believe the sane mind, wherever found, will assent to that. So, then, we may say there is intelligence at the centre of things. There is also love there. It may not be that the hairs of our heads are all numbered, but that the care of the animal for its young, the affection which knits families together, and the fellow-feeling which tends toward unity in the human race are more than suggestive of the principle of love in and through all creation, no one can reasonably doubt. To suppose that the unknown does not involve a power working ever for intelligence and love is to suppose that ultimately ignorance is to prevail over knowledge and hate over brotherly kindness, a supposition of which any healthy mind is incapable. What, then, has Free Religion to offer for a God? As it seems to me, the Unknown and the Universal, acting through and in all, with a higher than human intelligence and love. And there it stops. It will not proceed one step further, with child or man, to be lost in the wilderness of assumption and dogma. It rests with all the reverence, the natural reverence of a little child, on that rock of ages, infinite wisdom and infinite love. And so here again we have a religion owned by no sect or system, but as practical, as free, and as universal as human nature itself.

I hardly need say, then, that to me Free Religion stands for a reverent attitude before the wonders of creation, careful study of and care for the individual in his bodily, his mental, his affectional faculties, the recognition of unity as running through and prevailing over variety in the mineral, vegetable, and animal kingdoms, prevailing in the human race even, over all individual race differences, and the existence at the heart of things of infinite wisdom and love. These all based not upon exclusive revelation through some Chinese sage, some Hindu hermit or some Judean Saviour, but upon direct and not less divine revelation to every human soul.

Now what follows from, what is an indispensable part of, such a religion as this in the realm of practical ethics? I confidently assert, nothing less than the ultimate establishment of a science of society. To-day, life is full of caste distinctions. The recognition of the necessity for charity is only a confession of injustice. Human beings are brought into the world by accident; many of them find their places after being in it by accident; they go out of it, frequently, by accident. The relations of capital and labor, of men and women, of parents and children, here and now, are unsolved problems. Why? Because religion has been the attitude of the soul toward its God whom it hath not seen instead of the attitude of the soul toward its brother man whom it hath seen. I except no church in this criticism. I know the old definitions, I know what the dictionary says, and I appeal from them all to the future "consensus of the competent," to say with Mr. Wasson, and with perhaps a grander meaning than Mr. Wasson knew, that henceforth "religion is the sense of universal re-

lation;" that it means oneness with the outward universe, that it means ceaseless aspiration after divine ideals; but, more than all and because of all this, it means a constant growth toward human brotherhood and love. It means that it must find its way inside prison walls, not to trouble itself about the prisoner's belief, but to look after the conditions which shall better his life; it means that it must find its way into counting-room and work-shop, not to solicit subscriptions for carrying the gospel of Jesus to the heathen, but to enforce the gospel of common honesty and self-respect right there; it means that it must find its way into politics, not to sanction or be indifferent to trickery and time-serving, but to demand the application of just and impartial law to all conditions, as the free, legitimate outcome of the people's thought and will; it means that it must find its way into factory and mine, not to talk to overworked, half-starved, aimless children of toil about the blessings of labor, but to secure to them such equitable rewards of industry as shall make labor really a blessing; it means that it must find its way into the home, not to prate of the sacredness of domestic drudgery and unlimited self-sacrifice, but to hold up such an ideal as shall make every home a nursery of strong, well-balanced character, where the individual shall be recognized as the holy of holies, not to be safely profaned by so much as an impure thought; it means in brief that it must dig down beneath all sects, all systems, all charities, all reforms, and find the universal principles of truth and love underlying them all. In other words, reverently approximating the conditions in which a new life is to be summoned into being to the highest ideals of purity and love, it would surround that life, through every stage of its development, with abundant opportunities for the highest possible growth,—not as a matter of charity, but as an eternal principle of justice. For, if there be one thing in its philosophy more clearly settled than another, it is that the very fact of birth entitles the individual to all that is necessary to such growth, provided that he does not infringe upon a like right for every other individual. The good things of life, it says, whether natural agents or the products of labor acting upon natural agents, are not to be monopolized: under a system of equity, where competition has melted into cooperation, they will be the blessed birthright of all. Thus viewed, to me, the platform of Free Religion denies less and affirms more than any other. It is not limited to the Christian past; it inherits the whole past. It is not limited to its own disciples, to one race, class, or condition of men; its field of duty is the undivided present with all the present contains. It is not limited to a future mapped out in creeds or guessed at by dreamers: it is ready to take the whole future, whatever it may be, assured that it cannot be otherwise than very good. This is the gospel of freedom, fellowship, character, founded upon natural, practical, and universal principles which Free Religion brings. Not an attempt in it to define God, to use Matthew Arnold's phrase, as if he were a man in the next street; not an attempt in it to assume the fact of personal immortality or to take any other fact on the supposed authority of sacred man or book; not an attempt in it to save souls for a future of lazy bliss, not one; but simply a recognition of man's universal relationship, and of religion as the bond binding all men together and all men to the world of ideals, in the truth-seeking and the truth-loving spirit. With its sainted Lucretia, it says, "Truth for authority, not authority for truth."

Now, I admit that if this gospel is championed by some other movement than our own, as is frequently claimed, there may be a question as to how much we have to do for its propagation. But I look in vain for the movement which thus champions it. I know of no Church willing to surrender, rather let me say obliged to slough off because it has outgrown, its special emphasis of its special sect and its special system. The liberal Unitarian Church certainly is not ready to launch the individual upon the great ocean of Truth without its Christian charts and compasses. I honor the great souls—and there are many of them—occupying liberal pulpits, who, under the various sects of Christendom, are serving liberty. I honor the feeling on their part and among ourselves which seeks a mutual fellowship of the spirit; but it must not be gained at the expense of wiping out real distinctions. No sane mind will refuse to Christianity its great place among the religions of the world; but the word "Christian" is a limiting word: it signifies a part cut off, it is but a limb, it never has been, it

never can be the whole body. Neither does any reform or charitable association, or all reform and charitable associations combined, represent our ground. They are all confessedly fragmentary, some of them plainly superficial. The merest statement of the natural, practical, universal basis upon which Free Religion stands is a demonstration that its work is a distinctive one. Any attempt to make it appear identical with the work of any other movement, in or out of the Church, will fail and ought to fail. The toleration in which we believe, I take it, is not a mush of concession, satisfying nobody. It is a manly respect for honest differences of opinion, on a basis of the largest mental liberty. I feel, therefore, that while the fellowship of the spirit, in which it is to be hoped we all share, is broad enough, and ought always to be broad enough, to include every human being, whatever his condition, his race, his color, or his creed, the mental and moral attitude of Free Religion is one which rightfully and inevitably draws the lines between it and the Church clear and strong. We have a word of our own to utter, a work of our own to do. Shame, say I, shame upon the coward fear that, if we open our lips to speak that word, we shall say something which ought not to be said; or, if we put our hands to that work, we shall do something which ought not to be done!

"He either fears his fate too much,
Or his deserts are small,
Who fears to put it to the touch
To gain or lose it all."

And that is just as true of organized bodies as of individuals. We need the courage of our convictions, if we have any such things, to show by our earnestness of purpose, our full measure of devotion, that we are the custodians of a gospel of momentous import for the sons of men.

And the multitudes stand eagerly waiting to hear this gospel preached. Tired beyond expression with the formalism of the Church, the human mind to-day demands thought,—thought not about what we cannot know, but about what we do know and ought to know. The unchurched are not without susceptibilities to practical religion. There is more of such religion out of the Church than in it, and the proportion is constantly increasing. There is scarcely an intelligent community anywhere but will respond with an audience of thoughtful people to a course of lectures from our stand-point. Those who have tried it know that people are hungry for the mental and spiritual food we have to offer. Instead of three distinctively Free Religious movements in New York and New England represented here to-day, we might have a dozen, if we had half the rational missionary zeal that has moved prophets and martyrs in all ages for causes in no way superior to ours. Because I will not consent to a written creed, I am not therefore estopped from standing in the presence of men, an advocate of the ideas which are a vital part of my life. And if, as they listen, they approve, and enough of thinking alike is discovered to make a cooperative movement for the spread of those ideas seem wise and natural, I see no reason, not the shadow of a reason, why the movement should not be attempted. Depend upon it, friends, we have not outgrown religious organization. Religion may lead to the closet; but, if it be really religion, it will make the isolated individual long to get out again upon the street, where something is to be done for his fellow-men. There is nothing evil in the principle of organization. You see it everywhere in outward nature. The whole universe of mind and matter speaks of it as natural and inevitable. But organization necessarily represents the spirit of the organizer. Tyrants organize tyranny. It is for us to organize freedom. I am here to-day because I believe it to be the mission of Free Religion to organize men on a basis of freedom, fellowship, and character, because I think we are blind to the opportunity at our very doors, because I would arouse you to a deeper sense of personal obligation, because I would make this movement an affirmative but aggressive champion of radical truth, the representative of a religion good to live by, good to trade by, good to teach by, good to grow by,—a religion which, knowing no system, is yet essential under all systems; a religion of universal liberty and light and love. I recall, in this connection, the beautiful poem of Lizzie Doten at one of our early Conventions:—

"Deeper than all sense of seeing
Lies the secret source of being;
And the soul, with truth agreeing,

Learns to live in thoughts and deeds.
For the life is more than raiment,
And the earth is pledged for payment
Unto man for all his needs.

"Nature is our common mother,
Every living man our brother;
Therefore let us serve each other,
Not to meet the law's behests,
But because through cheerful giving
We shall learn the art of living,
And to live and serve is best.

"Life is more than what man fancies,
Not a game of idle chances,
But it steadily advances
Up the rugged heights of time,
Till each complex web of trouble,
Every sad hope's broken bubble,
Hath a meaning most sublime.

"More of practice, less profession,
More of firmness, less concession,
More of freedom, less oppression
In the Church and in the State,
More of life, and less of fashion,
More of love, and less of passion,—
That will make us good and great.

"When true hearts, divinely gifted,
From the chaff of error sifted,
On their crosses are uplifted,
Shall the world most clearly see
That earth's greatest time of trial
Calls for holy self-denial,
Calls on men to do and be.

"Then forever and forever
Let it be the soul's endeavor
Love from hatred to dis sever;
And in what-e'er we do,
Won by truth's eternal beauty,
To our highest sense of duty
Evermore be firm and true."

That is an epitome of religion; Free Religion we call it to distinguish it from the old superstitions. And I am asked to answer the question, Will this religion organize? Friends, the question is not, Will Free Religion organize? The question is, Will we organize it? Has it obtained such complete possession of our souls that we cannot help doing our level best to carry it to other souls? That is the problem to-day. You cannot solve it for me. I cannot solve it for you. But, all together, we can solve it by encouraging the work of local organization. All together, we can solve it by sustaining the *Index* and making it the representative of the most affirmative and aggressive radicalism. Are we ready to do that? Are we ready to become rational missionaries of the faith we hold? As one of many, I voice the question. As one of many, I await with profound solicitude the answer.

The PRESIDENT.—The question has been stated by Mr. Hinckley, and there were one or two points in his able discourse which seem to me to hint at the answer. I desire to take a few minutes of your time to refer to those points, and also to improve the opportunity of supplementing something to what I said this morning. The first question is, Will Free Religion organize? The next question that will be asked is, On what basis can it organize? Have we anything positive to give? I know we have a very large work to do in dispelling from men's minds certain opinions now prevalent and injurious to the progress of morality. I believe that work will be done; but, after that has been accomplished, what basis of organization can be offered? It seems to me that our work, so far as it is negative, will never be successfully done, unless, in conjunction with our criticisms, we can offer our positive substitutes. I believe that the majority of our fellow-men will cling to the old they have, and of which they know, and which gives them certain comfort and consolation, even at the expense of sincerity, rather than cast that away without knowing what is to take its place; and so I believe that, even in order to do the work of criticism effectively, it becomes necessary to place before the world our position affirmatively, supplying something to take the place of that which we remove. Besides supporting the *Index* and sending out lecturers to discuss the question of Free Religion,—a most useful undertaking,—something else is required. After these lecturers have been heard a few times, and after the *Index* has been read a few years, unless the substitutes to which I refer come into prominence, the movement will not gain strength, and will eventually be lost in the world.

Now, on what basis are we to organize? I stated this morning my own conviction that we ought to or-

ganize on the basis of moral culture, and Mr. Hinckley has named a few points. He says it is the duty of Free Religion, for instance, to settle the relations between capital and labor; at least, to give the moral motive power for the just settlement of that question. He has also referred to other injustices that prevail, and declared it to be the duty of Free Religion to attack those injustices. But I ask, How is the Free Religious Association to do that work? Is it supposed that we can level these accretions of wrong? If we cannot, and we merely protest against them, that is what others are doing, probably with greater effect than any teacher of Free Religion has yet done. It strikes me (and here comes in the idea of organization as it suggests itself in my mind) that Free Religion is not to stop with merely protesting against these wrongs, but that we are in our own persons to do away with those wrongs so far as we are concerned. That is to say, adopting Emerson's advice, who tells us, "To thine own self, in thine own place be true, and do not one act which is wrong," let us, if we cannot do this individually, organize in societies for the purpose of doing it together.

In our own case, I believe that the reform movement which Free Religion is to organize will be a reform of our own lives first. A great many reform societies have been instituted for reforming the lives of other people, and a great many persons are willing to join such associations. And there have been also a few associations which have been organized on the basis of personal reform; and those associations have invariably been strong. The temperance movement is strong, because it is organized upon what is known to be vital to every member in his own life. But the defect in all these associations is in this: that all these are partial, embracing only one aspect of moral life, while a reform organization for a higher life under the auspices of a Free Religious movement must be such an organization as means the whole life. If we find society to be wrong, to be constructed on an unjust basis, the thing first to do is to ascertain in how far society can and shall be reconstructed on a just basis; and then not only to proclaim the results of our inquiry, but at once to proceed to action in our own life, and to say, If the whole of society is not yet ready for these things, we are ready and will do them.

To give you an idea of what I mean, I may say that political economy of the more radical type has suggested the idea of graduated taxation. This is truly just. It means that not all of the members of the community are to be taxed alike, but that the rate of taxation shall rise with the income, because it is clearly just that those who are possessed of larger incomes should be taxed more in proportion to their incomes than those who are possessed of only a small income; for those who have a small income need the whole of it in order to bear their expenses, and it is unjust that a man who has a thousand dollars income should pay five per cent. tax, and a man who has a million should only pay five per cent. of his income. The man who has a thousand dollars income can much less afford to sacrifice five per cent. of it than the man who has a million can afford to sacrifice twenty per cent.; and so the demand has been made for a graduated scale of taxation, the ratio of taxation to rise with the income. But some of our practical friends have told me that it is absurd to suppose that selfish society as organized at present should make such a change in the law, and that the great vested interests of those who possess and those who hope to possess large incomes will prevent such a reform. Now, by this one instance, I can explain to you what I mean by an organization for the reform of the individual life under the auspices of Free Religion. Those measures of justice which the community ought to accept, but which it is not yet ready to accept, we can accept. Why should not one hundred persons, why should not two hundred or five hundred persons, who mean what they say when they say "higher life," show that these words are not mere sham, by conforming to their conceptions of right and duty even without civil law, under the inspiration of higher law? Why should not those persons who are so minded say, "We will form a new religious association, and one of the pillars of our organization, one of the foundations upon which we will base it, is this: a graduated taxation according to the income is a just principle, and we will voluntarily do, in the name of justice and duty, that which no written law has yet exacted from us?"

My friends, that is one instance of many which might be shown that it is possible for a number of

persons to practise in their own life the higher conceptions of duty which they proclaim as a principle. You can do it, if you will do it; and it seems to me that the leaders of Free Religion ought to understand this, and construct the societies which they organize upon such a basis. And, if we have such societies in the villages of this country, men can point to our members and say, "This man gives twenty per cent. of his income for the purposes of taxation, because he is a Free Religionist." Then shall we stand in a position before our countrymen which will command their respect, and such action will be a propaganda for Free Religion than which we can find none better and none more equitable.

In consequence of the somewhat abrupt manner in which I was obliged to close my remarks this morning, I thought I would throw out this practical suggestion, showing just exactly how this view of life can be carried out, and how we can make our Free Religious Associations what they ought to be,—types of the ideal; that is to say, the imperfect approximation to the ideal of human society constituted upon principles of perfect justice. It seems to me that such an attempt is a necessity, from the very principles that we start from. The Christian Church, you know, originated as a human approximation to its ideal. The ideal of Christianity was the kingdom of heaven in heaven. The Church was an attempt to realize that ideal on earth. Our ideal is humanity upon the basis of justice. The object of our religion can be none other than the attempt, now and here and among ourselves and by our own labors, to realize that ideal, so far as it can approximately be realized under existing conditions.

For the *Free Religious Index*.

MR. EDWIN D. MEAD

On the Necessary Philosophical Groundwork for Religion.

[With the writer's permission, Mr. Salter sends the following extracts from a private letter of Mr. E. D. Mead, in response to a recent communication of his in the *Index* (June 9) on "Mr. Mead and the Christian Name."]

I think that you quite fundamentally misconceive my conception of Christianity and my relation to it. It would no more occur to me, in calling myself a Christian, to think of Christianity as indefectible, final (save as reason stamps and continues to stamp certain of its truths as absolute), or hindering any forward movement, than it would occur to me to think the same of Kantianism, when I call myself a Kantian in ethics, and preach, as I do with all my heart, that only staunch Kantianism can save society from the body of this utilitarian death. At the same time, I must distinctly say that I do not regard any such movement as the intimations of your paper seem to outline as a movement to the better, a really forward movement. No movement, depend upon it, has the seeds of a long, deep life, which is "too earnest" in its very genuine and hearty and intense longing and effort to ameliorate the hard material conditions of men, to vouchsafe room to thoughts and words of God and of the eternal in man's nature. The attempt especially to make it appear, in however slight a degree, that the alternative to which men are brought to-day is that of believing in immortality and God, and of doing one's duty and working to improve the condition of the world,—this is of all antitheses the falsest, the most mischievous and most melancholy. It is true enough, Heaven knows, that men are dragged by religiosity, by fancying that religion lies in passivity and speculation and opinion, into uselessness and bigotry and spiritual death; but I do not believe that it is half so common as hardness and selfishness in those who ignore God and immortality and generally the speculative element in religion. History does not show that these have been the men who have been the great and efficient apostles and leaders in the work of social regeneration. It shows quite the contrary; shows that the men who have done this are the Garrisons and Parkers and Channings and Mazzinis and Castellers and Cobdens, almost invariably men of this type, men who have believed in God and eternity. These will always be the men who will do the great moral work of the world, and the reason for it is not remote. Divinity and eternity within are the creators naturally and necessarily and only, as I believe, of a commonwealth whose forms have infinite worth. The greatest mistake in the world is that of thinking that a transcendental philosophy makes impractical or inefficient men. Look at our own New England Tran-

accidentalists. Never was there a generation of more practical and untiring reformers, and it was their very philosophy which made them such. In any second or third generation of "Positivists," I should expect to find chiefly mere Negativists or Laodiceans. Where there was something better, it would be along with the revival of some transcendental element,—just as I find the criterion of excellence in the first generation itself the amount of Transcendentalism, or of the spiritual idea, present in some disguised, transfigured state.

Nothing can ever long do the work of religion in the world, which does not recognize God first and last; and that, not simply abstractly and logically, but actively and passionately and really, as the first principle. It is true enough, as I suppose nobody, least of all Christ, would ever think of denying, that, if justice is to be done and a better social order instituted among men, we have got to attend to it ourselves; only we are not hindered, but are helped in this, by realizing that, in working with truth, we are working with the nature of things and that the fundamental power makes for righteousness. "In the moral deed," says Mr. Adler, in the very admirable address which you loaned me, and the same was involved in his defence of a transcendental ethics against Mr. Savage, at the May meeting, "we act a universal law, and feel ourselves to be the authors of the law we act, ourselves partakers of the divine nature, ourselves the channels through which the everlasting waters pour their tides." The "moral deed" does give this consciousness of participation in the universal and divine; and equally does the consciousness of participation in the universal of an immortal nature, rooted in the divine and absolute, move to the moral deed, and consecrate the man. It is a mistake to look upon this consciousness as a mere resultant, and not also as motive power. But get the consciousness as men may and place it where they may, if they really do get it and hold it in their heart of hearts, not keeping it in some pigeon-hole to draw out for the climax of occasional emotional addresses, I will trust it to do its work and to bring any philosophy of religion to some fair proportions and to real vitality and wholesomeness. If the apostles of "Free Religion" or "Ethical Culture" or what not have this consciousness, then I am with them in spirit: where they have it not, then, heartily as I will cooperate with them in any common cause, I feel that they omit what is most fundamental to religion and to the work of elevating men. I cannot count such consciousness as they may have instead an advance upon the consciousness of Christ; and I believe that the main effect of any new religious movement that attempts to get on without God will be to drive men backward instead of forward. The soul of man thirsts for the living God, has its life in the consciousness of its divine origin and destiny; and, if men cannot find this need met, along with a rational philosophy, then they will get satisfaction of some poor sort in superstition.

With relation to your idea of what Christ stood for, I find myself unable to set things in the proportions which seem to satisfy you. You doubt whether Jesus was not too much in earnest to talk metaphysics at all, in the ordinary sense. I have not found, either in history or experience, that talking metaphysics was any indication of lack of earnestness; but Jesus certainly did not talk metaphysics, in the ordinary sense. He certainly did, however, in his whole life and teaching, give to the speculative element the most striking and constant prominence. It is true enough that he who sees in Jesus only, or primarily, a passive theosophist has a conception barren and false enough; but a false conception is that which sees in him only, or primarily, a clever social reformer. The primary thing with Jesus was his transcendent consciousness that his mind was, in its reality and essence, a part of the universal mind, one with God. He was a religious genius, and realized immediately and naturally what other men laboriously define. He felt a response to this in what was true in every man, knew men as his brethren in it, however unequal to himself, and demanded of all the divine perfection. That such a man should be the most radical of social reformers was, of course, inevitable; and it was, of course, as I suppose no one would ever dream of questioning, his action,—that is, the application of his thought to existing institutions,—and not his mere thought in itself, which drew opposition and persecution. As to any scheme of social reform, I do not believe that Jesus ever formulated one. He was a great

idealist, who launched his great seeds of thought and of reform into the world of men and left them. When you look upon his "kingdom of heaven" as something primarily to be brought about by his miraculous reappearing and triumphant organization of affairs in Judea, excuse me for saying that you seem to me to miss the mark very lamentably, and, instead of making a true historical reading (which "historical reading," by the by, is not true and not good for anything, if it does not keep the essence and spirit and philosophic import ever uppermost), become confused by a possible—to my own mind, let me say, very improbable—accident. Were it indeed a fact that Jesus dreamed of an actual speedy return to earth, the primary fact was that his "kingdom of heaven" was something *within men*, "not of this world," and that he looked for social redemption, not essentially through some organization or miracle, but through the spread of his spirit in the hearts of men.

You quote Emerson. I am always jealous at having Emerson quoted against me. As concerns the present instance, I would remind you that the words which you quote from *The Preacher* appear in almost the same form in the Harvard Address of 1838, which was substantially a plea for that universal conception of incarnation for which I stand, and would also remind you of the special purpose of this very essay on *The Preacher*. "I see," says Emerson here, "in those classes and those persons in whom I am accustomed to look for tendency and progress, . . . character and truthfulness, they will not mask their convictions, they hate cant, but more than this I do not readily find. The gracious motions of the soul—piety, adoration—I do not find. . . . I see movement, I hear aspirations; but I see not how the great God prepares to satisfy the heart in the new order of things. . . . The open secret of the world is the art of subliming a private soul with inspirations from the great and public and divine soul from which we live." The "old faith" and the "new faith" which Emerson speaks of are the faith in Christ, as a Columbus whose ocean is his own, all men depending on his accounts for their knowledge of new worlds, and the knowledge that the ocean is all open and that we may all sail upon it, as Christ sailed upon it, with liberty to adopt any "modern improvement" that approves itself. I should be sorry to believe that the thought of humanity had advanced in nothing since Christ's time, and that there were not sublime principles for us yet to discover and to apply, which Christ never dreamed of,—some things, it may very well be, which, from the stand-point of his civilization, he might not personally approve, but which are justified and demanded at our point in the historic process. Yet the greatest principle which we yet have to appeal to, the greatest principle now at work in the world, I do most emphatically believe to be Christ's principle,—of oneness with God, of a humanity rooted in the absolute, of a kingdom of God, as in heaven, so on earth. Whatever the historical conditions under which the principle was enunciated, whatever its accidents (and, though I should be glad to give reasons enough for my firm conviction that Christ's teaching was more spiritual and universal, and not less so, than is indicated by the reports of his Jewish disciples, narrower minds than his, I do not attach great value to that controversy), that principle is clear and is the controlling thing, and was enunciated and continuously illustrated by Christ, with an original power which demands that we shall call it the Christian principle, if there be any reason for naming any idea in the world after its author. I care no sixpence for names and certainly no penny, as you very well know, for any "authority." But, in the name of history and culture, I do protest against this opposition to a simple, free, and hearty use of the term Christian in its natural and just place. As I call myself a Kantian, let me say again, so much more shall I continue to call myself a Christian until I hear some reason against it of a very different character from any which I have ever heard yet. Meantime, I am free to lend my poor influence to every "forward movement" under the sun.

E. D. M.

[Here again is a partial confusion of issues. We are, indeed, glad to have provoked so spirited a statement of transcendental philosophy (though we object to its assumed identity with Christian Theism); but we make no issue with such philosophy, and cannot understand how our article could have stirred the suspicion of trying to make one. Surely, the denial of supernaturalism does not of itself mean positivism, when it is just as consistent with a fundamentally spiritual philosophy; and the earnest recognition of duty (the ideal of which is limited to no amell-

orated "material conditions," but is as great and unmeasured as the "still unattained ideal of Jewish and Christian faith") was hardly such as to suggest the antithesis between believing in God and doing our duty, which is as false to us as it can be to Mr. Mead, though, we must add that, if the real identity of the two things is recognized, it can be no fault to speak strongly of duty, though not one word is uttered in reference to God.

Let us not, however, ignore the real differences that have developed themselves in this discussion, and of which we were not aware before. Perhaps it is worth while to state them clearly. Mr. Mead has a philosophical interpretation of the universe, which he views as of such supreme importance that he would put it first and foremost in advancing any thought or ideal for religion at the present time. We—partly because the speculative problem is still in a degree a problem to us, partly because we know it to be still a problem to many good and profoundly thinking men of our time, but chiefly because we have a general theory that the first word for religion should be a moral and not a speculative one, one immediately seen to be commanding and not one about which good men may differ—would not put a philosophy of any kind first and foremost, even were it one so eminently fitted to religion as we think Mr. Mead's is, and were our convictions as to its truth quite as unquestioning. We crave first and foremost, for ourselves and for society about us, a reinvigoration of the moral sentiment, a clearer perception of what right and justice and humanity demand of us here and now. After this, logically at least, we will yield to none in our concern and zeal for the solution of the speculative problem. And our language about "talking metaphysics" must receive entirely this comparative interpretation. Metaphysics are much better worth being in earnest about than not a few concerns about which men are so laughably serious; but there are concerns before which, for the time at least, even metaphysics must give way. And, if Mr. Mead will not suspect us of trifling, we will say that what we want is a state of things in which all men can "talk metaphysics."

But this is aside from the motive of our original criticism on Mr. Mead, which bore on historical interpretation and the attitude that a man of his thought and capacity to discriminate should take toward the forces of this distracted time. As our suggestions were gratuitous, and were in deed (if we may confess it) not so much with hostile intent upon him as to outline a thought and possible work for ourselves, we cannot take it ill if he seems to have given them no serious consideration. W. M. SALTER.]

At the recent Free Church General Assembly, it was agreed, by a majority of 137 to 45, to petition Parliament that the country is ripe for disestablishment in Scotland, and against any action being taken in connection with the funds until the question is raised whether they ought not to be administered and applied with a view to the good of the community. A correspondent writes: "While the disestablishment motion was being carried in the Free Church Assembly, the State carriage of her Majesty's representative broke down on his way to the Established Assembly. No injury ensued, but the Commissioner arrived in a plain carriage."

POETRY.

For the *Free Religious Index*.

QUESTION.

Seek, with the dusty sage, the beams which wrought
Woof of the universe,—its milky streaks
Of flocculent suns; its embryo planet whorls;
Primeval, century-sleeping ferns that wake
To science (kiss of Tyrian-talma'd Prince
Bearing the puissant sceptre of the age);
Huge, crawling forms that ruled a creeping realm;
Weird, old-world shapes that flew; strange, finny shoals;
And all the prisoned secrets of the hills.
Then hold within thy haud a stalklet green
Of wayside grass, upon whose quivering point,
In the sphered silver of its drop of dew,
There dwells a palpitant world in miniature,
And ask thyself if THAT which reared the walls
And to towers of its delicate microcosm,
Which writ, in tracery of love, its laws
Inviolable, named whatso'er thou wilt,
God, Nature, Will, First Cause, Force Absolute,
Can lose its crown through wordy strifes of men;
Can shift its sceptre to a worthless heir!
Ask! And the ripple of the countless rills,
Fresh-leaping arteries of the nutrient earth,
The sibyls of the trees, the voice of birds,
Breezes and bannered clouds that float in rhythm,
Sunbursts and sinking moons shall make reply.

Digitized by  HELEN T. CLARK.

The Free Religious Index.

BOSTON, JULY 7, 1881.

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

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

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

WILLIAM J. POTTER, Editor.

ALL communications intended for the editor should be addressed to New Bedford, Mass.; all business communications to "FREE RELIGIOUS INDEX," 3 Tremont Place, Boston.

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WITH this number of the *Index*, we begin a second volume under the auspices of the Free Religious Association. We have no promises to make for the new year except to do our best, with the resources at our command, to make the *Index* still more worthy of the cause it represents. We hoped when we took this post that some one else would be here at this time to make his editorial salute to *Index* readers. But still we wait for that coming man. Meantime, friends and subscribers everywhere, you can help us greatly in the task we have assumed. You can help us, first and foremost, by increasing the circulation of the paper: if you are only members of the Association, but not *Index* subscribers, become subscribers; if already a subscriber, get another one. You can help us by adding to the ten thousand dollar fund we are trying to raise as a little capital to work with. Though not just now publicly urged, this is not yet completed, nor is it by any means abandoned. And, by no means least, if you are on the debtor list of the *Index*, you can help us by paying your dues. Our bookkeeper informs us that, if all the money now justly due us from subscribers by the published terms of payment were to be at once paid, we should be placed above all anxiety and all want for several months to come. Please look at your mail-tags and see if you owe us anything. Remember that printers' bills take no summer vacation, and consider whether your own summer will not be pleasanter if you do your part toward paying them. Then may you have a clear conscience for serene repose, whether among the hills or by the sea.

It is announced that the *Nation* is about to be absorbed in the *New York Evening Post*, and published as the weekly edition of the latter journal. The *Nation* has been for quite an extended term of years distinguished for its scholarly, solid, and critical character. But, as the most prominent representative of its editorial staff and proprietorship has recently become a partner in the ownership and management of the *Post*, the alliance is not unnatural; and both papers may be strengthened

THE HORROR AT WASHINGTON.

The dastardly deed which prostrated the President at Washington last Saturday, and which may result in his death before this reaches our readers, has caused a profound agitation throughout the country. As never before has it been felt that President Garfield is the President of the whole country, and of all parties and factions and races and citizens in it. If there are any individuals anywhere skulking in hidden corners, away from the burning glare of the people's indignation, who do not feel that in this outrage against the President's life a blow has been struck at the heart of the country itself, they must be by nature the kindred of the miscreant who has struck that blow. Among the numerous telegraphic despatches and comments that have appeared in print, we have seen nothing that seems so nearly to voice the general sentiment as what was said by the *New York (Democratic) Express*: "There is but one party, in view of a crime like this. This country is not large enough for political assassins to live in. The hand that would destroy a constitutional President would apply the torch to the temple of Liberty herself." In the shot that prostrated the President, the fair form of constitutional government, resting on the good-will of the people without a bayonet to guard it, has been assaulted.

One of the first feelings, consequently, among all good citizens, has been one of unutterable shame and abasement. Is it possible that this country hereafter, like the monarchies of Europe, has got to face the barbarian risks of the assassination of its constitutionally chosen head? When Lincoln fell by the assassin's hand, even then shame divided with grief the stunned, patriotic heart of the nation. But that was a time of war, when all the furious elements of human passion had been aroused to activity, and horrors were expected. We are now sixteen years away from the war, in a time of peace and national prosperity. If such a crime can be committed now, why not at any time, against any man who may be raised to the conspicuous responsibility of the Presidential chair? For, even though we adopt the theory that this was a madman's act, we cannot shut our eyes to the fact that it was committed not against Mr. Garfield as a private citizen, but against him as President, and was committed *only* because he was clothed with the responsibilities of that high office. It had, therefore, the same kind of motive, though not the same reason in the motive, as that which impels the attempts at assassinating the crowned heads of the Old World; and hence it seems to place our democratic republic on the same level with those nations that are still fettered with the traditional customs of feudal and barbarous times, but from which we had proudly hoped our republican freedom had forever emancipated us.

Would that we could believe that this deed had been committed by a raving lunatic! But there is too much method, too much coolness, too much motive confessed, to admit of that belief. Eccentric, intellectually unbalanced he may have been; morally unbalanced, he certainly was; personal disappointment at not having his desires for office recognized by the government may have incensed him to his act of crime: but he was no madman. The deed was not done even in a fit of temporary frenzy. It was done deliberately and with a confession of motive that, unfortunately, connects—even though the connection be through a disordered brain—too closely with certain political evils in the present condition of our country to make it pleasant for us to trace the crime by strict logic to all its sources. It is not our belief

for a moment that there was any political conspiracy behind Guiteau's pistol. We have not fallen yet to that low level,—the level, not of Russia, but of Turkey. Corrupt as are New York politics, reckless of the country's good as are the strifes of her political factions, for the country's honor we will not believe they have yet gone to that bottomless death. If Guiteau was acting for anybody but himself, it was for some criminal whom the administration is hunting down, and not for any politicians whom it has offended. But most likely, according to present evidence, he was acting for himself alone.

But, none the less, there are certain evil political conditions of our time that suggested to him his act, and are at least indirectly responsible for it.

First, he and his act are the product of the office-spoils-system, that has become the curse of our country. He came to Washington with the plea that he had been a worker for the party in power, and had therefore a claim upon it for an office. His idea of governmental administration was mainly that it was a device for providing livings for its political friends. Had it not been for this idea, so largely acted upon, so openly advocated, though in more disguised form, by leading men in all the political parties in our country for the last half-century, he would not have been in Washington at all as an office-seeker, much less would have thought of slaying the President for not recognizing his claim to an office. It was only his belief, resting on the teachings of experience, that in the change of administration there would be a general change in and scramble for the offices that took him to Washington as a beggar for office; and, when disappointed in this purpose, he resolved to punish the administration, even by the assassination of its head, he only did in this extreme fashion an act of the same intent with what men in higher ranks have been doing, in less violent way, to show their disapproval of the administration's distribution of offices. It is the "spoils-system" that from the beginning has been the one peril threatening to wreck this administration. It is the "spoils-system" that has now charged the pistol which has shot the President.

Again, this crime, horrible as it is, is in the same line with (though at the extreme end of it) other methods that have been in recent years countenanced in the election of presidents, or in undermining the confidence of the people in them after elected. The slanderous story, the forged letter, the fraudulent vote, the false count of the vote, the reckless, baseless charge, reiterated in public journals day after day, that the occupant of the Presidential chair holds it only by fraud and usurpation or that he was elected only by corruption and bribery, at which he connived himself,—these are methods of political warfare from which it is not a very long step to the pistol and the dagger. If some of the rougher and more irresponsible followers of the political armies take this step, it should not much amaze those of the leaders who have given any countenance to the previous steps leading that way. A newspaper in Washington, for weeks, has been violently assailing President Garfield,—as a newspaper in New York assailed throughout his term President Hayes,—in a spirit and method directly provocative of such acts of crime and bloodshed as this which is now likely to rob the Presidential chair of the best equipped man that has come to it for fifty years.

But should the country, roused by this grievous event, learn the lesson involved in these considerations, and profit by it, the end may be worth the sacrifice, however costly it may be. Only in learning that lesson will the nation surmount the greatest dangers that threaten it.

CERTAIN POINTS IN SCIENTIFIC ETHICS.

After my address at the last meeting of the Free Religious Association, the President took occasion to make some critical remarks. Out of compassion for Mr. Chainey, who was being crowded for time, I refrained then from making any reply. But now, as both address and critique are in print, I wish to call up a point or two, and ask attention to them.

I pass by the—to me—novel conception of the duties of a presiding officer as including the "setting right" of each speaker as a meeting progresses, and come at once to the point.

1. It does not seem "strange" to me that a Theist or a Christian should find the *test of actions* in their *experienced results*, any more than that a Theist or a Christian should study any department of science in a like manner. Since, as Professor Adler himself says, we can have no "absolute" knowledge of anything, what else is left for us save the *observed effects of actions*? It is in this way that we study electricity, for example. In what other way do we study any department of science? The "certain logical truths which are not the result of experience" do not, so far as I can see, touch the question of the scientific study of ethics any more than they do the scientific study of anything else. Whether God, or only an unknown force, is working in human society; whether or not there are ultimate grounds of experience that "make experience possible,"—in either case, *we deal with courses of conduct, and judge them by their results on human well-being.*

2. The objection to judging actions by their results, that "it is simply impossible to say what is helpful and what is hurtful," seems to me more like a verbal quibble than a serious argument. Practically, and sufficiently for all ordinary living, I assert that *we do know*. The two statements, we don't and we do, may stand facing each other until Professor Adler explains *what it is* that he would substitute in the place of the *effects of conduct* as a means of deciding them to be good or bad.

3. Professor Adler asserts that "the laws of morality are different from the laws of gravitation." And he explains *wherein* this difference consists by adding, "The law of gravitation is a law which we cannot escape from." This, of course, means that *we can escape from the laws of morality*. Now, this statement seems to me a strange and startling one. Let us note some of its logical results.

1. If the laws of morals are "different from the law of gravitation"; if they are not *natural, universal, and always in force*; if they can sometimes be *escaped*,—then all talk of a *science of ethics* is absurdity.

2. If these moral laws can sometimes be escaped; if they are not natural and always in force,—then there must be times—minutes or days or years—when moral action may not produce any result, good or bad. For, if moral action *does always issue in some result, good or bad*, then the law is never escaped, but is always in force. A man can attempt to defy the law of gravitation by leaping over a precipice; but the law holds him and produces disaster. So a man may attempt to defy the moral law; but the law works and holds him just the same, and produces moral disaster. If it does not *always* do this, then, as I said above, *some* actions must be devoid of all results; and there must be times when doing evil hurts nobody.

The words of Mr. Adler logically lead to these results. But it must be that he did not mean just what he said.

4. The President seems to me to be quite astray when he talks about *freedom* as being inconsistent with natural and necessary laws of ethics. Free-

dom does not quite imply the ability to *suspend* a law, but only, in popular language, to *break* or *keep* it. But, whether we break a law or obey it, *the law is not touched*. We only take the appropriate and natural result, according to our attitude toward the law.

I cannot go further into the question here, though nothing is just now more important than clear ideas on this subject. Nothing less is involved in the point here and now raised than the question as to whether a *science of ethics* is possible.

M. J. SAVAGE.

AN APPEAL FROM AN OLD FRIEND.

Will the subscribers of the *Index* permit an old friend of theirs, whose heart is still warm with affectionate remembrances of their many words and acts of kindness toward himself, to urge them to renewed and vigorous aid in support of the paper to which he gave ten of the best years of his own life? It is just a year since he retired from the editorship; and the *Index* to-day begins its second volume under the charge of his dearly loved and honored comrade, Mr. Potter. During this time, he has watched its course with profound interest, recognizing and admiring the signal ability, fidelity, and disinterestedness, which his successor has evinced in a most difficult and trying position; and, although circumstances beyond his power to alter have prevented him from rendering himself all the aid he had hoped and purposed to give, he nevertheless yearns to see Mr. Potter seconded and supported more fully than he has been by the combined energies and efforts of all friends of Free Religion.

It is clear to all who are large-minded and unselfish enough to rise above the level of their own whims and personal preferences to the higher level of the needs of a great cause that the *Index* is by far the most important instrumentality now existing for the advancement and spread of Free Religious ideas. As such, it ought to be supported, earnestly and persistently, by all who have those ideas deeply at heart. No one can sanely expect it to represent every notion of his own. No one can fairly or justly or unselfishly refuse it his support, merely because he fails to find it managed precisely as he himself desires to see it managed. No matter who might be the editor, the *Index* could not possibly suit everybody in all respects. It never did, and it never will, as no other journal ever did or will. But the main question which every true and wise Liberal will see to be such is simply this: Is not the *Index* the ablest, noblest, purest, most cultivated, most deservedly respected journal now devoted to the promotion of genuine liberalism in religion, and, as such, ought it not to command the generous and unstinted support of all Liberals throughout the land?

It is easy to criticise and to carp: it is noble to forget trivial criticisms, and to remember only the great, undeniable claims of a grand cause grandly served. Mr. Potter's services to Free Religion have been from the very beginning of the movement inspired by the spirit of modest and unpretentious self-sacrifice, of consummate charity and superiority to all that is ignoble or egotistic or mean, of unparalleled fairness and justice to all beliefs and all believers, of lofty enthusiasm for freedom and humanity and truth. The qualities of mind and heart which he has unvaryingly shown in the Free Religious Association have been no less unvaryingly shown in the *Index*, conspicuous to all that have eyes to see; and they are the qualities that command my own deepest reverence. Under his able conduct, the *Index* has been true to its original purpose, and felt everywhere as a great

power in the service of the cause to which it was dedicated at the first. Let that one great fact suffice to rally to its support all who love its cause, and, for the sake of that cause, stimulate them all to give their money, their time, their efforts, in order to build up the *Index* on a solid and permanent foundation. Let it not be said that, while Christians spend and are spent in the service of Christianity, Liberals have not unselfishness enough to maintain their one journal devoted solely to the service of genuine liberalism!

F. E. ABBOT.

OUR LIBRARY.

XII.

Evolutionists as Moralists.

The new philosophy has succeeded so much better than any system of theology or metaphysics in solving the great problem of our origin, that we know where to go to learn about that part of our nature which forms a firm foundation for morality.

Herbert Spencer, in disclosing the truth that all development, whether of individuals or of races and species, is directed by a universal tendency of progress from the simple, vague, and homogeneous toward the complex, definite, and heterogeneous, has shown that this involves the growth of those emotions and ideas out of which arise the moral laws. His *Principles of Psychology* explains two of the most important facts: first, that social sympathy makes us disinterestedly desire to promote the welfare and maintain the rights of our neighbors; and, second, that our sensations of pleasure accompany actions which favor not only the safety and health of the individual, but also the continuance and progress of the race, while pain shows that we are doing what will harm our race as well as ourselves. Thus, the most intense pains are those of wounds, hunger, thirst, freezing, poisoning, and suffocation, all which indicate danger to life; while such strong pleasures as are given by activity of mind and body, or by interchange of affection between lovers as well as between parents and children, attend actions highly favorable to personal welfare and general progress. The salutary pains and dangerous pleasures are comparatively few, and result from our having advanced so far that many propensities which formerly were among the necessary conditions of existence have now lost their value, but still survive as relics of barbarism, though destined to pass into insignificance. Vicious propensities are seen by those who look at all their results to be, on the whole, painful. That vice and pleasure are so often thought synonymous is largely due to the theologians having, in their zeal to show that moral distinctions result from supernatural decrees, done all they could to make a breach between Virtue and her best friend, Happiness.

Spencer, in spite of his criticism made in *Social Statics* on the rude methods followed by the early Utilitarians, has, on the whole, adopted their system, as is plain from his letter in Mill's *Utilitarianism*, and from his recently published *Data of Ethics*. There the great evolutionist proves, not only that the moral laws are the conditions of individual happiness, social welfare, and human progress, but also that this beneficial tendency of morality has been so fully recognized as to have the fundamental precepts sanctioned by religion, jurisprudence, and public opinion, from which general recognition of moral precepts arises that disinterested desire to follow them, and that judgment of ourselves and our neighbors as worthy of praise or blame, accordingly, which are the essential elements of conscience. And Spencer's *Data of Ethics* is further valuable for demonstrating, as

had already been done in his *Study of Sociology*, that to live for others is not the fundamental precept of morality, and that the obligation to self-sacrifice, while not to be overlooked, has been greatly overrated. Each man can usually take much better care of his own happiness than any one else can; and this proves that, if we each looked out for other's welfare instead of our own, the result would be that every one would be less happy. Then, again, if everybody wished only to give pleasure, there would be nobody to receive it. And, finally, if part of us were constantly to make sacrifices, and the rest of us constantly to accept them, the former would decline in health and mental vigor, and the latter be encouraged in selfishness. This is no imaginary danger; for the preaching of self-sacrifice has actually led one sex to injure itself mentally and physically, with the result of injuring the other sex morally. Thus, women have been kept weak and men vicious.

In fact, we make others happier by practising self-culture and self-control, just as we make ourselves happier by obeying the laws of kindness and justice. All our duties may be arranged in these four great classes; and these should have equal authority, no preference being given to any one group, except in so far as it may for the time be better adapted to the service of humanity. This service is always obligatory, but humanity is sometimes best to be served by me in my own person, and sometimes in my neighbor's. I must never forget either that my own happiness is not the whole of the universal welfare, or that it is the factor through which I am usually able to do the most to increase the sum. Fortunately, my own highest happiness is so interwoven with that of my neighbor that neither can be benefited except to the advantage of the other also.

Those who would understand this fact—namely, that the connection of the conditions of social welfare and progress with those of individual growth and happiness is the real foundation for the moral laws—should study Spencer's *Principles of Psychology and Sociology*, Darwin's *Descent of Man*, Bain's *Emotions and Will*, third edition, and also his *Moral Science*, Clifford's *Essay on the Scientific Basis of Morals*, and the chapter on *The Genesis of Man Morally* in Fiske's *Cosmic Philosophy*.

This interesting book, which exhibits all the fruits of the new philosophy, gives an especially valuable account of the fact that, as infancy lengthens at every stage of the ascent from fish to man, there is ever-increasing need of parental care. Families where such care is withheld pass away, families which give it endure. This need of parental care for human existence develops the fatherly and motherly affections, and these supply a disinterested basis for morality. The same result follows from the fact that it is the tribe whose members are willing to die in its defence that will become a great nation and sweep cowardly races away. Considering these facts, and also the way in which families and tribes are built up by conjugal fidelity, we see why this quality, together with courage and parental affection, came to be early recognized as fundamental virtues. Whatever traits of character promote social welfare and progress have been developed under the law of the survival of the fittest, long before their advantage was so well understood that they were insisted upon as moral duties, but the full significance of this name was not understood until it had been in use for ages. One great step in our moral evolution was taken by establishing what Clifford calls the tribal self, that regard of a tribe's members for its welfare, which leads them to think that they do right whenever they promote it, the result being that "this self-judgment in the

name of the tribe is called conscience." That great power owes its peculiar force largely to its expressing public opinion and social authority, as has been shown by Bain in his *Moral Science and Emotions and Will*, books of rare ability and thoroughness, which qualities are especially discernible in the fulness and fairness with which the views of the other great moralists are stated in the book first mentioned, as well as in the fact that the other work has been rewritten in order to enable its author to use the new light given by Herbert Spencer.

And I must not omit that these great psychologists have been clearly and vigorously supported by the Rev. Minot J. Savage, whose sermons, especially those of the series called *The Morals of Evolution*, are doing much to strengthen the popular faith,—that life is really worth living, irrespective of theology; that morality is grounded in the nature of things, and not to be upset by changes in doctrine; that high virtue is impossible without thorough intellectual culture; and that the real welfare of the race and of the individual are in perfect harmony.

All these writers agree in presenting the promotion of happiness, both for the race and for the individual, as the practical test of right and wrong. If any one thinks that this fails to supply high enough motives for effort, and firm enough safeguards against temptations to low indulgences, he should remember that all the conditions of general happiness are also conditions of universal progress. Study of the history of social development shows that it has been aided by all the virtues and retarded by every vice, so that we may define virtuous as favorable and vicious as unfavorable to progress. Substantially, this view is presented by Edith Simcox in *Natural Law*, a book remarkable for elevation of sentiment, vigor of style, and frankness about theology. Fortunately, we reach the same results, whether we guide ourselves, as she does, by the laws of progress toward social and individual perfection, or follow the conditions of universal happiness which Spencer and Bain have shown us. Either method enables us to see that the great precepts of morality stand on their own foundation, outside of theology and metaphysics. Whether perfection, or universal happiness, is the nobler ideal, is a question yet to be decided. Of this we may be sure: that we are able to build up our system of secular and practical morality as fast as we please, and that no work can have greater value than this, or prove more conclusively that we are not mere disturbers and destroyers. The day cannot be distant when it will be generally recognized that no teachings are so well fitted as ours to promote not only private goodness, but social order, prosperity, and progress.

F. M. H.

SCIENCE AND RELIGION.

A CORRESPONDENT of *Nature*, referring to a violent thunder-storm at Tynron, Dumfriesshire, Scotland, May 28, thus describes the conduct of different kinds of birds at the time: "During the storm and even when the thunder-peals were loudest, the chaffinches kept singing, and the blackbird's notes alternated with the thunder-claps. The rain was moderate; and, as the air filled with insects and perfume, the swallows kept busily skimming, even while forked lightning was flashing. Horses in the fields, however, exhibited symptoms of terror."

Apropos to the comet, Professor Dubleau, a famous French astronomer, says of them in general: "These celestial forms that we occasionally see are merely masses of metallic matter thrown out by the sun, a few of which come within the range

of our vision, either naked or by means of the astronomical glass." He further adds: "It is plainly to be seen that the tail is no material substance but merely the reflection of light; for the reason that you can readily see through and beyond the light, the same as you can see and read print through the rays of the sun, coming through a small crevice in the wall." He thinks we never see the same comet twice; that, once gone, it is lost,—it is lost forever.

WHATEVER serves to throw light on prehistoric times, or contributes data toward the confirmation of the theories generally accepted in respect to those periods, is of special interest. There has been for this reason a growing attention to the evidences that have appeared of the stone age in Egypt among anthropologists. The finds of stone implements in that country until recently have not proved very helpful in the way of such investigations, inasmuch as they have been wholly upon the surface. But, last March, General Pill Rivers, President of the Anthropological Institute, England, discovered worked flints two or three metres deep in stratified gravel and mud near Thebes. "The gravel had become so indurated in Egyptian times that they were able to cut square pillars in it, and these have remained in their original condition to this day. Some of the implements were chiselled out of the gravel in the sides of these tombs."

TWENTY-FIVE years ago, or thereabouts, Mr. Gerald Massey, a young Englishman, gave to the world, through the press of his native country, a volume of poems, which was received with much favor. Subsequently, Mr. Massey was heard from as an ardent representative of Spiritualism, and as a lecturer in its interest, and on other subjects, paid a short visit to the United States a few years since. Mr. Massey is now the author of a work, entitled *A Book of the Beginnings*, in two large volumes, in which he appears to have brought together the accumulation of a great amount of research. "Some portions of his theories," says a reviewer of his book, in *Nature*, "are undoubtedly correct, especially those which go to prove that the Egyptians are the oldest historical race; that they are an African people of a peculiar type, and by no means an Asiatic tribe filtered through the Isthmus of Suez, and in course of time building up a Semitic population in Africa; that evidence of their primitive development is to be found in their physical type,—for Mr. Massey is a decided evolutionist, and regards man as evolved from some of the anthropoid apes, especially the black races, whose color he considers marks their animal descent; that flint and stone weapons, principally of the neolithic period, have been found in Egypt at different points, is undoubted; and that the aboriginal inhabitants of the Nile Valley gradually rose to a higher state of civilization, and that without a foreign predisposing of them, is probably true." But, when the author leaves the ground of ethnology and enters upon philology, it is maintained that his conclusions are wild and startling. This is particularly illustrated in his disposition to trace the "beginnings" of English words to Egyptian sources, in a way that is often exceedingly capricious and fanciful. It is admitted, however, that "the author has a full right to oppose that system of comparative philology which has been built up from the Sanskrit, the supposed oldest representation of the Aryan languages, to the utter neglect of the older Egyptian, Sumerian, Babylonian, and Chinese. The stately edifice built upon the sand of Sanskritism already shows signs of subsidence, and will ultimately vanish like the baseless fabric of a vision. For by it not the study of the general laws of speech, but of a comparatively recent development, is exhibited." The

weakness of Mr. Massey's speculations, it is declared, is strikingly evinced when he deals with languages which he does not understand, "nor does he seem to be aware of the knowledge recently acquired of a prehistoric Chinese." Still, he is credited with having made, in the midst of many inconclusive deductions, some hits even where the authorities have missed the mark. Thus, it is said: "He is, however, right when he points out that such a Hebrew, not British name as Adam is more likely to be derived from Tem or Atem, the Egyptian word for 'Creator' and 'created' being, than Sanskrit Adima, proposed by Max Müller, the more so that the Pentateuch abounds in Egyptian words, and Sanskrit philology is vainly and ridiculously applied to it." "He has taken all reasonable care to insure a fair and correct list of words and facts, yet for all that the embroidery of his parti-colored threads has produced a weird and grotesque pattern of strange and fantastic conceptions, such as might have been planned by elves and fairies to dazzle and bewilder mortal imagination as much as to amuse and delight themselves. It is too warm and rosy for the chill glance of science." D. H. C.

A WEDDING DISCOURSE.

BY MONSIEUR LOUIS LEBLOIS OF STRASBOURG.

[The following remarks, delivered by M. Louis Leblois, of the liberal church at Strasbourg, Germany, at the recent marriage at Paris of Mr. Theodore Stanton, son of Mrs. Elizabeth Cady Stanton, are interesting, apart from the breadth and nobility of their sentiments. M. Leblois is one of the few liberal ministers who are found scattered over Europe with the paucity of oases in the desert. He is one of those Christians who, beginning as a Unitarian, has in advanced years left far behind him the inspirers of his youth. His forthcoming work on the founders of religion, which has been referred to more than once in these columns, places him among the solid thinkers of Liberalism. This address is also remarkable as having been pronounced at a double wedding, which linked together three liberal families of the Old and New Worlds. The De Barraus and the Berrys, holding radical views very seldom entertained by French families of position, two households which have been united by the closest ties of friendship for a long period of years, each gave a daughter away on this occasion. Madame Caroline de Barrau, whose name has long been favorably known in France as an educator and reformer, bestowed her only daughter, one of the very few French girls who has taken a university degree at Paris, on one of the sons of the Berry family, whose youngest daughter Mr. Stanton married.]

In these days, when the tendency among Liberals is so strong to make marriage only a civil contract, a lesson may be learned from this discourse of M. Leblois, who appeals to the highest and holiest sanctions in interpreting the marriage relation.]

Address.

It is a grave and solemn act which is about to take place. Under the form of a private ceremony, it is an event of public interest, one of those events which carry the mind beyond the narrow limits of this room, and open before it the wide prospects of future ages and human progress. This event is marriage. Whence does marriage derive this importance? It proceeds from the fact that marriage is the foundation of a new family. In this world where are continually at work opposing forces, where truth and error, honesty and hypocrisy, greatness and meanness, are constantly struggling for the mastery, a new force is brought into play by the foundation of a new family. Where is the upright witness of such an event, where is the heart preoccupied with the interests of humanity, who, on seeing these young couples entering upon life together, does not breathe this sincere wish: Oh, in the great comingling of fighters, some of whom unite under the banner of justice and truth, and others under that of error and iniquity,—oh, may these young people battle for the first, thus helping to promote moral progress and intellectual enlightenment, and so prepare patiently and perseveringly the establishment of a new and better world. Is not such your aim, dear friends? Is not what we have just said the exact expression of your desires? And, in striving to attain

this object, should you consider that you are doing anything extraordinary, that you are departing from the regular and normal path of marriage? Quite the contrary. You will, in following this course, take the real and sure line,—the line which ought to be considered the only one fit for those who enter into the marriage state and who lay the foundation of a new family.

It is not rare to find young married people, future fathers and mothers, who forget every other interest in the world, forget humanity and even their native land, and think only of themselves and their own advancement. They see in marriage the gratification only of their own interests and pleasures. How completely such young men and women degrade themselves! You, my young friends,—you will have higher aims and loftier thoughts. Knowing that much is required of those to whom much has been given, you will look upon marriage as an opportunity of employing your strength, your talents, your abilities in behalf of general interests. You will strive for the progress of intellectual light and pure morality—for both ought always to advance together—in the circle where you are called to live and act. This is the ideal marriage; here lies the path you should follow. The more you strive after this ideal, the more you will feel that you are on the right way, and the more you will experience of real joy, pure happiness, inestimable gratification, forever unknown to the selfish and hidden from their eyes and hearts. And when, after the lapse of time, you shall look forward into the future or back into the past, you will have cause only for rejoicing and contentment in the consciousness of having performed every duty.

There is no doubt of this. What is the future? It is the domain which lies open to your own posterity. If you perform your task, your love for the inheritors of your name will be free from the fears and misgivings which so often assail the hearts of parents at the thought of the trials which await their children in the midst of social difficulties and worldly conflicts. You will find comfort in the fact that you have worked to improve the social medium in the midst of which your children are to live, that you have striven to uproot the tares of the field in which will have to grow the beloved offspring of your families. Yes, your future will be less clouded, freer from cares and anxieties.

If now you turn to the past, do you not feel that in striving to attain this ideal marriage you will be paying a debt which you owe your parents? What is this house from which three of you are going forth? What is it, if not a sanctuary sacred to study, science, meditation, consecrated to those holy, invisible powers which unveil to our minds the constitution of the universe and the laws which govern human existence, and which are to our hearts the divine sources of true and universal religion,—that religion foreign to sects and heresies, which clasps in a maternal embrace all human kind?

To whom are you indebted for the ideas—as yet, unfortunately, entertained by the few—which you profess? Who set you the example of intellectual work, of patient and persevering labor in behalf of justice and truth? You have answered in your thoughts; and all of you, my young friends, turn gratefully toward the source from which you imbibed the purest love for truth and right.

(To Mr. Stanton.)

You, my friend,—you have not the pleasure of having at your side the noble parents who have given in another form the most admirable example of complete and disinterested devotion to the holiest causes of humanity. However, you know that, though far away, they are with us in thought and in spirit, and that they mingle their ardent wishes with ours for the future happiness of their own child and of these other children.

(To the Four Young People.)

It is in seeing around you in reality or in spirit the authors of your being, it is in bearing in mind the great intellectual privilege you have in being their children, it is by remembering always what you owe to them, that you will discover the most fitting way of showing them your gratitude, that you will ever be steadfast in your endeavors to accomplish nobly and truly the duties of life. Those duties, such as your parents would state them, are in a word to conscientiously perform the task for which you have been brought up with so much care, solicitude, and sacrifice.

The children who inherit from their parents titles of

nobility—and this expression may be taken in both the literal and the intellectual and moral sense—can follow two very different paths. Some will think it enough to be proud of their birth, and will blazon it before the world as the most precious of their ornaments. They will even imagine themselves superior to the rest of men simply because they are possessed of a privilege which they owe to their birth, and not to any effort of their own. Others, on the contrary, would blush to plume themselves on the glory and renown of their parents, and will strive to honor their fathers' and their mothers' names by their own worth and personal efforts. These children are alone worthy of the precious advantages of birth. More still, they are the cause of a just pride and supreme joy to the parents whom they honor by following in their footsteps, and who are indeed prouder of their children's success than they would be if it were their own. They consider it their highest pleasure to be able to say, I am the father, I am the mother of this son or of this daughter.

Young people, you will be such sons and such daughters. We hope, we are sure that the honored names of your parents will stimulate in you the power to accomplish a noble and fruitful task; and your life will be noble and fruitful in proportion to the elevation of your thoughts, to the generosity of your views and aims, and to the disinterestedness of your actions.

THE BURIAL-PLACE OF WILLIAM PENN.

The following interesting description of the old English graveyard where William Penn is buried was sent by cable to the *Boston Herald*, when the project of removing Penn's ashes to Philadelphia first took public shape a month ago:—

LONDON, June 5, 1881.

A report having been spread that the bones of the founder of Pennsylvania were to be transferred from their quiet resting-place in Buckinghamshire to America, I determined to make a pilgrimage to Jordan's meeting-house churchyard. I made my way to Rickmansworth, a quaint little town in Hertfordshire, and thence to Chalfont by confusing and winding roads. Chalfont is in the heart of Buckinghamshire. It is several miles from the railroad station, and is off the high road. The little burial-ground of the Friends, in which Penn is buried, is about three miles beyond Chalfont, St. Giles. After topping a slight elevation, I was surprised by a sight quite out of keeping with the prevailing solitude. I was looking down upon a thickly wooded hollow where two paths join, and saw a score or two of people, both men and women, passing to and fro. A glance assured me that most of them were Friends; and that this must undoubtedly be the place which I sought, some extraordinary occasion having brought a crowd together. A short walk brought me within view of a humble building ensconced amid a grove of magnificent trees, which are doubly sacred to the Friends as having served the co-religionists as a worshipping-place for generations, and as being the chosen resting-place of William Penn. No mouldering ruin or rich-sculptured tracery attracts the gaze. Not a single object of artistic beauty, not one form of earthly grandeur, meets the view. It is a simple, barn-like structure. In front of it are a few unpretending gravestones, and that is all. One might almost fancy it the cemetery of some ruined and deserted hamlet, but for the people that were there assembled. I found that I had hit upon the rare occasion of an annual meeting of the Friends of the district. It is almost the only meeting held here during the whole course of the year, and the very matter which took me there had brought a larger concourse of Friends. All had heard of the removal of William Penn's bones. Although none believed that it could be done, all wanted to hear what was said on the subject. Among the number were some American Friends, who were on their travels, and who had devoted the day to seeing a spot which was so endeared to them. Among them were Dr. King of Baltimore, Mr. J. C. Thorn of Baltimore, Mr. Amos Hains of New York, and nearly a dozen others. I found a group of gentlemen gathered about one of the unpretending graves, or gravestones, I should say; for there was hardly a mound to indicate where a body had been laid. It bore the simple inscription, "William Penn, 1718." A few years ago, a stranger would have been unable to distinguish the grave of William Penn from the surrounding grass-covered hillocks. No sign declared the former rank and character of the sleeper.

Wild flowers grew alike over all. It was Granville Penn, of Stoke Pogis, the great-grandson of William Penn, who suggested the erection of a small stone to mark the resting-place of his ancestor. His advice was adopted. Headstones mark not only the grave of Penn, but those of his two wives, his children, his relatives, his intimate associates, and his fellow-laborers. The greater number of graves remain unmarked by stones. Only fifteen stones are found in all, three being close to the grave of William Penn. Near the entrance gate, to the left of the narrow path, a slab points out the graves of the five children. On the right of the path is a row of graves, five marked by headstones. The second and third are those of Isaac Pennington and his wife. The fourth is that of Penn's first wife, Gulielma Maria. The fifth bears the name of William Penn and his second wife. To molest any of those graves, to molest, most of all, the chief among them, that of William Penn, would be a desecration. Such was the opinion of all with whom I spoke, Americans as well as English. They would not like to see the graves touched on any account. Nowhere could Penn's remains rest so suitably as beneath the elms of the quiet spot where, with others, he had worshipped in quiet and dangerous times, and where, at his own request, he was buried. This opinion found unanimous expression in a resolution which was passed at the meeting, to the effect that nothing would ever induce the trustees of the little graveyard to allow any of the graves to be molested. They had heard that a sum of money had been collected to purchase a grave for Penn's bones, but the people smiled at the simplicity of any one who could suppose that money could have any effect upon them. For anything which they intended to do, or which they could be induced to do in the matter, the remains would stay where they are forever. Minutes to this effect were entered upon the record of the day's proceedings; and a committee was appointed to see that nothing was done contrary to this resolution, should any direct application be made for the removal of Penn's body. Up to the present, this has not been the case. It should be said that these views are in accordance with the wish of Colonel Stuart, whose wife is a descendant of the founder of Pennsylvania, and who still enjoys the pension of \$4,000 which was granted to the family in lieu of the money lent by William Penn to Charles II. Among those elected upon this committee for the safeguard of the grave may be mentioned the names of Mr. R. Littleboy of Newport, Pagnell; Mr. Tuke Hitching and Mr. Brown-town, counsellor of Liston. The first-named is the chief trustee of Jordan's meeting-house, and it is he who writes to the *London Times* to-day that the remains cannot be removed.

A CHINESE FUNERAL.

Commonwealth Avenue was surprised, on a recent Sunday afternoon, with a funeral cortege that, in the number of carriages, was somewhat anomalous. The hearse was conspicuous with six tall black plumes. It proved to be a procession on the way to Mount Hope to inter a Chinaman, named Moy Yit Yu, a small grocer formerly doing business on Green Street. He had become a Christian; and regular services had been held at Mount Vernon Church, by Rev. Dr. Herriek. There were about a hundred countrymen in the carriages, generally six in each. They were unusually decorous, only one being discovered indulging in a smoke. Arrived at the grounds, the remains, in a costly silk robe and enclosed in a rosewood coffin, were placed in one of the "single graves," so called, and covered as usual. Then, candles, joss-sticks, and paper-money were burned; and food—consisting of chickens stuffed and cooked, rice, and oranges, with a bottle of wine—were left upon the grave. The money was intended to pay for the passage of the departed spirit to the other world, and the food to sustain it on the journey. The company then left in an entirely decorous manner, as it had arrived. A detail of police went out with the mourners to prevent any disturbance from "outside barbarians," should any attempt it. We have to add that no sooner had the party left than a horde of young Irishmen from "Canterbury Street," in the back neighborhood, invaded the cemetery and speedily made way with all the oranges. It was a "free blow" to them. Thus, did the superstitions of heathendom and the vices of Christendom join hands over the grave of the Asiatic laid to rest in the mellow soil of America. Which was the more culpable, let our moralists decide. —*Boston Commonwealth.*

BOOK NOTICES.

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

THE CHANNING CENTENARY IN AMERICA, GREAT BRITAIN, AND IRELAND. A report of meetings held in honor of the one hundredth anniversary of the birth of William Ellery Channing. Edited by Russell Nevins Bellows, Boston. Geo. H. Ellis, 1881. Price \$2.00.

This volume has five hundred and thirty-two pages, and a heliotype of Morse's bust of Channing as a frontispiece. It is carefully edited, and preserves in a very convenient form the best that was said of Channing at the anniversary meeting a year ago. Perhaps there could be no better testimony to the influence of Channing than this volume, showing, as it does, the many minds that great preacher has deeply influenced. Here are the addresses and sermons of Bellows, W. H. Channing, Hale, Savage, Furness, Hedge, Osgood, Gottheil, Swing, Thomas, Martineau, Hughes, and W. B. Carpenter. The remarkable meetings in Brooklyn, Chicago, and London, are fully reported. The numerous letters read at the various meetings are also given in full. Altogether, this is a remarkably interesting volume, bearing testimony, in many ways, to the humanitarian spirit of our time, and to the tendency to overlook sectarian lines. That Channing's theology was of any great value, or that he really had any theology, one may doubt with assurance that he cannot be very readily contradicted; but he had what was infinitely better, moral power and the humanitarian spirit. Evidently, his sweet, pure, and lofty religion deeply appeals to the best thought of this age, meets a real want of the time, and hence many of the best minds have been attracted to his writings. The wider his spirit extends, the better for the world. He was one of those men who attract and inspire, not by the greatness of their thought, but by the beauty of their lives and the lofty tone that extends to all their words. The *Free Religionist* may not be able to accept all that Channing taught, but he ought to accept that purity of life, that strong moral sense, that great love of man, that eager desire for truth, and make them his own.

COMPANION OF THE REVISED VERSION OF THE NEW TESTAMENT. Explaining the reasons for the changes made on the authorized version. By Alexander Roberts, D.D., Professor of Humanity, St. Andrew's, and member of the English New Testament Committee. With Supplement by a member of the American Committee of Revision. Authorized Edition. New York: Cassell, Petter, Galpin & Co.

This is a small book with a long title. But in some aspects it is the most important book that the Christian Church has given to the people since it gave the Bible itself. It is a frank, clear statement not only of the rules and principles which have guided the learned revising committee in their work, but of the imperfect condition of all the manuscript versions of the New Testament. It gives information concerning the origin and multiplication of the manuscripts, and the sources of mistakes in them and the certainty of mistakes in the King James translation; information which hitherto the clergy, for the most part, have thought it most prudent to keep to themselves, even if they themselves possessed it, which, it is safe to say, not all of them did. There are matters in these two hundred pages of which not a few preachers have been as ignorant as the laymen in the pews. The titlepage gives so complete an account of the book that we need not characterize it further, except to welcome it, with the revised New Testament itself, as signaling a new era in the history of Biblical inquiry,—the era of rational criticism.

THE International Review for July offers, as usual, an appetizing list of contents. "The Army Question in Europe," by H. Von Holst, is an important article. "What Makes the Rate of Interest," by Edward Atkinson; "Eight Decades of a Century," by Robert P. Porter; "The English Evolutionists," by William Myall; "The Reform in Pronouncing Latin," by A. C. Hopkins; "The First San Francisco Vigilance Committee," by Thomas G. Cary; and "Colonization," by J. Lawrence Laughlin,—complete the number of articles, and present a varied and useful contribution to our higher-class current literature.

The illness of Prince Bismarck has grown lately more severe.

PERSONAL ITEMS.

A CANADIAN judge has decided that the word "whereabouts," used as a noun, is slang, and will vitiate an indictment because it cannot be clearly defined.

In Wendell Phillips and George W. Curtis among its specially invited guests, Harvard College did honor to reform ideas last week. Mr. Curtis was made an LL.D.

FREDERICK DOUGLASS lately visited the home where he lived as a slave, not having been there for fifty-six years before. The surviving members of his old master's family received him with marked hospitality.

MISS BLANCHE NEVIN, of Lancaster, Pa., who received the contract from the State of Pennsylvania for making the statue of Muhlenberg, has sent a model to St. Louis to enter the competition for the Gen. Blair statue.

MRS. ELIZABETH THOMPSON is described by an interviewer as being non-committal as to church or politics, deliberately reserving her force of judgment, as well as her finance, for matters of independent benefaction. She moreover inveighs with emphasis against the channels of much that is misnamed philanthropy.

JOHNS HOPKINS, the founder of the university in Baltimore bearing his name, accumulated nine millions of dollars. One day, he said to his gardener: "Next to the hell of being utterly bereft of money is the purgatory of possessing a vast amount of it. I have a mission; and, under its shadow, I have accumulated wealth, but not happiness."

MR. FRANCIS E. ABBOT, the founder and late editor of the *Index*, received the degree of Doctor of Philosophy from Harvard College at the Commencement last week. Among all the degrees given, none was more worthily bestowed. Mr. Abbot has long been widely known for his able discussions of philosophical questions; but this honor was won by special work presented to the Philosophical Faculty of the College on the thesis, "Scientific Philosophy,—a Theory of Human Knowledge, accompanied by Tables of Cosmical and Mental Categories."

PROF. WILLIAM JAMES, of Harvard College, who has served as assistant professor of physiology, and who has been lately chosen to a chair of the same grade in the department of philosophy, is regarded as one of the most scholarly and impartial of the younger professors of the University. He has recently spoken to the students upon the use of alcoholic liquors. He considered the arguments for and against moderate drinking, and concluded that, without reference to the moral aspects of the question, the evidence was in favor of total abstinence. This evidence he regards as of two kinds: the observation by physiologists of the effects of alcohol on men and animals; and, secondly, generalizations from experience.

FOREIGN.

THE admirers of Victor Hugo among the members of the Republican press in Paris intend to place a statue of the aged poet in the Avenue d'Eylau, which street is in future to be named after him.

THE *Norddeutsche Allgemeine Zeitung* says that there are no signs of improvement in Prince Bismarck's health. He "remains all day on a sofa, and only transacts the most important State business."

At a meeting held at Knockmore, County Mayo, on Tuesday, June 7, the following resolution was passed: That, as Mr. O'Connor Power has separated himself from the faithful who represent Ireland in the English Parliament, we hereby declare that he can no longer claim to represent the electors and non-electors of Mayo.

UNDER the title of "Thomas Carlyle at Home," a series of six etchings, executed by Howard Helmick from original portraits and sketches in the possession of Mr. Alexander Carlyle, has been published by the Etchers' Society. These likenesses represent Carlyle at various ages, and the different aspects and expressions that accord with these are well brought out.

GEORGE STEPHENSON's centenary was celebrated at Newcastle-upon-Tyne June 9, in the presence of very large numbers of people from all parts of the north of England. There was also a commemoration at Chesterfield; and at the Crystal Palace an exhibition of models of important railway appliances was opened

in aid of the funds of the Railway Orphanage at Derby. Demonstrations in honor of the occasion also took place in Rome and Vienna.

The death is announced of Dr. Jacob Bernays, Professor of Classical Philology and Librarian of the University of Bonn. Dr. Bernays, who was of Jewish origin and faith, was born at Hamburg in 1824. He graduated in philosophy at Bonn, and became a privat-docent in that university in 1849. In 1853, he was called to Breslau as professor of classical philology in the Jewish seminary in that city; but he subsequently returned to Bonn, and the greater part of his life was spent at that university. Dr. Bernays was universally recognized as one of the profoundest and most learned Greek scholars of modern Germany. He knew English well, and had many friends in this country.

The tenth anniversary of the fall of the Paris Commune was celebrated by a pilgrimage in procession to the graves of the men who died in endeavoring to withstand the advance of the Versailles troops into the capital. Some violent speeches were made at Père-la-chaise, and a harangue by a Russian Revolutionist was greeted with cries of "Vive la Commune!" "Vive la Nihilisme!" The *Daily Telegraph's* correspondent, who sends an account of this gathering, asserts that the Communists before leaving the cemetery "insulted the tomb of M. Thiers by spitting on it, and hurling at it in chorus a quantity of offensive epithets." Throughout the proceedings, the police discreetly kept out of sight.

A SERIOUS riot occurred in Cork, Ireland, recently, during which the houses in two streets were completely wrecked, several persons were injured with stones. Five persons have been arrested at Glenbeigh, near Killarney, for having attacked the house of a tenant of the Hon. Mr. Wynne, and cut off one of his ears. A bailiff named Cambridge, while engaged serving writs near Clonakilty on the previous Wednesday, was pursued by the crowd and narrowly escaped. His cart was sent away without him. A large mixed force of military and police proceeded to Michelstown for the purpose of ejecting tenants on the Kingston estate. On Saturday, the Kilmallock Land League subscribed £30 toward a national testimonial to the Rev. Father Sheehy.

A CONSPIRACY to assassinate the Czar is reported to have been discovered in St. Petersburg. A carpenter is said to have informed the police of a conversation which he overheard being carried on in a room next to his own in a house in the Sabat Roanski Prospect. A police officer was accordingly concealed in the room, and, it is stated, heard the details of a plot to shoot the Emperor. Five of the conspirators present voluntarily offered themselves to accomplish the deed. A definite choice was about to be made when the officer suddenly jumped out of his hiding-place, fired into the air, and declared to the twenty-one conspirators present that he would kill the first who moved. At the same time, the police rushed in and arrested the whole company. They were almost all very young people, some being mere school-boys. It is also stated that fresh arrests of naval men have taken place.

REFUGE OF SUPERSTITION.

The following is known to have been printed in a New England city, and to have been in use among Catholics within a very few years. We print it verbatim as found:—

The Prayer, Prayer, Prayer.

This Prayer was found in the Grave of our Lord and Saviour Jesus Christ, in the year of our Lord 1505, and sent from the Pope to the Emperor Charles, as he was going to Battle, for his safety. They who shall repeat this Prayer or hear it repeated or keep it about them shall never die a Sudden Death, nor be Drowned in Water, nor shall they fall into the hands of their Enemies, nor be Burned with fire, nor shall they be overpowered in Battle, nor shall any Poison take any effect on them; and it being read over any Woman in Labor, she shall be safely delivered, and be a glad Mother; and when this child is born, say this Prayer on the right side, and him or her shall not be troubled with Thirty-two Misfortunes. And if you see any person in Fits, say this Prayer on their right side, and him or her shall stand up and thank you; and he that shall write this from house to house shall be blessed of the Lord, and they that laugh at it shall suffer.

Honorable Lord and Saviour Jesus Christ, dying on the Gallows for our sins. O Holy Cross of Christ, ward off

from me all sharp, heating words. O Holy Cross of Christ, ward off from me all Weapons of danger. O Holy Cross of Christ, ward me from all things that are evil to me. O Holy Cross of Christ, stifle me in all things; Protect me from my Enemies. O Holy Cross of Christ, Protect me on my right to happiness. O Holy Cross of Christ, ward off from me Dangerous Deaths, and give me Life Everlasting. O Crucified Jesus of Nazareth, have mercy on me, that the enemies may keep off from me now and forever. Amen.

In honor of Jesus Christ, and in honor of his Blessed Death and Sacred Passion, and in honor of his Holy Resurrection and God-like Ascension, to which he liked to bring us to the right way to heaven; the time as Jesus was found on Christmas Day in the Stable, the time when Jesus was Crucified on Good Friday, the time as the Wise Men brought their offerings to Heaven, so may the honor of Jesus keep me from my enemies, visible and invisible, now and forever. Amen.

To thee, O Lord Jesus, I offer my spirit. O Jesus have mercy on me, Mary and Joseph. Oh, pray me through Nicodemus and Joseph, who took our Lord from the Cross and buried him. O Lord Jesus, through thy Bitter Anguish, through thy Sufferings on the Cross, for truly then your Soul was parting from this world. Oh, have mercy on my poor Soul when it is parting its Material Body from this sinful world. O Jesus, give me Grace that I may carry my Cross with Thee, and teach thee when that I suffer, and that without complaining; and that through suffering I may escape all Danger. Amen.

Believe this for certain which is written here, for it is true as the Holy Evangelist. They who keep it about them shall not fear Thunder nor Lightning; and they that repeat it every day shall have three days' warning before death. When Jesus saw the Cross whereupon His body was to be crucified, His body Shook. The Jews asked Him had He the Fever or an Ague; or did he shake for fear of them. He answered and said, I have neither a Fever or an Ague; nor do I shake for fear of you. Whoever carries these lines in mind or in writing shall never have a Fever nor an Ague.

Jesus, Mary, and Joseph help us.

JESTINGS.

MUMBLE-JUMBLE.—*Visitor*: "Is Mrs. Brown at home?" *Plumbs*, the new footman, who speaks rather indistinctly: "Yes, sir, but she's dining." *Visitor*: "Dying! Why, what's she dying of?" *Plumbs*: "Boiled mutton and caper sauce, sir."—*Judy*.

"THERE'S one thing I like about the new version," said old Blunderbuss. "That ere text about 'the boy being father to the man' is left out altogether. I always thought that was wrong end to." And he didn't know why the smile went round.—*New Haven Register*.

AN EARLY LESSON IN ART.—While visiting the Louvre in Paris, a lady showed the Venus of Milo to her little daughter. "But tell me, mamma," remarked the child, "what did they cut her arms off for?" "Because she was always sucking her thumb, my child."

A CLERGYMAN was travelling through the Humboldt Mountains with an old miner. Said the miner, "Do you really believe that God made the world in six days?" "Of course I do." "Well, don't you think," returned the miner, "that he might have put in one more day to advantage right round here?"

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was organized in 1867. Though having its headquarters in Boston it is a national organization, and has members and officers in various States of the Union. It has the following

CONSTITUTION.

I. This Organization shall be called the Free Religious Association,—its objects being to promote the practical interests of pure religion, to increase fellowship in the spirit, and to encourage the scientific study of man's religious nature and history; and to this end all persons interested in these objects are cordially invited to its membership.

II. Membership in this Association shall leave each individual responsible for his own opinions alone, and affect in no degree his relations to other associations; and nothing in the name or Constitution of the Association shall ever be construed as limiting membership by any test of speculative opinion or belief,—or as defining the position of the Association, collectively considered, with reference to any such opinion or belief,—or as interfering, in any other way, with that absolute freedom of thought and expression which is the natural right of every rational being. Any person desiring to cooperate with the Association shall be considered a member, with full right to speak in its meetings; but an annual contribution of one dollar shall be necessary to give a title to vote,—provided, also, that those thus entitled may at any time confer the privilege of voting upon the whole assembly, on questions not pertaining to the management of business.

III. The officers of the Association shall be a President, twelve Vice-Presidents, a Secretary and Assistant Secretary, a Treasurer, and not less than six nor more than ten Directors; who together shall constitute an Executive Committee, intrusted with all the business and interests of the Association in the interim of its meetings. The officers shall be chosen by ballot, at the Annual Meeting of the Association, and shall hold their offices for one year, or until others be chosen in their place; and they shall have power to fill any vacancies that may occur in their number between the annual meetings. Five members of the Executive Committee shall constitute a quorum.

IV. The Annual Meeting of the Association shall be held in the city of Boston, on Thursday of what is known as "Anniversary Week," at such place, and with such sessions, as the Executive Committee may appoint; of which at least one month's previous notice shall be publicly given. Other meetings and conventions may be called by the Committee, according to their judgment, at such times and places as may seem to them desirable.

V. These Articles may be amended at any Annual Meeting of the Association, by a majority vote of the members present, provided public notice of the amendment has been given with the call for the meeting.

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EDITOR,

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Secretary of the Association.

For list of co-laborers, see editorial page.

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

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

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

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

SPECIAL FEATURE,

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According to some theologians, it is necessary for God to wind up his watch from time to time, or it would stop outright. According to their view, he was not far-sighted enough to make a perpetual motion.—*Leibnitz*.

CENTURIES are but seconds in the mighty development of advancing humanity. The swelling curve, however, has its little indentations; and it is irksome to find one's self in such an interval of decadence.—*Alexander von Humboldt*.

THE old divines preached equality in heaven; but they little thought it was the kingdom to come on earth. They were the electric chain, unconscious of the celestial fire they transmitted. Little would they have brooked these days of unquestioned equality of rights, of free publishing and freer thinking.—*Catherine Sedgwick*.

ALL are bigots who limit the divine within the boundaries of their present knowledge.—*Margaret Fuller*.

THE first condition of human goodness is something to love; thesecond is something to reverence.—*George Eliot*.

It is marvellous how long a rotten post will stand, provided it be not shaken.—*Thomas Carlyle*.

HEAVEN must scorn the humility which we telegraph thither by genuflection: it must prefer the manliness that stands by all created gifts, and looks itself in the face without pretence of worship.—*John Weiss*.

It is time that the ill-suppressed murmur of all thoughtful men against the famine of our churches, this moaning of the heart because it is bereaved of the consolation, the hope, the grandeur, that come along out of the culture of our moral nature, should be heard through the sleep of indolence and the din of routine. This great and perpetual office of the preacher is not discharged.—*Ralph Waldo Emerson*.

THE Christian world, just now, is like a ship that is tacking: it has lost the wind on one side, and not quite got it on the other.—*Harriet Beecher Stowe*.

High thoughts!
They come and go
Like the soft breathings of a listening maiden,
While round us flow
The winds from woods and fields with gladness laden:
While the leaves quiver
By the lone river,
And the quiet heart
From depths doth call
And garners all,—
Earth grows a shadow, forgotten whole,
And heaven lies in the blessed soul!

High thoughts!
They visit us
In moments when the soul is dim and darkened,
They come to bless
After the weariness to which we hearkened:
In joy and gladness,
In mirth and sadness,
Come signs and tokens:
Life's angel brings
Upon its wings
Those bright communings the soul doth keep,
Those heavenly thoughts so pure and deep.
—*Nicoll*.

CURRENT TOPICS.

SECRETARY KIRKWOOD, it is reported, has taken a step which looks well, at least. It is to bring the Indian to the front, so far as he may, in dealing with him. As an example of this, he has made a brother of "Bright Eyes" a clerk in the Indian Bureau, and intends to appoint others of the same race to positions in this department, as fast as they can be qualified for the work.

THE prospective bad results from the unchecked devastation of our timber lands have been of late years more and more apparent to reflecting people, and a good deal has been written and published on the matter. We are pleased to learn that a reaction has begun to set in among farmers and others in the West, in respect to the soil, and that forest culture is getting to be a rising enterprise in that section. It is said that some large companies have been formed for this object, and that capitalists believe that it offers to pay well for investments.

THE *Christian Union* makes a good suggestion. It is evening excursions during this season for work-people, whose exacting labors seldom enable them to enjoy such pleasure trips in the daytime. It proposes that the day boats be used, leaving convenient docks after six o'clock, and making a trip up the river, through the sound or narrows, returning at nine or ten o'clock. Rested, cheered, and comforted by the knowledge that there is thought for their comfort and well-being in the hearts of their more fortunate fellow-mortals, life will be more to them than the mere earning a living and having a little "fun."

It is to be feared that the theory of Dr. MacCormac concerning "water treading" may lead to fatal experiment by its emphatic assurance of safety in indiscriminate application. For, if the deductions from personal experience in its test by a late contributor to *Nature* are duly considered, there is quite plausible evidence that only organizations of a definite type can make the practice available, namely: those in whom the adipose tissue renders their specific gravity inferior to that of water; for, in the words of the writer, "the human body is not always lighter, bulk for bulk, than water"; . . . "with spare people, who consist mainly of muscle and bone, the specific gravity must be greater than that of water. The body of a fish, when the animal is dead, will sink until decomposition sets in and causes it to float."

THE assassin Guiteau claims to justify his atrocious deed by professing that it was prompted by a "revelation from God." He also has been accustomed to style himself "Theologian," in connection with the other distinctions which he in his vanity assumed. Perhaps there was as much reason in his use of the title as in that of many who have adopted it, since he has lectured on "The second coming of Christ," and has made other pretensions to profundity in divinity. At one time, he figured

as the "eminent Chicago lawyer" who, in the lecture-field, was to demolish Col. Ingersoll's infidelity. At another, he was prominent in the Moody and Sankey revival meetings. It is strange, yet true, that some of the most shocking crimes in human history are mixed up in some way with religion. But we do not believe there is even an insane sincerity in the religious professions of the would-be-assassin of the President.

SINCE Tuesday of last week, the daily bulletins concerning the President have relieved the people of their intense anxiety. The danger is by no means past, but the chances are now favorable to his recovery. He is himself hopeful and full of courage, and means to do his part to get well. The physicians in charge report him as the best of patients. Though the intense and painful anxiety of the country is past, the sympathy of the people of all classes and parties, and in all sections of the country, is as deep and demonstrative as ever. Never did a people rally more loyally around a ruler than have the citizens of the United States, without distinction of party, rallied around their constitutionally chosen President, since the attempt to destroy his life. As one evidence of this loyal sympathy, an effort, started in the New York Chamber of Commerce, to raise a quarter of a million of dollars for Mrs. Garfield, so that the President's mind may be entirely at rest with regard to the future of his family in case of his death, is likely to be at once successful. It is not often that a country is stirred by so unanimous a sentiment. This government is not yet to go to pieces by the act of assassination.

THE *Presbyterian* records a verdict in the "Lenzie Case" of the Assembly of Scotland, which accepted the apology of a recreant minister who had been dallying in the pastures of Reason when they thought him due in the hard road of Revelation. But, although the Assembly gave credit to his stout assertion that he meant no harm and to his humble promise never to do so again, and lifted him high and dry out of the speculative swamp, the *Presbyterian* declares him unfit for any future gospel service. Thus hazardous is it for employés of the theological tread-mill to make excursions into the moist meadows hard by; for just one sermon, albeit, as solemnly asserted, designed in the interest of confuting opponents, may ruin the young minister's claim to ecclesiastic confidence. He must shut his eyes and ears to all that happens in the world of thought around him, and stoutly deny in never-varying terms the possibility of any truth outside his own snug workshop. Under this lesson, the case of the victim of the Narragansett disaster last year, who had declared on the fly-leaf of Paine's *Age of Reason* his shame at having it discovered near him at that moment, and that his purpose had been solely to learn how to refute it, is most pathetic. Moral: Read nothing but the Bible; if unrevised, the safer.

For the *Free Religious Index*.

FOURTEENTH ANNUAL MEETING

OF THE

Free Religious Association, May 26 and 27, 1881.

[Concluded from last week.]

The PRESIDENT.—We are now anxious to hear a friend who has come a long distance to meet us, and to bring us thoughts from the fresh, fruitful West, where there is an opening, as I understand, and a grand field for the labors of the Free Religious movement. I take great pleasure in introducing Mrs. Anna L. Diggs, who has come to us from Lawrence, in Kansas, to be present with us to-day, and will now say her word from the platform.

ADDRESS OF MRS. ANNA L. DIGGS.

Friends.—It is my part this afternoon to offer a few words about Western Liberalism, and its probable capacity for and tendency toward organization.

If there are two words in use more especially vague and ill-defined than all others, those two words are (I think) *Western* and *Liberalism*. Our San Francisco people go East to Denver and Omaha. Denverites go East to Kansas City. Kansas City quotes the Eastern ways and doings of St. Louis and Chicago, and so on. I could not find, in my journey through, just where the East began and the West left off. So, to be definite, I will say that I shall speak only for and of the States of Indiana, Illinois, Missouri, and Kansas. Not that the facts which I shall report are peculiar to the States I have named; similar conditions exist (doubtless) in all "the East" and all "the West," the difference being only in their greater or less proportion. I knew before I came here that I might have the privilege of saying a few words concerning the Western situation. The difficulty lay in the fact that I must say only a little about so large a subject. Not knowing what to leave unsaid, I decided to leave my message to shape itself, after I had learned something of the situation here, after I found how much or how little the Free Religious Association really knew of Western Liberalism. Judging from questions that have been asked me, I believe that I can be most serviceable, pointed, and clear, by avoiding all generalizing, all theorizing, all philosophizing, and just simply reporting instances, and telling (in a very realistic and personal manner) of facts which have come under my own observation.

But, first, I must say a few words about that other loose and elastic word, *Liberalism*. You all know what a misnomer it is, and what widely differing classes and types of individuals it is supposed to include. There is in our part of the West a very large class of people who have an utter distaste (even a dislike) for everything which is called by the name of religion, church, or minister; and yet curiously enough these topics seem to possess for them a strange fascination. They certainly seem to derive a vast deal of satisfaction in the discussion of them. These people are well posted concerning the atrocities and barbarities of church history, and all the shortcomings of ministers, and all the unclean portions of the Bible. Their one proud boast is that they are *FREE*,—free from superstition. I think you recognize the class. I call them the primary class of Liberalism, because they have only learned the first word of rational religion,—“freedom,” merely that and nothing more. They have not yet come to our second word, “fellowship.” Then, besides these, we have of course a very large proportion of thoughtful, cultivated people, of whose religious status I need say nothing further than that they are in sympathy with Free Religion as expounded by the *Index* and with radical Unitarianism. Of “Spiritualists,” happily, we may say as Josh Billings says of women, they are everywhere. Then there are many, very many young people, bright young men and women, graduates from our high schools and colleges, a keen-sighted, clear-thoughted class, who are entirely without any sort of a church home. The established churches fail utterly in meeting their need. This is not the hour to discuss whether or not religious organization would be beneficial or is necessary for them. Of course, we believe in the possibility and the helpfulness of thoroughly rational religion,—rational church work and a rational ministry,—else we should not be here. The question is not, Does Liberalism *need* to organize, but does it *care* to organize?

Let me speak first of the large class which I named first. There is scarcely a village, not even a cross-

road settlement in the West, where you may not find a liberal club, a debating society, a lyceum, or something of the sort, managed or mismanaged as the case may be, by persons of whom the last thing you would suspect would be that they were religiously inclined. So anxious are they to avoid and to steer as clear as possible from everything which would in any way commit them to churchly ways that I think they would not even hold their meetings on Sundays, if they could find time from business on another day. And I do not think that even the word “free” prefixed to the word “religion” would so sugar-coat the pill that they would be willing to take it, even though Free Religion has just the message to offer which they are longing to hear. But so fearful are they of being entrapped or betrayed by “priestcraft” that not until their confidence can be gained, not until they are absolutely certain that the religion offered them has no “nonsense” about it, will they coöperate, or consent to organize in any larger, more orderly or effectual way than the dreary, nude, and sorry little attempts which they are constantly making, and in which they are constantly failing, because they do not know how to work together. I have known of very many (I may safely say hundreds) of just such pitiful, yet hopeful little attempts toward organization. I know of them, because I keep close to them. I sympathize with these people, and believe in them. I will not let go of them, because they are ours. They are yours, friends of the Free Religious Association,—your responsibility and your opportunity. It is part of the good and great work, which I am sure you will do, to help them. They need you, and you need them. I am very certain that back of all their protestantism there is a great want and a great desire for fellowship. Their confidence once gained, and competent guidance secured, they would gladly and profitably work together. Already it is beginning to dawn upon many of them that they have elbow room enough for a little constructive work. Many of them are beginning to guess that something else might be done besides meeting fifty-two times a year and resolving upon each occasion that Christianity is tyranny, and that they will not be held in bondage by it.

Then, too, there are times when their boasted freedom does not cover all their needs. Death comes, their friends or little ones are taken away, and the leader of their lyceum is not quite competent to serve them; in fact, he only knows how to talk about the “Demands of Liberalism.” And it would scarcely be appropriate to step up to a bereaved mother, just as she was taking the last look at the still white face of her darling, and say: “Be comforted, sad soul. Church property shall not always be taxed.” And so the stricken mourners must ignore the custom, and have no hallowed little service over their dead; they must brave all the unpleasantness and be called barbarians just at a time when their hearts are broken and they feel least belligerent. Or they must call upon an orthodox minister, and more than probable he will embrace the opportunity (he will, if he does his duty) and exhort the mourners to take the dispensation of Providence as a warning, and prepare to flee the wrath to come.

And there are other occasions when a liberal minister would be a convenience in a neighborhood. Quite frequently, the liberal young man finds that he has a decided liking for the society of the liberal young girl; and the girl reciprocating, a minister is a necessary evil. And the minister doesn't half do his duty, if he neglects, just after the ceremony, to say, “Will you come to my church next Sunday?” And the grateful young couple haven't heard the word,—no, for a long time. So they promise to go; and, there being no better place provided, it may be they will keep on going. I am very sure that the primary class of Liberalism is ready for organization.

Then, of another phase or grade of Liberalism, I can say it is equally ready. A large majority of our most cultivated men and women are entirely out of sympathy with Orthodoxy; and they either ignore the churches altogether and spend their Sundays with their books and papers at home, or they go to the *easy* Congregational churches and hold their mental reservations. Of those who stay out, some would need to be aroused and inspired (not an easy task, but a genuine Rationalism, sufficiently in earnest, could do it). Others are weary of their isolation; and many more are *anxious*, at least for the sake of their children, to welcome a Rational Religious Society.

I must not stop to take time to speak of still other

signs which indicate a tendency toward organization,—such as the calls that come from all quarters, asking advice and instruction about Sunday-school work; also the springing up, like mushrooms, of little liberal newspapers, pitiful little things, which almost make one cry, because of the hunger and thirst back of them, and because of their utter incapacity to do anything else but just protest. Of these and other signs, I must not say more, because I want to say a little word about the kind of organization which will be successful. But, first, let me guard against the creation of a false impression about the *ease* with which societies might be organized in the West. Notwithstanding all that I have said about the ripeness and readiness and the desire for organization is true, yet let no one suppose that I mean to report that every town is ready and eager to rally round a leader *just the hour* when he puts in an appearance. For instance, Mr. Charles D. B. Mills worthily presents, I suppose, the best phase of Rational Religion. Mr. Mills was expected to be in Lawrence the day after I came from there. We will suppose that Mr. Mills was announced and gave a lecture. If he did, it is more than probable that his audience did not exceed fifty persons, perhaps not twenty-five. And so Mr. Mills, following up my showing of the Western situation, might say that he did not believe the liberal element so large in the West, certainly not active or warm, hardly ready for organization. And yet I am sure I speak far within bounds when I say that I know of three hundred Liberals in the town of Lawrence who would, *eventually*, work together splendidly under the right kind of leadership and upon the right sort of basis. But they do not care so much just for a lecture or so. It would be the society work and activities, the social, educational, and charitable work, which would bring and bind them together; and so the lecture system is inadequate. But the Rational Religious minister, teacher, organizer, who goes out to settle and to stay, will just as surely succeed in building up a profitable, permanent, and powerful society,—just as surely as he goes and stays and tries.

But let it not be supposed that *anything* labelled *liberal minister* could do this work, even though he might remain his natural lifetime and live twice the allotted time. First of all, of course, he must have moral uprightness, cleanliness of character; and then *brains*. Let no one think that *unculture* or shallowness can fill the bill. There will be uncultured people to be dealt with, to be sure; but all the more will scholarship be needed to guide. The man who goes out West to be a leader of religious life and thought will have something more than the uncultivated to deal with: he will have to encounter the gaze of keen-eyed young men and women; and, if he be superficial, they will see through him in less than half an hour, and have no farther use for him. He must have tact to reconcile the various factions, he must have patience,—oh, so much!—and, above all, an unbounded enthusiasm and devotion to the principles which this philosophy of life that we call Free Religion stands for. There is no need to send to the West teachers who have simply a negative lesson to give. Even though one of this sort, a noisy, defiant, belligerent person, might be welcomed and applauded, yet, nevertheless, he would be a calamity. Col. Ingersoll was and is a splendid necessity, but Col. Ingersoll is enough for a whole country. Young liberal preachers may rest easy, and turn their attention to constructive work. As a religious guide, Col. Ingersoll is good enough,—what there is of him, and there is plenty of him, such as he is. There is little need longer to antagonize anything, not even Unitarianism. Western Unitarianism is just that with which Free Religion may gladly coöperate. Of course, the kind of Unitarianism which insists on its Christian name, which administers the sacrament of the Lord's Supper, which has its baptismal font, its first reading from the Old Testament, its second reading from the New, its audible address to the Deity, and all the rest of it, has no sort of mission out West. Western Liberalism would walk several blocks on a hot Sunday morning to get out of its way. But the Unitarianism which Mr. Gannett, Mr. Crooker, Mr. Blake, Mr. Wendte, Mr. Hosmer, and others, stand for may be very heartily aided and abetted by Free Religion; and Free Religion need fear no detriment by affiliation with it. Especially may Free Religion emulate their hearty, faithful work for the elevation of humanity.

There are, in the State of Kansas alone, at least ten towns where a liberal leader might go next week and

begin work, and in one year's time be established permanently. These points will not long be left unoccupied. Western Unitarianism is looking after them; and if you, of the Free Religious Association, leave the work for them, why, they can do it. Rev. Jenkin Ll. Jones, editor of *Unity*, has energy and vim and enthusiasm enough to do it all himself; but, then, you know it is not fair for you to leave it all to him. Besides, you know, without my stopping to say it, that even Western Unitarianism still needs Free Religion to spur it on to thorough and entire Rationalism; for it is yet hampered by its own family troubles.

The Free Religious Association cannot yet afford to die the death of the righteous, neither to merge itself into any other body. There was never a time when its opportunities and responsibilities were greater. Even though some of the grand old workers may be weary and a little discouraged, I am still sure that there is no other organization in all the world that stands for so much that is noble in purpose and clear in thought as this Free Religious Association; and, along with the glorious little *Index*, I want it to live a thousand years.

The PRESIDENT.—I am sure that I am expressing the sentiment of the Association in thanking heartily Mrs. Diggs for the bright, cheerful, and cheering words which she has uttered. I shall ask Mr. Charles Ellis to succeed her.

ADDRESS OF MR. CHARLES ELLIS.

Mr. President, Ladies and Gentlemen,—The question before the Convention is so indefinitely stated that I am not sure I understand it as it was intended to be discussed. Certainly, I quite agree, in the main, with what has been said in the address opening the discussion; and, if the question means no more than what Mr. Hinckley has indicated, I am on the wrong track. Being left to interpret the question for myself, and believing the following to have been the intention of its framers, I have taken it to mean this: "Will Free Religion adopt a form of organization that shall embody a platform of principles or religious dogmas pledging its members to a mode of faith or a prescribed line of action?" So understanding it, I take the negative of the question, and, as my time is limited, will strike the trail of argument at once.

Thus viewing it, I would say that whether Free Religion will so organize depends entirely upon how useless it is. If it has been duly defined, limited, labelled, and "laid out," as we say of a corpse, then it will so organize. If it has lost its soul and inspiration, it will so organize. If it has been struck with fear of public opinion, or is suffering moral fever of anxiety to be considered "respectable," in the colloquial sense of the term, it will so organize. If it has

"Sold the truth to serve the hour,"

then the only thing it ought to do is to so organize as speedily as possible, and die.

Either Free Religion stands for a new voice of God in the world of man, a new voice of man in the world of God, each for the other and both as one for all, proclaiming the living, pulsing truth of to-day, or it stands for nothing. As a platform for the union of all sects, and the representation of all "ologies" and "isms," it has not been remarkably influential. Evidently that is not its mission. The theological flies have never shown any great readiness to walk into the parlor of the, to them, heretical spiders. Theology knows its inherent weakness too well to court friendly discussion in open meeting.

Free Religion has wasted its opportunity by its failure to recognize, or at any rate to act upon, the undeniable fact that scientific knowledge and modern truth are in direct hostility to the theological conception of the universe and man's relation thereto. Theology has for ages assumed to be the heaven-sent guide of human life, and it has succeeded in keeping up the assumption through the ignorance and fears of the masses. But the fact cannot be disguised that it is no longer a guide. Scepticism in regard to theology has become a storm that rapidly rises to the proportions of a hurricane; and thousands are being driven from their old moorings and out to sea without chart or compass, without wisdom or skill, to carry them safe to harbor of higher faith and sublimer trust. The world of man is in a transition state, and the fever of uncertainty works havoc in the ranks of society. The guide of the past was Theology. Guide of the present there is none. The guide of the future will be Philosophy. But that guide has not yet crystallized to

definite form. Free Religion has a golden opportunity to do a divine work by counselling, encouraging, and steadying humanity in this its perilous hour. If it will not see its opportunity, if it refuses to stand for this duty, if it is not willing to leave the question of organization until the philosophy that is to guide the future has taken form and place in the natural order of evolution, then, I say, it stands for nothing.

A new truth never comes by rule. You cannot lay down a formula by which the next new truth shall be compounded, measured out and sold, or given away in advance. Some brain becomes its womb, the soul wakes to inspiration under its electric vibration, and the tongue or pen proclaims it to the world. Sometimes, a truth so proclaimed has been so far in advance of the capacity of the world to comprehend it that the prophet has been stoned to death, or nailed alive to the cross, or starved to death in secret, silent, horrible dungeons, or torn to pieces on the rack, or burned at the stake. By and by, the world rises to the level of the rejected truth, and it is accepted. The bones, the ashes, the dust of the martyr are sought for, are inurned, are piled high with sacred monument erected in memory of a divine Messiah of the ages. Then comes organization to promulgate the truth he brought to the world. The organization sits down by its truth, or on it, to watch, to protect, and to propagate it. The organization demands that the world shall accept its truth, and deals out damnation to all who decline. The prophet who next sounds the new truth over the world is persecuted by those who have organized in the name of the last.

It is impossible to organize until you know what you want to organize for, until your object is clearly defined. Let a man go to Boston capitalists, and propose to them that they shall organize a company, giving him a large percentage of stock and control, and they will inquire what the object of his company is to be. If he informs them that he wants to have a company ready for the manufacture of a useful piece of machinery which he thinks he may possibly invent, they will dismiss him as a lunatic. "First produce your machine." First produce your truth, then you can organize for its promulgation; but you can't organize for the promulgation of a truth yet unborn, or one only dimly and half perceived. Free Religion is not yet grown to definite proportions. It doth not yet clearly appear what manner of man it shall be.

Furthermore, such organization, as I understand the question to imply, kills the inspiration of truth. It puts bit and bridle on the liberty and power of thought. It makes men think, believe, and work in harness. It destroys the spontaneity and thrill of free action, and makes machines or slaves of its members. Think of young Jesus working under the direction of an organization! His power lay in his freedom to voice the inspiration of his soul for the hour. Imagine him going into the Temple and notifying those brokers (?) that the organization for the spread of a truth that it is supposed somebody may pick up somewhere, sometime, has voted unanimously that there shall be no more shaving of notes, changing of money, or what not, in this synagogue. Compare the result of such an action with the splendid frenzy of moral heroism that, with drawn scourge, declared that they should no longer make the temple of God a den of thieves, and forthwith compelled them to decamp. They crucified him for his freedom of thought and speech, and long afterwards organized his truth,—or disorganized it,—and made the mightiest system of slavery in the world.

To take an example from our own times, see the history of Unitarianism. Horrified with the teachings of the Church in regard to God, men declared that the trinity, the fall of Adam, total depravity, and eternal torment were false dogmas. Then began a war between the Titans of new truth and the Hydras of organization such as has seldom been seen. While men fought under the inspiration of that truth, they moved to higher level. But when they had won their victory, and the enemy admitted their right to exist, they settled back, organized their truth, drove their stakes, drew their lines, and set to work to build up a sect. They have become "respectable," as is said; but the prophetic soul can live at their hotel no longer. They virtually say to heretics, as Judge Hilton said to the Jews at his house in Saratoga, "You interfere with our trade, and we don't want you here." Emerson went from them for freedom nearly half a century ago. Parker tried their organization with the weight of his new inspiration, and it

threw him overboard. He, the grandest soul that the Church has produced in this century, got glimpses of something beyond organization. His great soul, with its "skylight ever open" to the heavens of thought, received the truth and proclaimed it; and his friends turned from him in anger and fear, and went away to watch their little organization that it should not lose its respectability by contact with his heresy. Then, when the whole organized force of theology condemned him, and some of its leaders prayed to God to destroy him, a dozen men met and

"Resolved, That Theodore Parker shall be heard."

It was not Theodore Parker they meant, but the truth that he stood ready to proclaim, that he had to some extent already proclaimed. From that resolution grew volume upon volume of eloquent advocacy of truth, of new revelation of life and nature, until to-day the whole world knows and largely loves Parker, not for any organization that he was or represented or advocated, but for the grander liberty and purity he gave to mankind. The people heard him gladly. They crowded forward to sustain him. Whatever organization was necessary to keep up his opportunity to be heard crystallized around the social nature of his friends. By social attractions, they drew and held the young. They afforded them opportunity for development, and to-day there are many well-to-do and highly respected people in the world who took start in life from the social meetings that grew out of that simple

"Resolved, That Theodore Parker shall be heard in Boston."

I do not know that any one ever attempted to organize Mr. Parker; but I imagine that, if they had tried to put a collar on his neck duly labelled with theological ownership, the organizers would not have stood upon the order of their going, but would have gone at once. Such men can't work under organization. It is tyranny to them. It puts them in an attitude of perpetual dishonesty to themselves. Their minds must be free, totally and forever free, free as the sunlight and the air, or their inspiration dies, they sink to the level of organized mediocrity, and voice the soul of the world no more.

Free Religion, then, as I have said, will not organize as I have indicated, unless its usefulness has gone. It stands, or should stand, as I think, for a new and newest revelation of truth. Supernaturalism ran on down through the ages, weakening from age to age, until at last Unitarianism carried it to the very verge of collapse, but stopped just in time to prevent what would have been a very useful funeral. In the house of theological development, Unitarianism was the last upward step, and occupied the attic floor. There was no longer room for growth on the supernatural basis therein. When Parker rose in that old house, he raised the roof with him and set religion free. Henceforth, the lines are distinctly drawn. The work he began can only go on by an equal freedom. That "equal freedom" demands and requires that the truth of to-day no less than the truth of his day shall be heard in Boston and elsewhere; and the truth makes an issue every time it is heard. If Free Religion stands for anything, then, it must be for the truth of science, the truth of knowledge (I use the terms in their broadest sense, for all that relates to the well-being of humanity), against the persistent errors, fables, and bondage of a system of theology that rose like a myth from the sea of ignorance that once rolled around the world. Has Free Religion realized that such is its mission? I do not know. To accept this, it needs not to narrow its limits. All may ever be welcome to stand in its forum and proclaim their conception of the right, but in the thunder of theological reverberations the part of Free Religion should be that of the lightning.

The world wants less noise of theological thunder and more light of living truth. Let Free Religion, then, stand for the light of truth in the present and future hours; and it will stand to bless and save. Let it stand with soul brimful of earnestness and heroism that will speak the truth to-day and leave the event to time; and it shall lift humanity from the mud of social mire and lead it to the highway of wisdom and happiness. Let it become the swift lightning of the infinite heavens of thought, riving the old fortresses of hoary superstition and theological fraud; and it shall stand for the liberty and progress of humanity, and light it to the goal of all hope, the ultimate perfection of our race.

To this end, all that is needed is that men and women who possess the means and the courage shall

Resolve, That the TRUTH of TO-DAY shall be HEARD.

When Garrison rose to the zenith of moral heroism, and declared, on the question of the abolition of slavery in this country, "I will not retract, I will not equivocate, and I will be heard," he touched the slumbering sense of justice in hearts that came forward, not to organize the truth he was proclaiming, but simply to secure it a hearing; and for thirty years the only organization the Abolitionists knew was one of ways and means to be heard. The result, you know.

To-day, and for years to come, the greatest contest in the world will be between the truth of science and the errors of theology. All that the truth asks is a hearing. Where it is heard, it will wake sympathy, sympathy will arouse action, action will engender social ties, and these will find satisfaction in social intercourse by ways and means that will suggest themselves, in harmony with the environments of time and place. Thus, the mind will be left forever free; and Free Religion will be at liberty at all times to advocate the truth of the day, to cast off error and take on strength with the growing mind and thought of the world.

What it wants, then, in my opinion, is not organization that shall define what it is to represent in the field of belief for future years, but means to give all truth a hearing. Knowing the modesty of the managers of the Free Religious Association, I am going to say for them that money, and plenty of it, is what Free Religion needs to-day. The prophets of the present can't subsist on "locusts and wild honey." As commissary stores, those articles are not a success. But, with the money that is spent in one year in efforts to make "the wicked heathen" understand the mystery of godliness, the glory of total depravity, the justice of eternal torments, the joy of infinite vengeance, and the absolute correctness of the triune multiplication table,—with that amount of money in the hands of the earnest workers for Free Religion,—to hold public conventions in city and town all over the country, to load the mails with Free Religious literature all over the world,—it could shake the theological pyramids of superstition, mental bondage, and social demoralization to the ground, open the tombs of sacred errors and crumble the forms of hoary falsehood with the oxygen of living truth, and wake the world to a sense of duty and a joy of liberty that it never knew before. Thus, Free Religion may ever stand for the eternal and inalienable right of freethought and social purity; while, for practical work of benevolence, the poor, the sick, the sorrowful, and the unfortunate ye have always with you, and charity will ever be a kiss and blessing from the lips of infinite love laid gently upon the human heart to thrill and quicken it to nobler action and diviner life; and when there are no more poor in the world, when the last haggard form of poverty has disappeared, when the last groan of misery has died away, when the last tear of sorrow has been dried, when the last broken heart has been healed, when the last cloud of ignorance has been dispelled, when the last bondage of the mind has been broken, when the last fear of God has forever flown, and the whole wide world of man is perpetually bathed in the bright sunlight of knowledge, wisdom, and happiness, and the world-old dream of heaven has become a glorious reality upon earth, and woman, source of all that is good and true and great, has indeed become "the Mother of God" in the perfect humanity that shall then ennoble our dear old world, then the work of Free Religion will be done; and it can organize and die in glory and honor, and be embalmed in history among the Godlike agencies that have lifted the world, but not till then.

THE PRESIDENT.—The address of Mr. Ellis, which we have just heard, and which was so very interesting in its statement and in its outline, does not appear to touch the position which Mr. Hinckley has assumed in his discourse, as I understand it, and certainly not the position indicated by myself. The speaker himself has justly said he is giving his own interpretation of the question. I do not think there is any one here—certainly not among those who have introduced this question—who would limit the belief or the opinions in matters of religion of any member of such an organization as is contemplated. In my view, the point taken by Mr. Ellis is not at all

at variance with the position which has been taken by those who advocate organization here. They solemnly protest against the desire to limit or influence the religious belief of any member of the Association, or to make any common statement of faith, but do desire more effective organization, or an extension of organization, in behalf of the Association's principles; an advance in the line of moral and humane work already begun.

I have now the honor of introducing to you Mr. Giles B. Stebbins.

ADDRESS OF MR. GILES B. STEBBINS.

Mr. President.—I am aware that there must be a limit to human endurance; and, the hour being so late, the words that I have to say shall be very brief.

I think the real problem before us, the nature of the change that is going on in religious organization, is one of great importance. All over the West, where my home is to-day,—and I presume it is the same here as there,—you will find multitudes of thoughtful, earnest men and women who fear religion as the burnt child dreads the fire. They think of religious organizations as prisons. They cannot separate the idea of organization from the idea of religious bondage and spiritual slavery and death; and the problem before us is to change all this, and bring about some method of organization that shall mean for such people not slavery, but liberty; that shall mean not darkness, but light; that shall mean not bigotry, but the broadest and most liberal fellowship. That is the problem before us, and now let me briefly point out some of the hindrances that are in the way, in the West especially, and some of the encouragements as well.

A few months ago, in the city of Detroit, my then home, I met a gentleman one day in the street, and spoke to him about something that was going on in his church. "Why," said he, "I don't go there to church now." Said I, "I thought you had a pew there." "Well, I did," said he. "We had a pew, and paid our quarter's due; but, when the collector came round at the time the last instalment became due, I found that none of the family had been there for three months, and I thought it was useless to throw away the money for no purpose, so I gave it up. Now," he said, "I think there are families in about that position enough to fill a dozen churches in the city." That is one element in the solution of this problem.

Then there is another idea connected with this question. It is rather difficult to induce people who differ somewhat in their opinions to come together on a broad, free platform like this, for instance, and preserve and maintain toward each other their mutual respect. Now, I may be said to represent a large body of liberal-thinking people in the West who are called Spiritualists. I say that, because I have been asked to speak of the progress of organization among that people, and therefore I speak somewhat in their behalf. And let me say here that every Spiritualist is of necessity a Free Religionist, because the spiritual philosophy, broad, eclectic, and inclusive, knows no prejudices, no limitations, no barriers, recognizes no authority for truth, but only the truth of the soul for authority, and accepts the intuitions of the human spirit, the testimonies of the human reason, the truths of human experience, and the results of scientific experiment as its basis of education. But then there is a text which says, "They are not all Israel who are of Israel"; and this is true of the spiritual philosophy in the broad sense, for there are many who imperfectly comprehend it, and would accept it if they truly understood it, just as on the Free Religionist platform you find some souls who more perfectly comprehend the beauty of the Free Religious idea than others do. This is a very great difficulty in the way of progress in the West,—to induce people, differing quite heartily in their sincere and earnest convictions, to come together with mutual respect for each other, and engage in some common work. Now, if I come on a platform with another man, and I treat him in conversation as though I was stooping from my elevated position to come down to his level, or if I treat him with a sort of ill-concealed contempt, why, if that man has any self-respect, he will go his own way and leave me alone. It is a hard lesson to learn,—this lesson of mutual reverence and respect; and the want of that is one great difficulty in the West as it is in the East.

Another great difficulty there is in the difference of

opinion that prevails even among the advocates of Liberalism. We have very conflicting and contradictory elements in this day of transition. We are coming out from the shadow of the old traditions, and we are just at the turning of the paths; and the one path leads toward Materialism, and the other leads toward Spiritualism. The paths diverge so entirely it is difficult to bring these two classes together. If we can devise some means whereby these two classes can be brought together, and maintain harmony while respecting the conscientious convictions of each other, a great gain will have been made.

Then, as to the encouragements, they are many. I believe in organization. I believe it must come. I believe it ought to come, if it is a good thing. I believe in what Napoleon said when a general said of a plan of his on the battle-field, "It is impossible." The imperial commander said: "I know nothing about the impossible. I have no such word in my dictionary." And so it seems to me that, if this is a good thing, we ought to have no word "impossible" touching the organization of Free Religion in our dictionary. One great help in the West is the heart-hunger of the people. They are hungering and thirsting for spiritual, intellectual food,—men living on their farms, women toiling in the household vocations, men sitting in their offices. They are not satisfied with the few husks they are fed with: they want something more; and, after waiting and hungering and thirsting, the time must come when they will have something more.

Now, how is this demand met in the West? Let me say there has been a large class of people who do not feel like being tied down to the old bondage of going to meeting once a week. They feel they can get along with more distant intervals, and sometimes they are compelled to. I know one very marked and excellent feature that shows a tendency to accept a simple and practical organization in the West; and that is, that all over this new country—in distant Kansas, where our sister dwells who has addressed us to-day—you find associations very simple in their form and very free from narrow restrictions, on which people work together in a common-sense way for certain practical results. We have, for instance, grove meetings in the summer; and those in charge invite men and women to come and speak to them. They always say to those they invite, "Come here to our grove, and speak before God what in your own soul you believe to be true." Never do they limit them. I believe there will be held one hundred of these great grove meetings this year. Night before last, I had the pleasure of going to Music Hall, and sitting in the gallery, and looking on that magnificent audience of four thousand people listening to the eloquence of that wonderful organ; but, friends, I presume there will be a score of audiences gathered in the far West during the coming summer larger in numbers than the immense audience at Music Hall night before last. These are very encouraging signs indeed, and I have no fears for the future. It is wonderful, the progress we have made in the direction of liberty of thought and speech in the last twenty years. It is like the transition from the ice-bound drifts of winter to the floods of spring, that make devastation for a brief space, but prepare the earth for the fruits of summer and the golden harvest of the autumn. Let us take heart and hope, and move right on. Sectarianism has been organized long enough. Sectarianism is being honey-combed with freethought everywhere. Thinking ministers in the pulpits do not believe half they preach, and thinking people who hear them do not believe half they hear. This is a very unsatisfactory condition of things, and it cannot last through many years to come. So it seems to me all we have to do is to move right on, and carry on the good work of freedom and fellowship in religion. That is the great work of the nineteenth century. It is the great need of the age.

I want to thank my friend Mr. Hinckley for his fine statement of the leading points and ideas of the Free Religious movement. I indorse that statement. I was very glad that he was able to make it here, and especially glad that the time was so well filled as he filled it in making that statement. I think it is of very great consequence that, while we do not limit each other, while we do not browbeat each other, while we show the fulness of the spirit of religious freedom and fellowship, yet at the same time it is of great consequence that we strive to conform to certain great, sublime, eternal principles and moral ideas that have been the inspiration of the best

thought in all ages and in all places, and in the name of all the religions that have sprung up and gone down again in the world; and it was the statement of those great truths in the address of my friend that I like. Permit me to add just one thought, and then I will draw my words to a close.

In addition to his admirable statement, I would say we need to receive the great, the lasting, the never-dying truth of the immortal life. We need an outlook over, above, and beyond that change which we call death. We need the thought of the broad eternity that we are beginning to live now. We want an outlook of such a nature that the injustice of to-day shall be rounded out into justice to-morrow, that the ignorance of to-day in the great to-morrow shall be changed to wisdom, that the prejudice of to-day, in the great to-morrow, if not before, shall melt away in the sunlight of love and truth. I am glad, friends, that it is one of the signs of the times in this nineteenth century that there is a revival of this glorious conception that binds the life that is with that other and higher life that is to be. I am glad that we are alive in this nineteenth century, when there are witnesses to an accumulation of facts which have been verified as thoroughly as any facts in the whole realm of natural science, and that these facts go to prove the great truth that man shall never die. But, friends, the great thought is to be free, to help each other's growth, and help each other to a higher, a more beautiful, and a diviner life.

Something has been said here about the *Index*. I am glad it has been said; and the only reason, Mr. Chairman, why I do not put \$5,000 into the treasury of the *Index* is the unfortunate fact that I have not it to put in. It is well that the *Index* lives; but, as a little reminder of the progress of the cause in the West, I want to say to you that there is a journal published in the city of Chicago, asking no contribution of anybody, asking not a dollar's help, and it has not asked a dollar's help for the last fifteen years, save the patronage that its subscribers give it, and this journal is circulated by the thousand all through the Western States, through Oregon and California, over into that Australian continent, over into Europe, Africa, Asia, and England, and in New England as well. That journal is the *Religio-Philosophical Journal*; and, although in some respects its views might not accord with the convictions of some of you, yet, I want to say, and I speak it from a sort of intimate knowledge, that the idea, the aim, and the scope of that journal are exactly the same as the idea, the aim, and the scope of this Free Religious Association, advocating and claiming freedom and fellowship in spiritual truths.

But I must draw to a close. Let me do so by reading a few lines from the inspired soul of a New England woman, Lucy Larcom. I read them because they seem to contain the great central thought and inspiration toward which the Free Religious movement, and the advocates of fellowship, under various names, ought to reach. It is the

MOUNTAINEER'S PRAYER.

Give me with the strength of thy steadfast hills,
The speed of thy streams give me!
In the spirit that calms, with the life that thrills,
I would stand or run for thee.
Let me be thy voice, or thy silent power,
As the cataract, or the peak,—
An eternal thought, in my earthly hour,
Of the living God to speak.

Clothe me in the rose-tints of thy skies,
Upon morning summits laid!
Robe me in the purple and gold that lies
Through thy shuttles of light and shade!
Let me rise and rejoice in thy smile bright,
As mountains and forests do!
Let me welcome thy twilight and thy night,
And wait for thy dawn anew!

Give me of the brook's faith, joyously sung
Under clank of its icy chain!
Give me of the patience that hides among
Thy hill-tops, in mist and rain!
Lift me up from the clod, let me breathe thy breath!
Thy beauty and strength give me.
Let me lose both the name and the meaning of death,
In the life that I share with thee!

The President then requested all interested to remain awhile longer, notwithstanding the lateness of the hour, to consider the series of resolutions which had been handed in by Mrs. Anna Garlin Spencer, at the business meeting, with reference to bringing about a more efficient organization of the Free Religious movement.

At the request of the President, Mr. Hinckley, Chairman of the Committee to whom they had been referred, read the resolutions, remarking that the

Committee, without recommendation for or against, simply referred them back to the meeting:—

Resolved, 1. That, in order to obtain the preliminary knowledge necessary to more effective work, the Executive Committee be instructed to select and appoint some able and zealous member of the Association, so far as possible, from each State, to act as Local Correspondent.

2. That the Executive Committee furnish said State local correspondents with a list of questions to be answered by them, relating to legal restrictions upon religious liberty, to general educational and church influences, to the possibilities of forming Free Religious Associations in their States, and to such other moral and social conditions as may be of use in gaining accurate statistical information respecting the progress and needs of our movement throughout the United States; and, further, that, wherever said local correspondents desire and the Executive Committee think advisable, the General Agent (if one be employed) be sent to aid in collecting these facts.

3. That a midwinter conference of the Association be held at such time and place as shall be determined by the Executive Committee, before which the reports of the local correspondents shall be presented, together with the General Agent's supplementary report of state conditions.

4. That, in order to attain greater solidity and breadth of action, we now appoint a Special Committee to report to said midwinter conference a plan for the formation of State Auxiliaries to the National Free Religious Association, and for the suitable recognition of the delegate power of such auxiliaries in our Constitution, which plan, if approved by the conference, shall be submitted to the next annual meeting for final action.

Mrs. Spencer then said that, if the words "free" and "religion" can properly be put together, the question of organization is already settled. The real question is, Can this Free Religious Association, with its present constitution and with the present feeling in its membership, properly take hold of this work of organization individually, and help it forward? That is the question; and I believe that the constitution not only permits us to take hold of this work of organization, but really obliges us to do so, if we accept it fully. The word "free" opens the door from the close atmosphere of the Churches, while the word "religion" takes us in from the brawling mob of what we might call the dogmatism of Liberalism. The word "association" does not mean an organization like a despotic government: it does not mean that we can take forceful possession of some field, and seed it according to our own ideas, but that we lie in wait to give the sympathy and help that our fellows need; and so much I believe we ought to do. Mr. President, as I said last evening, if we can do nothing more than come up here upon a free platform once a year, even that is a good thing to do. I thought this morning, as I was listening to the President, that it was worth the fourteen years' existence of the Association to have heard that statement of Free Religion and its possibilities. But if, as I think, the meeting fourteen years ago was the proclamation of the proposed marriage between freedom and religion, children of adverse and previously antagonistic ancestry, if that was the betrothal, as I think it was, and it has taken all these years of courtship to get acquainted, I believe to-day should be the marriage day; and I believe we should go out from this Association to form a religious home to which all the Liberals who are driven from the looseness of Liberalism on the one side, and driven out by the oppression of church organization on the other, can come and sit down together to learn righteousness, and to make righteousness a fact in their life.

Mrs. Spencer then read the resolutions one by one, and explained their meaning, repeating at the close her remark of the preceding evening, that it was not so much this particular plan that she urged as that some plan should be adopted for more effective work.

A discussion ensued, in which considerable opposition was manifested to the final resolution, as too much committing the Association in advance to the plan of Auxiliary State Associations. A division of the resolutions being called for, they were put to vote singly, and the first three adopted. Mr. Potter then moved, as an amendment to the fourth resolution, the addition of the words: "or, if such plan shall not in the judgment of the Committee be feasible, to report any other plan of increased activity which shall make our work more national and more effective."

Mrs. Spencer accepted this amendment, and the resolution thus amended was adopted. It was voted that the Special Committee provided by the resolution be appointed by the President, and that officer nominated Mrs. Anna Garlin Spencer, Mr. B. A. Ballou, Mr. W. H. Hamlem, Mrs. Anna L. Diggs, and Mr. Arthur Hill.

The tellers, on a recount of the ballot of the preceding evening for officers, announced in detail the vote, showing that all the officers on the ticket pre-

sented by the Nominating Committee had been elected excepting one Vice-President,—one of the two vacancies caused by the death of Lucretia Mott and Lydia Maria Child not having been filled. Another ballot was taken for a Vice-President, and resulted in the election of Mrs. Anna L. Diggs, of Kansas. [The full list of officers elected will be found on next the last page of this paper.]

The committee appointed the previous evening to select a committee for nominating officers next year reported the names of George W. Stevens, Miss Matilda Goddard, and Harlan P. Hyde, who were elected.

After a notice from the Chair of the Social Festival in the evening, the Convention adjourned.

Social Festival.

In the evening, the social festival, held in the same building, proved a very interesting and enjoyable occasion. Abundant provision had been made in the lower hall for supper for all who wished, as also for a lunch at noon, so that many took advantage of these opportunities for social intercourse. From 8 to 9 P.M. there were exercises in the upper hall, under the arrangement of the Festival Committee, consisting of brief addresses and music. These exercises were in part commemorative of Mrs. Lucretia Mott and Mrs. Lydia Maria Child, Vice-Presidents of the Association who had died within the year. Mrs. E. D. Cheney made an address particularly on their character and work as representative of woman's place in the Free Religious movement,—an address so full of strength and beauty that we much regret we have no report of it to give to the *Index* readers. Appreciative reference was also made to Mrs. Theodore Parker, who, though not an officer, had always been a good friend of the Association. Portraits of Mrs. Mott, Mrs. Child, and Mrs. Parker were hung at the rear of the platform, amid tasteful decorations of ivies and flowers. Briefer and more general remarks were made by Mr. F. A. Hinckley, who presided. Mrs. Kate Gannett Wells, Mr. W. M. Salter, and others. The hymns heretofore appended were sung,—that of Mr. Gannett having been written for a memorial occasion two or three years ago, and that of Mrs. Cheney specially for the close of this meeting. At nine o'clock, the people repaired again to the lower hall, and spent the remainder of the evening in social conversation. Opportunity was offered for making contributions to the treasury, which many improved, and congratulations were exchanged, perhaps at ice-cream tables, over the good speeches heard during the day, and at the prospects of the Association and its cause, as another year's milestone was reached and passed.

HYMNS SUNG AT THE FESTIVAL OF FREE RELIGIOUS ASSOCIATION, AT PARKER MEMORIAL MEETING-HOUSE, MAY 27, 1881.

In Memoriam.

"Green Pastures and Still Waters."

BY W. C. GANNETT.

Clear in memory's silent reaches
Lie the pastures I have seen,
Greener than the sun-lit spaces
Where the May has hung her green:
Needs no sun and needs no star-light
To illumine these fields of mine,
For the glory of dead faces
Is the sun, the stars, that shine.

More than one I count my pastures
As my life-path growth long;
By their quiet waters straying
Oft I lay me, and am strong.
And I call each by its giver,
And the dear names bring to them
Glory as from shining faces
In some new Jerusalem.

Yet, O well I can remember,
Once I called my pastures, Pain!
And the waters were a torrent
Sweeping through my life again!
Now I call them Peace and Stillness,
Brightness of all happy thought,
Where I linger for a blessing
From my faces that are naught.

Naught? I know not. If the Power
Maketh thus his pastures green,
Maketh thus his quiet waters,
Out of waste, his heavens serene,
I can trust the mighty Chemist
Of the May-lands and the Soul,
And the faces of my dead ones
Pledge no waste within his Whole!

Apple Blossoms.

BY MRS. EDNAH D. CHENEY.

As the apple-tree to-day,
Blossoms in the sun of May,
Yet long months must work and wait
Till it bear its precious freight,
Till the golden fruit appear,
Noblest harvest of the year;

So to-day we sing our song,
Speak our word; but, waiting long,
Rain and sunshine meet our need,
Thought shall ripen into deed;
Love, with faith and beauty rife,
Slowly bring the fruit of life.

The Free Religious Index.

BOSTON, JULY 14, 1881.

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

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

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

WILLIAM J. POTTER, Editor.

ALL communications intended for the editor should be addressed to New Bedford, Mass.; all business communications to "FREE RELIGIOUS INDEX," 3 Tremont Place, Boston.

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

THE MORAL LAW SELF-EXECUTING.

Reward for moral obedience, punishment for moral transgression, are no arbitrary fiat of a distant deity enthroned in the heavens, to be pronounced at some spectacular judgment-day at the opening of a future world; but they are principles of mental and physical vitality which are working right here in this world, and in all worlds where intelligent beings are living and acting together,—principles which are a part of the very machinery of human action. Right action produces some kind of good fruit as its natural consequence; and wrong action produces some kind of evil fruit as its natural consequence. The good fruit is physical health and power, mental and moral productiveness, individual and, in time, social happiness, order, prosperity, peace; in fine, all the natural results of observing the natural laws of life and growth and progress. The evil fruit is disorder, pain, individual and social misery, physical derangement, mental and moral incapacity and disaster; in fine, all the natural disturbances, failures, wrecks, caused by a violation of the natural laws of life and growth and progress.

In the complicated relations and mixed activities of human beings under the conditions of modern society, we do not, of course, always see moral observance and moral transgression working simply by these direct lines to their respective results. In the confusion and contradiction of manifold actions there may be mutually neutralizing tendencies; and sometimes it seems as if moral transgressors were prospering in happiness, while the morally faithful are the ones who find the way hard. But could we see everything in the process precisely as it is, and the whole of the process to its completion, we should doubtless see that the law of moral cause and consequence is nowhere for an instant broken, and that the net product at any time is always the exact result of the really operative moral forces. There may be a superficial, exterior action that may appear moral without really being so, and that may attain, yet also superficially, certain of the rewards that belong to virtue. And

this for a time may veil our eyes against discerning the real moral transgression of the actor, and also against detecting the moral degeneration that is surely going on in his character, and is the real and unescapable punishment of his transgression. But such successful temporary concealment of the process does not prevent the operation of the law of moral cause and consequence. It is just as impossible for a man to continue to do evil, however secretly, and still keep his nature good, and so go on perpetually to reap the rewards of goodness, as it is for a thorn-bush to bring forth grapes. Most likely, the gradual growth of the immorality will of itself after a time push away the disguise, and the character will stand revealed for just what it is, with no farther capacity for any companionships or enjoyments or activities that are not suited to its own degenerated condition. But, even if the disguises remain, though they conceal, they do not heal the moral disease and constantly lessening moral power within. No disguise is thick enough to evade the piercing sharpness of that penalty.

Equally impossible is it for the character of genuine virtue to miss its highest rewards, however outward appearances may seem to belie the rule. It may be easy to take from the deserving some outward crown of happiness and to press a wreath of thorns in its place. But it is the lot of the most virtuous that they care the least for the outward crowns,—that they are grandly content with virtue itself and with what that will ultimately do for the world; and there is no force in the universe that can rob them of the highest possible reward which can be accorded to any human soul,—*the growing power for virtue, and a corresponding decreasing susceptibility to every kind of evil.*

And here in this natural system of moral reward and retribution, as the legitimate different consequences of certain courses of conduct, shall we find all needed sanctions for the practical enforcement of the moral law. The law, in fact, is self-executing; and the ethical teacher has only to study the process and carefully to direct the attention of his pupils to it. Illustrations of the power of the law will flock to him from all phases of human life. And when the theological theories of ethics, with their reliances upon some outward act of atonement for the removal of moral guilt, with their decrial of morality as "filthy rags," with their appeals to escape some indefinite wrath and wretchedness in a future world rather than a very palpable misery right here in this world,—when these theories shall have ceased to obscure and obstruct the natural moral vision of mankind, it will become, not as is sometimes feared more difficult, but more easy to appeal to the moral motives of men in their practical conduct one with another in daily life, and to do it effectively. Then, as never before, will it be seen that mankind is responsible for its own condition; that into the hands of human beings themselves, through their capacity for understanding nature's laws and their ability to coöperate with them, has been committed the progress, happiness, and destiny of the human race.

ALEXANDER II. AND NIHILISM.

This is the title of the opening article of the May number of the *Revue de Belgique*, which also contains essays on the Monetary Standard, on the Teaching of Physiology in the Berlin University, and on the unwillingness of the Belgians to vote. A serial story, *Un Fils d'Adam*, by Alfred Maville, commences with this number; but its most interesting article is that which has been already referred to, and which is full of shrewd observations and of startling facts collected during a residence of many years in Russia. Among the most

remarkable of these are some about education, which will be presented as nearly as possible in the author's own words:—

"Official statistics give but few schools and pupils in comparison with the population; but these figures are far above the reality, and one might say that there are scarcely any schools, except in the cities and important towns. It is not the central government that deserves credit for such schools as exist, but the cities, the provincial assemblies, and the clergy. Moreover, the number of schools is not increasing, but diminishing; and this is owing to the hostility of the minister of public instruction. This is proved by facts which have been published in Russian newspapers. For instance, a private person who would open a school must pass through so many formalities, and demand permission in so many quarters, that it needs much courage to make the attempt, which indeed is almost sure to fail. I knew a land-owner in Southern Russia who wished to found a school on his estate. He encountered a lively opposition from all the authorities, but, being a very obstinate man, he would not own himself vanquished, and, after two years of disappointments and manoeuvres, and after making an appeal to the Senate, he finally obtained the permission. As soon as the provincial assemblies were established, they almost all went zealously to work in founding normal and elementary schools. They came at once into conflict with the agents of the minister, who refused to have such schools carried on, unless wholly under his own control. The local assemblies yielded, except that, as they had to pay all the money, they claimed a right to control its expenditure. This the minister refused, and most of these schools were closed. Indeed there are scarcely any normal schools left in Russia. A long struggle against the same minister was carried on by the city of St. Petersburg. The schools there depended on this official, and were few in number, badly kept, and without proper teachers or buildings. As soon as the city was allowed to elect a council, the latter asked for the control of the schools, offering to make great sacrifices to put them in good condition. The minister refused, and then began a struggle which lasted as long as the Trojan war. At the end of ten years, the victory was won by the city; and within ten years the schools were more than doubled in number, and every way improved. In some villages, the peasants try to make up for the absence of regular schools by employing private teachers to show their children how to read and write. If this is found out by an agent of the State, the class is promptly broken up, and severe threats made against the teacher and the village authorities. Even where there is an authorized village school, it is so much interfered with by the inspectors and the priests, that a good teacher will not remain there long. The result is that most of the few schools which exist outside of the cities are very poor. Every attempt to improve public instruction has been opposed by the minister. The provincial assemblies attempted during the vacations to hold teachers' institutes, but scarcely anywhere has this been more than once permitted. A national society for the improvement of popular education was founded under the lead of people above all suspicion. It gained a great many members and founded many local circles, but ceased to exist after a few years, on account of the ill-will of the authorities. A general, who was at the head of one of these circles, once called the teachers of his city together to talk about improving their work. The next day, the teachers were all summoned before the director of primary instruction, and reprimanded. The general was told to mind

his own business, and resigned his place in the circle, which soon dissolved. In St. Petersburg, there formerly existed a pedagogical society, composed largely of professors and provided with every kind of authorization. Attention was given exclusively to education, and nothing said about politics. However, it is but two years since, without previous warning, sudden orders were given that this society must be given up. Such was the opposition made to popular education by Tolstoi, who was officially bound to aid it, and who had been fifteen years in power when he was removed in 1880. This great obscurantist set himself against the study of medicine by women. The minister of war, Miloutine, gave them access to the Academy at St. Petersburg, where they studied faithfully, and in due time graduated. The provincial assemblies were eager to employ these ladies for country practice, for which they were greatly needed, and to which they were ready to devote themselves most disinterestedly; but they could not practise without Tolstoi's permission. He refused it, and the peasants were left at the mercy of their sorcerers."

No wonder that such a government had enemies, whose number was constantly increased by the conduct of the secret police, which our author considers as bad as the Spanish Inquisition, and whose agents could arrest any one they please, keep him in prison as long as they liked, and banish him to any place they chose, no other court being able to restrain them, and no official being able to escape their clutches. Two years ago, the Russian papers were all talking about a functionary who had been exiled for several years as a political offender, because he had quarrelled with the friend of a member of this force. These facts were proved legally, but the false accusers could not be punished.

It is with such tools that the courtiers who wished to control Alexander II. by stirring up his fears had gradually led him to work. And for this purpose they had made many arrests of innocent persons, like the journalist, Tchernychevsky, and the falsely accused accomplices of the would-be regicide, Karakosof. Thus alarmed, the emperor was led to sanction such acts as the imprisonment for two years, and exile for eight, of Vera Sassulitch, simply for writing an unimportant letter found on the person of the friend of a conspirator, and the sentence, to ten and twenty years of forced labor in prison, of such moderate Nihilists as do nothing worse than circulate pamphlets. The result is that those who simply love liberty are provoked into sympathy with Bakunin and that ultra section of the Nihilists who approve of assassination. Well is it said that the punishment of every conspirator calls forth ten new ones, and that it is the secret police that has made the Nihilists.

F. M. H.

SCRIBNER'S MONTHLY ON LIBERALISM.

The editor of *Scribner's Monthly* (July number), in his desire to identify Liberalism "with the love of moral dirt," gives an extract from one of Mr. Abbot's editorials in the *Index*, and exclaims, "Has anybody more thoroughly identified the majority of Liberals with the love of obscenity than the old president of the Liberals themselves?"

Of course, Mr. Abbot has done nothing of the sort, and the extract given utterly fails to sustain this untruthful representation. "Nothing could be more wicked," Mr. Abbot wrote, "than the persistent attempt to represent us as saying that the 'seventy thousand' (?) signers to the Bennett petition are consciously in favor of obscenity. We never said anything of the sort." And, all through the controversy growing out of the action of the National Liberal League at Syracuse, Mr. Abbot,

while earnestly advocating reform of the postal laws against obscenity, and opposing and denouncing "the policy of repeal," recognized and admitted the sincerity and worthiness of the great mass of men and women who adhered to that policy, and frequently protested against the unfairness of his opponents in representing that he had declared the repealers were in favor of obscenity.

The membership of the National Liberal League has never been large, and the number of delegates has never exceeded a few dozen. It was never authorized to speak or act for the majority of Liberals, although, while it confined itself to the work of State secularization, it probably represented, so far, the views and objects of Liberals generally. Yet under no circumstance could the Liberals of the country be justly held accountable for the action of such an organization.

It is very certain that the majority of Liberals in this country, numbered by hundreds of thousands, have never, in any way, indicated their approval of the action of the League at Chicago. On the contrary, after extensive travel and observation, and with unusual opportunities to learn the views of Liberals, I am satisfied that comparatively few of them either approve the demand for the repeal of postal laws against obscenity, or take the slightest interest in the League with its present policy or under its present administration.

But, if all the Liberals of the United States were in favor of the repeal of the so-called Comstock laws, it would be no evidence whatever of "love of obscenity" on their part. These laws are of recent date; and their constitutionality and wisdom are a subject of discussion among intelligent and honest men, irrespective of their religious views. Common fairness, therefore, demands the admission that those generally who ask for the repeal of these laws have no sympathy whatever with obscenity, and rely on other agencies for its suppression.

In view of these facts, is it not pretty small business for *Scribner's Monthly*, which circulates largely among the class it insults, to make the action of the Liberal League regarding certain postal laws grounds for charging "the majority of Liberals with the love of obscenity"?

It is true that, during the controversy in regard to postal laws, men and women who had manifested no interest in the National Liberal League or its work showed great eagerness to join it, solely to strengthen the repeal movement. And, to the honest adherents of repeal, it must be confessed, were added characters that are no credit to any movement. "Free-lovers," of course, sided to a man and a woman with the repealers, and helped to form new leagues and add to the membership of old ones in order to get a majority for "repeal" at the conventions. Special efforts were used to have all the Leagues in favor of repeal represented at the annual meetings. After the Syracuse Convention, about the only active Leagues were of this character, those not approving the administration of the National Liberal League not caring generally to be represented at all. So it is not strange that the "free-love" element increased, and was strong enough, after the adoption of resolutions at Chicago in favor of repeal, and when Colonel Ingersoll had resigned, to elect in his place a woman who had been in no way identified with the organization or its legitimate work, but who was the most notorious apostle of "free-love" in the West. The very ascendancy of this element had driven from the organization, or kept from joining it, those Liberals whose absence from the Chicago Convention left it wholly under the leadership and control of the repealers. The "majority of Liberals" were not present; and the few opponents of

"repeal" who attended, hoping they would be able to dissuade the Convention from a policy that would leave the League a wreck, were doomed to disappointment.

It was in view of these facts, if I mistake not, that Mr. Abbot wrote, as quoted in *Scribner's*:—

"By a year of such unscrupulous falsification as we never saw equalled, and such as can be appreciated only by those who have waded through it, the vicious and sensual type of Liberalism contrived most absurdly to identify itself in myriad credulous minds with the love of liberty, the higher type of Liberalism remained apathetic and indifferent to clear and repeated warnings, and the consequence was that the National Liberal League, with all its splendid possibilities of service to the liberal cause, was suffered to fall into the hands of the free-love ring by the mere abstention of those who ought to have been present."

Mr. Abbot lacked experience with organizations, and had expected too much from the organization of which he was the chief founder. Doubtless, he had a right, on high moral grounds, to expect the cooperation of Liberals who sympathized with him after the Syracuse Convention; but when so few were interested enough in the Liberal League to join it ere fanaticism or folly could be charged against it, when it received but little encouragement from prominent Liberals or from the mass of Liberals before the controversy in regard to postal laws occurred, when liberal thinkers of reputation, like Draper, Fiske, and Youmans, stood aloof from it, when prominent "Free Religionists" like Higginson remained indifferent to it, or declared it unnecessary or its methods unwise, even from its inception, it is not strange that Liberals generally did not come to its vindication and support after the League had passed from the control of its founders, and the object for which it was formed had been subordinated to a demand for the repeal of postal laws against obscenity.

I admit with sadness that I know something of the "unscrupulous falsification" of which Mr. Abbot speaks. I was a victim of it hardly less than himself. The severity of his language when applied to certain individuals is not undeserved. But personal wrongs must not color our judgment, nor allow us to misjudge honest men and women because of the acts of unworthy men acting with them. I know that the majority of the people still adhering to the National Liberal League, with their President, Mr. Wright, are worthy people, many of them regretting the action of the Chicago Convention; and, if in favor of repeal of the Comstock laws, they are actuated and influenced by love of justice and liberty, and not "love of obscenity." The characters in the Liberal League the most open to criticism, as is not unfrequently the case, are certain persons who have been the most eager to identify themselves publicly with the organization; while the mass of members, neither seeking notoriety nor having ulterior purposes in view, are honest, worthy people. I say this in simple justice to the majority of men and women composing the League, with many of whom I am personally acquainted. And the great mass of Liberals, in no way represented by this organization or responsible for its policy or its quarrels, have as little "love of obscenity" as has the editor of *Scribner's Monthly*, by whom they are so outrageously misrepresented and slandered.

B. F. U.

THE oration of Wendell Phillips before the Phi Beta Kappa Society at Cambridge, as we meant to say last week, was in every way worthy of the orator and the occasion. We have heard Mr. Phillips many times during the last thirty years; but,

barring some deterioration in the silvery tones of his voice, we never heard him when his great qualities as an orator more impressed us than in this last address. In the terseness and strength of his sentences, in rhetorical grace and finish, in the aptness of his illustrations, and in the logical elaboration of his thought, he excelled himself. His main proposition was that human progress is effected more by the common-sense and the healthy moral sentiment of the mass of the people than by book-learning; and his main purpose was to defend the fundamental principle of American government, which is trust of the people, against the growing distrust of democracy on the part of the scholarly and cultivated classes. A part of his oration, his defence of the struggling Nihilists in Russia, has been severely criticised, especially since the attempted assassination of President Garfield. But Mr. Phillips distinctly said that in this country the opportunity for free speech and a free press made the methods of the Nihilists not only irrational, but criminal; that it was only the unyielding severity of Russian despotism that could excuse them. And, at the most, this was but a subordinate point of an oration of an hour and a half, which bristled with points from beginning to end. It is fifty years since Mr. Phillips graduated from Harvard, and this is the first time in his long career as an orator, standing among the few foremost in the country and in the world, that Harvard has honored itself by inviting him to speak at any of her celebrations.

THE Concord School of Philosophy opened on Monday, July 11, at the Hillside Chapel, at 9 A.M., with an address of welcome from Mr. Alcott, followed by a poem from Mr. Edmund C. Stedman. The school will continue five weeks, with eleven lectures each week at 9 A.M. and 7.30 P.M., Saturday evening excepted. An unusually large attendance is anticipated this year.

THE PROGRAMME.

The entire programme is as follows:—

First Week.

Monday, July 11, Mr. Alcott (Address of Welcome); Poem, by Edmund C. Stedman; Lecture, by Prof. Harris.

July 12: Prof. Harris.

July 13: Dr. Jones and Prof. Harris.

July 14: Mrs. Cheney and Mr. Alcott.

July 15: Dr. Jones and Prof. Harris.

July 16: Mrs. Howe.

Second Week.

July 18: Mr. S. H. Emery, Jr., and Mr. Alcott.

July 19: Dr. Jones and Mr. Blake.

July 20: Dr. Jones and S. H. Emery, Jr.

July 21: Dr. Kidney and Mr. Albee.

July 22: Dr. Jones and Mr. Albee.

July 23: Dr. Bartol.

Third Week.

July 25: Mr. Snider and Prof. Harris.

July 26: Dr. Kidney and Mr. Snider.

July 27: Dr. Jones and Prof. Harris.

July 28: Mr. Alcott and Mr. Snider.

July 29: Dr. Jones and Mr. Snider.

July 30: Dr. Kidney.

Fourth Week.

Aug. 1: Dr. Jones and Mr. Snider.

Aug. 2: Dr. Hedge and Mr. Cabot.

Aug. 3: Prof. Watson and Prof. Harris.

Aug. 4: Mr. Alcott and Dr. Mears.

Aug. 5: Prof. G. S. Morris and Mrs. Howe.

Aug. 6: President Porter. "The Kant Centennial."

Fifth Week.

Aug. 8: Prof. Harris and Mr. Sanborn.

Aug. 9: Dr. Mulford and Mr. Sanborn.

Aug. 10: Dr. Jones and Prof. Harris.

Aug. 11: Mr. Alcott and Mr. Sanborn.

Aug. 12: Dr. Jones and Prof. Harris.

Aug. 13: Miss Peabody and Mr. Alcott.

THE following comes to us from a perfectly trustworthy source: About a year ago, a lady in this city at the South End received a call from a well-dressed man who desired lodgings. He stated that he was a lawyer occupying a room in the Studio Building on Tremont Street, and, as a voucher of his respectability, announced his connection with

Dr. Withrow's society at Park Street Church. The lady rather precipitately consented to let the room to him, which he was to take possession of at nine o'clock that evening. A lady friend, happening in just after tea, was informed of the step taken, and immediately warned her of possible danger. So a gentleman from an adjoining house was called to their assistance,—he going down at once to the Studio Building, where the janitor informed him that such a party had some time previously occupied a room there, but they had been compelled to change the lock on the door to prevent his return, for he would neither give up the room nor pay the rent. The neighbor hurried back to Mrs. — with this intelligence, and the inmates watched from darkened windows till the hour appointed, when the applicant made his appearance at the front door, and rang for admission. The inmates made no sign of life, and after repeated ringing he departed. It was noticed that he had a small box under his arm, and every time he approached nearer to the door (as he strolled off occasionally between the pulls at the door-bell) a sensible odor of chloroform came through the closed blinds to the watchers within. The card of this stranger was retained, and now proves to be the Washington assassin, Charles Guiteau.

THE revised edition of the New Testament does not carry everything before it quite as effectually as was expected, or at least desired. The American Bible Society withholds its endorsement, it is reported, preferring to wait for still another revision by American scholars.

MR. B. F. UNDERWOOD is to have editorial charge of the *Index* for two months, while we take a vacation, beginning the last week of July.

SOCIAL SCIENCE AND PHILANTHROPY.

IT is maintained that it is a more difficult task to reclaim women who have fallen in the path of rectitude and virtue than men. The Massachusetts Home for Intemperate Women nevertheless presents a good report for the second year of its labors. Of the two hundred and forty inmates of the home, there were women of all ages, from seventeen to sixty-five, and of a diversity of occupations. The results of the year's work are shown in the following table:—

Sent to situations procured for them	103
Cared for by friends	77
Returned to their homes	28
Sent to hospitals and asylums	12
Discharged as hopeless cases	9
Number of inmates, March 15, 1881	20

Total

This has been accomplished by an expenditure of \$3,387.61, of which less than a half was derived from donations, the remainder having been received for labor performed by, and board furnished to, the inmates.

THE importance of proper drainage and plumbing in our dwelling-houses, and in fact in all buildings, cannot be over-estimated. The frequent occurrence of disease from imperfection in this particular is well attested. Too often such work is entrusted to incompetent and insufficiently trained persons in respect to this art. It is hence gratifying to notice that more stringent regulations in reference to the plumber's craft are coming into effect in some parts of the country. By a recent act of the legislature of New York, all plumbers in that city and Brooklyn are required to be registered and "published in the City Record at least once a year." The law prescribes that "the drainage and plumbing of all buildings, both public and private, hereafter erected in the city of New York, or in the city of Brooklyn, shall be executed

in accordance with plans previously approved in writing by the board of health of the said health department. Suitable drawings and description of the said plumbing and drainage shall in each case be submitted, and placed on file in the health department."

THERE are obvious symptoms of the appearance of small-pox on the other side of the Atlantic, as well as on this. In some parts of London the contagion has of late been quite prevalent; and, as a consequence, fresh discussion has been excited in respect to the efficacy of the usual mode of protection from the disease. Dr. Buchanan, the medical officer of the Government Board of London, contributes some important data bearing upon this point. He cites statistics, kept at the Registrar-General's office, to show the relative mortality among vaccinated and unvaccinated persons. From these it appears that the deaths from small-pox last year among the unvaccinated were at the rate of 3,350 persons for each million living, and that among the vaccinated the rate was only 90 persons in the living million. Among the young the rate is even more striking. It was 61 per million among the vaccinated, and 4,520 per million among the unvaccinated. Among infants it was 40.5 per million among the vaccinated, and 5,950 per million among the unvaccinated. Thus it will be seen that the mortality is at its highest among unvaccinated infants. Dr. Buchanan freely admits that vaccination is not absolute protection against small-pox; but he claims to demonstrate that the vaccinated are much less liable to die of small-pox than the unvaccinated. He says to the mother with her infant in her arms, that 116 unvaccinated babies attacked with small-pox die for every 1 that is vaccinated. Still, in the face of these figures, anti-vaccination societies exist in England, and count a considerable number of sympathizers in this country, who are inflexible and persistent in their opposition to what is designated Jenner's "great discovery."

THE subject of parasites in meats, and especially the species known as trichinae, which has acquired so much celebrity of late years, is one of universal public concern. For whatever may be due to exaggeration, as to the occasion for alarm, and whatever to motives of commercial selfishness, as instanced across the water, there is no doubt that the danger is much more than a product of the imagination. The agitation pertaining to it has been mainly confined to the West, or the demonstrations of the existence of the dreaded little creature and its effects; but, as the meats in our markets or those consumed in the East largely come from the West, we naturally take our share in the risk of the general public as to this kind of food. Dr. Leidy, an eminent scientist of Philadelphia, has communicated to the *Lodger* of that city the results of the attention which he has directed to the subject. This is some of his testimony in regard to it:—

Let all meats be properly cooked, and all danger of parasitic infection is removed. The writer is uncertain how far salting and smoking meats will secure us complete exemption from parasites, though in all instances in which he has had an opportunity of examining meats prepared in this way, and containing parasites, they were always dead.

DR. LEIDY in his letter touches also upon another unpleasant matter of kindred interest, and not so easily dealt with as the one just mentioned. Again we let him speak for himself:—

In conclusion, the writer may refer to another probably serious source of disease, and this is the dust of our cities. When we reflect that this is the dried and pulverized dirt and filth of our streets, derived from

all kinds of refuse matter, its dangerous qualities may be suspected, if they are not clearly obvious. Conveyed by the winds, it is diffused everywhere, and settles upon or adheres to everything. We inhale it, drink it, and eat it with our food. A speck of mud on our bread excites disgust; but who minds the same thing when it is nothing but a little dust? If our food, just brought from market or the provision store, is examined with the microscope, it is found to teem with particles of dust, consisting of fine sand, bits of hay, straw, filaments of cotton from old paper and rags, wood fibres, hair and scurf scales of man and beast, starch grains, spores, etc. Recent investigations render it probable that dust contains the germs of decomposition, gangrene, and contagious diseases. While our view of the dangerous qualities of dust may be exaggerated, there is certainly sufficient reason to regard it with apprehension and make it desirable to avoid it. Its subtle and all-pervading character renders this to a great extent impossible; but it may be much reduced by the removal of its sources of supply,—the accumulation of dirt and filth. For this purpose, the streets should be kept clean by sweeping and washing, and to facilitate this they should be as smoothly paved as will be consistent with safe walking and driving. Especially is this desirable in the vicinity of the depots of our provisions, the market-houses, where, unfortunately, we often observe the greatest accumulation of dirt. The streets around our markets should have an asphaltum or other smooth pavement, and should be swept and washed weekly or oftener.

Unfortunately, the public in this last case is at the mercy of street contractors and city politics, not to mention the responsibility of market-men and hucksters themselves. But we can do something in the way of getting people to think about these causes for serious consideration, and prepared to efficiently act, sooner or later, with reference to them.

D. H. C.

ADDITIONAL TESTIMONY ON VIVISECTION.

Mr. Editor:—

You gave us lately the opinion of Mr. Darwin to the effect that the amount of suffering inflicted by vivisection was not positively great, and not, all things considered, of consequence enough to bar the continuance and increase of the practice. Approving your idea of presenting both sides of that subject to public notice, I will make a brief abstract of the substance of a recently published Italian volume, in which Prof. Mantegazza narrates his own proceedings under the title of *A Year of a Vivisectioner's Life*.

This year was spent in the elaborate production of pain upon animals for the purpose of solving certain scientific questions, among which were the influence of pain on animal heat, on the chemical constitution of the breath, and on the action of the heart. The pains thus inflicted were classified under four heads,—namely, moderate, severe, atrocious, and most atrocious,—and were produced by cutting, pinching, crushing, burning, nailing the feet of the victims to the table, and “larding” or passing skewers through the most sensitive parts of the guinea-pigs, rabbits, fowls, doves, etc., which were his subjects. To gain more accurate results, these experiments were tried upon healthy animals and also upon sick and feeble animals, and the varying results carefully noted. For convenience in these researches, Prof. Mantegazza devised a tormenting machine, a drawing of which is given in the book, in which an animal was so fixed that successive portions of it might be crushed or lacerated at will by iron pincers with claws.

One experiment was on a guinea-pig nursing its young. Another on a dove enclosed in the machine and tormented for nearly two hours, then taken out, and after some respite put back again for another hour and fifty-five minutes, with “many nails in its feet and wings.” A rabbit, after two hours’ torture and a few minutes’ rest, has four long

nails stuck into its extremities; and the professor “succeeds in producing a pain much more intense than in the second experiment.” Another rabbit was placed for six hours in the machine, and next day larded with nails and shut in the machine for six hours more.

The professor says (p. 101), “These, my experiments, were conducted with much delight and extreme patience for the space of a year.” His concluding chapter (38th) is devoted to ridicule of the “Arcadian poesy” of “tenderness for animals,” and a scornful rebuke to those who have written against vivisection. (p. 436.)

These details are but a few of those given in *The Zoöphilist* (Friend of Animals), an English publication, in which Prof. Mantegazza’s book is elaborately reviewed. Two things should be kept in mind in judging of them: first, that the cruelties here recorded are not conceived and executed by a brutal nature, unsoftened by instruction, but by a person of the highest culture intellectually, as well as elegant and refined; next, that, as this person is a popular lecturer and teacher, recommending that his pupils practise experiments like his own, the barbarities noted in his book are probably only a tithe of those committed by others through his precept and example. It does not appear that the fragments of scientific knowledge obtained in this way have very much practical value; but if, for the sake of argument, we suppose that value to be great, it must be far more than counterbalanced by the depravation of moral character wrought, year after year, in the classes of young men who copy such a teacher. Science is too dearly bought by the systematic transformation of its votaries from human into inhuman beings.

C. K. W.

“WILL FREE RELIGION ORGANIZE?”

An Explanation.

MR. POTTER: *Dear Sir*,—If you publish my address before the Free Religious Convention (I suppose it was reported), I wish you would do me the favor to publish at the same time or earlier, if it suits you as well, this letter, in which, as a duty to your Convention and in justice to myself, I want to state the reasons for my appearance on the negative of the question advertised as the subject for “discussion” in the afternoon.

It had been intimated to me that there would be an effort made to adopt some statement of faith, or “views” of some sort, by which Free Religionists should hereafter be known. In support of this intimation, I possessed the knowledge that one of the principal speakers for the Convention had recently delivered a public address on “The Radical Church,” in which such an “article of faith” was offered, and an attempt was made, a few days later, to have it adopted by the Twenty-eighth Congregational Society of Boston (Theodore Parker’s old society). I knew also that the *Index* had been discussing the matter recently, and had offered something as basis of union for local societies. I knew also that Free Religion had been organized for fourteen years as an association; and to add organization to religious organization seemed suggestive, in itself, of “close communion.” It was suggested to me that the probabilities were that the “conservative” voice would be quite prominent in the afternoon, and that the radical side of the question should be presented. Add to this the fact that the question as stated conveyed the idea that some definite form of religious organization was intended, and you may understand why I conceived the question to mean, “Will Free Religious Societies adopt a form of organization that shall pledge their members to a mode of faith?”

It was with precisely this conception of the question that I prepared my address. Had I been the last speaker instead of the third, I would have withheld several statements that I made in developing my argument, and certainly should have been obliged to admit that I had misconceived the intention of the managers of the Convention. If they wanted an article of faith, they certainly did not say so there. But I

knew that the most persuasive voice was saved for the last, and that it was very potent on the “article of faith”; and I supposed it would make its desire on this matter known and felt when its turn came. So I felt it my duty to oppose any such tendency in the Convention, and thus advocated the negative. In the end, I found that all that was intended was to advocate the formation of auxiliary Free Religious Associations. Against such a movement, I should have said nothing, but, on the contrary, would have spoken in favor of it; and I actually prepared an address on that very subject over a year ago. The misunderstanding of the question threw me into an attitude of antagonization, when, if the question had been stated so as to convey the idea that the managers wanted to consider the wisdom of attempting to establish auxiliary associations (which was precisely the question which was discussed by the principal speakers, both of whom were members of the board of directors, and so must be supposed to know just what was intended by the question, “Will Free Religion organize?”), I should have urged it most heartily with them. If it will show the importance of making questions clear and definite, my part in the discussion will have a constructive side to it yet, which will be of some value on future occasions.

I think it highly important that auxiliary associations should be formed, and that such sort of organization cannot be urged too vigorously. At the same time, it should be done wisely. With this thought in view, I want to say that I think the speakers who represented the West as ripe for organization have been misled in their judgment. It would be fatal for Free Religion not to learn a great deal of wisdom from the brief history of the Liberal League. Its purpose and spirit were equally high with that of Free Religion; but it went to pieces in the very first storm it encountered. Why? Because the people did not understand either their own duty or the meaning of the Liberal League. They understand Free Religion as little as they did the League: they will fail equally to support it in the hour of trial. Hence, it was that I advocated, as the all-important work of Free Religion, the holding of public conventions and the circulation of Free Religious literature, for the purpose of making people acquainted with the meaning, the place, and the purpose of Free Religion. When once the world understands the true condition of society, in the dissolution of theological power and guidance, the dangers to which it is exposed in drifting away from the old moorings and out to sea of uncertainty, and understands also the Messianic character of Free Religion, it will implore the latter to come and save. “Moral Interregnum” is already come. The well-balanced and well-to-do man or woman who finds mental repose in Free Religion and supposes that the world is as well-off as they, is blind,—and not only blind, but false to his or her day and duty. The world is actually without a moral guide to-day. It must inevitably suffer deterioration until the guide of the future comes to place. Free Religion can only become that guide by advancing boldly to the front and taking its stand on Scientific Knowledge and in the “Scientific Method.” Then make the people understand it; and auxiliary associations will come into being and place of themselves, and they will come to stay, and, when the storm of filth and fraud rises against them, they will not fall. The first need is money. Let the managers of the Free Religious movement have money, and there can be no question of the success of the work. Without that, it can only drag its slow length along the field of hope, and see the world drift further and further away from social purity. Sometimes a cause needs measures, sometimes it needs men more than measures. Free Religion needs money more than either.

CHARLES ELLIS.

[Since the question, “Will Free Religion Organize?” was so greatly misunderstood by Mr. Ellis, one of the invited speakers upon it, the Secretary of the Association, who framed the question, must confess that it could not have been stated so clearly as it ought to have been. The question of adopting any common statement of views, any article or articles of faith, had never been raised in the Association, and could not be raised without direct contradiction of the Constitution. The thought therefore did not occur that such an interpretation of the topic were possible. For two years or more the question has been before the Conventions of the Association, and before the Ex-

ecutive Committee, of adopting, without any change of the Constitution either in form or spirit, some more extended and systematic methods of organization for making the work of the Free Religious Association both nationally and locally more effective. And this is the question which it was assumed would be understood as presented for consideration at this Convention. Underneath it is the more general inquiry whether Free Religion will be likely to produce any institutions among rational religious thinkers, not like, but in any way corresponding to, the outgrown "church." But the question as stated, it is now evident, was open to other interpretation by those not immediately conversant with the proceedings of the Association. We may add that the *Index*, so far as its editor is concerned, has offered nothing as a "basis of union for local societies," except the expression of a purpose,—and this only by way of suggestion.—Ed.]

ANOTHER REPLY TO MR. NEVILLE.

While it is unquestionably true that our liberal papers should be conducted solely and clearly in the interests of the highest and noblest morality, and with that elevation of tone and sentiment always characteristic of a first-class family newspaper, and while the adverse criticism of some of the liberal journalism of the day, by an able and interesting correspondent of the *Index*, may not be wholly undeserved, it seems to me also a matter of great importance that the campaign now in progress, as never before, against priestcraft, bibliolatry, and superstition generally, and in behalf of reason, justice, and humanity, should be, as I am happy to know it is, prosecuted vigorously and uncompromisingly by our Materialistic, Free Religious, and Spiritualist editors. Upon just this point, I think, the correspondent referred to needs criticism. No great reform has ever been accomplished except by sturdy blows at superstition and the most unsparing denunciations of hoary-headed and popularly cherished errors. The only criticism I have to make on Mr. Neville's communication, if I may be allowed (and it will apply as well, perhaps, to some previous communications of his), is that his idea and method of theological reform are too conservative; they lack that iconoclastic spirit which has proved itself so advantageous and beneficial in the anti-slavery, temperance, and woman's rights movements. We read that, in the olden time when the Jews were rebuilding the wall of Jerusalem, "every one had his sword girded by his side, and so builded." While building, they were in constant danger from the common enemy, hence the necessity of being provided with destructive as well as constructive implements. And so it has ever been in the history of the world's progress. We frequently hear, among liberals, expressions of disapproval of the methods of Voltaire, Paine, and Ingersoll of our own time. But have either or all of these men together excelled old Martin Luther in his righteous indignation, and harsh and bitter denunciation against the cruel and ruinous sway of popes and priests? Had the great and grand Protestant Reformation been left to the care of Erasmus the Conservative, where would Protestantism have been to-day? Would anything bearing the slightest semblance to Free Religion be now known among men?

Very respectfully, W. C. BOWEN.

BROOKLYN, June 27, 1881.

OUR AUSTRALIAN FRIENDS.

Dear Editor:—

"The Voice from Australia" has the pleasure to tell you that the seed of the *Index* sown by you in Sydney has germinated, developed, and brought forth fruit in the shape of five subscriptions of twenty shillings each for the paper, for which I send you five pounds sterling.

The subscribers wished the subscription to begin with the new era of the *Index*, in response to Mr. Abbot, and to strengthen your onerous position; but please arrange date of their subscription to meet your own business convenience.

Please acknowledge receipt by return post, stating names, and oblige your well-wisher, B. R.
SYDNEY, N. S. WALES, May 18, 1881.

REV. JOHN JASPER, the negro preacher at Richmond, Va., who was made famous by his sermon on "De Sun do Move," is dying. His congregation of four thousand people was the largest in the South.

BOOK NOTICES.

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

BREATH OF THE FIELD AND SHORE. By Louisa Parsons Hopkins, author of *Motherhood*. Boston: Lee & Shepard, publishers. New York: Charles T. Dillingham. 1881.

The author of *Motherhood* has found her audience; and, though the peculiarly tender beauty and strength of that unique poem may not be found in this miscellaneous collection of verses, it is a collection that will be read by readers of the former volume with genuine interest and delight. There is the same poetic insight into the common facts of life and nature. The song may not always sing itself so spontaneously as it did there; the utterance may occasionally seem to labor or to droop toward prose; but, in general, the poetic expression is well sustained, and the thought is always high and ennobling. The poem that has most interested us is the longest and perhaps the most ambitious in the volume,—the one entitled "Persephone." It is an attempt to read the universe philosophically as well as poetically. But some of the shorter poems have more of real poetic grace and fire, and will be greater favorites with the generality of readers. It will be a pleasant little book to take to seaside or mountain.

THE *Popular Science Monthly* for July is full of solid articles of quite uniform excellence. The opening paper by E. B. Tylor, entitled "The Races of Mankind," is a very valuable discussion in regard to the influences that have contributed to such distinctions, by one who has acquired eminent reputation through his anthropological studies. N. H. Egleston gives an interesting account of "European Schools of Forestry." Alexander Graham Bell continues the report of the results of his experiments in relation to the "Production of Sound by Radiant Energy." Dr. Oswald has a paper on "Sleep" in his valuable series on "Physical Education." Other continued articles are "The Development of Political Institutions: VIII., Consultative Bodies," by Herbert Spencer; and "On Fruits and Seeds," by Sir John Lubbock; "How to Prevent Drowning" is adapted particularly to the season, and has excited considerable comment on account of the importance of the subject and the novelty of its suggestions. In addition to these papers, not less worthy of mention, perhaps, are "Recent Advances in the Law of Intellectual Property," by Benjamin Vaughan Abbot; "Improvements in Electric Lighting," by W. H. Pierce; "Degeneration," by Andrew Wilson; "The Phenomena of Death," by Thomas S. Spencer, M.D.; "Union of Telegraph and Postal Service," by A. B. Huet; a "Sketch of Dr. Charles T. Jackson," and the rich and varied miscellany at the close of the number.

THE *North American Review* for July opens with an able article on "Present Aspects of the Indian Problem," from the pen of Carl Schurz. Whatever may be thought of the attitude of this distinguished statesman concerning the Poncas, none will deny that his general study of the Indian question has a special value. Speaking from deep conviction as well as in the light of practical experience, Mr. Schurz regards full citizenship as the terminal rather than the initial point of Indian development. In order to fit the red men for ultimate absorption into the body politic, he recommends: first, that they be taught to work by making work profitable and attractive to them; second, that they be educated, especially the youth of both sexes; and, third, that they be individualized in the possession of property. It hardly need be said that this article is a valuable contribution toward the solution of one of the most difficult of problems.

This number also contains a readable essay on the "Religious Conflicts of the Age," by a Yankee Farmer; a vigorous chapter from James Parton on "The Power of Public Plunder"; "The Common-sense of Taxation," by Henry George; "The Cost of Cruelty," by Henry Bergh; and "A Study of Tennyson," by R. H. Stoddard.

WIDE AWAKE for July is exquisitely adapted to the midsummer month. The frontispiece is a thoroughly artistic piece of drawing, and is full of suggestion of sea-shore recreations and out-door scenes at this season. "The Academy Boat Race" and the children's operetta of "Dragon-fly Day," also very timely, inter-

perse the instalments of continued stories, and the array of quaint and finely executed pictures and varied illustrated sketches and gems of delicate poetic fancy in which the number abounds. Surely the boys and girls who have the reading of *Wide Awake* have good reason to count themselves among the favored.

PERSONAL ITEMS.

THE Ashantees have sent as a present to Queen Victoria a gold axe.

MRS. J. W. MACKAY intends to purchase one of the French crown jewels and present it to the Pope.

COLONEL INGERSOLL has become part owner of the Ivanhoe gold and silver mine, a big bonanza in the Black Range (N.M.) district.

NEW details from the life of the poet Heine have made their appearance in a memoir just issued in Paris from the hand of his niece, Princess Della Rocca.

COUNT BAWOROWSKI has left his fortune of two million guildens (about \$1,000,000) to the Austrian province of Galicia, for scientific articles and philanthropic purposes.

AN unknown man who was one day last week pouring forth a volley of abusive language against President Garfield, in a Chicago reading-room, was knocked down by another stranger, who proved to be an ex-confederate soldier who served under Stonewall Jackson.

HASTINGS HUGHES, brother of "Tom" Hughes, denies the recent letters from Rugby, Tenn., that the colony is a failure. Although many difficulties have been encountered, the prospects of ultimate success are very encouraging. The soil is good, and many Americans are taking up land.

SENATOR HOAR's advice to the graduates of the Yale Law School brought to the front such sentiments of honorable and generous dealing that, if possible of application to the present state of legal administration, would bring about a sort of judicial millennium. Verily, the modern jurist would fail to recognize himself in the old mirror of Scribes, Pharisees, and doctors of the law.

REV. EDWARD COWLEY, an Episcopal clergyman who was convicted by a secular court of gross ill-treatment of children in his asylum, has been acquitted by an ecclesiastic court in New York city, and retains his clerical standing. The halo of apostolic succession, so dear to the Episcopal heart, probably sheds a confusing glamour over details that are clearly guilty in the eyes of the unanointed.

At the Teachers' Association meeting at Saratoga, Principal Thurber, of Boston, discussed the recent newspaper criticisms on public schools. The tendency of education, he said, is not to create a distaste for work. It is not the business of schools solely to fit boys and girls to earn a living. Parents who are able should pay for tuition of their children, and those not able to pay should be compelled to send their children to school a certain part of each year.

It is stated in reference to M. Littré's supposed death-bed conversion, that all liberal companionship was excluded from his dwelling, and that one exceptionally intelligent and amiable nun of the Sisters of Charity who were called in attendance won very high regard from him. His experience during his whole life had been such as to foster veneration for noble feminine character; and it is implied that this nun's influence, together with that of the learned and modern, spirited Abbe Huvelin, might have wrought upon his judgment in the closing portion of his life.

REV. R. R. SHIPPEN, late Secretary of the American Unitarian Association, and lately installed as pastor of the Unitarian Society in Washington, writes thus to a friend in Boston of a recent very close though casual acquaintance with the assassin Guiteau: "This man Guiteau, who shot the President, has slept next room to me and sat by my side at table for a month, and up to last Friday. He is no more insane than I am. He is level-headed, and knows what he is doing. I never suspected him as a villain. When we talked of politics, he was a Conkling man, but never talked harshly of the President."

In a lengthy notice of Theodor Benfey, the eminent philologist of Göttingen, just deceased, the Boston *Advertiser* speaks of him as "an ornament of oriental philology in almost all its departments. And

oriental philology, though among the latest of learned pursuits, has already produced enough to affect modern poetry, liberal religion, and even the instruction given in our secondary schools. For mythology is no longer taught as it was twenty years ago, and even the grammatical study of Latin and Greek is being changed on the ground of oriental research. Perhaps the greatest of all changes effected by the philology of the Indo-European family is that of etymology, which rests now altogether on the rational though extremely laborious method of verified history. It is strictly within the facts to say that Buddhism excites interest now among all students of religion, and that our views of law and institutions are receiving a new foundation since oriental philology has unfolded the life, the literature, and the history of the Aryan family. This research was begun by Englishmen, especially Sir William Jones; it was continued and refined by Germans; it is now conducted in all civilized countries,—in St. Petersburg no less than in New Haven and Melbourne; and books like Holmes's on the *Common Law*, Stubbs's *Constitutional History*, and Maine's *Institutions*, could not have been written but for the great philologists who studied Sanskrit. The founders of this school are men like Jones, Colebrooke, Wilson, and after them Humboldt, Grimm, Savigny. The second generation is represented by such names as Max Müller, W. D. Whitney, A. Röntlingk, T. Benfey. Nor have these mighty scholars been without issue. The third generation of oriental scholars now coming to the front is working with a refinement not known to the fathers. Hence it is that the decease of scholars like Benfey excites no feelings of unrelieved sorrow. They have done great work, and they hand it down to worthy successors. And America has now entered the field with blushing hopes."

FOREIGN.

THE International Socialist Congress, which was to have been held at Zurich, in September next, has been prohibited by the authorities of that city.

A HOTEL is to be built close to the Observatory on Vesuvius, furnished with every comfort, and affording the means of breathing cool and pure mountain air to persons tired and weak with the summer heat of the city.

THE Russian Socialist Mokriewitch has succeeded in escaping from penal servitude in Siberia, and reaching Switzerland. There is only one other instance on record of a political prisoner making good his escape from Siberia.

RUSSIA.—Intelligence received from St. Petersburg states that M. Pobedonosstzeff, Procurator of the Holy Synod, has received a threatening letter warning him not to continue what is described as his jesuitical advice to the Emperor, whereby His Majesty is induced to revert to the policy of Ivan the Terrible and Nicholas the Tyrant. The letter further declares that, should the knout be reintroduced in Russia, M. Pobedonosstzeff shall himself be knouted to death.

THE *Golos* publishes intelligence from Saratoff, stating that large numbers of peasants from the interior are emigrating to Siberia, principally to the Government of Tomsk, with the view of obtaining more and better land than at home. It is added that the ferry on the Volga is scarcely able to transport the continually arriving caravans of the half-naked peasants and lean horses. No cows, and not even dogs, accompany these peasants, who are unable to gain a living at home, and migrate without assistance or guidance, on the mere chance of bettering their condition.

MR. H. SMITH, the representative of the British Secular Union in Liverpool, writes: "A religious census has been undertaken in Liverpool, which, for various reasons, it is expected will not be published. I was informed by the curate of a newly-formed parish here that the deeper he got into his work the more people he found who denied having connection with any religious sect. I have been informed by one news-agent here that, in consequence of the recent anti-Atheistic meeting at Hope Hall, there has been a tremendous increase in the demand for secular literature in Liverpool."—*Secular Review*.

ITALY.—The Chamber of Deputies, on Tuesday, June 14, continued the discussion of the Electoral Reform Bill. The motion of the extreme Left that all Italians, including those who are not actually Italian subjects, should have the right of voting, was

rejected by 314 votes to 32. On Wednesday, the amendment of Signor Crispi, proposing to give the right of voting to all persons who can read and write, was rejected by 220 to 154. In opposition to the proposal of the government that the franchise should be granted to all who paid taxes to the amount of twenty lire, and could read and write, Signori Morana and Butret moved to substitute ten for twenty lire. The government, however, declared the point a vital one, on which they were determined to stand or fall, and the Chamber rejected the amendment by 212 votes to 173. All the other important votes were also given in favor of the ministry.—*Lloyd's Weekly*.

FLOGGING is better for juvenile offenders than imprisonment, under conditions likely to make them criminals for life; but it is not such a panacea as Mr. Sheil, of the Hammersmith police court, seems to think. Two little boys were before him on Saturday, one charged with breaking into a school, the other with drinking some milk out of a can left on a hall-door. In each case the young culprit, for similar offences, had been flogged at home to the parents' full satisfaction, but without any of the ennobling effect which, in the opinion of Mr. Sheil and other moralists, such treatment ought to have. Therefore, each was flogged again by order of the magistrate. It is certainly a pity that, under existing arrangements, such boys cannot be sent to proper reformatories. That ought to be done, and the parents, who are really responsible for their children's misdeeds, ought to be made to pay for their maintenance.—*Weekly Dispatch*, June 12.

THE allegations in regard to the conduct of English officials in Japan, in a recent article in the *Atlantic Monthly*, entitled "The Martyrdom of an Empire," by E. H. House, having been called in question by the *Pall Mall Gazette*, the author takes occasion to reassert them with more explicitness in the journal just mentioned. At the close of his communication he says: "I am ready to supply further details at any moment, if called upon; but I do not care to prolong a series of painful recitals, if the desired end can be accomplished more briefly. What the desired end is appears to me quite plain. It is an investigation of such searching character as shall definitely determine the question whether the true interests of England are safe in such guardianship as that which has controlled them in Japan during the past twenty-five years; whether, indeed, it is judicious to allow the hatred engendered by such treatment as the Japanese rulers have endured to increase and intensify until a restoration of genuine friendliness shall be impossible for generations to come."

JESTINGS.

THEY were speaking of a miser, just deceased. "Did he leave anything?" asked Smith. "He had to," was the laconic answer of Fogg.

A PROFESSIONAL beggar-boy some ten years of age, ignorant of the art of reading, bought a card to put on his breast, and appeared in the public streets as a "Poor widow with eight small children."

A YOUNG officer thought to puzzle the editor of *Le Figaro* by asking him, when two men of equal age and rank met, which should be the first to bow. The editor calmly replied, "The more polite of the two."

"THE old version is good enough for me," remarked Mrs. Brown, sententiously. They had been speaking of the New Testament. "Yes," replied her visitor, casting her eyes at the well-preserved copy at her elbow: "it makes just as good a table ornament."—*Boston Transcript*.

A WITTY New York society woman was standing with a friend before Zola's greatly admired picture of Lot and his daughters, which was on exhibition in an art store on Fifth Avenue. "Oh!" remarked the friend, dolorously, "what do you suppose Lot thought, when he beheld his poor wife turned to a pillar of salt?" "I suppose," replied our wit, with admirable gravity, "he thought how he could get himself—a fresh one."

"HAVE you enjoyed our strawberry festival, boys?" "Oh! yes, sir." "Then," asked the teacher, seeking to append a moral, "if you had slipped into my garden and picked those strawberries without my leave, would they have tasted as good as now?" Every little boy in that staid and sticky company shrieked, "No, sir!" "Why not?" "Cause," said little Thomas, with the cheerfulness of conscious virtue, "then we shouldn't have had sugar and cream with 'em."

THE FREE RELIGIOUS ASSOCIATION

was organized in 1867. Though having its headquarters in Boston it is a national organization, and has members and officers in various States of the Union. It has the following

CONSTITUTION.

I. This Organization shall be called the Free Religious Association,—its objects being to promote the practical interests of pure religion, to increase fellowship in the spirit, and to encourage the scientific study of man's religious nature and history; and to this end all persons interested in these objects are cordially invited to its membership.

II. Membership in this Association shall leave each individual responsible for his own opinions alone, and affect in no degree his relations to other associations; and nothing in the name or Constitution of the Association shall ever be construed as limiting membership by any test of speculative opinion or belief,—or as defining the position of the Association, collectively considered, with reference to any such opinion or belief,—or as interfering, in any other way, with that absolute freedom of thought and expression which is the natural right of every rational being. Any person desiring to cooperate with the Association shall be considered a member, with full right to speak in its meetings; but an annual contribution of one dollar shall be necessary to give a title to vote,—provided, also, that those thus entitled may at any time confer the privilege of voting upon the whole assembly, on questions not pertaining to the management of business.

III. The officers of the Association shall be a President, twelve Vice-Presidents, a Secretary and Assistant Secretary, a Treasurer, and not less than six nor more than ten Directors; who together shall constitute an Executive Committee, intrusted with all the business and interests of the Association in the interim of its meetings. The officers shall be chosen by ballot, at the Annual Meeting of the Association, and shall hold their offices for one year, or until others be chosen in their place; and they shall have power to fill any vacancies that may occur in their number between the annual meetings. Five members of the Executive Committee shall constitute a quorum.

IV. The Annual Meeting of the Association shall be held in the city of Boston, on Thursday of what is known as "Anniversary Week," at such place, and with such sessions, as the Executive Committee may appoint; of which at least one month's previous notice shall be publicly given. Other meetings and conventions may be called by the Committee, according to their judgment, at such times and places as may seem to them desirable.

V. These Articles may be amended at any Annual Meeting of the Association, by a majority vote of the members present, provided public notice of the amendment has been given with the call for the meeting.

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The office of the Association is at 3 TREMONT PLACE, Boston (directly in the rear of the Tremont House),—where is also the publication-office of the *Free Religious Index*.

All letters pertaining to the business of the Association (payment of membership fees, orders for its publications, etc.) should be addressed to "Free Religious Association," at the office.

Communications intended specially for the Secretary, as well as his personal correspondence, should be addressed to him at NEW BEDFORD, Mass.

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

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

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AT
No. 3 Tremont Place, Boston, Mass.

EDITOR,

WILLIAM J. POTTER,

Secretary of the Association.

For list of co-laborers, see editorial page.

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

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

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

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

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

SPECIAL FEATURE,

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

TERMS.

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

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LIVE THOUGHTS OLD OR NEW.

THINK not that morality is changeable; that vices in one age are not vices in another; or that virtues, which are under the everlasting seal of right reason, may be stamped by opinion. Though vicious times invert the opinions of things, and set up new theories against virtue, yet hold thou unto old morality. And, rather than follow a multitude to do evil, stand like Pompey's pillar, conspicuous by thyself and single in thine integrity.—*Thomas Fuller*.

BETTER than sovereignty over the earth, better than going to heaven, better than lordship over all worlds, is the reward of the first step in holiness.—*Buddha*.

HUMANITY is the equity of the heart.—*Confucius*.

THE beloved of the Almighty are the rich who have the humility of the poor, and the poor who have the magnanimity of the rich.—*Saadi*.

HE that loses his conscience has nothing left that is worth keeping. Therefore be sure you look to that. And in the next place, look to your health; and if you have it, praise God, and value it next to a good conscience; for health is the second blessing that we mortals are capable of, a blessing that money cannot buy; therefore value it, and be thankful for it.—*Izaak Walton*.

SHALL we speak of the inspiration of a poet or a priest, and not of the heart impelled by love and self-devotion to the lowliest work in the lowliest way of life?—*Charles Dickens*.

IGNORANCE breeds monsters to fill up all the vacancies of the soul that are unoccupied by the verities of knowledge. He who dethrones the idea of law bids chaos welcome in its stead.—*Horace Mann*.

THE vending of old clothes has been a prominent occupation among the Jews,—a fact in which those who look for spiritual correspondence may perceive significance. When I hear Christian ministers apologize for slavery by the example of Abraham, defend war because the Lord commanded Samuel to hew Agag in pieces, and sustain capital punishment by the retaliatory code of Moses, it seems to me it would be appropriate to have Jewish clothes-dealers stationed at the doors of our theological schools, shouting at the top of their lungs, "Old clothes! Old clothes! Old clothes, all the way from Judea!"—*Lydia Maria Child*.

WHY should I wear my grandfather's hat? My head was never measured for it.—*A. Bronson Alcott*.

O MAN! I've not deceived thee, Wisdom cries;
My first denials end in generous light;
As winter yields to spring, hate yields to love;
Who think to stem, but raise the water's might!
Great truths, in measureless, increasing pile,
By their huge mass oft darksome shadows cast,
Before whose depth man stands with anxious heart:—
So, Providence with grandeur dims our sight;
So, sinister and holy night doth weave
Her veil of shadows with the star-depth's light.
—*Victor Hugo*.

THE human mind is intolerant of finalities. The best statements of one age are bettered by the next, and possess only a transitional importance. . . . As crystallizations of the highest thought of the times, systems have great value, for they constitute the chief materials for the intellectual history of the race; but taken as isolated products, their value depends on their intrinsic character. They are salutary or pernicious according as they foster or fetter the free movement of thought.—*F. E. Abbot*.

CURRENT TOPICS.

PRESIDENT GARFIELD within the last few days has made rapid progress toward recovery. In the healing of so dangerous a wound, there is always a possibility of something untoward happening; but all the probabilities are now in favor of the President's triumph over Guiteau's villany.

DEAN STANLEY, after a sudden and brief illness, died in London on the 18th inst. The Broad Church party loses by his death, not its ablest but its most active and conspicuous leader. With scholarly gifts and accomplishments, he was yet popular in the style of his work, and has had great influence on all classes of the English Church.

CORNELL UNIVERSITY sends forth this year eighty-seven graduates, thirteen of whom were women. They average as follows: age, twenty-three years; weight, one hundred and forty-seven pounds; height, sixty-eight and three-fourths inches. Their religious sympathies are thus stated: "Presbyterians, eight; Baptists, four; Congregationalist and Episcopal, three each; Lutheran and Methodist, two each; Agnostic, Jewish, Radical, Positivist, Catholic, Friend, Fatalist, Natural, Spiritual,—give it up,—one each; Materialists, Atheists, Infidels, none."

THERE are some gratifying signs that miracles, even in Roman Catholic countries, do not thrive as well in our day as they did formerly, notwithstanding occasional instances that might lead to an opposite conclusion. It is reported that the people of the village of Gony l'Hôpital, in the northern part of France, had been for some little time beguiled by stories which a certain carpenter had put afloat, to the effect that the Blessed Virgin, in the form of a beautiful woman, had honored him with visitations. The people of the place where the wonderful event was alleged to have occurred accordingly arranged a series of demonstrations, in the form of "processions" and "illuminations" to celebrate it. But the good bishop of the diocese, much to the disappointment of all concerned, and with a rather rare inconsistency, has quite unexpectedly shown a disposition to throw cold water on the affair. He has issued a pastoral letter to his clergy, forbidding them to participate in it, and charging that it is calculated to bring religion into discredit. It would seem that he is sceptical about this particular miracle, whatever he may be in regard to miracles in general. It is probable a good many of the citizens, apart from religious considerations, would have preferred the bishop to have been either a little less honest or more superstitious.

THERE is gratifying proof that Liberalism has found its way to New South Wales, and is preparing substantially and efficiently to domesticate itself there. There have been for a number of years earnest friends of the *Index* in that distant

portion of the globe, and the list has been extended during the past year. We are now in receipt of a little pamphlet, entitled "Rules of the Liberal Association of New South Wales." The following principles are announced as the basis on which it is formed: 1. "The universal brotherhood of Man." 2. "The inherent right of all individuals to hold, practise, and proclaim any opinions, on all subjects whatsoever, which their conscientious convictions may demand, always provided that this is done in such a manner as may induce no breach of the public peace, or interfere in any way with the like liberty of others." 3. "The duty of every individual to conserve and maintain this liberty." 4. "The supreme authority of demonstrated fact, Fidelity to Knowledge." 5. "Aspiration after the highest morality." 6. "Respect for known worth." 7. "The sanctity of truth." 8. "The emancipation of woman." 9. "The right of every one to the product of his own labor." 10. "Complete secularization of the State." We also learn from a communication which accompanies the "Rules" that the association is the first comprehensive organization of its character that has ever been attempted in Australia. It contemplates the founding of a reading-room and library for the use of its members. May all its hopes and desires for usefulness be realized.

THE following item appears in one of our religious exchanges: "The upper classes in Japan are drifting rapidly into scepticism. Every one of the six hundred young men in the University of Tokio is an atheist. The great middle class, however, is more accessible. Of the Scriptures, sixty-six thousand volumes were sold during 1880." It is not always apparent what is meant by "scepticism" when the word is used by Orthodox people. Nor has the more definite word "atheism" always possessed a uniform significance in religious history. Still it is not inconceivable that both of these words, in this instance, are intended to imply the renunciation of all religious beliefs. It is common for the human mind to pass from one extreme to another. The people of Japan, like those of all heathen, as well as Christian, countries, have been educated in superstition, and the tendency of modern scholarship everywhere is toward a loss of faith in such conceptions. The science of to-day is in direct antagonism to mythologies of every kind,—Christian and Jewish, as well as pagan. But we believe that science and scholarship are compatible with a truer religious faith, which we trust is destined to dawn on the countries of the East, as we think we see even now premonitions of it in those of the West. But we cannot expect that Orthodox propaganda, not even the circulation of the Bible in those eastern countries, will very much accelerate the advance of this truer faith. Indeed, such methods are more likely to operate as an impediment to it; to become the fruitful source of the scepticism and atheism which Orthodoxy deplures, and which we ourselves very probably should not consider the perfection of life or thinking.

For the *Free Religious Index*.

AFTER FREE RELIGION, WHAT?

A Discourse delivered before the Twenty-eighth Congregational Society, Boston, June 12, 1881.

BY W. M. SALTER.

Free Religion was at once an assertion of the rights of the human intellect and a craving for a deeper fellowship. As an intellectual thing, it was a pronounced assertion of some of the best tendencies of the modern world. In principle, it was anticipated by Luther with his doctrine of private judgment. Of one barrier to free intellectual development the Reformation ridded us,—the Church. But Luther had no feeling that the Jewish and Christian Scriptures were not a final authority. Freedom was to be in the interpretation of the Scriptures in a first-hand manner, even as modern science sets itself to a first-hand study of the external world, but without a question as to the truth of the Scriptures themselves. But the free spirit of the Reformation could not be held within the narrow bounds at first marked out for it, and in time dared to question the truth of the Scriptures themselves. This free attitude toward the Scriptures marks the rise of Liberal or Unitarian Christianity, with its emphasis on the rights and dignity of human reason. There might be a revelation, but there was something prior to and independent of revelation, which could judge of it, and was nowise to be overawed into submission to it. But Unitarianism, while it questioned the old view of the infallible authority of the Bible, did not question such authority in Jesus; and, in the same naïve and unhesitating way in which Luther rested on the Scriptures, it rested upon the teaching and personality of Jesus as something especially divine. But it was inevitable that this last resting-place should be estimated, according to its worth, by human reason; that Jesus, once brought face to face with us as an historical person, should be seen and judged as freely as the Church is judged by Protestants generally, or the Scriptures by Liberal Christians. Once seen thus, as he actually was, with the helps that modern historical criticism puts in our way, seen not only as a man, but as a man with many of the limitations of his time, with beliefs that to our minds are indistinguishable from superstition, with even erroneous estimations as to his own place in the drama of the world's history, with some even of his moral teachings vitiated by what we must call his mistaken general view of the world,—the old attitude of enthusiastic loyalty, which made men glad to own him as Master and Lord, became impossible to some minds; and a religion, which should be avowedly free even from his authority, became a want and a necessity. Protestantism made only a half-way use of its great principle; and Unitarianism, though making an advance upon ordinary Protestantism, and for some time holding spirits in its communion for themselves entirely free, and giving occasion to the hope that it would, without any break and by easy transitions, grow into the great religion of the future, yet by its public and formal action refused the complete demands of its principle, declared its allegiance to the Lord Jesus Christ, and took its place as a Christian sect. Hence the necessity for the Free Religious Association. For that which had been working in Protestantism, but to which Protestantism had been unfaithful, which found a new exponent in the Unitarian movement, but to whose demands in their entirety Unitarianism proved unfaithful, that principle sought and found its complete expression in an association that is "free" in unlimited sense, and avows its first object to be the interests of "pure religion,"—i.e., as I take it, religion divested of whatever was untrue or harmful in its Christian form. All honor to those men, few yet faithful, who had the wit to see the issues and the courage to come out and hold up a banner, whose sentiment their own early education had made dear to them, yet to which their brethren in arms in a critical hour had been too faint-hearted to give allegiance! I say the very spirit of Unitarianism, the very wine which glowed in the heart of Channing and made him always "young for liberty," required that they should come out from Unitarianism, and fling out the flag, with the words themselves legibly upon it, of *Free Religion*.

The intellectual demands of the modern spirit were then met, so far as the relation to Christianity goes, by the Free Religious Association. But there were

other demands; and they too, so far as the circumstances seemed to permit, were met. The utilization of the liberal religious forces for practical and humanitarian work was one of the objects of the calling of the Unitarian Conference itself, at which the Christian position of Unitarianism was avowed. There were wide differences in the Unitarian ranks, but why should these hinder coöperation and organization for practical ends? I have read of the stir which this call made in the hearts of some who afterward became leaders of Free Religion, but were then connected with Unitarian churches.* What a grand idea, this overlooking of speculative differences, to unite in much-needed work, this actual and formal exalting of the deed above the creed! And when the Conference, by the virtual adoption of a creed, in effect repelled those who were ready for the work, but could not in honesty subscribe to the creed; and when they went out and formed the Free Religious Association, the old motive and spirit were still uppermost in their minds, and they declared, as the first object of their Association, "the practical interests of pure religion." And, now, for these ends, they would have the widest possible coöperation. The Unitarians would limit their fellowship to those who were disciples of the Lord Jesus Christ: Free Religion held up the idea of "a fellowship in the spirit." If one recognizes the claims of humanity, shall he not work with, and be glad to work with, all who, with whatever speculative belief or unbelief, feel the same claims? The work of freeing those who are in bonds, of bringing out into the light and joy of the day those who sit in shadows and darkness, of elevating, developing man in all his parts and all his interests in the direction in which nature and reason declare that he ought to go,—is not this work great enough, sacred enough to lead us to sink our differences of opinion and unite in a common purpose for its accomplishment? And then, a third object of the Association was to encourage "the scientific study of man's religious nature and history." Not from the Christian stand-point, but in the same free spirit with which we study any branch of natural science, should we approach the religious nature of man, anxious not to support any set of presuppositions, Christian or other, but only to learn the truth, to find the actual impulses and principles under all forms and systems of religion. I need not speak to you of this place, of the valuable work that has been done in this direction, of those who have thought and studied and brought back to you their convictions that religion was no shifting phenomenal thing; but that, however varied its forms, itself lies deep and imperishable in human nature. It is the thirst for the perfect, the awe before the great unwritten laws, the looking and longing for some unknown good, for some measureless satisfaction to the measureless needs of man. Definitions of God, pictures of the immortal life, we may not have had, but such definitions and pictures are the outgrowth and not the essence of religion; and the work that was needed was not to sketch the possible outlines of the completed structure beyond the limits of this present world and life, but to indicate to us and lead us to plant ourselves firmly on the deep foundations of religion in the reason and conscience and heart of man. It was surely well to find and feel that there is a natural religion beneath all supposed revealed religions, that there is a universal religious nature of man, out of which all special religions have grown. Any special religious movement in the future will be the stronger for knowing that in a deep sense it can be no new thing, but only a new expression of the unchanging, undying aspirations of man.

But while I say this, and am glad to say it, I must now pass on to say that I cannot consider Free Religion as anywise final, but rather as a beginning, hint, and suggestion of some greater thing yet to be. Let me indicate why it is not final, why it is not sufficient even to the needs of to-day. Free Religion is, in the first place, religion free from a confession of the assumptions of the Church or the Scriptures or Jesus to rule and order our modern life. But plainly this is negative, and gives no hint as to what positive rule of life is to succeed. Freedom from the special claims of the old religion may be a necessary preliminary step; but it is also possible that, when a new faith arises and

* See Tract by F. E. Abbot, "The Battle of Syracuse," p. 14, and remarks by W. J. Potter at the Abbot Dinner, reported in *Free Religious Index*, July 29, 1880, p. 52; also a pamphlet by the latter, "Some Aspects of Unitarianism in its Past and Recent History," pp. 26, 27.

takes proportions, many will be attracted to it immediately from the old, and will pass through no such period of suspense as we are now passing through,—we who, as Matthew Arnold says, are

"Wandering between two worlds, one dead,
The other powerless to be born."

In the first place, Free Religion compels us to think, but it gives us no commanding and systematic outcome of thought, such as the old faith gave us; and when some one does give us such an outcome, some Free Religionists may give their assent, and others as honest and as free may not; so that Free Religion itself cannot be said to stand for one outcome more than another. I believe the spirit of Free Religion, that is, of absolutely free thought, is that out of which any commanding philosophy for the future must be born. But out of free thought already various philosophical tendencies have developed, and they by no means agree; so that the above assertion means much, or nothing, according as we estimate the meaning of *much* and *nothing*. It may be said that Free Religion is committed to the methods of modern science, and is to give us a scientific philosophy. But it may be doubted whether observation and experiment give us more than the materials of philosophy; whether the ultimate questions can be settled by any observation or experiment; whether they are not to receive their settlement from pure thought. There may indeed be scientific pure thought in the sense of thought wholly self-consistent and systematic, but this is another use of language from that before spoken of; and such thought is not a peculiar demand of our modern time. My conviction is that, while, in general, a philosophy of the world giving answers to the final questions about man and nature, and whence they come and whither they go, is a pressing need of the present time, no one can be put forward in the name of Free Religion; and the different philosophies will have to take their chances very much as if Free Religion had never been born.

Nor, so far as religion can be considered apart from philosophy, does Free Religion stand for any definite conception of religion. Its object is pure religion; but "pure" is probably first negative, i.e., in contrast with the special claims of the Christian religion, and positive only as it hints at that natural, universal ground of religion in human nature out of which all religions spring. Hence the view that has found perhaps most wide-spread acceptance among Free Religionists is that of a universal religion, which, neglecting all the special differentiating characteristics of the great historic religions, should hold fast simply to what they have in common. This thought is indeed a grand one; the new sense that we must all have of the commonness of our instincts and aspirations with those of man over the wide world is humanizing in the best sense, and a distinct gain upon the old view, which would regard men outside a certain limited fold as subjects for our pity, if not our reprobation. But I take it that the best uses of this thought and sense are to lead us now, and in the light of our time and its needs, to give a fresh expression to the religious sentiment; and, while conscious of our fellowship with the past and with the universal longings of man, to press on to that which the past has not yet won, and for which the heart of man cries out here and now. In other words, a special religion must arise again, which, planting itself on the common religious nature of man, shall yet express and promise satisfaction to the special needs of this present and coming time. Intelligence is the common attribute of humanity. All men have perhaps more in common than they have of differences from one another; the child and the man are essentially one; but nevertheless do not intelligences widely differ, and are not the differences of importance? Is there not an ideal of intelligence, which so far from being simply intelligence in general is intelligence in all the fulness of specialized development, and according as they approximate to which we measure the worth and rank of special intelligences? Does not the child come to maturity in the man? The bearing on religion is evident. The special religions are the directions in which universal religion must go, if there be movement in it, if it be universal life and not death. And special religions may widely differ in rank and worth; and the manhood of religion,—may we not say it is yet to come? Yet if one recognize this and feel compelled to set before him certain special objects, to which he gives and seeks to win from others an entire and religious consecration, who does not know that some will heed

him, and others, equally dissatisfied with the old faith and equally recognizing with him the common aspiration, will not; and that many for the very sake of freedom, and glorying in the non-committal attitude for which Free Religion, to their mind, stands, will feel shy of the definiteness and earnestness of his convictions? Pure religion, universal religion, are to my mind simply the general possibility of a religion that shall really mould the lives of men after some diviner pattern, and work transformations in human society. In a word, Free Religion is simply an opportunity and not a finality; and a religious faith with a body of positive convictions and purposes will probably have to take its chances very much the same as if Free Religion had never been born.

Nor, so far as morality can be spoken of apart from religion, can Free Religion be said to strike any clear, commanding note as to that, *i.e.*, any more so than the liberal Christianity out of which it sprung, if indeed as much so; since liberal Christianity did, by avowing allegiance to the Lord Jesus Christ, assert the binding character of the moral and social ideals of Jesus himself. A question of importance is, What attitude do we take to the Christian morality of the past? Do we assert it or deny it, or in part assert and in part deny? Probably our answer would be, We accept so much as commends itself to our free judgment. But how much *does* so commend itself? An answer to this is necessary before anything can come knowing itself well enough to in any wise take the place of the Christian Church. What of motive and action, what of poverty and wealth, what of marriage and divorce, what of charity, what of forgiveness, what of the ideal of social life, what of the attitude to the State,—these are not questions to be decided by a simple appeal to unprejudiced thought, or a rational as opposed to a theological ethics, or by the declaration of a scientific morality, but only, with whatever recognition of these things, after extended consideration of the special problems. The universal sentiment of right and wrong is no substitute for the specialized and elaborate ethics of the New Testament, and this native sense or the recognition of it is no peculiarity of Free Religion or modern thought generally. It is that to which Jesus and Paul and every prophet of every religion has addressed himself; and it is for us, it seems to me, now, knowing that it is there, to make a fresh and direct address to it, and provoke a response that shall show itself in not less, but more specialized and higher and nobler forms of moral and social life than the world has yet seen. I incline to believe that the old law is not to be abrogated in any important respect; that the moral gains of humanity are among its most solid and durable treasures. And I incline to say that not less but more than Christians have done, or than in any avowed and express way they have attempted to do, must be done by those worthy to succeed them; that our righteousness must verily exceed the righteousness of the Christian world, as much as the righteousness of the early Christians exceeded that of the Scribes and Pharisees before them.

And yet, who does not know that if any outline of that righteousness is held up before men, and before men entirely free in thought, some will give heed to it and others will not, and many, perhaps most, will prefer the righteousness they now practice to any supposable higher righteousness? Free Religion does stand for righteousness, for the *practical interests* of pure religion. It is a part and an expression of that general movement in our time which calls for deeds more than creeds, and demands that the time and energy, still so largely given to other worldly thoughts and aims, shall be given and consecrated to the needs that are so patent here and now. Out of this general spirit, the future religion will be born. But the general spirit is not enough, righteousness is not enough; the question is, What is righteousness? The Christian world, the Buddhists, all religions, agree as to the desirability of righteousness; and, if we have no ideal of righteousness in any way different from or in advance of theirs, our differences are intellectual and not moral; we may have a truer philosophy, but not a nobler religion. It is the deed and not the creed: but this was Channing's voice, as well as ours; it was the message of ancient Hebrew prophets, as well as ours; it was Jesus' own, as well as ours. What is the deed to be? that is the question. Channing said to the Unitarians of his time, "It is time that as a class of Christians we should disappear, if we will not take our part in the great work of regenerating society."

(Works, p. 92.) And by regeneration he did not mean a glittering generality, but "a social reform which shall meet the most depressed ranks of the community." Let me not say this of the Free Religious Association. Intellectual differences are something, and they count on methods of moral work; and Free Religion has still to do what it has done,—insist on a freedom greater than Unitarianism allows, and expose the weakness and inadequacy of past religious systems. But for all this, there is other and more pressing work to be done; and for it not indignation, nor declamation, nor even the defining of the ideal and the indicating of the methods, will suffice; but only the actual doing of it, only the putting our hands to the plough, and never looking back till at least the beginnings of the accomplishment show themselves. The first step is perhaps education, and the education of the young and the youngest, and those of the youngest who most need a better education, and education after the most intelligent and thorough methods; and when Free Religious societies begin with radical work of this sort, as the possibility of it is being shown in a not distant city, they will indicate the insight and the earnestness that are hint and prophecy of the great faith and work that are to come. Yet, doubtless, if ultimate moral and social aims are defined to any extent along with the particular methods of work and education which they require, some will assent and others will not; and Free Religion itself cannot necessarily be committed either way, and will, in the separate growths and fruits to which it gives rise, lose itself and its separate name. Those who love freedom more than association for definite objects will, perhaps, not care earnestly to support even this association; those who have positive convictions and feel that they must unite for their expression, propagation, and organization in human society, will probably find the platform of the association quite too vague for their purposes, and, though they may not be unwilling to speak upon it, will feel that it is not theirs in any peculiar sense, and that their first and foremost duty lies in the lines of their own proper work.

To the question, then, "After Free Religion, what?" I offer no definite answer. I am no prophet of the new faith: for, when he comes, he will not have the hesitating, tentative method of address that I have used; I am a searcher along with the rest. But I hope it will not be labor lost to suggest the question, and at least positively to say that it must be answered before anything great and commanding—and not merely leading us to ask, Shall we organize? but compelling us with a blessed interior compulsion to organize—can come. Free Religion has a legitimate and an altogether honorable place in the historical development of religion in this country. I count it an intellectual advance in an important sense upon Christianity or even the freest form of Christianity,—Unitarianism; and I count it a moral advance, in that it puts the practical interests of religion in the foreground, while limiting none of those who enlist under its name by any test of speculative opinion or belief. It excludes none, even if they be atheists or materialists, as those words go, if they feel that they have something or want something that may be called religion, and it would invite all, whatever their philosophic or lack of philosophic views may be, to unite "in the service of a higher morality and an improved social welfare." This last phrase is the interpretation which the journal of this Association puts upon Free Religion, and is probably as nearly authoritative as anything we can find. I raise the question, whether this is not a natural starting-point for a serious attempt to state in what "the higher morality and improved social welfare" consist, and then for a serious and united endeavor to bring that higher morality and improved social welfare to pass in the world? And if I may, I would suggest to those who would organize Free Religion that their main strength go in the direction of this necessary preliminary to organization, that they determine for us positively what is that in which we are to go beyond the faith of the past and really bless the world. For, depend upon it, the heart of man is ready to go in this direction. There is the craving for the higher and nobler. We do not create it,—it is there already in men, and beneath the hard surface, yes, beneath the wildness and ungoverned self-will of every man. Man is made for the perfect, and he owns it when the idea of it is given to him. Let us speak to that longing, let us hold out promise to it, and the world will bear us, as the flower turns to the sun.

We say creeds are unimportant, that they are almost chaff compared with the living, crying needs of the heart and conscience. Is then the negation of creeds, relatively speaking, of much more importance? Men crave freedom: but it is not merely to be rid of an old law, but to freely give themselves to higher law. A "wild, unchartered freedom" is that whereof at last they "tire." A freedom for the good is what they crave; and to the pure-minded the good becomes law,—law widening and never diminishing in its demands, law better than the actual and stretching far away beyond it, yes, law infinite, and calling for a no less than absolute and infinite consecration on our part.

A fresh, specialized, and practical statement of the moral law would seem, then, to be the demand of Free Religion, and could claim, perhaps, to be its natural and logical development. Yet we cannot deny that, if such an ideal were held up, it would be in effect a dividing-line; and, though Free Religion, by the logic of its own ideas, were pledged to accept it, some who bear that name would be faithful and others would not, and Free Religion, as a name and a constituency, would perhaps be injured, if not disintegrated.

But though I leave my question as a question, and attempt no detailed answer to it, and wish indeed that I might make you feel that it is for you to answer quite as much as for me, I am not averse to indicating, in a very general way, the lines which I think an answer must take.

First, I think it important distinctly to feel that Free Religion is not sufficient. It marks to some of us our entire dissatisfaction with the old faith, it in general points the way to some better faith to be; but it is neither one nor the other, and cannot expect to enlist the enthusiasm of young men who wish to work under strong convictions for great objects. One man, with a thorough understanding of himself and of some worthy aim for which he works, will win us more than a whole body of men with no greater agreement than in the recognition of the desirability of freedom, fellowship, and character.

Second, I think it important that we turn our thoughts and energies in the right direction. To some, the supreme questions are relative to God and immortality. We cannot stand on the old ground in reference to these great matters,—on what ground, then, can we stand? I think those whose attitude is of this character, whose first concern is for the solution of the speculative problem, are more under the dominion of the old faith than they are aware. To my mind, these questions are not of the first importance: not that they are not important, not that some answer may not be won by purely free and rational thought, but that I think there is a great call going up from the heart of this present human world that we give our first thoughts to it. The whole tendency of our modern time is secular. This earth is real, human society is real. One generation succeeds another. Good and evil now mean good and evil a hundred years hence. There is a continuity in history, and a solidarity of the human race. This is a feeling different from that of the early Christians who thought this world a shadow soon to lose its individual existence. Secular the modern world is set on being; and I think religion is to accept the situation, and heroically attempt to make of this world and our concrete human society something like that scene of perfect justice and humanity which the Omnipotent hand was to unfold to our view in another. I suspect that a religion that gives its main strength to seeking for or declaring convictions about God and immortality is doomed to unprofitableness: for the mass of mankind, I believe, are not deeply sceptical about the ultimate integrity of things, or a possibly noble outcome of the course of things; but they are sceptical about the divinity and finality of the present order of things; and there is a profound call, it seems to me, for some enlightening and helping word about it. When this country becomes as populous as the old countries, there will come the same problems for us to consider that are now being forced upon them. Yes, the mutterings of discontent and of some coming thunder we have already heard, and will, I believe, more and more hear, till either some happier scheme for industrial society than the present one is found, or the thunder and the storm in their full fury burst upon us. Religion, I say, must enter into secular life, and not allow that any department of it is out of the reach of the application of the principles of justice and humanity. Some time ago, a man is re-

ported to have said in this city, "Will any business man tell me the difference between buying labor and buying hay, grain, horses, and other supplies?" Has religion nothing to say to that? If the old religion has not, then is there indeed a call for a new religion; and I believe there is no course for this religion but to pronounce its word, and hold up its ideal for the most material and worldly concerns of men. To allow itself to be deemed impracticable, to turn from the frights and distractions of the time, and seek its peace in contemplation and mystic sentiment and prayer, is to confess its impotence.

But, if the religion for the time must be first secular rather than theological, so I think must it find its basis of union in a moral and social ideal rather than in a special philosophical system. A philosophy is not so different from a theology, for both are concerned with the ultimate nature of things, and seek to comprehend the universe in some unifying law or principle. The formal utterance of Free Religion seems to point in this direction, for membership in its association is not to be limited by any test of speculative opinion or belief; and the first purposes of the Association are other than the propagation of a creed, Christian, "scientific," Kantian, or other. If men cannot unite unless they are agreed as to a theory of the world,—for that is what a creed or philosophy is,—then the whole tendency and thought of our time are a mistake, and point nowhere. And, by a moral basis of union, of course, I do not mean some theoretical view of morals, transcendental or utilitarian, but a moral aim, reaching after something about the desirableness of which we are agreed, and to which, and the realization of which, we give ourselves, and think and speak and work. As to the place of this ideal in the universal system of things, i.e., as to its ultimate philosophical interpretation, there may be varying opinions; and there will be no harm, so long as no effort is made to impose any individual opinion upon those associated with us in the work; such effort would indeed be the beginning of schism, and a voluntary denial of our first principle that not the creed, but the deed, is alone of the first importance. Christendom has seen the unlimited development of the ideas of God and another world. What is wanted is, I think, an unlimited development of the idea of duty in relation to this world. I do not object to division, but I think we want division on the right ground, and in relation to the right ends. If men will not recognize the claims of justice and humanity, I can have no company with them in a religious association. If, too, they will not recognize the claims of ever higher and concreter applications of justice and humanity, I can have no such company with them as men must have who mean something by justice and humanity, and are not indulging fine sentiment while the conscience sleeps. A religious man, I take it, is distinguished from the conventionally moral man as one who grasps morality in its principle, and assents to the uttermost demands of the moral law upon him. But he who joins me in such assent,—I care not what his view of the ultimate meaning of morality, what his view of the soul or of God or of the future life may be,—he and I are one in that which gives supreme meaning and worth to life; we are one in that which is of such transcendent importance that all theologies and philosophies are as chaff for the wind in comparison with it.

If I mistake not, then, the religion of the future must be first and foremost ethical; must begin with a fresh publication of the requirements of morality in the circumstances of modern society. Free Religion must pass into Ethical Religion, if it is to survive and take any commanding place in the world. Something more than ethics may come; a general view of the world, a philosophy, may gradually develop, and, simply because most rational, most naturally fitting to the ethics we recognize, may win general acceptance; and a worship, a joy, a music and an art, and a richness of life in all its aspects may come,—I believe they will; but first there must be heeded in its simplicity, and perhaps somewhat of severity, the still voice of conscience; first, there must be a deepening and invigorating and enlightening of the moral sentiment, and then sane thinking and glad worship and art and joy of every sort will come with the necessity of the bloom and fragrance of the flower. The secret of joy—is it not?—is with those who do not ask for it; and so may not the secret of religion be with those who for the time are indifferent to the re-

finements and graces, and even consolations, of what passes under that name, to the end that they may the more singly ask, *What ought we to do*, in view of the wrongs and miseries that still dare show themselves on this earth, in view of the failures to rise to the joy and blessedness of life that we see on every hand? To know the world, to find the order in the maze of facts, to delight in the products of the human spirit, in the creations of art, to have freedom to develop one's own possibilities,—this is indeed good. But how can I rest here, when I reflect that it is good for others as well as for me,—how can I rest till the same freedom which is mine is theirs in some measure also? If so, then the pressing duty of religion is to find out why others have not that measure of freedom, to scan our industrial, our political, our educational systems, to see where the hindering causes lie, and to find out and hold up a way out of the difficulties,—which way shall constitute our ideal, and which we shall feel is so for the world, and especially for those who now bear such heavy burdens in it, that we can herald it with something of the evangelical spirit, and say to the poor, and to those who mourn, and to those who, from bitter stress of circumstance are meek and comfortless,—“the earth is yet for your inheritance, the present order is to give way to a diviner order, and joy shall yet be the birthright of every child of man.”

For the *Free Religious Index*.

THE JESUS OF HISTORY.

The article of Mr. Chadwick under the caption “Are We Still Christians?” which appeared in the *Index* of March 17, and that of Mr. Salter upon “Mr. Mead and the Christian Name,” printed in the issue of June 9, show that, while both writers accept the main conclusions regarding Jesus reached by the Tübingen school, they hold them with different degrees of conviction,—Mr. Chadwick, in his article, seeming at times to forget them, Mr. Salter keeping them in mind from first to last.

Those readers of Mr. Chadwick's paper who appreciated the praise that he awards Strauss, at its beginning, must have been surprised and disappointed by what he puts forth at its close as the duty of rational religion. He says: “It is the duty of rational religion—a duty which it cannot shirk without incurring its own self-contempt—to vindicate the fame of Jesus from the hideous distortions of the popular theology. It is the shame of rational religion that is so often less ready to do justice to the founder of Christianity than to the founder of Buddhism or to Confucius or Zoroaster or Mohammed. Let him be approached with the same generous disposition that we bring to the appreciation of his spiritual kin, and he will take place among them as the most grandly moulded of them all.”

Mr. Chadwick here charges rational religionists with a grave fault, and also tells them what he considers is their urgent duty. The fault is that they are often less ready to do justice to Jesus than to the founders of the other great religions. This is partly true; but the words “less ready” imply that they are often animated by a spirit of injustice toward Jesus, which is not their feeling. It is true that many rational religionists, so called, make the mistake of comparing Jesus, after they have applied the Tübingen method to the study of the Gospels, with Buddha, Confucius, and the rest, the stories of whose lives have not yet been subjected to this method; but this does not prove an unreadiness to do justice to Jesus. That they are unjust to him by such comparisons is admitted; but the cause is the use of a lax method of criticism employed unconsciously, not an ungenerous disposition; and it should be remembered that not all rational religionists use this lax method.

But, regarding what Mr. Chadwick considers the “duty of rational religion” toward Jesus, no such admission of error or shortcoming can be made by its adherents: for they clearly see that some of the “distortions of the popular theology” are logical outcomes of certain beliefs and teachings which Jesus himself held and taught. It is not a sufficient reply to say that, when Jesus claimed the Messiahship, or when he promised to return and judge the world, or when he held up his “I say unto you” as the standard of faith and practice, he did so in quite different senses from what the Christian Church apprehends. These claims, were they never so mildly put forth, contain germs of error whose natural unfoldings must necessarily be “distortions of theology.” Neither is it a tenable reply to say, because the teachings of Jesus

were in the main truly spiritual, and are destined to remain ever fresh and young, that we ought, therefore, to leave out of our portrait of him his limitations and imperfections. We might by this process make a more human, a more lovable picture of him than now exists; but, by adopting this method, we should do as the Catholic, the Orthodox, the Unitarian, and other sectarians have done. We could not call it an historical portrait.

This, so it seems to one rational religionist at least, is sufficient reason for refusing to accept the estimates of Jesus which many liberal thinkers are putting forth. Such phrases as “Jesus, the great teacher of the ages,” “Jesus, the perfect example,” “Jesus, the ideal man,” we put aside as having no support from history, and as unjust to the memory of other heroes the records of whose lives are authentic; and the wonder grows that those who well know that the Gospels are but meagre transcripts of history should continue to talk about Jesus in this indefensible manner. Would they but consider that the synoptic Gospels mention only about thirty-five days of the four hundred and fifty (fifteen months) which they assume to cover; that the greater part of the concurrent testimony of these Gospels is given in identical phraseology (that of Mark, for instance, which out of six hundred and seventy-eight verses has but sixty-eight peculiar to it); that the sources of the earliest Gospels were “oral rills” that had been running twenty or thirty years at least among a credulous and uneducated people,—would they but rationally consider these and other facts of similar import, they would be helped to put aside their false ideals of Jesus, and would also be helped to form new ones more in accord with history.

HENRY BROOKS.

For the *Free Religious Index*.

THE NATION'S WARNING.

In the attempted assassination of President Garfield, there is a lesson of the deepest warning to the people of this republic as well as to the whole civilized world. Admitting the hypothesis that the assassin was insane, there is, back of the crazy fancy that prompted the horrid deed, a lawless sentiment in the community, which is to some extent responsible for this national calamity. Assassination has lately been applauded as a legitimate means of righting political abuses, and a distempered spirit of destruction has been dignified with the name of reform. This vicious sentiment may easily find an instrument of death in any distempered mind that falls under its wicked influence. Even a madman would not plan such a fiendish deed as the assassination of the President, if the crime were not suggested by some evil sentiment of the times. It is the fruit of a pernicious theory of individual sovereignty that has been too much lauded of late. An insane view of the methods of reform has been inculcated by a class of destructionists in this and other countries, and, in the presence of this diseased spirit, human life loses its sanctity, and established order becomes hateful.

We need just now a little more faith in the old-fashioned doctrine of human depravity together with a more vigorous method of dealing with the human demons who seem to delight in the most hideous crimes. We have been teaching a refined philosophy that almost eliminates crime from human conduct. The plea of “emotional insanity” now generously covers the most bloody crime that a murderer can commit, and a villainous assassin finds himself caressed by a maudlin sentiment of sympathy, instead of being sternly punished as he deserves. Crime is almost sanctified as a religion by many of our human philosophers. Instead of being painted as the dark and devilish thing which it is, crime is called by mild and generous names, and the “circumstances” surrounding it are made to carry the blame. The old idea of individual responsibility is too much ignored in modern philosophy. The homeopathic treatment of crime is a very beautiful theory for a convention of large-hearted reformers to discuss; but, in the presence of such ghastly deeds of human depravity as confront us in daily life, we instinctively demand a more rigorous application of the older remedies.

These two advanced ideas, that the assassination of rulers is one legitimate method of political reform, and that crime is only a kind of disease to be treated very gently, are bearing too much of their own logical fruit of late. The one leads to political anarchy, and the other to the overthrow of individual responsibility. Established authority must be respected and

maintained until a healthy, capable public sentiment demands a change in the administration of the State, and criminals who assail the lives or rights of others must be made to feel that the way of the transgressor is still hard. A more rigid punishment of those who go crazy to commit murder would assist many reckless men in preserving their mental balance. Better hang a few murderous monomaniacs than expose the lives of all good citizens to the blood-thirsty emotional mania that is now so prevalent.

H. CLAY NEVILLE.

For the Free Religious Index.
CELTICISM.

The Celts are defined to be the early inhabitants of the south and west of Europe, the primitive population of Gaul, Spain, Britain, and Italy. Here, the word "Celt" is used as the synonyme of Irishman; but the Welsh are Celts. Their Celticism, however, has been greatly modified by the prevalence among them of Methodism. It seems that the great French writer and apostle of freethought, Ernest Renan, is a Celt, his family having migrated from St. Renan, in Cornwall, in the fifth century, across the channel to Brittany. Renan is an instance of a Celt transformed by modern thought into a liberal thinker. The people of Western and Southern Ireland, on account of their isolation from the world, exhibit an unmitigated Celticism, unalloyed by a modern idea. It is now said, *apropos* of the disturbed condition of Ireland, that there is an utter incompatibility between the Celt and Anglo-Saxon,—that they are moral and social antipodes. That goes without saying. In the English Revolution of 1688, the Celt in Ireland fought for the old Stuart dynasty, which represented the past. It is said that the Celt is constitutionally unmodern, "romantic, emotional, and unpractical." A writer in the *Nineteenth Century* of June says, in an article on Ernest Renan: "Let us turn to the race from which M. Renan sprang, the race whose character is traceable in all that he has written. The nationality of the romantic, emotional, unpractical Celt, surviving in his western isles and promontories from an age of less hurrying effort, less sternly moulded men, has fallen into the background of the modern world. Yet every now and then we are reminded, by some persistent loyalty, as in la Vendée, to a dethroned ideal; by some desperate incompatibility, as in Ireland, with the mechanism of modern progress, that there exists by our side a nation whose origin, language, memories, differ so profoundly from our own." The Irish Celt is now part and parcel of the English-speaking world in both hemispheres; but, in both hemispheres, he shows a determined disposition not to amalgamate with the Anglo-Saxon and other races among whom he finds his lot cast, but to keep himself isolated as much as possible. He turns his back on the common school, and prefers to submit himself to the guidance of the priest. The modern Roman Catholic priests are to all intents and purposes as much the rulers of the Celts of to-day as the Druids were of the ancient Celts of Gaul and Britain. In his government, the Celt wants the priest to be the foremost figure, wants the Church exalted above the State. The Celt is a loyalist, and not a rationalist. His emotions are stronger than his reason. He migrates into this free country, and forthwith proceeds to set up a private hierarchy of his own, so to speak, inside of a political and social order, which utterly ignores priest and king both. The Celt really cares nothing for the freedom, which is the boast of this country. He only values his vote as a means of getting money and office, not at all as the symbol of personal and popular liberty. The Vendéans, who were Celts in the time of the French Revolution, were fierce monarchists, and fought to the death for throne and altar against the French Republic. They preferred a *régime* of priest, king, and noble, as the Irish Celts do. It is perfectly evident from the tone of the Irish newspaper and periodical press that they have not the least respect for the institutions of this country. Indeed, they have imported a Roman cardinal, as a sort of opposition to the authorities of this country. We are not blaming the Celt for his racial characteristics, because in him feeling overpowers reason, because he respects power made visible in the person of a high priest or king more than he does a popular government of principles rather than of men. Of course, in the English-speaking world, the Celt is in a hopeless minority, and must submit to forms of government which were established irrespective of his ideas and beliefs.

BOOK NOTICES.

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

THE LEGEND OF THOMAS DIDYMUS, THE JEWISH SCEPTIC. By James Freeman Clarke. Boston: Lee & Shepard. 1881. pp. 448.

The purpose of this book, its author tells us, is to reproduce the times in which Jesus appeared, the characters who surrounded him, the opinions, beliefs, and prejudices of the Jewish sects and people, and also Jesus himself, as he may have appeared to the people of his own day; a special effort being made to represent the purpose and expectation of Jesus, his own view of the Messiah and the Messianic kingdom. This view is given mainly in the form of an autobiography of Thomas, surnamed Didymus, or The Twin, who, in the Gospel according to John, is represented as demanding and receiving the evidence of sight and touch before he would believe in the revivification of the body of Jesus. But besides this view, which the author calls the sceptical one, short narratives or opinions are given, representing Jesus as he may have appeared to a liberal conservative, a narrow zealot, a man of the world, a Jewish Epicurean, a Jewish Stoic, a noble Roman matron, and an ardent, enthusiastic Jewish woman.

In this work, Dr. Clarke has sought to avoid the bias both of theological and anti-theological prepossession. Accepting the idea that Jesus possessed some extraordinary and hitherto unexplained power over nature and life, he yet offers a natural explanation of many of the events popularly classed as miraculous.

The book is interesting, and seems justly to represent the prominent features both of the land and the people of Palestine. Its most important part is its delineation of the substance of what Jesus said to the twelve missionaries who were to spread abroad his doctrine,—its substance, for Thomas prudently pleads imperfection of memory, and will not vouch for the words. Here are some of his recollections of what Jesus taught in the latter part of his career:—

"He spoke now with more authority, and did not hesitate to declare himself the true Christ foretold by all the great prophets, who was to reign by truth and love. He explained the nature of the kingdom, and showed how it would embrace all mankind. The God of Abraham, Isaac, and Jacob would be worshipped throughout the whole earth; the law of works taught by Moses would be fulfilled by the law of love; the whole Jewish nation would be the prophets of this faith, and teach it through all the world. With love for God would be joined the love of man; all kinds of selfishness and cruelty would be conquered, and the long-predicted time arrive when the sword should be beaten into a ploughshare, and wars should cease throughout the earth. All this, as I repeat it, seems like a mere dream; but, as he described it, it was a coming certainty. This vast hope rested on no illusion, but on knowledge."—p. 308.

"He spoke with great confidence of immediately establishing the new kingdom of Israel. The world would be made new; he should be seated on a glorious throne; and we his missionaries should also have twelve thrones, each one of us ruling one of the tribes of our nation, and all subject to him, the supreme King. I indeed did not hear him say this, but it was told me by Matthew; and I think that Matthew might have mistaken his language, as this was very different from his usual teaching. He might have said, Ye shall be greater than kings, and shall rule the tribes of Israel by the power of my word."—p. 332.

Further on, in reply to their inquiries,—

"He described to us the nature of his coming, as afterward he described it in his conversations at the last supper. And some of us thought that he meant to appear visibly in the clouds, with a great sound of a trumpet, and surrounded by whole troops of angels; but others of us thought that he meant to say that he should be seen inwardly in the soul, and would bring light and love to the hearts of men all over the world."—p. 362.

And, in the same conversation,—

"Though he did not fix the year or the day of these events, he said that this generation should not pass away till all was fulfilled."—p. 363.

In this book, as in his forty years' ministry to the Church of the Disciples, Dr. Clarke holds a position distinctively Unitarian, and also distinctively Christian, since he recognizes Jesus as truly the Christ, and also accepts him as Master and Lord. He rationalizes a little, avoiding the orthodox blunder of assuming infallible inspiration in the gospel narratives;

on the other hand, trying to represent the new kingdom as spiritual instead of temporal, he puts into the mouth of Jesus predictive claims which have as utterly failed of fulfilment, after the lapse of eighteen hundred years, as the promised second coming in the clouds of heaven failed within the lifetime of that generation.

A ROMANCE OF THE NINETEENTH CENTURY. By W. H. Mallock, author of *The New Republic*, *Is Life worth Living?* etc. New York: G. P. Putnam's Sons. 1881.

Mr. Mallock is the prurient prude *par excellence* of his day and generation. There is for him, apparently, but one virtue, continence, and but one vice, impurity. So zealous is he for this virtue and against this vice that he cannot refrain from speaking of them for any length of time. If he is not mistaken, the culture and refinement of modern England are but the thinnest varnish,—veneer would be a better word,—superinduced upon a life that reeks with sensuality. He is continually introducing us to men and women, moving in the best society, whose walk and conversation are horribly indecent. If, as in the present story, he for a moment conjures up a vision of perfect purity, it is only that he may revel in our discomfiture when suddenly he informs us that this vision masks a life of coarsest criminality. But for the present we decline to accept Mr. Mallock's account of English morality as even tolerably correct. We may do him injustice, but our impression is that he has an essentially dirty mind, and that the general immorality which he depicts is only the reflection of his own mental grossness. Prevented by his scruples probably from living a licentious life, he revenges himself by continually "committing adultery in his heart"; for he cannot look upon a woman with the eye of his imagination and not lust after her. His *New Paul and Virginia* was such a book that we consoled ourselves with thinking, "Well, he can never write a nastier." But we were much mistaken. His last production is a great advance upon all his previous writings in point of nastiness. It is probably a novel with a purpose, but the purpose is not easily divined. Particular pains are taken to make the elegant *hetaira* of the story a reader of Strauss and Renan and sceptical literature generally, but the connection between her reading and her criminality is not made evident. The winding-up is very tragical. The hero is shot by the heroine's oldest paramour; the heroine dies of heart disease opportunely; and a third of her many lovers is presumably at present indulging at Vienna in a thorough course of sensuality. It is hard to credit Mr. Mallock with a sincere desire to benefit his fellow-creatures by this book. It will have little influence, but this little will be wholly bad. Every pure-minded reader should place it on his private Index Expurgatorius.

POETRY.

HARVEST.

BY H. H.

"What enemy hath done this thing?" I cried.
"Oh! treachery that plotted while I slept!
Oh! foe that stole while I, confiding, kept
No watch my fairest, dearest field beside,
My noble field, so sunny and so wide.
Only at midnight could a foe have crept
To work this harm."
Alas! in vain I wept;
Too late the poison tares to pluck or hide.
My loss is loss; such hurt cannot be healed;
Forever, spite of all new seed I sow,
Past summer's sun and winter's purest snow;
Forever poison tares my beauteous field,
Its shining harvests waving to and fro,—
Forever poison tares is doomed to yield!

And I, with swift clear-sightedness from pain,
Like one long blind, who, sudden gaining sight,
Cries out at first, in suffering at the light,
Look back and know, with anguish keen as vain,
No foe who hid in treacherous ambush lain,
And stealthy sowed his poison tares by night,
Did work upon my beauteous field this blight.
Humble I walk beside the loaded wain,
My head bowed down by shame, and dumb my tongue;
Fate gives each man the gifts he has bestowed,
And metes exact all measures which are owed.
The seed from which these poison tares have sprung
One idle day my own hand careless flung.
I only reap the harvest that I sowed.

—N. Y. Independent.

The Free Religious Index.

BOSTON, JULY 21, 1881.

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

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

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

WILLIAM J. POTTER, Editor.

ALL communications intended for the editor should be addressed to New Bedford, Mass.; all business communications to "FREE RELIGIOUS INDEX," 3 Tremont Place, Boston.

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

TO ANY person whose name is not now on our subscription list, we will send the *Index* three months on trial for fifty cents in advance.

WE would call attention to the English and Classical School of Mr. Nathaniel T. Allen, in West Newton, Mass., advertised on our last page. For nearly a generation, this school has been in existence under Mr. Allen's charge, with the aid of accomplished assistants, and has deservedly won a wide reputation. We can commend it to those of our readers who are seeking a school of this kind for their sons or daughters. Both the school and the family influences will be mentally inspiring and morally wholesome.

AS ANNOUNCED last week, we now leave the editorial charge of the *Index* to Mr. B. F. Underwood, for two months. Mr. Underwood has been so long and favorably known to readers of the *Index* as a regular contributor to its columns that he needs no introduction to them. We are sure that the interests of the paper will suffer no detriment in his hands. He is to be in Boston during the time, and all communications intended for him or for the paper should be addressed to the Index Office, 3 Tremont Place.

AN instance of the peril to which human life is exposed, through the heedlessness of those who should have a keener sense of their accountability, was presented in a serious accident which occurred a few days since in this city. Two men started to go down from one of the upper stories of a factory, in which they were employed, with a quantity of goods, in an elevator; but, when they reached the third floor, in their descent, the rope of the elevator broke and they were precipitated at once to the bottom, and badly, if not fatally, injured. Such occurrences show the need of a more careful inspection, not only of elevators, but all kinds of machinery and fixtures of buildings in which accidents are a possible contingency; and the importance of impressing upon proprietors and those in charge in these cases a due appreciation of their responsibility for the care that should be exercised. The practice of entrusting boys to run elevators, as is not unusual in some of our large buildings, unless they are more trustworthy than those we occasionally observe in such places, is a questionable economy.

THE MEANING AND SCOPE OF "FREE RELIGION."

The thoughtful and earnest discourse of Mr. Salter, entitled "After Free Religion, What?" and printed in our columns this week, will command and will repay the attention of our readers. We welcome it specially as the word of one of the younger men who have come to the study of religious problems since the Free Religious Association was organized; and we welcome it none the less for the criticism it makes of the present or probable practical outcome of that Association. Mr. Salter is one of the genuinely earnest young men, who has thoroughly prepared himself for the ministry, and is now looking about for a place on which to plant his lever for practical work. He evidently is in entire sympathy with the position and spirit of the Free Religious Association in its assertion of the claims of reason against any kind of ecclesiastical authority, and he cordially accepts the statement of objects made in its constitution, so far as it goes; but, as a working body, it seems to him to lack definiteness and positiveness of aim, and to have too little coherency of conviction to make a rallying-point for enthusiastic devotion. Some more "commanding and systematic outcome of thought" seems to him to be needed; "a fresh, specialized, and practical statement of the moral law;" a new and marked emphasis on the ethical side of religion and on the secular interests of society,—these are the directions in which he thinks Free Religion must move or else be supplanted by something else. And all through the discourse appears to run the question whether Free Religion can proceed so definitely in these directions or can tolerate the statement of any such commanding philosophy of life as is needed, without dividing its own constituency and disintegrating its platform, and thus ceasing to be.

To those who have been conversant with the Free Religious Association from the beginning, the first thought on reading Mr. Salter's discourse is likely to be, whether he has sufficiently acquainted himself with the internal history of the Association, and whether he understands "Free Religion" just as they do. We think that those who have been most prominently identified with the Association would say that all that Mr. Salter indicates as coming *after* "Free Religion" is to come *with* it as a part of its natural, logical results. If it be asked, Why has it not more fully come? (for it has come to some extent), the answer must be, Because religions are not made, but grow. Fourteen years are a short time for counting up all the products of a religious movement as broad and deep as that represented by the Free Religious Association. And if it be asked, Why has not a more definite statement of these believed-in and hoped-for results been made by the Association as a whole? the answer must be essentially that which Mr. Salter gives when he discusses the impracticability of putting into an organic basis of union for such a Free Religious society as he sketches, any "theory of the world," any "philosophical system," any "theoretical view of morals," or "ultimate philosophical interpretation of the moral ideal,"—anything, in fact, except the agreement in "a moral aim." He appears himself plainly to see that anything but this would be out of place in a platform pledged to perfect freedom of thought. And with regard to any joint expression of this "moral aim," further than what is included under the general phrase, "*the practical interests of pure religion*," he well says, in one part of his discourse, that it is "not declamation, nor even the defining of the ideal and the indicating of the methods," that will suffice, "but only the actual doing of it."

In fact, it seems to us that Mr. Salter has intro-

duced some confusion of thought into his discourse by using the term "Free Religion" in different senses. Sometimes he uses it simply as the negation of old ecclesiastical assumptions,—as having, therefore, a merely critical attitude and service. Again, he seems to identify it with the small visible outcome in accepted systematic thought or institution for practical work which can be traced directly to the Free Religious Association; and if this be *all* of "Free Religion," certainly we may all of us well be looking for something to come after it. But again he appears to think, and as it seems to us more truly, of Free Religion as a new spirit and method by which religious problems, both theoretical and practical, are approached; and looking at it thus he says, "I believe the spirit of Free Religion, that is, of absolutely free thought, is that out of which any commanding philosophy for the future must be born"; and also that the "fresh, specialized, and practical statement of the moral law," which he thinks the particular need of the age, would not only "seem to be the demand of Free Religion," but "could claim, perhaps, to be its natural and logical development." Now, why may we not accept this latter view as the real interpretation of Free Religion? In our opinion, it indicates pretty nearly what is in the heart of the Free Religious movement.

That the Free Religious Association, for instance, has not regarded the universal or coming religion as merely a summary of what is common to all the special religions of the past, or as anything that is yet fully formulized, is evidenced by the statement of the Executive Committee in their Fourth Annual Report: "We do not assume that the order of [religious] development has reached its ultimate,—that the religious sentiment has historically exhausted itself, and spoken the final word of absolute religion. On the contrary, we would assert that the religious consciousness is as vitally organic to-day as it has ever been; and that, whatever changes are coming in the religious condition of the world, these changes are to be brought about by no mechanical, eclectic combination of the virtues of past religions, but are to be the product of regular organic growth and progress."

And with regard to the possible scope of the Association concerning questions of social and moral reform, the third Annual Report of the Executive Committee spoke as quoted below. The extract is long, but it is important as showing that as long as eleven years ago the constructive and positive aspects of Free Religion were well comprehended:—

Your Committee believe, indeed, that the Free Religious Association has a great mission before it, if it only take the opportunity presented to its hands. The very atmosphere of our age is impregnated with the germs of the mightiest social and moral problems. And this country, from the freedom which it offers, seems to be the historically chosen field where these problems are to have their development. The old question of the relation of religion to civil government, which has generally been assumed to be a settled question in the United States, is coming up anew to demand a settlement on the ground of fixed, substantial principles, and not on the mere accident that a vast majority of the citizens chance to be of one form of religious faith. The question of the relation of religion to the public schools, with its still more subordinate question of the reading of the Bible as a religious exercise in the schools,—a question which is now just opening a gigantic struggle that is to extend through the country,—is but a part of this greater question of the connection between religion and the State, which lies behind, and where the real conflict must finally come. Involved with this are the minor conflicts in regard to Sunday laws, and the unjust statutes in some of the States concerning legal oaths and the religious qualifications of jurors and witnesses in courts. Then there are the multiform problems, speculative and practical, which are raised by modern science and philosophy; and which already, though

crudely solved or not solved at all, are affecting the actual life of vast numbers of people. Add to these the great social problems that are now everywhere seeking of public opinion some solution,—as the demand for a new and more equitable adjustment of the relations between capital and labor; the agitation for a readjustment, in accordance with the new light and civilization of the age, of the relations between man and woman in the various functions of society; the search for better methods of meeting the evils of pauperism, intemperance, and crime of every kind; and, generally, the call for some more effective application of the intelligence, virtue, and culture that are anywhere stored up in individuals or families, or in favored portions of the community, to the conduct of governments and to the improvement and elevation of society at large. And add still again the problem, both social and civil, which we in this country have to work out, of a nation which is to assimilate into its own life and institutions all religions and races of men,—which is to do justice and give citizenship to all: to the African, the Indian, and the Mongolian, as well as to the Caucasian stock; to the Irish Catholic, the German septic, and the Chinese Confucian and Buddhist, as well as to the descendants of Protestantism and Puritanism. Such are some of the problems, aside from those more purely ecclesiastical and religious, which are put into the hands of America to solve. Now, if religion, out of its manifold historic career and experience, out of its claim to touch the deepest things in human nature and to represent man's grandest inspirations, has any aid to offer in the solution of these problems (and, if it has not, then it must indeed stand aside as a force that has had its day, and is no longer available in human society),—but, if religion in any form can help forward the settlement of these questions, then surely the Free Religious Association, committed to the defence of no dogmas, untrammelled by traditions, having no lines of church authority to hold, utterly disencumbered of all ecclesiastical impedimenta, cordially allying itself with science, free to accept truth wherever and however found, and holding itself perfectly plastic to the spirit of the age, should be able to render some service in the struggle with these great problems whose solution is to determine the future of American government and life. Such is a hint of the opportunities which await the personal faith and fidelity that shall transform them into living forces and accomplished facts.

DIMAN'S "THEISTIC ARGUMENT."

The late Professor Diman, of Brown University, delivered somewhat more than a year ago a course of lectures on "The Theistic Argument as Affected by Recent Theories," before the Lowell Institute, in Boston, which has just been published by Houghton, Mifflin & Co.

There is little that is new or striking in this well-printed volume. It presents essentially the argument of "natural theology" already familiar to students. Professor Diman says [p. 272]: "My steady aim from the beginning has been, not to reason from abstract premises, but from the evident and acknowledged phenomena of nature and life,—not from the unknown to the known, but from the known to the unknown. We began with the facts given in the external world; from those we argued back to an intelligent cause; we proceeded next to the facts of human consciousness, and from those argued back to a moral cause." In fact, he explicitly declares at the outset [p. 30]: "The aim of this discussion will be to show that the rational grounds on which belief in the existence of a Supreme Being must be rested have not been essentially modified by modern thought."

Consequently, the author argues still for the existence of a God distinct from and anterior to the universe itself, a supramundane and supernatural being that must not be confounded with the *natura naturans* of Spinoza, or with the immanent and omnipresent force recognized by modern science. Nor does he at all favor the Transcendentalist intuition, but presses against it some of the objections that Transcendentalism has never yet satisfactorily answered: "If we are so made that we have a direct

and immediate intuition of the existence of a supreme being, an intuition independent of all external evidence, a direct revelation to the soul, we may well inquire, Why has the question of the divine existence given rise to so much discussion? . . . The assertion that man knows God by immediate intuition is, in fact, mere dogmatism. . . . None, in fact, but the most extreme school of mystics have consistently claimed an intuition of God independent of the ordinary laws of cognition" [i.e. the laws of the logical understanding]. Nevertheless, Professor Diman himself is obliged to appeal to intuition in a different sense, in order to prove the "infinity" of the supernatural deity he has inferred from nature [p. 316]: "We have shown that the universe must have had an inconceivably powerful and intelligent author, a supreme framer and governor who has adjusted, throughout its wondrous frame, means to ends with marvellous exactness, who has formed his creatures to recognize a moral law, who has made the course of their history through the ages an increasing expression and illustration and demonstration of a moral purpose. We have further shown that we are so made, or, if another statement of the fact be preferred, have grown so to be, that we have intuitions which are the very framework of all our thought, of infinity and eternity. When we have reached this point, the idea of God spontaneously completes itself. We irresistibly connect these intuitions with the first cause. The author of the universe must be the being of whom these are predicable. When the mind has been brought to admit the existence of a supreme intelligence and will, it will not hesitate to believe that this intelligence and will are also infinite and eternal."

Perhaps this is the best that Orthodoxy can do, in the attempt to bridge the chasm that yawns between nature and a supernatural deity, however conceived; and the God of Orthodoxy is necessarily and essentially supernatural. An entirely different treatment of the "theistic argument," however, is required to maintain it in the respect and confidence of an age trained more and more to discredit the dualism which Orthodoxy thus postulates. For a hint of what this different treatment, as I conceive it, must be, I can now only refer to the Index Tract called "The God of Science," and simply add here that Professor Diman's book is characterized throughout by a sobriety of statement and fairness of spirit which must command the respect even of those who dissent from his essential position.

F. E. A.

CONCERNING SLADE, THE "MEDIUM."

As the *Index* is read by many excellent Spiritualists, some of whom I am happy to number among my personal friends, I desire to warn them against putting too much confidence in the manifestations of the notorious Dr. Henry Slade, for the simple but sufficient reason that at least a large part of his proceedings are fraudulent. I am sorry to be compelled to give this warning, but the prominence of Slade for many years, the great extent of his journeyings, the renown given to him by the works of Professor Zöllner and Mr. Epes Sargent, and the use made of him in the lectures of Joseph Cook,—all combine to strengthen my conviction that it is a clear matter of duty for me to put into print some facts concerning him which have recently come under my own observation.

Slade has been visiting the city in which I am at present residing, and has given exhibitions of his powers as a "medium." In company with other candid investigators, I attended several of his "séances," and can testify that from beginning to end his performances were either unadulterated trickery, or were explainable upon natural hypotheses

which require no intervention of "spirits" or other supernatural agencies. I enclose with this communication an article which appeared as an editorial in the *Saginaw Evening News*, and which explains the *modus operandi* of the most important of his wonderful feats. He was detected in his mode of obtaining raps, in his playing upon the accordion, in his slate-written messages, in his tossing of pencils and other light articles into the air, in his table-lifting, and, in short, in nearly all the different manifestations which have rendered his name so well known in this country and in Europe.

I desire to say, moreover, that any thought of detecting Slade had not entered my mind prior to my visits to his rooms. I had previously read with care the works of Zöllner and Sargent, and was disposed to give Slade the credit of being concerned in phenomena which it would be beyond my power to explain. I was disposed, moreover, to believe that the review of the above-mentioned books which recently appeared in the *Index* was unfair to their authors. I do not even now pretend to account for all that these two writers have said of Slade; but I now know, as a result of personal investigation, that Slade is guilty of downright humbuggery; that, during several sittings given to myself and others, he endeavored throughout to impose upon us by juggler's tricks; and that in no instance did spirits have anything to do with the writing of his messages, nor did they take part in any of his performances. So complete in fact was the exposure of his frauds that, although he had previously announced his intention of remaining several days longer, he incontinently decamped at the close of the last "sitting," and life-long Spiritualists have since announced their abandonment of him and of his delusions. I think that a fair logic must hereafter throw grave doubts upon all arguments for Spiritualism which are founded upon any manifestations connected with the name of so arrant an impostor as Slade. It is far easier to believe, for instance, that he imposed upon Zöllner and others than it is to believe in the necessity of imagining a fourth dimension of space in order to account for his manipulations.

I may add that other discreditable facts concerning Slade have recently come into my possession, but the above is sufficient to put all fair-minded persons upon their guard against him.

ROWLAND CONNOR. /

A RIGHT GAINED IN RHODE ISLAND.

The three years' discussion as to the right of the resident minister of the Free Religious Society of Providence to join parties in marriage has resulted in the removal of all doubt on that subject by the action of the last General Assembly. The law originally said that the ordained minister of any religious denomination and either justice of the Supreme Court may join persons in marriage in any town or city of the State. The question raised was this: that the Free Religious Society could not be considered a religious society within the meaning of the statute. To this, it was replied, on good Roger Williams ground, that the State could not deny the claim of this Society to be religious without, in so far as that was considered, undertaking to define religion,—the thing which of all others it had no right to do. The following amendment to the law drawn by Mr. Hinckley was passed by the last assembly, and went into effect July 1:—

"Section 2. Any society professing to meet for religious purposes and incorporated for the promotion of such purposes, and sustaining a minister publicly ordained according to the customs and usages of such society, and holding stated and regular services, shall be considered as belonging to a religious denomination within the meaning of

Section 7, Chapter 149, of the General Statutes; and its minister shall have all the rights conferred by said section upon ordained ministers of religious denominations."

By this action, it will be seen that not only has the resident minister of the Free Religious Society henceforth the same rights under the law as the ordained ministers of the churches, but any society and any minister under like conditions will hereafter have the same rights. This is a radical and significant departure from the old authorities, and a step forward toward a larger religious freedom.

SCIENCE AND RELIGION.

THE identity of the British inch with the unit of measurement used in the construction of the Egyptian pyramids was argued by Mr. Charles Latimer, in an address at the late meeting of the American Society of Civil Engineers at Montreal. Mr. Latimer maintained also that the French metre was a novel and arbitrary standard of measure, and should not be adopted by English-speaking nations in place of their own time-honored unit.

THE report of the Astronomic Royal to the Board of Visitors at the annual visitation was listened to with special interest, and the attendance of astronomers was larger than usual, because it was generally understood that it would be the last time the veteran astronomer, Sir George Airy, who is about retiring from the charge of the observatory, in order to devote all his time and energies to researches he has on hand, would be seen at his post. It was stated that "the sun's chromosphere has been examined with the half-prism spectroscope on twenty-nine days during the year. Fourteen sun-spots have been examined on twenty days, with reference to the broadening of the lines in their spectra. The results confirm the remark that some of the lines of iron are broadened in some spots, while others are broadened in other spots. Displacements of some of the lines of iron toward the red, and of others toward the blue, have also been noted in the case of one spot. A remarkable spectrum of a sun-spot showing seventeen strong black lines or bands, each as broad as b_1 in the solar spectrum (except some very faint lines), has also been subsequently remarked in the spectra of several spots." The report mentions that "between 1880, May 9, and 1881, May 13, photographs of the sun were taken in one hundred and forty days, and of these two hundred and eighty-four have been selected for preservation. There are only eight days, out of one hundred and forty-nine days, on which the sun's disk was observed to be free from spots." "The number of hours of bright sunshine, recorded with Campbell's sunshine instrument, during 1880, was one thousand two hundred and fourteen, which is about the same as the average of the four years for which we have a record."

It could hardly be expected that a German scientist, and especially one whose reputation is so identified with purely physical investigations, would be likely to lend very important support to spiritual ideas, and especially the continuity of personal life beyond the present sphere of existence; and yet, if Prof. Helmholtz is to be counted on either side of this question, it is certainly upon the positive. According to his view, such a perpetuation of existence beyond the grave is inconceivable apart from the "dense material of organic life." Thus he reasons in one of the essays in the volume of his scientific papers lately published: "Just as the flame remains the same in appearance, and continues to exist with the same form and structure, although it draws every minute fresh combustible vapor and fresh oxygen from the air into the vortex of its

ascending current, and just as the wave goes on in unaltered form, and is yet being reconstructed every moment from fresh particles of water, so also, in the living being, it is not the definite mass of substance which now constitutes the body to which the continuance of the individual is attached. For the material of the body, like that of the flame, is subject to continuous and comparatively rapid change,—a change the more rapid, the livelier the activity of the organs in question. Some constituents are removed from day to day, some from month to month, and others only after years. That which continues to exist as a particular individual is like the flame and the wave,—only the form of motion which continually attracts fresh matter into its vortex and expels the old."

THE very interesting series of papers on a somewhat trite subject, entitled "Physical Education," which have been running through the *Popular Science Monthly* for some months past, are remarkable not only for the wide range of observation and reading which they evince, and bright and pungent treatment of the theme, but also for the sharp thrusts that are occasionally given at the old theology and current crudities and falsities of popular thinking. A few specimens of these will fall very properly into this department of the *Index*; and, although some of its readers no doubt have read them before, the repetition will give them additional emphasis, while to others they will possess a fresh interest. The doctor places at the head of his articles the following new rendering of one of the Beatitudes, not from the "revised edition," we conclude: "Blessed are the pure, for they can follow their inclinations with impunity." "Unnatural food is the principal cause of human degeneration. It is the oldest vice. If we reflect upon the number of ruinous dietetic abuses, and their immemorial tyranny over the larger part of the human race, we are tempted to eschew all symbolical interpretation of the Paradise legend, and to ascribe the fall of mankind literally and exclusively to the eating of forbidden food." The author advocates abstemious living and indicates his preference for vegetable food in such a passage as this. Alluding to the old Roman habits, he says, "In their application of the word, a frugal diet meant quite literally a diet of tree-fruits; and that our primogenitor was a frugivorous creature is the one point in which the Darwinian genesis agrees with the Mosaic version." Referring to the bad effects of over-eating, he says: "For children, a nearly infallible peptic corrective is a fast day passed in cheerful out-door exercise." There is wholesome good sense no less than keen sarcasm in these words, which it would be well for our Roman Catholic brethren to consider: "There are worthier objects of charity than famine-stricken nations that send their bread-stuffs to the distillery."

"MANY of our physical educators still hold to the cardinal error of their spiritual colleagues, who consider depravity and wretchedness as the normal condition of man, and happiness as the reward of a self-abhorring suppression of all natural desires and of a blind confidence in the efficacy of an abnormal and mysterious remedy; nay, who despise earth herself as a 'vale of tears,' and life as a disease whose only cure is death, whose only anodyne a dream of a supernatural elysium." "We should try to restore life to its original purity and healthfulness instead of despising it and looking for happiness beyond the grave." "But the deluge of medieval superstition is past assuaging, and many a submerged truth has reappeared like a bequest of a former and better world, and now stands as a way-mark on the road to a true science of life. We have rediscovered the truth that the weal and woe

of earth are not distributed by the caprices of a mysterious fate, but that they follow as sure effects upon ascertainable causes. Our best thinkers have ceased to doubt that man can work out his own destiny; that the Creator has made us the keepers of our own happiness on conditions which he never violates; that he has attached pleasure to every good act and pain to every wrong; that he fulfils the promises of our yearnings and never permits us to sin unwarned. We have at last begun to realize the fact that the physical laws of God find an echo in the voice of our innate monitor, and only hereditary mistrust in our instincts makes us still hesitate to commit ourselves to its guidance. But experience will overcome that prejudice by and by, duty and inclination will go hand in hand, and the result will justify our trust in the wisdom and benevolence of nature."

D. H. C.

SOCIAL SCIENCE AND PHILANTHROPY.

THE study carried on at home by means of correspondence from all parts of the land is represented as having eminent success. It is managed without ostentation, and has for the last year's showing nine hundred and sixty students with one hundred and seventy-four officers and teachers. The Secretary is Miss A. E. Ticknor, of 9 Park Street, Boston. English literature is a favorite branch, being pursued by three hundred and forty-eight students. Mathematical science is taught by five women trained by Professor Maria Mitchell, of Vassar College. A new branch is about to be added to the curriculum, bearing on Paleontology and Archaeology. Books are loaned at a cost of one cent for two days, and are sent by mail. The lending library contains one thousand one hundred and fifty-five volumes. This course is a real beneficence to farmers' wives and others, who find in it stimulus and refreshment amid their dreary round of petty household cares.

Eighth Annual Conference of Charities.

[BOSTON, JULY 25-30, 1881.]

THE Eighth Annual Session of the National Conference of Charities and Correction will meet in the Hall of the House of Representatives, State House, Boston, at 10 A.M., July 25, 1881, and will continue in session six days. The following is the order of business, so far as can now be announced: At 10 A.M., Address of Welcome, by His Excellency Gov. Long, of Massachusetts; at 11 A.M., address of the retiring President, Mr. F. B. Sanborn, of Massachusetts; at 12 M., Reports from the States represented in the Conference; at 4 P.M., a Report from the Committee on the Work of Boards of State Charities, by General Brinkerhoff, of Ohio, Chairman of the Committee, followed by a discussion; at 8 P.M., a special paper from the same Committee, on "The Utility of State Boards," read by Hon. George S. Robinson, of Illinois, and followed by a discussion.

Tuesday, July 26.—At 9 A.M., Reports from the States continued; at 10 A.M., a Report from the Committee on Charitable Organization in Cities, followed by a discussion; at 12 M., a special paper from the same Committee, on "Out-door Relief in the United States," read by Seth Low, Esq., of Brooklyn, N.Y., and followed by a discussion; at 3 P.M., visits to the city charities of Boston; at 8 P.M., a paper by Mrs. C. R. Lowell, of New York, "Considerations concerning a Better System for the Public Charities and Corrections of a City."

Wednesday, July 27.—At 9 A.M., Final Reports from the States; at 10 A.M., a Report from the Committee on Immigration, read by the Secretary, Dr. Charles S. Hoyt, of New York, and followed by a discussion; at 12 M., a special paper from the same Committee, followed by a discussion; at 3 P.M., visits to State charitable establishments in the vicinity of Boston; at 8 P.M., the Report of the Statistical Secretary, Rev. F. H. Wines, of Illinois.

Thursday, July 28.—At 10 A.M., a Report from the Committee on Crime and Penalties, presented by the Chairman, Professor Wayland, of Connecticut, and followed by a discussion; at 11.30 A.M., a special

paper from the same Committee, followed by a discussion; at 1.30 P.M., a visit to the Reformatory Prison for Women, at Sherborn, followed by a visit to the State Prison at Concord, if desired.

Friday, July 29.—At 10 A.M., a Report from the Committee on Preventive Work among Children, followed by a discussion; at 12 M., a special report by the Auxiliary Visitors of Massachusetts on "The Care of Friendless Girls," followed by a discussion; at 3 P.M., visits to the public and private reformatories in Boston and its vicinity; at 8 P.M., an evening session for the business of the Conference.

Saturday, July 30.—At 9 A.M., a session for business; at 10 A.M., a Report from the Committee on Imbecility and Idiocy, presented by the Chairman, Dr. H. B. Wilbur, of New York, and followed by a discussion; at 12 M., a special paper on "The Care of Epileptics," presented by the same Committee.

There will be no afternoon or evening session on Saturday, and the closing business of the Conference will be transacted at the sessions on Friday evening and Saturday morning.

Governors and Lieutenant-Governors of States, and delegates specially appointed to represent States or Provinces, and all members of Boards of Charities and Prison Commissions are *ex officio* members of the Conference. All persons officially connected with State or municipal charitable, penal, or reformatory establishments, who attend in that capacity, are also members of the Conference; and all persons regularly delegated to represent private charitable organizations are admitted as members on presenting their credentials. All other persons interested in charitable work are invited to be present.

F. B. SANBORN, of Massachusetts,
President of the Conference.

DILLER LUTHER, of Penn.,	Secretaries of the Conference.
JAMES O. FANNING, of N.Y.,	
H. B. WHEELRIGHT, of Mass.,	
GEORGE C. HOWE, of Conn.,	
A. G. BYERS, of O.,	
HENRY W. LORD, of Mich.,	
H. H. GILES, of Wis.,	
C. S. WATKINS, of Iowa,	
GEORGE S. ROBINSON, of Ill.,	
C. F. COFFIN, of Ind.,	
C. E. FAULKNER, of Kan.,	
T. N. HASKELL, of Col.,	
W. M. BECHNER, of Ken.,	
W. E. SAUNDERS, of Tex.,	
J. E. NORTH, of Neb.,	

Boston, June 4, 1881.

Town, City, and County Overseers and Superintendents of the Poor are specially invited to attend the Conference on the 25th, 26th, and 29th of July.

THE SLATE-WRITER.

The Result of the Investigations into the So-called Spiritual Manifestations by Men who Honestly Looked for the Truth.

Dr. Slade, "slate-writer," left our city very suddenly Thursday afternoon, having had abundant reasons for his departure in the fact of which he had probably become aware, that a public exposure of the emptiness of his pretensions as a spiritualist "medium" was about to be made. Dr. Slade has long been regarded as in some respects the most wonderful medium in the world. Mr. Epes Sargent's *Scientific Basis of Spiritualism* would not have been written, in all probability, but for the astonishing performances therein ascribed to Slade, and the same statement is true with regard to the still more wonderful book of Professor Zollner, of Germany. Without any desire to pass judgment upon the alleged facts of these two publications, we will state plainly some results of an investigation of Slade's performances while in this city; and we confine our statements to what was positively seen by candid investigators whose names can be furnished, if necessary.

All of his accordion-playing is very simple trickery. The instrument employed is easily worked, and sounds may be produced upon it when in sight of the "sitter" by concealing the fingers of the medium's hand in the folds of the flexible sides, and working them backward and forward, or by holding the accordion so that it will draw out by its own weight, and thus produce sounds. But no regular music is produced except when the instrument is out of sight of the visitor, and the lower part of it held fast under Slade's knee. In this position, he manages to grind out a tune. When held by a visitor on the opposite side of a table, Slade reaches out his leg and pushes up the bottom of the accordion with his foot. He was seen to do this at

least once, and was subsequently foiled in several attempts to repeat the trick.

His elevation of the table was effected by sitting close to the table and contracting the muscles of the abdomen and upper leg, assisting himself when necessary by his knee. The table dropped again and again when a visitor presumed to look under it, but it did not drop soon enough to hide the deception. Slade's painted cheeks aid in this performance, as the paint conceals the flush attending the muscular effort. Any one may raise a table of considerable weight in this manner, the hands and elbows resting on top of it.

The location of his raps was accurately determined at two different sittings, and the methods of obtaining them were clearly ascertained. Most of them are slight tapplings upon the under side of a slate, by Slade's fingers. A favorite method, however, is to use his foot against the leg of a table or against the visitor's chair. Sometimes he varies the amusement by striking a slate against the table leg or against a chair, and endeavoring, at the same time, to direct attention to a remote door as the locality of the raps. More than once he was thus seen to hit a chair with a slate, and immediately indicate a door back of the visitor as the place of the raps. During two prolonged sittings, one of which was regarded by Slade himself as very successful, all the raps were thus easily accounted for.

Nine-tenths of Slade's famous slate-messages were written by Slade while holding the slate upon his knee, the sound of the pencil being obscured by coughing or some other noise, and the attention of the visitor being drawn away, if possible, from what he is doing, by muscular contortions, conversation, and various other devices. The slate is then held under the table for the convenience of the "spirits" (as though the message were not already written), and attention is now directed to the sound of the pencil, which is only Slade's finger-nail scratching a corner of the under side of the slate. The two sounds, that of the pencil and that of the finger-nail, are not separable by an ordinary ear when a pencil of the requisite degree of softness is employed. After Slade has scratched long enough, the slate is triumphantly held up as containing a message from the angels. Every detail of this manipulation was distinctly traced out many times by three different investigators. Once, when the slate was held under the table by a visitor, the message having been previously written upon it by Slade, the angelic scratching was produced by some contrivance worked apparently by Slade's knee. All of the messages thus produced are apt to be ill-written, sometimes almost undecipherable, and are usually brief answers to questions asked by visitors. When a question is written by a visitor upon the slate, Slade puts the slate under the table, turns it over and reads the question, and is thus enabled to furnish a direct answer. Several investigators distinctly witnessed this manipulation. The long and plainly-written messages are probably put upon a slate before the visitors enter the room, and the slate containing them cleverly substituted for some other which the visitors have ascertained to be clean. This can be readily done, as there are plenty of slates within reach. The investigators were not wholly agreed as to the precise method of this manipulation, and several of them went to Slade, Thursday morning, to request a final sitting; but the bird had flown, and it is safe to say that Slade will not be seen again in this city.

It is not necessary to detail the mode of several other less important tricks. Enough that nothing in any of Slade's manifestations went beyond very ordinary slight-of-hand performances; in fact, any clever twenty-five-cent juggler can furnish better illusions than this five-dollar charlatan. We pronounce no judgment upon Slade's doings elsewhere, or upon mediumistic manifestations in general, or upon the philosophy or beliefs of Spiritualists. Spiritualism may be true; but Dr. Slade is a rank humbug, unworthy the countenance of any self-respecting Spiritualist, or any other honest man.—*Saginaw Evening News*, June 25.

A SCENE lately took place at St. Etienne, where a Workmen's Congress was being held. The organizers of it, in spite of the prohibition they had received from the authorities, bedecked the platform with revolutionary red flags. The Prefect dispatched police to the meeting to remove the objectionable colors. The audience protested, but did not attempt to prevent the police from carrying out their orders.

'WAY DOWN EAST.

DEAR INDEX,—“New England,” “New Brunswick,” and “New Scotland,” or “Nova Scotia,” as it is called in a “vulgar tongue,” lie side by side, and yet are far apart. They are neighbors, and yet strangers. In “colonial” times the three were better acquainted, more familiar with each other, than they are to-day, perhaps. Since the days of '76, the Revolution and Independence, differences in government have made vast differences in the people. A hundred years ago, the life, customs, habits of New England, were substantially the same as existed here; but how different now! It requires but little activity of imagination, on the part of one accustomed to the life of present New England, to conceive himself in the midst of just about such peculiarities of life, custom, habit, manners, religion, etc., as existed here, and all along the coast to the Harlem River, a hundred years ago. The community wherein I am at present located is made up in the main of descendants of men and women who left the neighborhood of Boston at the time of the “evacuation,” rather than become disloyal to their king. They were called “Blue-noses” by the “Yankee Rebels,” because of their devotion to the blue-blooded royalty of the “mother country”; and the term is yet a stigma in the mouths of New Englanders when alluding to their maritime cousins, although the origin of the term is unknown to them; but it is on this side of the line of nationality a mark of fidelity and honor. I have recently been conversing with an old lady eighty-seven years of age, born here in 1784, whose parents came from Braintree, Mass. Others came from Somerville, Mass.; and the land upon which the city of East Somerville stands is vested in the descendants of “Tories” who left it at the time of the Revolution, and is held to-day without legal title. But the old spirit of loyalty to king has dwindled and died. The descendants of those Tories are fully imbued with the spirit of republicanism, and would like nothing better than to see this territory, Nova Scotia, become one of the United States.

It is a beautiful country in summer, and will become an attraction for tourists, and a choice spot for quiet vacations in hot weather, in time. I doubt if any spot on the globe will surpass in natural beauty the place where I am located, on the northern shore of the “Basin of Minas,” as it is known in geography. The Bay of Fundy extends far up from Cape Sable, between New Brunswick and New Scotland, like a liquid wedge, tapering gradually to its point at Cape Split, the northern extreme of Blomidon. There Fundy ends, but not so the sea. Through a narrow strait there the tides ebb and flow with a wild velocity that is sometimes a marvel to behold. When the tide is running at its strongest, whirlpools form; that in light winds will spin a vessel like a top. Above this strait, the shores recede and form a shallow, oval basin, sixty miles long and about thirty miles wide at its widest part. When it is said that this basin empties and fills itself—not entirely, but, in truth, nearly so—every twelve hours, and that the water rises and falls an average of fifty feet perpendicularly, the reader will understand that the water, at least, is generally very busy here. The basin, locked as it is all around by highlands, and nowhere open to the sea, is, when the tide is full, on a calm day in June, such as to-day, for instance, as fair a bosom as ever waked dreams of beauty in the mind of man. Besides being beautiful, it is very useful. The people who inhabit its shores get their living in great part out of it. That is, it is full of fish through the spring and summer seasons,—herring, codfish, halibut, pollock, haddock, while the water is warming up under the northern sun. And then, about the twenty-second day of June, year after year, the longest day on the roll, up come the silver-sided thousand-scaled shad; and for five or six weeks this country wakes to action. Then, for one who has never seen it, a few days among boats and weirs, fishermen and fish, is an experience that will be talked of in summer vacations for years. Perhaps *Index* readers might be interested enough to warrant an attempt to give briefly an idea of the work.

Conceive, then, if you can, that it is “low-tide.” Where at “high-tide” you saw only a beautiful expanse of water, you now see thousands of acres of bare “flats” almost as level as a floor, sloping back from a clean and pebbled beach, with just enough dip to drain it, as smooth and hard, much of it, as a race-track. The water is now from two to three miles

away from the shore. On these "flats," well out toward "low-water,"—i.e., the lowest point reached by the ebbing tide,—the weirs are built by driving stakes into the bottom, and weaving into them a woof of long brush wattles. They are open to the shore, and contain at the lowest point a "bend" into which the fish settle on the "ebb" tide. Then they are swept out by nets, and hauled home on tip-carts,—the primitive "one-hoss shay." That is the way the weirs do the business. There are miles and miles of these brush traps along these flats, and for many years it was the only method known to the natives. The other and best way of catching shad is in "drift nets." These nets are made with a diamond-shaped mesh large enough to catch the shad as it attempts to pass through. "All hope resign who enter here" would be a good motto for them. The nets are fifteen feet deep, and from a half to two-thirds of a mile long. The bottom rope is loaded with lead, and the upper one with wood, so that when the net is in the water it hangs perpendicularly, and the meshes stand open for the game. Some idea of the extent of the work may be gathered from the statement that there are on this little basin about one hundred and seventy-five boats, drifting up and down with the tide, and spreading in the water not less than eighty miles of net. The inhabitants are naturally somewhat exacting worshippers of the famous Nazarene who understood the fishing business so thoroughly that he could tell on which side of the boat a net should be cast to secure a good haul. There is not much, if any, Free Religion among them; but still they "are exceedingly religious," as was said of a more ancient people. For instance, the weirs, once built, must catch fish on Sundays as long as they stand. Now Free Religion would say: "If you catch the fish, it is your duty to save them. To leave them in the weir to spoil, simply because it is Sunday instead of Monday, is wrong. If you, the owner, have conscientious scruples about taking them yourself, here are plenty of poor men who would be very thankful for permission to save them, that they might thereby have store without cost for winter. Bid them come to the feast." But there is no Free Religion here, I am sorry to say. On the contrary, there is more old-fashioned, blue-stocking Presbyterian bigotry here than you can find on the same amount of territory anywhere outside of Scotland itself. They are all alike. There are no degrees in it. All sects are united in a vigorous determination to damn everybody who doesn't do exactly as they want him to do. The prominent ones in all churches are fishermen. Their theology won't let them fish on Sunday. Their bigotry and selfishness won't allow them to let anybody else fish when they can't. It is like the big boys forcing the little ones not to go coasting because the big boys can't coast too. The consequence is that there are theological vultures roosting along-shore o' Sundays, watching for poor fellows who attempt to cheat, not God, but the Church, and get a load of shad on the "Lord's day." When they find a poor devil thus trying to fill his barrel, they pounce upon him, take his fish-cart or boat,—such is the law,—and fine him. It is quite refreshing to meet a man who has the courage to defy their bigoted laws, and such an one I heard of the other day. On a Sunday morning, about ten o'clock, he was driving his team home from his weir loaded with shad, and met the Scotch Presbyterian minister on his way to preach. Said the fisherman, "Good morning, sir; where're y' goin' to preach to-morrow?"

Minister.—"I am going to preach in the church to-day."

Fisherman.—"What! is this Sabbath?"

Minister.—"Deed, sir, I think you know that yourself."

Fisherman.—"Oh, the deuce! I've made a mistake! I thought all the time to-morrow w's Sabbath; 'nd the wimmen said somethin' about goin' to wash to-day, too. I must hurry home 'n' stop them."

Notwithstanding the preacher had talked about using revolvers as a possible prevention of Sabbath-breaking, he never attempted to disturb this fellow. His "cheek" was too much for the other's "jowl," and he was left undisturbed.

I intended, when I began, to write of the quaint oddities of the people; and here I am at the end of your patience, and nothing more, or much more, than a "fish story." But, broil the shad, with the usual *grano salis*, and I hope you will like the dish.

CHARLES ELLIS.

PERSONAL ITEMS.

SECRETARY WINDOM recently said that he was "a good deal more of a civil-service reformer than when he entered the secretaryship."

M. D. MILLS, of San Francisco, has given \$75,000 to the University of California to endow a chair of intellectual and moral philosophy and civil policy.

REV. DR. BARTOL gave the address before the Bowdoin College Alumni last week. His subject was "The Infinite in Man." Dr. Bartol is a graduate of this college of the class of 1832.

MISS M. A. HARDAKER has been engaged for editorial assistance on the Boston *Transcript*. Her vigorous and incisive thought will be a marked element in the columns of that deservedly popular sheet.

A VALUABLE series of hand-books of sanitary information and health-primers has come from the press of Presley Blakiston, of Philadelphia, that are judged worthy of credit to "an increasing philanthropic purpose on the part of intelligent physicians to popularize their knowledge."

MRS. PRUDENCE CRANDALL PHILLEO, the Quaker woman who, in her girlhood, horrified the town of Canterbury, Conn., by undertaking to teach some colored children, is still living in Kansas. She is now a widow of nearly seventy-eight years, well preserved and happy in a placid life upon a farm owned by herself.

REV. S. J. STEWART, of Bangor, Me., one of the recent accessions to the Unitarian pulpit from Orthodoxy, has lately printed a discourse on Morality, which is a timely contribution to the current discussion of the relation between moral conduct and the decay of theological creeds. Mr. Stewart is both radical and strong. We have marked the discourse as one to be reprinted for *Index* readers when there is room.

A LUCKNOW fakir has been astounding the natives of his vicinity by various marvellous feats, of which the latest was to sit in perfect quiet and unconcern close to an enormous fire. The heat was so great that no spectator could approach within two hundred yards of the blaze, which was fed by eleven cart-loads of material. This fire-proof hero sustained such exposure for four hours without singe; and he has naturally become the recipient of pious offerings from all quarters of Hindu faith. The rush of pilgrims made it necessary to employ a police detachment. His method of immunity from burning remains to be shown; but, verily, he is a first-class candidate as ambassador to His Majesty the Square-foot.

THE honor which is ascribed to thieves seems to be ventilated by a gang of California cut-throats, who declared it against their principles to rob ladies or cripples, and allowed one of their male victims to keep a watch which had been the gift of a dead father. The cripple had only lost an arm. And they even listened to the prayer of one who begged to retain fifty cents to purchase a drink with on arriving at Alamosa, giving him back five times the sum he craved. Another band of Circassian highwaymen were moved by the power of the gospel. A missionary relates that after being robbed he preached to them so effectively of "righteousness and judgment to come" that they restored to him article after article, till, to his surprise, they bade him go his way, having retained for their own unlawful use only the modest sum of twenty-five cents.

THE decease of Dr. Benjamin H. Crandon, who had filled a long term of years with successful effort as a specialist practitioner in this city, saddens deeply all who had enjoyed his acquaintance. Through all the varied experiences of life, he held to a firm conviction of the worth of high and generous esteem for the possibilities of human character. Whatever might be the disabilities or misfortunes of those he met, his own course toward them was marked with the beauty of candor and the warmth of genuine regard for all that could lay claim to honor. Enjoying, personally, freedom from sectarian bias, he seemed imbued with a spirit that was never weary in the attempt, by all available means, to lighten the burden and gloom of dogmatic prejudice for all whom it was possible to reach. Indeed, human needs, or suffering in any form, ever prompted him to hearty and patient self-sacrifice in its behalf. One such noble life radiates with incalculable energy to the uplifting and cheer of associated lives.

A FEW weeks since, we published a thrilling narrative from Mrs. Louise Suter, an English woman residing in Asia Minor, concerning the seizure and abduction of her husband by brigands, and the imminent danger of his being murdered unless a heavy ransom was paid for his deliverance. Rev. Mr. Fiske hands us the following additional particulars in a letter from the same lady: "My dear husband's life has been spared. He was set at liberty a fortnight ago, the government paying the full ransom. The brigands would hear of no reduction, and the £15,000 were paid over to them. . . . The brigands, having friends in town, knew exactly what the consul-general was doing, what telegrams he received, etc. The English government, in hopes of getting a reduction, tried to temporize with the brigands, and this so infuriated them that discussions and disputes frequently took place as to the propriety of beheading Harry and sending his head to the consul. For the whole time he was a prisoner, the brigands, twenty-five in number, had to be supplied with food, shoes, drink, socks, calicoes, combs, and innumerable other things; the tobacco bill was heavy, and we have reason to believe that the things we sent them were not for present use, but stored away for future use. They robbed me of every little valuable I possessed,—remembrances of my mother, my children, my husband's mother,—and loaded themselves with sheets, towels, handkerchiefs, table-cloths, and napkins, and anything else that was likely to be useful to them; and my husband tells me that the first day they could sit down quietly and in safety they drew lots and divided their booty, and set themselves sewing shirts, having supplied themselves even with scissors, needles, and thread. They are very superstitious, and before eating always made the sign of the cross, and at Easter chanted hymns, kissed each other, and my husband and his servant also. Their conversation was chiefly of murder, and they related tales and their experiences. They had all been driven to the mountains by ill-treatment at the hands of the Turks. I wish my husband to write a little book wherein to relate his adventures, but he hates to think or talk of the past two months. When he was brought down from the mountains, he was covered with boils and sores from top to toe, to say nothing of the vermin which crawled all over him. It would be a good lesson to the Sultan if he could spend a month in this style among his subjects, the kings of the mountains."

FOREIGN.

A VOLUME will soon be brought out in London entitled *Punishments in the Olden Time*, by Mr. William Andrews, honorary secretary of the Hull Literary Club. The book will contain an historical account of the ducking-stool, brank, pillory, stocks, drunkard's cloak, whipping-post, etc.

FOR the future, Russian seamen are to wear beards. This measure is due to the action of the Czar himself, who dislikes everything that smacks of western culture, and, above all things, shaving. Since the time of Peter the Great, the Russian sailor has always had to be an expert with the razor. For the first time for nearly two hundred years, this practice, borrowed from Europe, is to be discontinued.

THOSE who are inclined to doubt whether the world is really advancing in intelligence may take comfort in the fact that the comet which is showing itself to English people has by none been looked upon as a supernatural messenger from heaven, foreboding any sort of ill. Astronomers have yet to explain to us a good deal that is mysterious in the composition and movements of comets; but they have finally disposed of the superstitions about them which were in vogue even within the memory of living men.—*London Weekly Dispatch*.

THERE are few things more amusing than the sight of M. Phillippoteaux endeavoring to keep order in the Chamber of Deputies during a noisy sitting. He becomes nervous and agitated, stutters out weak words of admonition which pierce the target like leaden-tipped arrows, but makes a worse din than all the other clamor together by furious rappings with his paper-knife and jerkings at his bell. As the ring-leaders of the obstreperous boys grow more daring and meet his Jove-like frown with scoffing jests and antics, a prominent feature of M. Phillippoteaux's face glows with scarlet wrath, and his hand, clutching wildly at the bell, seems to act under a confuse

notion of its whereabouts, the effect of which is very odd indeed.—*Paris Journal*.

The effort of women to gain admission to the University of Durham in England has had this result, according to the *London Spectator*: "The university has granted only half their prayer. 'You want degrees, do you? Certainly, provided that you prove yourselves qualified to take them. And you want scholarships, in order to be enabled to qualify yourselves for degrees? Oh dear, no! Scholarships are for men, not for women. You shall have free permission to make as many bricks as we do and to use our ovens for making them, but you must make them without straw. We want all that there is in that way for ourselves.' It is shocking to have to chronicle such ingratitude, but the memorialists call this granting 'only one and that the least important part' of the request made to the university."

The Nihilist who was arrested a few days ago in Germany, and was then reported to be Hartmann, is now said to be the son of a Russian ambassador at one of the principal European courts. If this be so, it is only another instance of what is well known at St. Petersburg, that the great secret army of Nihilism is recruited quite as much from the upper as from the middle ranks of the Russian society. This fact makes the movement all the more appalling to the court and bureaucracy of which Alexander III. is the invisible centre. Neither concessions to the peasantry nor sops to the trading-classes can check its progress. The revolution for which the Tsar and his advisers are impatiently waiting, the foes they dare not face and know not how to shrink from, are men, and women too, of their own households.—*London Dispatch*.

The Bishop of Peterborough, who, on the strength of a genial speech at the Church Congress last year, has been regarded as a friendly adversary by the Non-conformists, has lost that reputation by a foolish attack on the Liberation Society. He accuses Liberationists of wishing to turn churches into drinking-saloons and cathedrals into factories; and when challenged for his authority, instead of pleading guilty to a jest, he tries to defend his statement by an elaborate argument founded on the Liberalist principle that ecclesiastical buildings are public property and should be administered for the benefit of the entire public. His entertainer at Leicester makes the best retort possible by sending a large donation to the society. The bishops would consult their own interests best by leaving the Liberation Society alone.

If anybody wonders why the Irish should not love England, let him look at the comic papers just now. Hatred and contempt glisten in every line of these caricatures of the national type. It may be said that such things as these are trifles, and that Irishmen do not mind. It may be so, for anything that we know; but, if it is, then the Irish are more callous than any other people ever were before. As a matter of fact, it is pretty certain that they do mind, and that these ferocious satires, showered by a strong, dominant people on a very weak one, produce an angrier and a deeper resentment than would come of ever so many harsh laws. Nobody would be so stung as an Englishman by odious caricatures like those which he relishes without scruple when directed against Irishmen. Yet we profess to be amazed at Irish ingratitude and antipathy towards us.—*Pall Mall Budget*.

On the spot where the late Emperor fell, slain by the bomb of the assassin, the Russians are building an expiatory church, the cost of which is defrayed by subscription throughout the empire. The subscriptions received in St. Petersburg alone amount to close upon £9,000. Another historical church is about to be built at the foot of the Balkans to commemorate the passage of the mountains in midwinter and the brilliant battle of Senova, which brought the serious fighting of the campaign to a close. It also will be paid for by subscription. The fund already amounts to £8,200, and its erection will be taken in hand at once. An institution of more practical utility than either the Church of Expiation by the Catherine Canal or the Church of the Nativity at the foot of the Balkans is the University which is being established in Siberia. Subscriptions have been received amounting to £48,500. Of this, £35,000 is appropriated to the building, £10,000 to the educational apparatus, and £3,000 to scholarships. The library of this newest of universities already contains thirty-five thousand volumes.—*Pall Mall Budget*.

The other week, the greater part of the walls of the ruined castle which for centuries has dominated

over the little borough town of Launceston fell to the ground without any previous warning. Antiquaries have long speculated as to the date of its construction, and many of them have professed to find in the remains some traces of Roman work. For many generations, part of the building was used as a prison, and within its walls were confined some of the enthusiasts whose religious opinions have been obnoxious to the government of the day. In the reign of Elizabeth, one of the most eminent of the English Roman Catholics was kept there until he was sent to taste of the horrors of prison life in the Fleet. Dr. John Bastwick, a victim of the Star Chamber, was condemned to be immured within its precincts; and even then his wife petitioned for his removal, as the building was "so ruinous that it was formidable to behold." Under the government of the Commonwealth, a still more persistent disputant, George Fox, the Quaker, was subjected to eight months' imprisonment in a "noisome den" of the castle; and in later years many of the professors of the same opinions saw the inside of the same cell as their religious teacher.—*Pall Mall Budget*.

JESTINGS.

A CHICAGO man wants to know when the new Bible goes into effect.

THINGS are not exactly right. A careful political economist closely calculates that women in this country might annually save \$14,500,000 in ribbons, which the men might spend in cigars.

"HAD drank" is not good English grammar, says a high authority. It certainly is not. "Was drunk" is better grammar, and more in accordance with the facts nine times out of ten.—*New Haven Register*.

"You say that you were possessed by the devil when you took the pants?" the Justice said. "Yes, sah," was the reply, "it wa'n't me, but the debbil dat was in me." "Well, then, in order to punish that debbil, I will send you to prison for six months."

"WELL, Charley, what are you reading?" said a father to his son last Sunday. "Oh, I'm reading 'Daniel in the Lions' Den.'" Father goes over and picks up the book and finds it is a dime novel called *Pete Jones in Africa*. "Why," says he, "this is a dime novel." "No, pa, that's only the 'revised' of 'Daniel in the Lions' Den.'"—*Puck*.

AN Oil City man, who suspected that his servant-girl was in the habit of using kerosene for kindling, put just a taste of nitro-glycerine in the oil-can, as a test. Contrary to expectation, nothing happened; but a day or two later the girl came around and asked him to subscribe something toward buying a new stove for her poor old mother, as the old one had fallen to pieces.

"MAKING a call the other day," writes a fair correspondent, "I casually opened a Bible on the drawing-room table while waiting for my friend. There was a folded piece of paper inside, and it was marked,—I couldn't help seeing it,—'Recipe for punches.' My friend entered at the moment and I handed it to her. 'Why, where in the world did you get that?' she asked; 'I've been looking for it for six months!'"

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THE FREE RELIGIOUS ASSOCIATION

was organized in 1867. Though having its headquarters in Boston it is a national organization, and has members and officers in various States of the Union. It has the following

CONSTITUTION.

I. This Organization shall be called the Free Religious Association,—its objects being to promote the practical interests of pure religion, to increase fellowship in the spirit, and to encourage the scientific study of man's religious nature and history; and to this end all persons interested in these objects are cordially invited to its membership.

II. Membership in this Association shall leave each individual responsible for his own opinions alone, and affect in no degree his relations to other associations; and nothing in the name or Constitution of the Association shall ever be construed as limiting membership by any test of speculative opinion or belief,—or as defining the position of the Association, collectively considered, with reference to any such opinion or belief,—or as interfering, in any other way, with that absolute freedom of thought and expression which is the natural right of every rational being. Any person desiring to cooperate with the Association shall be considered a member, with full right to speak in its meetings; but an annual contribution of one dollar shall be necessary to give a title to vote,—provided, also, that those thus entitled may at any time confer the privilege of voting upon the whole assembly, on questions not pertaining to the management of business.

III. The officers of the Association shall be a President, twelve Vice-Presidents, a Secretary and Assistant Secretary, a Treasurer, and not less than six nor more than ten Directors; who together shall constitute an Executive Committee, intrusted with all the business and interests of the Association in the interim of its meetings. The officers shall be chosen by ballot, at the Annual Meeting of the Association, and shall hold their offices for one year, or until others be chosen in their place; and they shall have power to fill any vacancies that may occur in their number between the annual meetings. Five members of the Executive Committee shall constitute a quorum.

IV. The Annual Meeting of the Association shall be held in the city of Boston, on Thursday of what is known as "Anniversary Week," at such place, and with such sessions, as the Executive Committee may appoint; of which at least one month's previous notice shall be publicly given. Other meetings and conventions may be called by the Committee, according to their judgment, at such times and places as may seem to them desirable.

V. These Articles may be amended at any Annual Meeting of the Association, by a majority vote of the members present, provided public notice of the amendment has been given with the call for the meeting.

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No. 3 Tremont Place, Boston, Mass.

EDITOR,

WILLIAM J. POTTER,

Secretary of the Association.

For list of co-laborers, see editorial page.

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

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

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

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

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

SPECIAL FEATURE,

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

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

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

Proceedings of Eleventh Annual Meeting, 1878. Contains essays by T. B. Wakeman, Esq., on "The Religion of Humanity," and by Wm. H. Spencer, on "The Religion of Supernaturalism,—why it should be disorganized, and how it may be done"; addresses by O. B. Frothingham, George William Curtis, Miss Anna C. Garlin, Mrs. Clara Neymann, Maurice Ellinger, and a poem by Mrs. Elizabeth Oakes Smith.

Proceedings of Twelfth Annual Meeting, 1879. Contains the essay by John W. Chadwick (with an abstract of the speeches thereon by Messrs. Savage, Tiffany, and Potter) on "Theological and Rational Ethics"; the address by the new President of the Association, Felix Adler, on "The Practical Needs of Free Religion," and briefer addresses on the same topic by F. E. Abbot, F. A. Hinckley, and C. D. B. Mills.

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LIVE THOUGHTS OLD OR NEW.

WHAT if a man save my life with a draught that was intended to poison me? The providence of the issue does not at all discharge the obliquity of the intent. And the same reason holds good even in religion itself. It is not the incense or the offering that is acceptable to Deity, but the purity and devotion of the worshipper.—*Seneca*.

THE vast extent of the field of prehistoric study, the treasures of knowledge which have been already gathered, and the harvest which is still in the ear, impress the student more and more, the deeper he advances into the study. Surely, if from some higher sphere, beings of a purely spiritual nature—nourished, that is, not by material meats and drinks, but by *ideas*—look down upon the lot of man, they must be before everything amazed at the complaints of poverty which rise up from every side. When every stone on which we tread can yield a history, to follow up which is almost the work of a lifetime; when every word we use is a thread leading back the mind through centuries of man's life on earth,—it must be confessed that, for riches of any but a material sort, for a wealth of ideas the mind's nourishment, there ought to be no lack.—*C. F. Keary*.

THE applause bestowed on Nature for being economical is a curious transference to nature of human necessities. Why, with a whole universe at her disposal, should Nature be economical?—*G. H. Lewes*.

Who has not thrilled at the lofty question of Volumentia to Coriolanus?—

"Think'st thou it honorable for a noble man
Still to remember wrongs?"

Shall God be less honorable and remember the wrongs done against him, not by his equals, but by his own frail creatures?—*G. J. Holyoake*.

VERILY, verily, travellers have seen many monstrous idols in many countries; but no human eyes have ever seen more daring, gross, and shocking images of the Divine nature than we creatures of the dust make in our own likenesses, of our own bad passions.—*Charles Dickens*.

THOUGH it is well for sin to be atoned for, it is better for it not to be committed; no unimaginable eventualities hatching under the brooding wings of the Unknowable can turn its commission into a good in disguise.—*Edith Simcox*.

THE happiest life is that which constantly exercises and educates what is best in us.—*Philip Hamerton*.

REVERENCE that which is best in the universe; and this is that which makes use of all things and directs all things. And in like manner also reverence that which is best in thyself; and this is of the same kind as that. For in thyself also that which makes use of everything else is this, and thy life is directed by this.—*Marcus Aurelius*.

WE are quickly enough sensitive about what we suffer from others, and dwell upon it; but what they have to bear from us, that we never think of.—*Thomas a Kempis*.

THERE is no subject on which the sage will think less than death.—*Spinoza*.

DRUMS and battle-cries

Go out in music of the morning star;
And soon we shall have thinkers in the place
Of fighters, each found able as a man
To strike electric influence through a race.

—*Mrs. Browning*.

CURRENT TOPICS.

A CONVENTION of Freethinkers will be held at Hornellsville, N.Y., four days, commencing September 1.

THE *Independent* speaks of the *Observer's* "characteristic willingness to slander anybody, if it can thereby do God service," and says of one of its statements regarding Prof. Robertson Smith that "the only proper word to apply to such a statement is spelled with three letters." The *Observer's* disregard of truth and common fairness in referring to infidels and heretics is equalled only by the impotent wrath with which it views and tries to resist all progress in the domain of religious thought.

ALTHOUGH the Baptists have a special translation of the New Testament, they are apparently not satisfied with it; and, as the revised New Testament does not suit them, they have revised the revision, incorporating into the text the readings and renderings preferred by the American Committee, changing the spelling, dropping some words and substituting others, and making the work conform to the requirements of their denomination. The phrase "baptize with water," wherever it occurs, is made to read "baptize in water." The Baptists have always been enterprising in matters affecting the interests of their own sect.

THE negroes of Richmond have been greatly excited by the appearance of the comet, to the influence of which they ascribe the attempt to assassinate the President, the dangerous illness of their favorite preacher Jasper, of "the sun do move" notoriety, and a multitude of other calamities and misfortunes, public and private. The fear that the comet will destroy the earth is very general among them. Revivals prevail in all their churches, to which large accessions have been made the past few weeks. This "hairy monster of the upper skies," since its appearance, has probably made more "converts" than all the lectures and essays addressed to the reason in defence of theology during the year.

REFERRING to the death of Littré, the Positivist, under the offices of the Catholic Church, and the advantage taken of his extreme age and weakness by his wife and daughter, both devout Catholics, whom he tenderly loved, and priests and nuns who swarmed about him in his dying moments, the *Independent* sensibly remarks "that Christianity is not made more honorable before the world when it lies in wait for the intellectual decadence of sickness, and the enfeebled will of fourscore years, and finally, by playing on the conjugal and parental affection of an old man on his death-bed, persuades him to submit to rites that he cares nothing about. . . . It presents to us a God who is implacable to a man of spotless character and benevolent life, simply because, as it seems to him, he fails to see the force of the arguments for historical Christianity;

but a God who will be instantly placated if the paralytic tongue, at the gurgle of the last breath, can be persuaded not to forbid the application of three drops of water in the name of the Trinity."

GEORGE WASHINGTON WARREN, in his oration in this city on the Fourth, opposed the taxation of church property on the ground that it "would be rendering tribute to the State for what is not the State's, but is dedicated to God." Without exposing the fundamental fallacies involved in Mr. Warren's proposition, we simply remark that the churches, although "dedicated to God," are not guarded by him, are not protected even from the lightning of heaven; and since their protection by the State, therefore, in common with other property, is a necessity and involves expense which is met by levying a tax, why should they be exempted from taxation? As President Garfield, in a speech in Congress, June 22, 1874, said: "The divorce between Church and State ought to be absolute. It ought to be so absolute that no church property anywhere, in any State or in the nation, should be exempt from equal taxation; for if you exempt the property of any church organization, to that extent you impose a church tax upon the whole community."

"DISTANCE lends enchantment to the view." This is true of the Indians on at least some of the government reservations. Sentimentalists, who imagine that a race with nothing but ages of savagery back of it can, in a few generations, by any policy be brought to the level of a people whose civilization is the growth of centuries, overlook facts and disregard the conditions of intellectual development. Near Netawaka, Kansas, are about two hundred and fifty of these "civilized" and "Christianized" Indians. Their religion is a low type of Christianity mixed with the old superstitions of their tribe and race. But a small portion of their land is tilled, and that is only half tilled. A school-house and teacher are sustained by the Government, but the interest and progress in education are the smallest possible. Diseases, especially scrofulous diseases, are very prevalent, and one hardly sees a healthy child. But few grow to manhood or womanhood, and the number on this reservation diminishes every year. The extinction of these poor creatures, whose sudden change of environment and exposure to the vices of civilization have been too much for them, is only a question of time. No effort should be spared to mitigate the hardships of this undeveloped race, brought in contact with an aggressive civilization, which the savage can neither adjust himself to nor successfully resist; but it is well to make facts, not mere fancies, the basis of our expectations, and not idealize the savage, look for reforms that are impossible of accomplishment, and then, in our disappointment, sentimentalize over the fate of the Indian, and denounce the Government and its officers for failure to do what is impracticable.

For the *Free Religious Index*.

German "Academic Liberty" vs. "Political Liberty,"—Which?

BY R. J. HINTON.

A correspondent, "D. W. B.," in a recent *Index* quotes approvingly some remarks made at the recent Schurz's Boston Dinner by Dr. De Gersdorff in relation to Germany and its universities, as having "ever been the hearths and nurseries of intellectual liberty. The proud distinction of German universities," he said, "has been academic liberty,—a liberty superior to political freedom, a higher, a philosophical and critical liberty of the mind and conscience, a liberty in teaching and learning, uncontrolled by despotism, untrammelled by Church interference or protection, uncontaminated by any schemes for gain." "D. W. B." adds, "This was a well-administered slap at his adopted country by Dr. De Gersdorff, and it was merited." I beg leave to take exception to this judgment. There is a vast amount of trash written about the German freedom of thought and opinion. Usually in America it is done to the disparagement of that objective political and economic activity which is so marked a feature of our own life. If, as "D. W. B." says, Dr. De Gersdorff meant, as suggested, what is quoted by his admirer, the doctor was guilty of impertinence, while his utterances are conspicuously marked for incorrectness of statement. I have italicized certain portions of the quotation, and think that it would be well to read in connection with them the very readable essay on Hegel which is found on the second page of the same copy of the *Free Religious Index* in which "D. W. B." is admitted. If there is a more parsonic or bureaucratic ridden country than Prussia in matters of control over education and university direction, it would be worth while to point it out. I put aside for the moment the sneer at "political liberty," and point the moral of my denial of the correctness of the whole attempt to exalt the German horn of self-righteousness, by an illustration.

The public schools of Prussia culminate in the Gymnasien or classical high school and Realschulen or scientific academy. In that land of rule and rote, where philosophy à la Hegel has taught State-craft how to use education to limit and restrain the "political liberty," which Dr. De Gersdorff and "D. W. B." both seem to belittle,—the nine years course of the Gymnasien leads to the university, while the same course leads to the higher technical institutions for the student of the scientific academy or high school. The purpose is plain. In that land of "academic liberty," the chief idea seems to be to fit a man for his place in the government machine, and, in so fitting, to make his environment so firm as to prevent his getting out of it. Education is the means to that end,—compression of intelligence for force, not the broadening of capacity for power, which despised "political liberty" may, nay will, most surely bring.

There has been for some years a considerable agitation for the admission of the Realschulen students to the universities on equal terms with those of the Gymnasien. The objection has been general on the part of the theologic and jurist faculties. The proposition has not been welcomed in that land of "academic liberty," so much greater, "you know," than "political liberty," by the parsons and the lawyers, and only in part by the professors of the other faculties. And what is the reason given for refusing to the great body of the inquiring, aspiring, critically-minded students the privilege freely accorded to those from the other schools? In the one, Greek and Latin are taught, and all the old classical forms are adhered to, the result being good parsons, fair jurisprudents, excellent recruits for the ranks, and opportunities of officialism, as well also as a body of fine scholars. In the other, Latin, with French, English, and the modern tongues, and the natural sciences are taught, and as a rule well taught. Why, then, should such students be debarred from entrance to the university? Simply because the faculties, and the government too, dread their critical, inquiring, sceptical spirit. This was and is the chief reason given against admission of Realschulen students in those defenders and centers of the "academic liberty" certified to as so much greater than "political liberty,"—the Prussian universities. In the appendix to an inaugural address on "the question of subdividing the faculty of philosophy," made Oct. 15, 1880, by Dr. Aug. W. Hofmann, Rector of the University of Berlin,

I find some remarkable information bearing on this point of academic freedom. In fact, the very question itself discussed by the rector is a pertinent illustration. The issue considered is whether or no the faculty of philosophy shall be so divided as to permit the natural sciences separate development in teaching, and progress in appliances and methods. The admission of Realschulen graduates is a necessary part of this discussion. The question was submitted to the nine universities in the Prussian kingdom, and voted down. The following table shows the action of the various university faculties:—

	Theology.	Jurisprudence.	Medicine.	Philosophy.
Berlin.	No*	No*	No	No*
Bonn.†	No (2)	No	No	No
Breslau.†	No (2)	No**	No	Not
Göttingen.	No	Yes	Yes†	Yes†
Greifswald.	No	No**	Yes	Yes†
Halle.	No	No	No	Yes†
Kiel.	No	No	Yes	No
Königsberg.	No	Yes	Yes	Yes††
Marburg.	No	No	Not†	Yes

This gives eleven theological, seven jurisprudence, five medicine, and four philosophy—twenty-seven—faculties opposed to the admission of scientific students. Only eight voted for them unqualifiedly, and three for admission under restrictions. These were two of law, four of medicine, and five of philosophy; and it is noteworthy that the most liberal votes cast by any one university is that of Göttingen in conquered Hanover. Perhaps it may not be out of place to ask how much political feelings and influences may have had to do with this?

If anything so flagrantly opposed to the spirit of "academic" or any other form of "liberty" can be found in the "adopted country" of Dr. De Gersdorff, and the native land of "D. W. B." (as I suppose by the allusion), I should be very glad to know it. There is something too much indiscriminate deification of the German "Kult" at the expense of personal, political activity and economic freedom. I fear that there is too much basis for the feeling that is spreading so widely, to the effect that practical freedom as to maintenance in law and advancement in institutions and environment receives very little help from the philosophers, and that on many sides, when they find that a free society can tolerate no hierarchy except that of service, and applies a practical, direct, and often objective test thereto, the philosophers and thinkers so called, the scholars and writers and teachers, are found, à la Carlyle, Ruskin, Wason, Parkman, et al., as the intellectual champions of authority and force, loud and virulent in putting upon the laboring shoulders of the *en masse* and its champions the burdens of all the evils and ignorances, limitations and superstitions, which the systems of exclusion from intellectual and political liberty, as well as freedom of economic action, have in the past created and left as a hideous legacy for the present. "There is nothing like leather," cries Æsop's currier at the council board, when the question of civic defence is considered. So there is nothing like philosophy, say the idealists, of whom after all in an humble way I count myself a follower and pupil. But a philosophy which, for instance like that of Hegel, heads two such monstrosities as the State absolutism of German Bismarck, and the nihilistic anarchy of Russian Bakouine, is not the most desirable rule for a social life based on liberty and directed by law. By the allusion to Bakouine, I must not be understood, however, as condemning *per se* or criticising even the political struggle the world know as Nihilism. My reference is directly applied to Michael Bakouine's doctrine of absolute negation as applied to society and all present social order, of which the root was found in Hegel. It is time to cry a little "Halt!" in this extravagant eulogy of the German "Kult" when applied, as it generally is, to a more or less direct decrying of our own political life, activities, environment, evolutionary action. It is a pity that this "academic liberty" so

* This indicates that the negative was emphatic. † Indicates that there are faculties of Catholic and Protestant theology. ‡ The majority was small. ** The vote was unanimous. †† Admission is conditional. ††† A division was demanded in these cases.

loudly boasted of does not produce more definite fruits than the narrow illiberality of the Prussian universities, or the following evidence of a wide illiteracy which Dr. E. Engel, Director of the Royal Prussian Bureau of Statistics, gave at the International Statistical Conference at Paris, in July, 1878:—

At the last census, we have found that twenty-five million of inhabitants can neither read nor write: the schools are not numerous enough. The reports in Prussia are very reliable in this respect. There are communes where eighty per cent. of the population can neither read nor write.

In the further illustration of the sort of liberty, "academic" or otherwise, which is so often held up for our admiration, I find that Von Pultkarner, Prussian minister of Public Instruction, has forbidden all teachers of elementary schools under his jurisdiction from attending the sessions of the General German Teachers Association, which meets June 9, 10, and 11 next, at Karlsruhe. The reason is obvious. Pultkarner fears that "academic liberty" in Prussia may be influenced by the wider thought which is likely to filter through the numerous conduits of such an assembly.

For the *Free Religious Index*.

A QUESTION.

In Prof. Adler's reply to Mr. Savage (see *Index* of June 30), he says, "An action which is done with the necessity of the law of gravitation, in my estimation, ceases to be moral: it is instinctive; it has not the attributes of morality."

The gentleman will pardon me if I say that there seems to be an error in his statement. I do not defend Mr. Savage. His argument, drawn from the analogy between law of gravitation and law of morals in opposition to the idea of moral interregnum, is ingenious, but sophistical, as it seems to me. At the same time, the other statement appears to be lacking in harmony with the unity of the universe.

Behind our understanding of the law of gravitation is logic. We see, mentally, that, owing to what we call a law of nature, an unsupported body must fall toward that point at which it ceases to be moved by the largest body with which it is in juxtaposition. Such is the fact, and we cannot convince ourselves that it is not so. Mr. Savage will never try the experiment of jumping "off of a five-story brick building," because there is no probability that reason will ever lose its seat in his brain. Nor yet is it likely that there could be found any sane savage (the other kind, I mean now) who, though he were in utter ignorance of the law of gravitation, could be prevailed upon to do it. The instinct of danger would protect him as thoroughly as the knowledge of the law of gravitation protects the nobler Savage.

But a question of right and wrong must come at last to logic also. It must compel our mental assent just as clearly and as fixedly as does the existence of what we call the law of gravitation. Logic is law of mind, as gravitation is law of physics. Instinct of danger, that is, fear of injury, may restrain people from wrong conduct, just as the same instinct will protect them from physical injury. But develop the minds of these sufficiently, and the law of logic must become a more powerful restraint upon them than instinct. At last we see that instinct and mind work to the same end, safety; but mind, in working, grows and lifts the race with it. Reason is the motive power and logic the engineer. When we have come to the "science of ethics," it will be found that morality involves the necessity of doing thus instead of so. That is, we will understand as clearly that to do a certain act instead of a certain other act involves an injury to ourselves or others or both as we do that jumping "off of a five-story brick building" would injure us. So far I see the logic of necessity behind both law of gravitation and law of morals. Now, in regard to "moral interregnum," the thing to be feared is not suspension of law, for no one outside of a very orthodox church supposes that there are any miracles performed to-day, and we cannot even conceive either law of gravitation or law of morals or anything that we call "law of nature" as being for a moment suspended; but—and here the danger lies—people who know the law may forget it and instinct may be stupefied. Every time a person gets drunk he forgets both law of gravitation and law of morals, and he at the same time drugs his faithful instinct to sleep, and so exposes himself to all possible dangers. He for the time falls far below the unreasoning brute whose

instinct never loses its head. There is danger that a large share of most communities may fall into the condition supposed by the phrase "moral interregnum."

I see that I am in danger of writing a longer article than is acceptable, but I want briefly to point out why I think there is danger.

There is no science of ethics. Intelligent men and women are largely law unto themselves. But, to the masses, theological dogma is moral law. They do certain acts or refrain from certain others, not because logic, the law of mind, convinces them that there is no other *right* way to do, but because this act would insure reward, that one punishment. The actual guidance of such is not of as high an order of merit as is the instinct of the brute. It is degraded reason, reason usurped and controlled by fear and an ignorance that thinks it knows all there is to be known. Now, to all these people must rise the flood-tide of evolution that is everywhere lifting humanity, like all else, to higher level. Unconsciously, intellectual development has sapped and mired theological dogmas of man's place in nature and his relation to the universe, until, without knowing it, men and women have largely lost faith in the God of theology. Having lost that faith, they sail along in the Church Fleet as before, because it is unpopular to leave it; but they are governed by a theory that, if men and women don't know of their private lives, they'll risk it with God. Having lost faith in their God, they have lost at the same time the restraint of fear which was moral law unto them; and hence they have lost all the moral guide they ever possessed. Just as long as this condition continues, those people must inevitably fall in the scale of moral conduct, and the end will certainly be deplorable.

Now, therefore, while I believe it to be a necessary act of Mr. Savage that he will not jump off the afore-said five-story brick, and an equally necessary act of Prof. Adler that he will not do any violence to his own conscience, i.e., to what he understands to be logically true and right, I at the same time think facts are abundant to prove that men and women may ignore laws of all kinds and sink into evil conditions that will become ruinous not only to themselves, but also to the community or the country that allows them to exist. The law of nature is impartial. It picks up points of variation in all directions and multiplies them. The splendid development out of savagery is proof of what she can do in that direction. But give her the opportunity and she will reverse the order of development; and, as passion is stronger and lower than intellect, the downward course will be a thousand times more rapid than was the upward.

Through the death of the God of theology, society stands to-day in a position of peril, without a guide. The half-god has gone, but the whole has not yet arrived for the masses. They need help to open their eyes. Will Free Religion be the good physician?

CHARLES ELLIS.

For the *Free Religious Index*.

ROMAN CATHOLICISM.*

Every old fog of fifty years and upward will remember that one of the standing questions in college debating societies in his student days was, "Has this country anything to apprehend from the spread of Romanism in it?" Well, at that time Romanism was a mere drop in the bucket, a thing insignificant in every way; yet alarmists were on the alert even then and denounced it as a menace to our Republic. Years have gone by and Roman Catholicism has become a large religious phenomenon on this free soil of the United States. Pope Pius Ninth has lived and died, issuing during his pontifical career the syllabus distinctly denouncing our system of popular education, our system of popular sovereignty and popular suffrage and all that. Everybody knows that the papacy has declared war against free institutions and the great republican movement in Europe. Nevertheless, in the leading Roman Catholic country of Europe, namely, France, the republic has become apparently a fixed fact. Notwithstanding that the papacy has declared war against popular freedom, Roman Catholics continue to come to our shores, and we continue to receive them hospitably, and American-born demagogues, mostly of the so-called Democratic persuasion, continue to court them for their

votes. These European adherents of the papacy continue, we say, to come to the United States, when they might go to Mexico, Central America, and South America,—regions in which their religion is predominant. It is possible that Irish Catholics and Catholics of other European races come here with the idea that they are going ultimately to transform this great American Republic into a great papal domain, whither the Pope, when hard pressed by European democracy and liberalism, can betake himself for refuge. For it is almost as good as certain that when the republican movement does finally triumph in Europe, and triumph it will in a few brief years, the Pope will share the fate of kings and emperors, and become a refugee from European soil. Doubtless a great many fanatical papists think that they are going to work America over and new leaven it like a mass of dough with their religion. Ardent Romanists are like all other ardent religionists. They think and proclaim that God is on their side, and will ultimately give them victory and triumph for their present humiliation. Old Mr. Brownson, a Vermont Yankee turned papist, used to write three or four hundred pages in his *Review* once a month or once a quarter, to demonstrate to his benighted fellow-countrymen of Vermont and the other States of this Union that American freedom wanted just one additional ingredient to make it perfect and what it ought to be, namely, a leaven of Roman Catholicism. Brownson's idea was that there could be no genuine freedom without the Pope to dictate belief and opinion, and to supervise not only morals, but politics also. Strangely enough, Brownson professed to be a thorough-going American, and a believer in American ideas and institutions. We forget whether or not the voluminous old gentleman was alive when Pio Nono issued his syllabus. If he was, he was bound, as a true son of "the grand Old Church," as ex-Senator Thurman called it once on a time, to renounce his democracy and Americanism as vicious heresies and humbugs. Brownson was a stalwart man in mind and body both, and sincere in his Romanism, or in his attempt to be an American and papist rolled in one. A too long and exclusive devotion of his mind to metaphysical and theological questions and subtleties had addled what was originally a strong brain. We have no doubt that the priests, who are swarming on our shores from Europe, intend to papalize the United States. Notwithstanding that Pius Ninth denounced universal suffrage, the priests allow their numerous and highly unintelligent subjects in our large cities to vote the—Democratic ticket. If the Democratic party by the aid of Jeff. Davis and the Southern Bourbons could get control once more of the Federal Government, we have no doubt that we should have a Cardinal Legate from Rome, resident at Washington and exercising a paramount influence in Democratic circles. But, after all, this country is like a coquette or the Italian language,—when you think you are in the good graces of the one and have mastered the other, it turns out upon trial that you are utterly mistaken. The London *Times* long years ago announced that the population of the United States would ultimately be substantially Irish. Now, numerous and prolific as the Irish are here, it is evident that the Irish element of our population will remain only a single one of several elements, some of which ultimately will outnumber it,—the German element for instance,—while the descendants of the original settlers of the old Thirteen States will always be the controlling element of population in the great Western Republic. As everybody knows, American institutions were established by men who hated priests and kings both. There is not a particle of priestism or royalty in them. We do not believe that Romanism can be such a menace and peril to this Republic as Southern Slavery turned out to be. Our European friends in Italy and elsewhere are kind to give us seasonable warning. But the United States is new soil, and not like Italy crushed under the load of inveterate and hoary institutions out of gear with the spirit of the world of to-day. We are altogether modern, while Italy is old with an antiquity and conformity to the past which almost defies innovation and progress. The purposes of Roman Catholic priests are well understood here. Indeed, they are not disguised at all. The organs of Romanism are refreshingly frank and outspoken. European Catholics of the lower orders, transferred to our soil, seem to cling to their old-country religion more tenaciously than ever, and to be ostentatiously devoted to their priests. Naturally enough, away from home in a

strange land with strange manners, usages, laws, institutions, and faces confronting him, the poor Roman Catholic immigrant, torn up by the roots as he is, flies for consolation and support to his religion and the ministers of his religion here. Immigrants have more respect for their priests than for our institutions. That is a relic of Old Worldism, of which the alien born is not likely to divest himself. The Irish are ostentatious and demonstrative as Roman Catholics because they like to be regarded as a peculiar people. They have no State of their own, so they cling to their Church with a twofold tenacity. The American people are kindly, good-natured, and tolerant to the last degree. They are not easily jealous, but, being wrought up by any deliberate movement against their liberties, they cannot be appeased. The Catholic question got into politics as long ago as 1835, but the question of Southern Slavery overshadowed it at that time and so it subsided. But Southern Slavery is dead and no longer a burning question.

B. W. B.

For the *Free Religious Index*.

"IS MOSES A MYTH?"

In response to this query, Mr. Ball refers me to Bishop Colenso. The earlier written parts of his elaborate examination of the Pentateuch and Joshua were, I think, the first writings of the historico-critical school of exegesis I ever read. This was a number of years ago, and since then I have carefully read and now have in my library his more recent publications; but in none of them can I find aught in sustentation of the theory that Moses is a myth. Colenso demonstrates that Moses did not write the Pentateuch, and that a very large portion of the record concerning him is mythical and legendary; but he states a number of times that the legends of the exodus are based on historical facts,—that the Hebrews were oppressed in Egypt, and escaped therefrom "under the guidance of an eminent leader such as Moses." (*Pentateuch and Joshua*, part ii., ch. xvii.; *New Bible Commentary Examined: Exodus*, p. 5; *Pentateuch and Moabite Stone*, pp. 277-8.) Moreover, Colenso, after quoting the Manethonian narrative of the expulsion of the "lepers," in which their leader is said to have changed his name to *Moses*, remarks, "It is probable that we have here the Egyptian version of the exodus of Israel." (*Pentateuch and Moabite Stone*, pp. 280-1.) The fact that the name of Moses is found alike in the Hebrew and Egyptian traditions indicates, I think, the strong probability that the leader of the Israelitish exodus bore that name, and is no myth? As shown in my original article on this point, the "consensus of the competent" has decided that, so far as his personality is concerned, Moses is historical, though as regards his life and teachings almost all we have is mythical and legendary. In the case of Homer, no settled opinion has been arrived at by the "competent." As yet it is impossible to satisfactorily determine the problem involved in the personality of the blind bard; the "competent" are divided in opinion thereupon, the tendency of thought, I believe, at present being to relegate him to the realms of the *mythos*. No strict analogy inheres, therefore, in the two cases of Moses and Homer. Undoubtedly, most or all ancient peoples were given to eponyme-making, the Hebrews being as strongly marked in that direction as any other nation,—Greek, Hindu, Chaldean, or Phœnician. Yet it is true that various names in their national annals supposed by some scholars to be eponymous have been proven to be the genuine names of historical characters: Moses, I take it, may be classed with these latter.

A fact stated by Brugsch-Bey in his *History of Egypt under the Pharaohs* (New ed., London, 1881, vol. ii., p. 117) may have some bearing upon the question of Moses' identity. In the reign of Rameses III., about eighty or a hundred years after the generally accepted time of the exodus (the latter *circa* 1300-1320 B.C.), a place is mentioned in Middle Egypt bearing the name of the Hebrew leader. It is called I-en-Moshé, the "island of Moses" or the "river-bank of Moses." It lay near the city of the heretic king, Khu-n-aten. This king, Amenhotep IV., was of Semitic extraction, and made some radical changes in the religious worship of his day. It is significant that Egyptologists usually render Moses in that Egyptian language by *Mesu*; but this island is not named *Mesu* in Egyptian, but is called *Moshé*, a transliteration of the Hebrew word for Moses, *Mosheh* or *Moshe*.

WM. EMMETTE COLEMAN.

* *Ide* "Address to the People of the United States," which was published in the Italian newspaper, *Il Diritto*, warning them to beware of the Church of Rome. This address was republished in the *Index* of the 2d instant.

For the *Free Religious Index*.

A LETTER FROM AN EARNEST WOMAN.

Assured that good words can but be acceptable to those engaged in good works, I wish, from the fullness of a grateful heart,—grateful almost to tears,—to express my thanks to the Free Religious Association for the privilege of reading the address of Elizabeth Cady Stanton, published in the *Index* for June 23. I consider that one number of the *Index* worth its price per year. Since my earliest recognition of the fact that neither in law, religion, nor society, was I my brother's equal, and that only through mortification and degradation could one expiate the crime of being of the female sex, I have been an earnest advocate of the cause of woman, pleading in my humble way at the bar of society for a juster justice,—a justice wide enough to include the female as well as the male; for purer laws,—laws so untainted by the infusoria of social evils that neither drunkenness nor prostitution might be hatched within; and for that best and noblest religion that is tender toward the humanity in every human being, black or white, Pagan or Christian, Protestant or Catholic, male or female. And the words of Elizabeth Cady Stanton give me joy. What man among us, hearing or reading her words, dare say, "She is not my equal?" What *manly* man among us who is able to comprehend what she has said does not feel impelled to reach a hand down to woman and lift her up on to the heights of freedom beside himself? In my early school-days, more than twenty-five years ago, when the mournful truth dawned upon me that the word *male* was the only sesame to the higher institutions of learning, I was stung by a divine jealousy; and I asked of a friend and teacher, Why are these things so? But the answer I received only awakened within me anger, sorrow, and a fierce spirit of resistance. Later on, when reason had developed, I questioned history, poetry, science. History is a tale of bloodshed, cruelty, and wrong; of the oppression and tyranny of kings. It is the story of man's own struggle from servitude to freedom; and women's quiet lives find scanty record there. But now and then some story of her heroism, her noble spirit of self-sacrifice, her love and kindness, of her lofty devotion to truth, honor, and virtue, graces the page, seeming to refine and civilize the savage narrative. I learned of Lucretia, Cornelia, Joan of Arc, Elizabeth, Madame de Staël, Madame Roland, Florence Nightingale, and was not ashamed of woman's record. From Greece and Rome, from modern Europe and young America, came no reason for the subjection of my sex; no reason why, in the nineteenth century, under the shadow of the stars and stripes, I should find the doors of any college shut in my face. And as for the poets, I learned that but for woman's goodness, kindness, gentleness, love, beauty, and holiness to write about, there would be no poets. Spenser's *Faerie Queen*, most of Shakespeare's dramas, Tennyson's *Princess and Idylls of the King*, Meredith's *Lucille*, Longfellow's *Engelina*, are all tributes to woman's deep sense of duty, to her cheerful faith in life, and to her wonderful power of self-sacrifice. And would not any or all of these qualities be good for the politics of our country?

With somewhat of fear and trembling, I questioned science. But from first to last the naturalist tells us that in all rude, primitive stages of society, women are little less than beasts of burden; and on up through all the successive stages of progress, they are patient, plodding, self-sacrificing toilers, side by side with the men, often pulling the heavier part of the load; and when, in its progress, the race reaches that highland called *civilization*, woman by her toil, her earnestness, and patient plodding has earned her right to an equal share in all its benefits and advantages. Woman's toil and woman's care, side by side with man's, has helped to earn all the blessings of our time, not excepting colleges, universities, and the franchise! This was what I drew from science. What then? Not jealousy any more, but a divine despair actuated me,—that despair of which strength is born. And with all my soul I have fought that prejudice that would degrade me on account of my sex. Said an older brother once, who loved me well, "What a pity you can't be a cabinet-maker, since you love the business."

"Who would not rather be a cabinet-maker than a cook?" I said, brushing aside the shavings that fell from his plane; for he was himself an amateur carpenter, and did his own cabinet-work, and was at that

time making a table. "Something is wrong with the world," he said; "you women, especially if you are gifted in any way, are dissatisfied, sad, unhappy. There is a screw loose somewhere, or women would sing at their work as men do." Then I broke in: "Men sing at their work because they are free to choose; their work is whatever they can do the best. But they would prescribe for us: they draw a line, and if we go beyond we are 'unsexed,' we are 'strong-minded' outlaws. Yes, sir, something is wrong. There must be a readjustment, a better adjustment of things; and I feel a sort of power within me, a something that defies and scorns our present state of servitude, and that tells me the day is coming when women will be as free to choose as men; and when schools and colleges will no longer be considered masculine property, nor the acquisition of knowledge the male prerogative." Do we not behold yonder upon the heights, where Cambridge is making room for women, the dawning of that day? Even among the Greeks, the ideal government was that in which women participated, man's equal in privilege and power. To-day we aspire to *universal* suffrage. And only when woman as well as man is able by the ballot to protect herself and children against the passage of bad laws will the aspiration be satisfied. History teaches nothing more plainly than this,—that custom advances, slowly it may be, but surely, and in spite of all nibblers at the heels of progress, into harmony with our highest ideals. Upon this certainty rests the hope of the world.

Most sincerely yours,

EMILY BURTON.

LINCOLN, ILL.

BOOK NOTICES.

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

THE REPUBLIC OF GOD. An Institute of Theology. By Elisha Mulford, LL.D. Boston: Houghton, Mifflin & Co. 1881. Price \$2.50.

This book is another instance of the influence of Hegel's philosophy. For some minds, Hegel has a great fascination, and he awakens them to a vigorous activity of thought. His influence is shown in Mead's book about Carlyle, and it deeply tinges Heber Newton's sermons on Jesus published some months ago. It is especially shown in a valuable work by Prof. Caird on the *Philosophy of Religion*. The present book is not the equal of Caird's, is not so able and profound. It attempts to prove more, and so falls far short of that really suggestive book. Yet the inspiration of it comes from the same source, and it is animated by much the same ideas. The being of God is assumed in both works as the basis of philosophy, and God is to be known through consciousness. Here is the method and the idea of Hegel, and it is followed throughout the book, not abjectly, but in his spirit and with his philosophic instruments. The influence of Maurice is also constantly shown, and the author has been one of the most diligent of the students of this great English preacher and professor. He quotes frequently from many other authors, as often from Dr. Hedge as from any one. That part of the book which would challenge the most attention from the readers of the *Index* is contained in the chapter on "the precedent relations of religion and philosophy to the revelations of God." This chapter and two others were read to the Concord School of Philosophy last summer. It is the latest of the contributions that school has made to literature. Mrs. Howe, Mr. Albee, Mrs. Cheney, Prof. Keduey, and now Mr. Mulford have published their lectures given at that school last year. In his third chapter, Mulford writes of the history of religion with a good deal of wisdom; its bad features he very readily recognizes. It is only when he comes to deal with Christianity that we learn that he has a special theory. It is that Christianity is not a religion, has not the characteristics of the great religions. He says: "The revelation of and in the Christ is not a religion and it is not a philosophy. It cannot be brought within the scope or province of any definition of religion that has a justification in history. It is not a product of any distinctive religious progress; it is not within the process of the history of religions." He says that Christianity is not one of the religions; that Christ did not set forth a religion, because he made no creed, ritual, or holy days. "There is in the words of the Christ the directory for no penance nor shrine nor pilgrimage. There is the pattern

for no altar nor temple. The Christ institutes no cultus of worship and prescribes no system of dogma. There is no suggestion of worship or formula of doctrine." The difficulty with this theory is that it is not borne out by facts. Recent inquiry attaches Christianity at too many points to the religions that preceded it to make such a theory possible of proof. Yet this book is a real advance on the old "institutes of theology." There is more of reason in it, a broader spirit, more of real religion. It has been extravagantly praised by some who are in sympathy with its ideas. It indicates a new school of theology based on Hegel, Maurice, and the other transcendental philosophers. It is largely an outgrowth of the Broad Church movement, but it has its friends elsewhere. It dwells not on the letter, but on the moral spirit of the teachings of Jesus. This book is one likely to be read with profound interest by this class of thinkers. Its influence will be to lead away from the hard and harsh features of theology into a more genial and sympathetic interpretation of religion.

THE PHILOSOPHY OF CARLYLE. By Edwin D. Mead. Boston: Houghton, Mifflin & Co. 1881. Price \$1.00.

The author of this little volume is well known to the readers of the *Index*. He has also been a frequent contributor to the *Unitarian Review* and other magazines. The recently published volume of Stopford Brooke's sermons was edited by him. In the spring of 1880, he gave a valuable course of lectures in Boston on the German philosophers. Having spent some time as a student in Germany, he gave much attention to philosophy. The present volume was originally a lecture given a few months since at Harvard University. Mr. Mead is well qualified to write of Carlyle, and he has made a valuable contribution to the Carlyle literature. We have seen nothing else that has taken up the subject in so thorough and conscientious a manner. Bayne, in his *My Masters*, comes the nearest to this work; but Bayne has too much of prejudice, writes rather from the religious than the philosophical stand-point. This book is specially valuable for the light it throws on Carlyle's relations to German thought. It does not by any means accept all of Carlyle's teaching, but criticises him pretty sharply now and then. The critic differs from his author especially in regard to history, preferring to accept the organic rather than the individualistic theory. He believes the race has moved forward all along the line rather than through a few great men. Though Mr. Mead here appears to be in sympathy with the scientific theory of heredity and the evolution theory, yet he regrets it, as he does much else in the recent theories. He is a thorough lover of the German constructive philosophers, frequently shows his deep reverence for Kant, Fichte, and Hegel; and this is the secret of his interest in Carlyle. He speaks of "the utilitarian rignarole about boiled-down and trebly-distilled and compressed heredity," and has many other expressions of contempt for the agnostic and materialistic philosophy. In a few passages he betrays his acceptance of Hegel's philosophy as having found the center of truth more perfectly than any other. His criticisms of Carlyle are sound and just, such as will be approved by the large majority of the students of Carlyle. His praise, too, is calm, judicious, and wisely directed. He writes with enthusiasm, as of a master he loves and venerates, but never is he blind to the real qualities of his subject. The petty criticisms of the newspapers he severely condemns, and he says some wise things about the publication of the *Reminiscences*. His style is clear and crisp and fresh. It is marked by great correctness and conviction. The book is one that will do much good toward placing Carlyle in a right light and keeping his readers from losing sight of those things that are worthy of consideration. It is a very timely publication and ought to be widely read. The American admirers of Carlyle will rejoice that the best book about him should have been written by an American.

BLESSED SAINT CERTAINTY. A story by the author of *His Majesty Myself*, etc. Boston: Roberts Brothers.

The title of this story stands in singular opposition to the author's method of treating his subject. It is by no means clear what he is driving at. The certainties on which he insists, sometimes with a good deal of vehemence, are the eternal God and the eternal self; but there is nothing in the course of the story that brings these things into any special prominence or at least throws any light upon them. The hero of the book is sceptical of God and immortality, but he

is not made to appear any less so in the course of the story. And indeed there is no reason shown why he should be so. Guernsey, the protagonist of the certainties, has simply nothing to say for himself. He foams at the mouth and brutally denounces his friend for his unbelief; but the argument, so far as there is any, is always on the other side. One could almost suspect Mr. Baker of a covert attack upon the two great certainties, so feeble has he made their representative and so much stronger, comparatively speaking, their opponent. At the same time, the book is not without considerable effective writing. This is pretty nearly coextensive with the realism of the book. There are touches of frontier life that are remarkable for their vividness. The most life-like character in the book is Governor Beauchamp, a broken-down politician, whose living representative Mr. Baker must have known. At least it would seem so. There are bits of scenery and atmosphere in the painting that also afford the reader some temporary relief from its average dreariness.

HEBREW REVIEW, VOL. III., IV.—There is a marked difference between Vols. I. and II. and Vols. III. and IV. of the *Hebrew Review*. The sensational element prevailing in Vols. I. and II. seems to have been abandoned with disgust in the two last numbers, and articles purely instructive have been in order. These articles are carefully selected and show to the reader the earnestness, sincerity, and profoundness with which questions of literary value are treated by Jewish scholars. Christians desirous of informing themselves about Judaism will find more interesting topics in the *Hebrew Review* than they can expect for the small outlay of subscription. (\$2 per annum.)

Still we miss not a little the so-called *sensational* part in Vols. III. and IV., and we deem it rather a defect than an improvement, that the continuation of articles dealing with the *burning questions* of the day have been so carefully avoided. The public (with the exception of professional theologians or scholars) does not have as much interest in erudite investigations of by-gone questions as of questions pertaining to the present state of affairs. If the *Hebrew Review* is intended for the exclusive use of scholars, no doubt its course is correct. But if its aim is to reach all classes of society, if it is to represent *Modern Judaism*, if it is to give expression to the wants and needs of the present time, then the *Hebrew Review* should be rather the battlefield of contending opinions than the quiet *sanctum sanctorum* of students; it should rather delight in stormy disputes than in tame treatises.

It seems to us as if the *Progressives* had been disheartened by the *Antiques* "in their attempt to have their say"; and the *Index*, which indulges the luxury of saying what it thinks, bids them encouragingly to cheer up.

THE North American Review opens with a polemical discussion between Col. Ingersoll and Judge Black, which has awakened lively interest, and called forth from the daily press all sorts of comment. A contest in regard to "The Christian Religion," between two such disputants as these, is indeed a novelty in this *Review*. The publishers evidently understand that there is a popular demand for the presentation of both sides of this subject, in a style adapted to common readers, and they selected two laymen whose reputation alone is sufficient to insure a general reading of these essays. The orator of the platform, in preparation for a judicial overhauling, curbs himself with wonderful gravity, and trims off the fringe of his every-day garb so as to appear decorous and dignified in such unwonted company. We miss his usual wit and sarcasm and beautiful word pictures in this article, which, compared with his lectures, is indeed tame. It is very much like many articles that have appeared the past quarter of a century or more in anti-Christian papers. The Colonel states fairly the framework of the system he assails, and he shows clearly that the Bible contains errors and absurdities, and barbarities even, utterly inconsistent with the theory of its divine origin. He confines himself chiefly to the obvious objections of common sense, such as were used by Paine, and makes no attempt to avail himself of the arguments against the divinity of the Bible which are furnished by the elaborate scientific and historical researches of the past quarter of a century.

All we can say in favor of Judge Black's reply is that it is vigorous in language and pungent in retort. It is positively discourteous and insulting in tone,

not only to Colonel Ingersoll, but to all who reject the Bible as the revealed Word of God. It is very clear that Judge Black has given but the smallest attention to the subject, and that he is entirely unfamiliar with the position of educated and advanced theologians of to-day,—theologians even of the orthodox school. He repeats the old, obsolete arguments of a hundred years ago, which are rarely advanced now except by uneducated exhorters of the Moody type. He makes statements about Pagan antiquity which we find in old "Evidences" for Christianity, but which every scholar knows to be untrue. Judge Black is a Bourbon. One quotation will suffice. He says: "That slavery is a crime under all circumstances and at all times is a doctrine first started by the adherents of a political faction in this country, less than forty years ago. They denounced God and Christ for not agreeing with them, in terms very similar to those used here by Mr. Ingersoll. But they did not constitute the civilized world, nor were they, if the truth must be told, a very respectable portion of it. Politically they were successful; I need not say by what means, or with what effect upon the morals of the country." Enough. The remaining papers are "Obstacles to Annexation," by Frederic G. Mather; "Crimes and Punishment in New York," by Howard Crosby; "A Militia for the Sea," by John Roach; "Astronomical Observations," by Simon Newcomb; and "Public Lands of the United States," by Thomas Donaldson.

THE August Atlantic commences a story by Howells, which promises well. There is always a good fresh breeze blowing through his romances. John Durand contributes a long essay on "French Domestic Life," with the didactic purpose of showing its superiority to American and English customs. The article is interesting, but hardly accomplishes the end. Edmund C. Stedman's poem, "Corda Concordia," read at the opening session of the Concord School of Philosophy, was very appropriate to that occasion. Its thought is concealed in the mist which shrouds nearly all the Concord literature. A few gleams of poetic light shine through its obscurity. Mary Hallock Foote's "In Exile," which is to be completed in the September number, promises well for interest. The scene is in a Californian mining settlement, and the heroine a Connecticut school-mistress, young and sensible. The hero is a young engineer, ambitious, poetic, and heart-hungry. "The New York Art Season," by M. G. Van Rensselaer, contains good criticism and abundant information. One gets from it a good conception of the rapid development of art in America. Richard Grant White writes on "The Acting of Iago" to show that every actor on the American stage has misconceived Shakespeare's greatest villain. We are by no means sure that Mr. White himself is not under a misconception. Shakespeare did not work his characters up to such an elaborate self-contradictoriness as this essay indicates in "Iago." Mr. James' "Portrait of a Lady" receives a good deal of paint, but very little proportion in this number. Ralph Touchett, who is the only perfectly healthy character, does not appear in this number; but we get a glimpse of the domestic infelicity of the Osmonds which throws some light on former dark passages. E. P. Whipple's "Recollections of James T. Fields" is a pleasant addition to the many pleasant things which have been written of him. James Freeman Clarke has a review of Parton's *Life of Voltaire*, and F. H. Underwood of Ward's *English Poets*.

REVUE DE BELGIQUE.—The June number opens with an article on "La Science des Religions au Collège de France," by Count D'Alviella, who has already been introduced to our readers, and who here gives an interesting summary of the views of the origin and reality of belief in God held by Réville, Max Müller, Spencer, and Littré. From the latter is quoted this criticism of J. S. Mill's attempt to discern God in the region beyond knowledge: "I do not venture so far. I accept the solemn lessons which proceed from the unknowable, and it forbids me to reason rashly; opposing this without discussion and simply by its presence. It needs only a look upon the throne of its sombre grandeur to free me from all the dogmatists, both mystical and materialistic."

Then there is a short account of the production of Liszt's music at Brussels and Anvers, and a more elaborate one of the explorations of a Belgian named Cambier, in Central Africa, where we find that much more is to be effected for religious progress by commercial enterprise than by missionary zeal. The

only other article of much length treats of the financial situation of Belgium; but we also have a fine poem on "The North Sea," and a number of book-notices.

THE Unitarian Review for July opens with an article by Rev. S. R. Calthrop of Syracuse, entitled, "The Great Synthesis, or the Foundation on which all Things rest." In this he controverts some of the modern cosmogonists, beginning with Mr. Tyndall. Anne Keene gives us a very judicious paper on "The Duty of Christians in the matter of Amusements," in which she says that "many otherwise intelligent people seem strangely oblivious of the fact that an essential element of amusement is that it shall amuse." Rev. James T. Bixby discourses on "The Nature of Religion as shown by Hierology," and D. Charruau describes "The Reformed Church of France." Appreciative notices are given, "In Memoriam," of J. F. W. Ware, George B. Emerson, and John G. Palfrey; and interesting matters appear in the "Editors' Note-Book," "Things at Home and Abroad," "Notes from England," by John Page Hopps, and "Foreign Periodical Literature."

POETRY.

For the *Free Religious Index*.
TWO-FOLD.

O Life! for thee did plan
(Unguessed of friend or kin), a viewless Power
(Ere thy swift arteries leaped, thy flaming currents ran),
A realm of matchless dower!

White wonder it hath reared
Of palace pure, with secrecy and skill,
Where never grief shall brood nor steel of foe be feared.
Its stately halls to fill,
Its corridors to grace,
Were brought the marvels of far lands and strange,
That thou should'st have, at will, a sure withdrawing place,
Beyond thy little range

Of daily toil and tears!
That thou from eastern windows might'st behold,
Where, from the mountain-tops, the misty cloud-fleece
clears,
The free, forth-breaking gold!

What purple prince outvies
The high-wrought splendor of thine other world!
Its fragile, fretted towers that, lace-like, gleam and rise
From azure wavelets curled

At their unquivering base!
What silver swell from seraph-throated lark
Can thee so subtly thrill as voices that upraise
Against that velvety dark

Where thou dost dream and rest,
Thoughts fathomless—the glimpsed things of God—
That shake thee with their vastness, Ah! so nobly blest,
My Life, in thine abode!

Heed well, lest e'er should stray,
Past its fair lintel, foot of guest unmeet!
Watch, lest thy hand should slight small duties of the day,
To gain that loved retreat!

FLORENCE, MASS.

HELEN T. CLARK.

For the *Free Religious Index*.

NATURE.

Each fleeting generation formulates
A theory of me, then goes its way;
But I, the mute and always-living, stay.
The strong, bright present tense me ever dates,
While hampers man to-morrow, yesterday,
Cheated by hope and memory's idle play.
The god-creators he erst thron'd o'er me
A wider vision has dispelled, as dreams;
A watch-like mechanism no more he deems
The living All, a mere contrivance wrought
By puny cosmoplast once on a time
To be to ignominious ruin brought.
At last his soul invades the truth sublime
Of an eternal Now, a dateless might,
A surge ineffable of life and light.

B. W. BALL.

The Free Religious Index.

BOSTON, JULY 28, 1881.

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

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

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

WILLIAM J. POTTER, Editor.

ALL communications intended for the editor should be addressed to New Bedford, Mass.; all business communications to "FREE RELIGIOUS INDEX," 3 Tremont Place, Boston.

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

EDITORIAL NOTICE.

For two months from this date, during my temporary absence, Mr. B. F. Underwood will have the entire editorial charge of the *Free Religious Index*. All communications intended for the paper should be sent to him, 3 Tremont Place, Boston.

WM. J. POTTER.

July 22, 1881.

TO ANY person whose name is not now on our subscription list, we will send the *Index* three months on trial for fifty cents in advance.

MR. WARREN, in his oration in Boston on the Fourth, said that "the republic was founded upon the rock of the Christian religion." The assertion is sufficiently disproved by the following distinct declaration made in 1796, in a treaty between the United States and the State of Tripoli, signed by George Washington: "*As the government of the United States is not in any sense founded on the Christian religion, . . . no pretext arising from religious opinions shall ever produce an interruption of the harmony existing between the two countries.*"

THE work of destruction is just as necessary as the work of construction. We must expose the false, in order to establish the true. We must tear down the old and useless, that we may build up the new and useful. We must remove from the ground the rubbish of superstition, that we may erect in its place the temple of science. When old systems are decaying and new systems are growing, we must discard whatever is bad in the old and take from it whatever is good and incorporate it into the new. Negation, as well as affirmation, has been a part of the work of all great thinkers and reformers. Buddha, Socrates, and Jesus, Bacon, Newton, and Humboldt, Locke, Kant, and Mill knew how to criticise, deny, and denounce, as well as to affirm and construct. But let it be borne in mind always that criticism is valuable only as a means unto an end.

AMONG the exercises of a "Summer School of Christian Philosophy," opened (or to be opened) at Greenwood Lake, under the direction of Rev. Dr. Deems, of New York City, will be a series of discourses by eminent representatives of Orthodox views. The afternoon of each day, it is stated,

will be devoted to a discussion, by all who care to take part in it, of the topic of the morning lecture. Men like Dr. Deems evidently begin to see that thoughtful and fair-minded people are getting dissatisfied with hearing one side of a subject dogmatically presented, Sunday after Sunday, with no opportunity to the hearers for criticism or even inquiries. The new feature that is promised the public indicates progress, and will, no doubt, add to the attractiveness and to the good results of the meetings. A little vigorous debate in an arena open to every class of thinkers is just what is needed by the churches.

INHERITED THEOLOGICAL TENDENCIES.

The papers report that Colonel Ingersoll, just from the bedside of the President, whose wound, it was thought, would prove fatal, remarked, "If the President recovers, it will be a miracle; . . . God help the country if our President dies." Religious and secular journals have contained many references to these remarks, as proof that belief in the supernatural finds expression even through the lips of an infidel, when, under the influence of intense feeling, he makes audible his actual thought, his real convictions.

The fact seems to be overlooked that we use expressions long after we have outgrown belief in their popular meaning, and remain under the influence of superstitions even when they are condemned by our reason and judgment. Men of the greatest originality, even, cannot wholly disconnect themselves from the past; and in emotional natures, especially, tendencies which are the result of accumulated ancestral experiences are often quite irresistible, and exceedingly fitful in their expression.

Belief in the supernatural—an acquirement, the result of observation and reflection, as we believe—has prevailed through we know not how many centuries; and this belief, with all the fears, the hopes, the aspirations, the superstitions, the bigotries and hatreds it has generated, has come down to us as a heritage, in the form of aptitudes, tendencies, predispositions. Hence, the individual who no longer believes in the supernatural may yet be unable to free himself from the popular verbal expressions of this belief,—familiar to him from childhood,—and from the emotions which have been developed by the belief, and which are the result and subjective expression of its persistence through centuries. Madame De Staël, asked if she believed in ghosts, replied, "No, I don't believe in them, but I am afraid of them."

Moments of danger or of profound sorrow, when the reason is overpowered by fear or grief, are times that these tendencies assert themselves with the least resistance, and with the greatest demonstrativeness. If Colonel Ingersoll used the expressions ascribed to him, they indicate, not that belief in the supernatural is a part of man's primary nature, implanted when "God created Adam," and implying the existence of a personal Deity; but rather that the heart of a poetic and emotional man, aching with acutest agony over a terrible tragedy and a national calamity, found unstudied expression in familiar forms of speech, tinged, perhaps, with the influence of beliefs to which his reason can no longer subscribe.

The question as to the truth or falsity of these beliefs is a proper topic for reflection and discussion; but it cannot be decided by an appeal to inconsistencies of speech or action in men who, although they have discarded many of the dogmas of theology, yet continue the use of popular religious phraseology, and remain under the influence of convictions instilled in their minds in youth,

and of the religious and devotional tendencies inherited from the past.

If the editors who are so fond of referring to Ingersoll's emotional expressions as proof of what he denies or disbelieves, would take the pains to acquaint themselves with modern psychology, in connection with the now generally conceded theory of evolution, the superficiality and folly of their comments would be apparent to themselves.

THE FREE RELIGIOUS ASSOCIATION.

A writer in the *Investigator* takes exception to some remarks made at the recent convention of the Free Religious Association, and infers that "Free Religion, as it is not Liberalism, must be what its name implies,—a religion of some kind." "It may be a little improvement on Unitarianism, but not much." This writer concludes by saying that he prefers to remain where he is, rather "than go backward to Free Religion."

The readers of the *Index* are familiar with the common Orthodox objections to the Free Religious movement. Here is an objection from a contributor to a free-thought paper, whose article is signed "Liberal," and which seems to have been written without any knowledge of the scope, object, or methods of the Free Religious Association, with which it finds fault. For the benefit of such "Liberals," it may be well to state that this organization was formed for the purpose of promoting courageous, independent thought, and eliciting and disseminating truth on the subject of religion and cognate subjects. It encourages the study of religion in its relations to science and philosophy, and in all its bearings on the varied social and moral interests of the race; and, at the same time, invites discussion from the stand-point of every intelligent and serious thinker.

No speculative opinion or belief is required as a condition of membership, nor does the Association interfere in any way with "that absolute freedom of thought and expression which is the natural right of every rational being." Among its officers and members are men of science, like Professor Youmans; men of literary reputation, like Ralph Waldo Emerson; liberal Christians, like M. J. Savage; thinkers, like Felix Adler, its accomplished president, who is "not even a theist"; and radical atheists, like the German orator and writer, Schuenemann-Pott. If no Orthodox Christians belong to the Association, it is not because they are excluded, but owing to the fact that they are not accustomed to, and do not believe in, such breadth, liberty, and catholicity of thought as it encourages. It invites to its conventions and upon its platform representatives of all schools and all phases of religious and philosophic thought,—orthodox and heterodox, theistic and atheistic, materialistic and spiritualistic; and no restrictions whatever as to thought or utterance are imposed upon its speakers.

The organ of this Association is the *Free Religious Index*, which is devoted to the consideration and discussion of all religious questions, and all subjects pertaining to the freedom and progress of man. Among its contributors are men and women distinguished in different departments of thought and work, like George Jacob Holyoake, of England, Francis E. Abbot, John W. Chadwick, Felix Adler, Mrs. Elizabeth Cady Stanton, and Mrs. E. D. Cheney.

The Free Religious Association is a truly liberal organization, in which love of truth, with liberty to think and to speak, unhampered by creeds, and willingness to "hear all sides" of every subject discussed, is the common bond of union. It deserves the support of all who have convictions of their own, and are not content to repeat, parrot-like

without discrimination, whatever has been taught them; who have the courage to examine all creeds, theories, and systems; and who are satisfied that, in a "free and open encounter" with error, truth has nothing to fear, but everything to gain.

THE CONCORD SCHOOL OF PHILOSOPHY.

This school has entered upon its third year with a promise of equal or greater success than in the preceding years; and, with the hope of permanence thus afforded, it becomes of importance to understand its objects rightly, and to estimate its merits fairly. I cannot but feel that it deserves more generous recognition from those who are interested in the promotion of freedom and religion than it has heretofore met.

What is the origin and purpose of the school? It represents the tendency and aims of those who were active in the Transcendental movement thirty years ago, and it is the accomplishment of a long-cherished wish on the part of Mr. Alcott, who connects that time with the present, as his vigorous old age keeps us in close relation to his early rigor and originality. Substantially, Mr. Alcott is the same man that he was then,—his faith, his thought, his arguments, are similar, but they are modified by the experiences of a long and thoughtful life; and he is less extreme in his opinions, and more sympathetic and possibly more conservative in his utterances. I lately heard a high authority say that Mr. Alcott's conversations afforded the only instance of perfect freedom of thought which he ever knew; and I do not think he has changed to-day in wishing the atmosphere of the Concord School to be one of perfect openness and freedom.

This school has the great advantage of being free from the control of any sect or college; and, while it by no means covers, in its teachings, the whole domain of philosophy, I do not think any speaker there feels himself hampered by restrictions in speaking his whole mind fully and forcibly. Of course, it mainly represents the views of its founders. "Birds of a feather flock together," and the very air of Concord, the very name of its founder, would attract to it those who are rather ideal and spiritual, than material and practical.

But is there any danger that this side of philosophy is being too largely represented in our day and country? Is there not a preponderating interest in the other direction which ensures a full presentation of that side? And is it not thoroughly in the interest of truth and therefore of Free Religion that the earnest views of thoughtful men should thus be presented, not in the excitement of a revival meeting, but in the quiet classroom, to a critical and thoughtful audience, that they may be calmly and fairly judged?

Among the remarkable men who have been attracted to this school, the foremost is Dr. Jones, who, while practising his profession in an obscure town of the West, has studied Plato and the other master minds of the ages, and who gives the results of his own original speculation. Is not this of great value, whether we accept his statements or not? Is it not good that we should know what such a man learns from a long life of such study and thought? It has been the assertion of the freest thinkers, of such men as Mr. Adler and Mr. Abbot, that we need, most of all, a sounder philosophy, a more thorough knowledge of mental science. Does not this school afford a valuable contribution to it?

Mr. Harris, the other member of the trio who have mainly led the studies of the school, is well known, not only as a metaphysician, but as a man of the greatest practical value as an educator; and his wide range of thought and observation entitle all that he says to a respectful hearing. His great

eloquence enables him to hold the attention of his audience to the closest and driest reasoning; and is not this an admirable training, and an influence which is greatly needed to counteract our hasty and slipshod manner of thinking? It is true that Mr. Harris is an avowed Hegelian, and expounds this philosophy as the best explanation of the facts of human nature and development which has yet been given. We may not all agree with him in this view; but is it not, at any rate, a great gain to have the views of so important and prominent a thinker clearly and ably set forth, so that we may put them in their true relation to any and every other form of philosophy? These three leaders of the school differ widely in their mental traits, in their methods of reasoning, and in many of their views; and I have rarely heard a more animated discussion than arose between them at the conclusion of one of Dr. Jones's lectures. Their hearers profit alike by their union and their differences.

The other lectures give variety to the exercises, and in them a wide diversity of subject and treatment may be found. Two especial charges have been brought against the school. The first is that it is hostile or indifferent to science. It does not seek to be a school of science, but of philosophy, and any direct teaching of natural science would be as out of place as gymnastics in a church, or a moral lecture in a ball-room. The scientific teacher needs to work by different methods. But relation of science to other forms of mental inquiry is fully in place in a school of philosophy, and the faculty of the Concord School have by no means neglected to consider it. They have not always succeeded in procuring the services of the eminent scientific men whom they have invited to stand on the platform, but Prof. Peirce was warmly welcomed there. This subject has been especially considered this summer, and very recently Prof. Harris paid a most cordial tribute to the men of science of our own day for their moral value, and for the generous spirit in which they pursue the inquiry after truth.

Another charge is that the school is devoted to abstract philosophy instead of practical philanthropy. Schools of philosophy usually are; but it is a curious comment on this charge that the Secretary, Mr. Sanborn, is almost wholly devoted to reform and charitable work, and presides next week at the Conference of Charities, which aims to be as practical as any Gradgrind could desire. Surely we need not grudge six weeks of summer leisure to philosophy and idealism in this busy, hurried, work-a-day world of ours.

It is also supposed by some that the influence of this school is hostile to Free Religion, and tends to uphold an exclusive and dogmatic Christianity. Its principal leaders call themselves Christians, certainly, and probably feel an attachment to some ecclesiastical expressions and forms of thought; and also look upon the position of Jesus in history in a way which we could not all accept. But even Mr. Alcott, with all Mr. Joseph Cook's endorsement, would hardly pass for a sound orthodox believer with bigoted evangelicals. Dr. Jones strongly claims the knowledge of the true unity of God, and the presence of high religious feeling among the most ancient people of India and Egypt. Is not this precisely the truth which Mr. Higginson sets forth in his *Sympathy of Religions*? Mr. Alcott believes in a trinity, but it is the philosophical one founded in the very nature of mind, not a theological one known only to the Christian Church. Mr. Harris speaks of Christianity, and explains it to mean the whole civilization of Europe, with all the influences which have helped to make it what it is. Is not this as Chadwick has represented it?

Why should we not welcome this free, simple, independent effort of a few earnest minds to carry on the search after truth? Even if they do not choose exactly the path which we think the broadest and most direct, it cannot fail to stimulate young minds to thought and life; and if it bids many pause and consider views of truth which they have hitherto overlooked, it will do signal service to them in giving balance and firmness to their mental action.

E. D. C.

THE AUTOBIOGRAPHY OF AN AGNOSTIC.

This is the title of a story in *Littell's Living Age* for June 18. The hero is represented as doubting every thing, and refusing to believe in what he cannot demonstrate with infallible certainty. Thus he refuses to admit that he is the son of his own father and mother, and the latter is so provoked that the sceptic is disinherited. He will not even answer an invitation to become private tutor to the son of a Duke, for he fears that the latter is a hoax. He loses his beautiful betrothed, because he avows his suspicions that they may be mistaken in thinking that they love each other. The argument involved in this little satire is that he who is uncertain about God and immortality, would, if he were consistent, be equally uncertain about everything else. Very similar ground has just been taken by a lecturer on Goethe's *Faust*, who is held up as a horrid example of the mental misery and moral dangers thought to beset Agnosticism.

Such representations take it for granted that we can know the infinite in the same way and with the same certainty as the finite, so that, for instance, we can be as sure of the existence of a heavenly Father as of an earthly parent. But the fact is that we can know the finite well enough to reason about it and believe in it, but we cannot know enough about the infinite to have any ground for knowledge or belief. Man is finite, and therefore he cannot understand the infinite, but the finite only. It is knowledge of this difference that makes a man an Agnostic. He is not a sceptic, for he can be as sure as any one else about whatever comes within the range of observation and experience; and about what is outside of that range, he knows it is useless even to speculate. He is not an atheist, for he does not know enough about God to deny that he exists. He does not have any of *Faust's* desire to understand the infinite, nor of his scorn for finite wisdom and practical knowledge. The Agnostic delights in such truth as comes within reach, and resigns himself to the fact that much that is called truth is not to be reached by any man. He finds himself all the more at liberty to devote himself to working out the great problems of social existence, earthly life, and moral duty, because he has found that all theological questions are insoluble. If the Agnostic be asked why he does not believe in a heavenly Father as well as in an earthly parent, he answers, "Men can be known through the senses, but God cannot." If told that he must either admit that his neighbors have a real object for their religious feelings, or deny that he has any real object for his love, he replies, "I admit that both my love and your worship are realities; but the one feeling is directed toward an object which can be proved to exist, and the other toward one which cannot."

F. M. H.

REV. DR. NEWMAN having said that "God never employs the assassin's revolver to accomplish his exalted purposes," the *Christian Statesman* feels called upon to comment thus: "To say that God never uses the hand of a criminal to accomplish his exalted purposes is to contradict the plainest declarations of Scripture. . . . The greatest crime

of all history, the crucifixion of the Son of God, is expressly said to have been according to the 'determinate counsel and foreknowledge of God,' although it was 'wicked hands' which accomplished the deed." The *Statesman* imagines that, in the recent tragedy at Washington, it already sees some of "the wise and kindly purposes of God." Undoubtedly, this is a Scriptural view; but none the less its clear implication is that God is an assassin. If God directed the bullet that shot our President, using Guiteau as the instrument of his "purposes," then, to our unregenerate mind, the conclusion seems irresistible that the man awaiting trial for the crime is as innocent as though some other person had been selected, and compelled to act as the agent of God's will and the instrument of his power.

THE exclusion of Bradlaugh from a seat in the House of Commons by a religious test that originated in bigotry, and that is not in accordance with the present administration of the British Constitution, very naturally excites the indignation of fair-minded men. A Congregational minister of London, in reply to a printed circular requesting him to announce to his people a meeting to protest against Bradlaugh's admission, wrote, "I confess to a feeling of shame to see Christian men acting so crookedly in the name of Him who prayed the Father to forgive his enemies, and never used force and duplicity to despoil them of natural or civic rights." Yet political and theological opponents have combined to work up popular feeling against Bradlaugh, and a petition in favor of his exclusion has been signed by one hundred and ten thousand persons. But he is a remarkably plucky and persistent man, and has a way of making himself very troublesome to those who attempt to wrest from him his rights. We expect to see the Parliament which admitted John Stuart Mill, and more than a third of whose members are unorthodox, yet admit to his seat Charles Bradlaugh. Once recognized as a member of the House of Commons, he will be sure to make his voice heard and his influence felt in that body.

IN an article in the *Springfield Republican*, Senator Dawes gives a vivid picture of the harassment and bondage of the average Congressman held in the grip of rabid office-seekers, who continually hold over him the taunt of duty to his constituents, the "best men" of whom furnish greedy applicants with papers of recommendation. Then the result is exhibited,—the discomfiture and demoralization of those who are lured into the wild-goose chase, and a pathetic view presented of broken friendships, and enmity to the member himself from disappointed neighbors and associates. The supposed political injury from these thwarted applicants, he asserts, is far less operative than the loss of confidence sustained with those of his intimates who expect office, but are disappointed. As a partial remedy for this evil, which threatens the conversion of the legislator into "a mere purveyor of offices," two brief orders are suggested, by which the President can insist that "No man shall be appointed to any office while he is in the city of Washington," and "No man who brings, unasked-for by the appointing power, the recommendation of any member of Congress." To make it possible for the President and Congressmen to beat back the army of assailants, the constituents themselves must change their tactics; and an earnest appeal is made to Massachusetts for her own example of judicious action.

A NEW ENGLAND minister, referring to Guiteau's deed, says: "There is a dangerous fallacy in the assassin's pretension that he was sent by God to

do the deed, and the same idea possessed the murderer Freeman. It is unsafe to follow one's impressions unless they coincide with the Word of God, yet many good people do this." But it is just as unsafe for an unbalanced mind to go to the Bible for his conceptions of duty, and to follow impressions which he imagines "coincide with the Word of God," as to rely on impressions believed to come direct from an Almighty Being. The Orthodox clergy, as a class, are so unaccustomed to close thinking and careful reasoning, and so anxious to make great events, good or bad, occasions for expounding and defending their faith, that they are constantly making themselves ridiculous by their crude, undigested notions and emotional declamations regarding matters which require in their treatment, plain, practical common-sense, unperverted by theological theories or speculations. The study of the Bible will not make a fool a wise man, nor a lunatic a sane one. On the contrary, we can conceive that from dwelling on the sacrifice of Jephthah's innocent daughter, in accordance with a vow made when "the spirit of the Lord was upon Jephthah," or pondering over the story of the assassination of Sisera by Jael, for which the inspired prophetess said, "Blessed above women shall Jael, the wife of Heber the Kennite, be," a deranged religious or political zealot might find what would to him appear sufficient authority and precedent for an act like that of Freeman, who slew his own child, or that of Guiteau, who attempted to kill the Chief Magistrate of a nation. This is true, without saying that Guiteau was influenced in any way by these or other Bible narratives.

SOCIAL SCIENCE AND PHILANTHROPY.

THERE is no doubt that the tendency of the temperance agitation to limit liquor-selling to licensed druggists has not always operated as has been expected. Under the name of prescriptions and one form of application and another, these places have frequently supplied the demands of the drinking appetite as freely as though they were established for the purpose. At the meeting of the Pennsylvania Pharmaceutical Association, two or three weeks since, this was openly recognized in a code of ethics adopted for the conduct of the trade. Among the rules of this code "was one denouncing the practice of encouraging in any one the use of alcoholic liquids, and characterizing as degrading the practice of permitting its use as a beverage in their places of business."

THE *Sanitary Engineer* announces, as follows, the decision of the State Board of Health of New York at a late meeting to deliberate in reference to its course of action pertaining to the law recently passed in that State in regard to the adulteration of food: "It was decided first to ascertain what articles of food and medicine are adulterated under the meaning of the act, and of what these adulterations consist; and also to determine what methods of examination are best suited to detect them. To accomplish this object, eight chemists were appointed, to each of whom will be assigned a group of drugs or food products for study and investigation on the above points. In this way, much valuable and necessary information will be obtained, and that in a much shorter time than though the whole matter was referred to one person. We heartily approve of this plan, by which the responsibility of methods of analysis, etc., is assumed by the State Board and not left to the discretion of individual analysts, as is generally done in the carrying out of adulteration laws. In this way, a reasonable uniformity in the results obtained by dif-

ferent analysts will be insured, and much annoyance and doubt saved the analysts themselves."

THE dictum is very generally received that the marriage of cousins ought not to take place. But the opinion has been developing of late years that the results attributed to such unions were not as well attested as they should be for the confidence with which the statement is accepted. Dr. Mary J. Safford, a distinguished physician of this city, has undertaken to investigate the subject, and for the purpose of obtaining the requisite data has issued a circular asking the following questions:—

- I. Is the marriage between the given parties that of first or second cousins?
- II. Has marriage of first or second cousins occurred previously between father and mother, or grandfather and grandmother?
- III. Was there great disparity in the ages of husband and wife thus united?
- IV. Give name and place of birth of husband and wife? Were husband and wife of like complexion and temperament?
- V. Are one or more children born of this union of first or second cousins diseased or imperfectly developed in body, defective or diseased in mind and morals, or are there any marked idiosyncrasies in temperament or taste? If so, state in what way.
- VI. State if these abnormal conditions have existed in father or mother or in preceding generations on the paternal or maternal side.
- VII. State if any disease or accident occurred to the mother previous to the child's birth, or to the child after its birth, to account for its abnormal condition.
- VIII. If no defects, mental or physical, are known to exist in the offspring of a consanguineous marriage, please give information to that effect.

The most accurate information is desired. All names will be withheld should the results of this investigation be published.

DR. B. W. RICHARDSON, the eminent English physician and scientist, commends the work of sanitary reform as an appropriate line of effort and interest for woman. He maintains that she is peculiarly fitted for such research and observation by her character and tastes and relation to the care of the home. The *Popular Science Monthly* comments upon the proposition as follows:—

The training required for the proper performance of this function is really very simple. A woman can master physiology so far as to understand the general construction of the human body; she can make herself acquainted with its nine great systems, can be taught to comprehend the leading facts bearing on the anatomy and physiology of those systems, and to understand what part food plays in the economy, the relationships and effects of particular foods, and their relative adaptation to different ages and conditions of the body. Women should also be acquainted with the construction and operation of the heart and the lungs. Were women trained in the knowledge of elementary truths about the visual function and guided by them, they would see that their children did not assume those positions in study that conduce to shortsightedness and curved spines; if they carefully studied the nature and functions of the skin, they would learn to insist upon the necessity of daily purification by the bath. Women might also, and ought to, learn all that health requires in the construction and maintenance of the house: to maintain economically within it an equable temperature at all seasons; to keep the air free from dust; to know all about and watch all the drain-pipes, and see they are kept as systematically clean as the china; to distinguish whether the water is wholesome and agreeable with as much facility as she determines the looking-glass is clear; to superintend the purification of the water, and to see that the sunlight finds its way into every apartment and that damp has no place in any one of her rooms. She ought to study the nature and uses of foods, so as to be able, not only to make the best selections and carry out the best modes of preparation, but even to introduce new and improved modes of cooking. The knowledge of the diagnosis of disease

is not necessary for women except in a limited degree; but they ought to know the correct names and characters of common diseases, to be acquainted with the facts relating to the periods of incubation of those diseases, and to have the best methods of preventing diseases at their fingers' ends.

D. H. C.

FROM OUR REGULAR CORRESPONDENT.

MAYENCE ON THE RHINE, GERMANY, }
June 21, 1881. }

The low temperature of the Hartz mountain regions, even at this season, forces the enfeebled Americans to seek more genial skies in the Rhine valleys, where outdoor exercise may be had, free from chilling frosts and cutting winds. Nature has indeed been niggardly in her gifts to the Hartz mountaineer. Long, severe, cold winters, short summers, arid hills, rocky cliffs, an unproductive soil, mines of iron and coal, which yield such small quantity and inferior quality of ore that they would not be worked in America, with life to the poor one constant, ceaseless, grinding toil, with no hope of bettering the financial condition. The wages of a week are less than we pay in a day, and food supplies are much dearer than in the United States. Such is the dark side of life in this densely-populated, sterile country. The bright side is the cheerful heart of the mountaineer, his love for the old verdure-crowned hills, which are planted to pine and beech forests, wherever a bit of mother earth adheres to a stone or rock, the bracing air, the songs of the bullfinch, cuckoo, lark, thrush, and other sweet warblers, and the capacity to not only make the most of, but to find great enjoyment in, pleasures which cost nothing but labor. The sour, black rye bread, which the American stomach resents with intense suffering, is like ambrosia to the native mountaineer; and fatiguing walks of miles to enjoy a beautiful prospect from some lofty, rocky eminence is as great a pleasure as when an American makes the tour of Italy or Switzerland. The capacity of these people to find happiness in things which cost no money, and content in a laborious humdrum existence, is wonderful. The many picturesque localities throughout these regions are enhanced by historical and traditional truths and myths. Amid the lower Hartz near Nordhausen, Frederic Barbarossa had his great feudal stronghold, and from Kiffhauser Castle organized the German crusade in the thirteenth century, during which he lost his life by drowning in Palestine. The ancient ruin of Kiffhauser Tower yet remains; and for centuries his Saxon descendants preferred to believe he was sleeping an enchanted sleep in the old ruin, instead of accepting the truth that he had died from bathing in an infidel river. It was not safe for the defeated crusaders to return home and tell their countrymen that their God had permitted death to overtake the warlike champion of the Cross; and, as the Saxons had a strong faith in the power of the devil, the myth was believed hundreds of years. Even now, it is being rehearsed in the public school readers, more as a truth than a fiction, with the addenda that since Kaiser Wilhelm has restored German unity Frederic Barbarossa has awakened from his enchanted sleep and died a natural death. I have enjoyed some opportunity of visiting the public schools throughout this locality; and, though they hold the highest rank in the world, I find them inferior to those of Ohio, whose system I have also been enabled to study thoroughly. I find very, very much humbug about the German public schools. The pupil's memory is strained at the expense of his reasoning faculties. There, in the heart of Protestant Germany, myths are taught as half-truths. An immensely great amount of rubbish is taught. Though we in Ohio are not free from this failing, we have so very little in comparison to Germany that we may well congratulate ourselves. Much time is taken up in study of the prevailing theology, and though thoroughness is aimed at, and the system may answer for this country, it would not be practical enough for ours.

There are many delightfully picturesque localities throughout the Hartz regions, where the air is pure. Few American visitors come here in comparison to Switzerland and Italy, which is not to be wondered at, since living is so very unsuited to American tastes. The fine views and mountain air are no compensation for food stinted in quantity and poor in quality, with higher prices than in France or the Rhine-land. Thale, Die Rosstrappe, Der Heesentanzplatz, Ilsenstein, Der

Broken, Regenstein, Blankenburg, Wenegerode, Harzburg, and various other localities in their vicinity, would be delightfully charming resorts, if there were ever warm summer weather. But to the present time the air has been intensely bleak and chilly. The villages lie under the mountains, hemmed in the valleys, and their atmosphere is often poisoned by filth and malaria breeding cesspools and vats, where fertilizers are made of animal refuse matter. It is astonishing, with the amount of intelligence of the average German mind, that sanitary precautions are often so utterly disregarded. In several of the Hartz villages, typhus fever is prevailing as an epidemic, in spite of the cold weather. The mountain air is pure and invigorating, but there are no accommodations for tourists on the elevations. The houses one finds there are mere summer restaurants, without lodgings, with very expensive prices for food and drink, even water costing ten fennig, or two and a half cents of our money, for a small tumblerful.

My associations brought me in contact with an intensely loyal or rather monarchial-loving population. Church and State are far more closely united than I could have believed possible, had I not been an eye witness to their workings, which I hope to explain more fully to the readers of the *Index* when I return to America. Those of the people who do not emigrate are apparently satisfied with existing conditions. Though the emigration from Germany is so immensely great, the country is still vastly overpopulated for its resources. There is very much sterile land, and the hitherto productive valleys are yielding lighter crops annually, notwithstanding the wonderful agricultural knowledge of the German farmer, who studies the chemical properties of the soil and seeks to return the nutriment through fertilizers which he draws therefrom. At Wenegerode, where Duke Stolberg-Stolberg, the Assistant Premier and the President of the Imperial Senate, has a palace and large forest and very valuable estate, I had the pleasure of meeting a German gentleman of great thought and high culture. In speaking of the immense emigration from Germany, he said: "It is a necessity. Germany cannot produce food and clothes for forty-seven million souls. Her resources are annually diminishing. Her soil refuses to pay back the cultivator for the labor he expends thereon. Her coal mines are becoming exhausted. Her people must emigrate or starve. Our families are too large; and I tremble for the future of my country, unless some way is devised to restore to her the prosperity in future generations, which she has been steadily losing during the last half-century." As he was a loyalist, and I his guest, I deemed it rude to add what I mentally thought, that, with the immense taxation requisite to pay the Emperor alone his salary of \$5,000,000 dollars annually, to maintain the enormous standing army, the established church, the many princes, to pay the thousands of pensions, and the expenses of the Imperial government, the future prospect of Germany is dark indeed; and, in the inevitable course of events, she must sink, unless her tremendous taxation is lessened, and the humanity of her laboring classes is recognized.

American readers and scholars who know Germany only through her universities, her literary life, and the intellects of her authors, professors, and novel writers, see but one little bright spot of the Germanic world. Through kinship amid the hereditary aristocracy and the governing classes, I am seeing the dark side of German social life, and, should health and life permit, hope to present to the American world the reality which has never, never been told. Alas that fiction has so strong a hold upon the human heart and mind that truth can never overtake her, and that romance and song, while they inculcate one good lesson, propagate ten thousand lies! The work of the true humanitarian, who, instead of nursing and feeding the social evils of civilization which result from ignorance, tyranny, vice, and wrong living, seeks to point them out and prevent their cause instead of increasing them is truly herculean, and is nowhere in the broad earth more needed than right here in Protestant Germany, the home of Luther and Melancthon.

The journey from Cassel via Frankfort lies through a pleasing country, somewhat less sterile than the Hartz-land. The Rhine country is more genial, fruitful, and inviting to an American woman, accustomed to courteous treatment from railway officials. In Saxony, railway officials are very rude, almost barbarous, and often so boozy from beer-drinking, that German

travellers get on the wrong trains, even when they have season-tickets, which are customary in the Hartz country. Thorough acquaintance with railway guides is a necessity, if one desires to avoid travelling in wrong directions. Last week, three English ladies, not speaking German well, desired to go to the Mähdensprung, a Hartz resort, and instead found themselves in *Magdaburg*. It was all owing to the stupidity of the railway conductors. Fortunately for them, they met a German lady who spoke a little French; and, as they also understood that language, she conducted them to a German girls' boarding-school in Magdaburg, where some English misses were studying "*Weibliche Arbeiten*," as the Teutons call darning, embroidery, tatting, and other useless work which keeps the minds of women in an idiotic condition, where they made their dilemma known and were sent in the right direction.

Unless American women desire to study music or the German language, it is rank folly to come to Germany to obtain education while every possible avenue in literature and science is open to man: the one, sole idea of education for woman is to "clap a padlock on her mind," and teach her such things as will fit her to become the mother of a servile race. I have not visited the art centres of Germany, and know not what advantages women may obtain there, but this I know, that German girls are kept studying the dogmas of the prevailing theology, and making abominable needlework, not fit to be seen and of no earthly use when finished, more than half of the time during school hours. A little music, a smattering of modern languages is added sometimes, and these are acquired more thoroughly where women fit themselves as teachers. While I have found considerable natural intelligence among the women of Germany, and great kindness of heart, I have not yet seen one *intellectual* woman. Goethe's Charlotte, cutting rye bread and butter for a dozen little brothers and sisters, is the favorite household picture of Saxon Germany, where woman when young, rich, or beautiful is a toy, and in every other age or condition a slave. Carl Schurz years since extolled, in a public lecture, the house-keeping qualifications of the German woman as superior to those of her average American sister. My experience "of home life in Germany" proves this to be a myth. There is not, cannot be, a comparison. The German housekeeper with her bunch of keys dangling from her belt has three servants, while her American sister has one or none. No bread, pies, or confectionery is baked in the German home, the baker attending to that. Living is so simple, that the *five* daily German meals are less work than one good "square" one in the "States." And while the German woman is industrious with her hands, she has no managing mind, and an ordinarily "smart" Yankee housekeeper can "turn off" three times as much work as her Teutonic sister, do it better, and find time to attend "woman's rights" meetings, and write for the papers, if so inclined.

ROSA L. SEGUR.

MR. CARLYLE's opinion of the clergy to-day is given in this interesting bit from Mr. W. Knigton's account of conversations with him recently published in the *Contemporary Review*: C.—"The position of the clergy is one of ignominy and deep degradation. The spectacle of a body of enlightened men solemnly, and in the face of God and man professing their steadfast faith and belief in that which they know they do not steadfastly believe in, is enough to make any thinking man sick at heart. What enlightened man can conscientiously in these days tie up his reason by formulas and articles drawn up centuries ago, and say, 'I believe,' while the inner soul of him all the time is exclaiming, 'I do not believe—it is a lie?' " K.—"Some men, like Dr. Newman, for instance, first persuade themselves that there is an infallible Church that cannot err, and then, taking refuge therein, are troubled no further about the matter, accepting all its dicta as heaven-descended truths, whatever their reason may whisper about the matter." C.—"And what is that but moral emasculation?—one of the most lamentable religious phases of our times. Even with respect to the clergy of the English Church, they doubtless have persuaded themselves in most instances that they did believe before they made their declaration to that effect. For the time being they do not believe, but—believe that they believe. There is little hope for a Church existing under such circumstances. No, no; things cannot go on long in this way."

RELIGIOUS CULTURE OF THE YOUNG.

Notes.—The specimen studies here given and such others as may follow them are but imperfect hints of what some one wiser than the author will in time accomplish. They are put largely in the form of questions, simply as a convenient and effective way of suggesting connected thought; but of course an intelligent leader will use these, if at all, with great freedom. F. A. H.

THE WORLD WE LIVE IN.

THE MINERAL KINGDOM.

THE VEGETABLE KINGDOM.

THE ANIMAL KINGDOM. (Except man.)
MAN.

Study 11.—The Vegetable Kingdom.

*The Parts of a Plant.*Text-book, *How Plants Grow*, Gray, pp. 5 and 6.

Specimen: Some familiar plant, for example Morning Glory, showing plainly Root, Stem, and Leaves; also blossom and fruit of some sort.

We have now studied what in the great Bible of Nature?

What kingdom is this called?

What is the next higher form of life?

What is this kingdom called?

We are now, then, to learn what?

What is this?

[Show specimen plant, and see how much each member of the Group will tell about it. Also see figure 4, page 5.]

What are the three principal parts of a plant?

[Find them in specimen.]

What are these called?

Why are they thus called?

What do plants produce?

What is the use of these to the plant?

They are called what?

Why?

What is the Root of a plant?

[Illustrate with the specimen.]

What is it for?

What is a Rootlet?

[Illustrate with the specimen.]

What is the stem?

[Illustrate with the specimen.]

What is the Leaf?

[Illustrate with the specimen.]

What do these different parts do while the plant is growing?

After the plant has grown awhile, what takes place?

For this purpose, it does what?

[Show specimen blossom.]

What is the object of the flower?

[Show specimen fruit.]

What is the essential part of the fruit?

[Illustrate with specimen fruit.]

What is the essential part of the seed?

[Illustrate with specimen.]

And this is really what?

Did we see this, when we looked at our little plant?

How many things have we discovered besides what we saw at first?

Do these same parts exist in all plant life?

What is the science which treats of them called?

What does the study of this science do for us?

SELECTIONS.

Consider the lilies of the field, how they grow: they toil not, neither do they spin, and yet I say unto you, that even Solomon in all his glory was not arrayed like one of these.—*Jesus*.

The grass which springs up in the cracks of city streets, or which in meadows the farmer's ox licks up by handfuls,—what a beautiful thing it is in shape, in color how exceeding fair!—*Parker*.

The roots which the beasts and which men feed upon,—what comely things they are!—*Parker*.

How handsome are the shapes of the apple, pear, peach, quince, plum; of the acorn, the nut, the pine cone; yea, of every leaf!—*Parker*.

There never yet was flower in vain,

The seasons toil that it may bloom again.—*Lowell*.

Each hath its place in the Eternal Plan:

Heaven whispers wisdom to the wayside flower,

Bidding it use its own peculiar dower,

And bloom its best within its little span.
We must each do, not what we will, but can;
Nor have we duty to exceed our power.—*Burbridge*.

Suggestions to Leader.—It cannot be too often said that the aim of the leader should be to master the thought of the study. To this, its form is and should always be secondary. Do not fail to study from the specimens. If you and your children can grow your own, so much the better. The seed should be such as will easily show the embryo to the unpractised eye. The selections may be divided among the members of the group or all placed upon a blackboard and repeated in concert. In either case, they should be talked about, and their meaning made clear to the children.

Study 12.—The Vegetable Kingdom.

*The Parts of a Plant, continued.*Text-book, *How Plants Grow*, Gray, pp. 7, 8, and 9.

Specimens: A blossom for each member of the group, if possible from same kind of plant shown in preceding lesson; also fruit showing seeds plainly.

What is this?

[Show one of the specimen blossoms.]

How many things can you say about it?

Do you know what the Calyx is?

Where is it in this flower?

[Let members of Group find it.]

What is the Corolla?

Can you find it in this flower?

[Let members of Group find it.]

What are the Stamens?

Where are they in this flower?

[Let members of Group find them.]

Each Stamen consists of what?

[Illustrate with specimen.]

What is the stalk called?

What the little case on the top of the stalk?

What does this contain?

[Illustrate with specimen.]

What do we find in the centre of the flower?

[Let the members of the Group see what they can find.]

These are called what?

What is their use?

What are the parts of the Pistil?

What becomes of the Pollen dropped from the Anthers?

And what results from this?

Do all flowers have the same number of Pistils?

What are the little bodies which are to become seeds called?

Can you name now all the parts of a flower?

Do all flowers have all these parts?

What is the Fruit?

How is it formed?

How many classes of fruits can you mention?

What are the Seeds?

[Let members of Group find them.]

What is the Embryo or Germ.

[Illustrate with specimen.]

Of what does it consist?

[Let members of Group find out for themselves.]

These little leaves are called what?

The little stem what?

Did you ever hear of this word before?

What does it mean?

SELECTIONS.

One impulse from a vernal wood

May teach you more of man,

Of moral evil and of good,

Than all the sages can.—*Wordsworth*.

The cowslip startles in meadows green,

The buttercup catches the sun in its chalice,

And there's never a leaf or a blade too mean

To be some happy creature's palace.—*Lowell*.

I can hear the violet's chorus

To the sky's benediction above;

And we all are together lying

On the bosom of Infinite Love.—*Gannett*.

It is my faith that every flower

Enjoys the air it breathes.—*Wordsworth*.

Rhodora! if the sages ask thee why

Thy charm is wasted on the earth and sky,

Tell them, dear, that, if eyes were made for seeing,

Then Beauty is its own excuse for being.—*Emerson*.

Dear common flower that grow'st beside the way,

Fringing the dusty road with harmless gold,

* * * * *

How like a prodigal doth nature seem,

When thou for all thy gold so common art!

Thou teachest me to deem

More sacredly of every human heart.—*Lowell*.

Suggestions to Leader.—The illustrations on pages 7, 8, and 9 of the Text-book can be used to good advantage in connection with the specimens, but should not be allowed to take their place. Show *how* the flowers and leaves are the palaces of the "happy creatures" to which *Lowell* refers. Let the members of the Group guess what the "dear common flower" is. The intelligent mind will readily see that each of the selections furnishes a text for quite a little sermon.

[These lessons are reprinted in a convenient four-page sheet, and can be furnished, from the beginning, at the office of the Free Religious Association, at one cent each, exclusive of postage.]

PERSONAL ITEMS.

CHARLES ELLIS is spending the summer at Economy, Nova Scotia.

REV. J. W. CHADWICK spoke at Florence for the Cosmians last Sunday.

MR. WM. J. POTTER, the editor of the *Index*, will take his summer rest at Gloucester. Prof. Adler is already located there at the Bass Rock House.

CONKLING's humiliation is complete; but the great State of New York, which should be represented by statesmen only, has no reason to feel proud of her present senators.

COL. J. C. BUNDY, proprietor and editor of the *Religio-Philosophical Journal*, who went to the Azores for his health, some months ago, has visited England and is now on his way home.

MR. HENRY G. VENNOR, the Canadian weather-prophet, is forty-one years of age. He is a professor in the University of Montreal, and the author of a book entitled *Our Birds of Prey*.

A NUMBER of the friends of Mr. Mendum, proprietor of the *Investigator*, met at his house in Melrose, one evening this month, to celebrate his seventy-first birthday. Mr. Horace Seaver and Hon. Eliza Wright, among others, made appropriate remarks.

T. B. WAKEMAN gave an address at Paine Hall last Sunday on the "Age of Revision." He emphasized the importance of recognizing the advances among theologians, and meeting them on their present and not their obsolete positions. The lecture was able and well received.

DEAN STANLEY was the most influential of all the representatives of the Broad Church wing, but his favor with the Queen shielded him from the hostility of the High Church Anglicans. His last audible words, according to Archbishop of Canterbury, were, "I have labored, amidst many frailties and much weakness, to make Westminster Abbey the great centre of religious and national life in a truly liberal spirit."

By a vote of three hundred and fifty to thirty-eight, the English Army and Navy Club have restored Col. Baker to active membership, on the ground that the offence for which he was expelled did not affect his character as a gentleman. As his offence was an attempt to outrage a young lady in a railway carriage, the question naturally arises, What, in the estimation of this aristocratic club of which the Prince of Wales is a member, constitutes an ungentlemanly offence?

OF Guiteau, Ingersoll says: "He went about the country, replying to me. I have seen one or two of his lectures. He uses about the same arguments that Mr. Black uses in his reply to my article in the *North American Review*, and denounced me in about the same terms. He is undoubtedly a man who firmly believes in the Old Testament, and has no doubt concerning the New. I understand that he puts in most of his time now reading the Bible, and rebuking people who use profane language in his presence."

REV. DR. NEWMAN, known as Gen. Grant's chaplain and "inspector of consulates," delivered a sermon on the Fourth, in which, from the act of Guiteau, he drew the lesson that foreigners should be disfranchised, and infidel lecturers, like Ingersoll, should be silenced. Newman's hatred of our German citizens who insist on spending Sunday to please themselves, and not him, and his impatience with unbelievers in his theology, are bad enough in his normal state; but

in the sermon alluded to they must have been intensified by some unusually malign influence.

CAPT. ADAMS, son of the celebrated Rev. Dr. Nehemiah Adams, who was as much esteemed in this city, where he lived and preached, for his personal qualities as he was censured by anti-slavery people for his famous *South Side View*, called at the Index office one day last week to inquire about his classmates at Harvard, F. E. Abbot and W. C. Gannett. Capt. Adams followed the sea several years, but is now a merchant at Montreal. He retains none of the ultra theology in which he was brought up, being in sympathy with the liberal and progressive thought of the day.

Says a correspondent of the *Springfield Republican*, "Only a few women appear among the lecturers, and not many among the talkers, at the Concord School; but those who do speak have something important to say and say it gracefully and well." So far only two women, Mrs. E. D. Cheney and Julia Ward Howe, have given lectures in the Concord course; but those two have been followed by more than usual interest in the conversational discussions which ensue after each discourse. Mrs. Cheney spoke on "The Relations of Poetry and Science," and Mrs. Howe on "Philosophy in Europe and America."

HERBERT SPENCER, it is stated, will soon visit the United States. The interest in this great thinker's views widens, and the demand for his works increases every year. Joseph Cook, with his "incontrovertible propositions" and "axiomatic truths," tried to demolish Spencer, "whose star," said he, "touches the Western pines"; but the fame of the philosopher increases and his star rises higher and grows more luminous, while that of the American theological Don Quixote has disappeared from the intellectual heavens. Indeed, Cook's "star" was nothing more than a meteorite, which men of science tell us "contains large quantities of gas with a considerable proportion of water."

COL. INGERSOLL, it is said, has brought a suit against a Chicago publisher for piracy. The *New York Herald* says it is safe to assume that the alleged offender will "seek to rout his assailant by claiming that the literary wares of the great heretic are ungodly, and therefore without the pale of the law." Although the English Chancellor, Lord Eldon, refused to restrain the piratical publication of Sir William Lawrence's lectures in London because they called in question or implied doubt concerning a future state, declaring "that the law does not give protection to those who contradict the Scriptures," it is not likely that on such grounds any of the higher courts of this country would to-day refuse to protect the copyright of an author.

FOREIGN.

CHEERING accounts come from Geneva as to the richness and abundance of harvests in Switzerland and the adjacent portions of France, Germany, and Italy.

MISSIONARIES in China find the foot-binding practice among the females more barbarous and horrible than before supposed, and have established an anti-foot-binding society in one of their cities. But the custom is so firmly held by caste-rules as to render its abolition very difficult.

EVEN Spain is clearing a highway for the car of humanity, if action is suited to this word of her King Alfonso: "We must repair the mistakes of our ancestors, and we must repair a cruel act of injustice and of intolerance. Let the Hebrews come back to their old fatherland, whose language they yet speak in its old dialect in the East."

THE grave defects of Orthodox dogmas ingrafted upon heathen communities have some palliation if the testimony of an English peer can be credited. He speaks of great benefit in the way of gratuitous education in a city of Northern India from the schools of an American Society having been bestowed upon the natives in a quiet and unostentatious way.

THE minority of the Scottish Free Church Assembly in the case of Prof. Robertson Smith have issued a protest against his removal, which concludes as follows, "We also declare that the decision of the Assembly leaves all Free Church ministers and office-bearers free to pursue the critical questions raised by Prof. W. R. Smith, and we pledge ourselves to do our best to protect any man to pursue these studies legitimately."

THE French are made happy by the skull of Cardinal Richelieu and the heart of Voltaire being placed

in safe keeping. But would they like to know where the heart of "le Grand Monarque" is? It reposes in Westminster Abbey. An *émigré* brought it over with him to England during the French Revolution. Being hospitably entertained at Newnham, in Oxfordshire, on his departure, he made a present of the heart to his host. There it remained for a considerable number of years as a curiosity. The late Professor Buckland was on a visit at the house when the heart was shown to him. It is well known that the Professor, during the latter years of his life, was eccentric. The heart looked like a small piece of dried leather. The Professor handled it, then he smelt it, then he put it between his teeth, and then, to the horror of the spectators, he swallowed it. The remains of Professor Buckland repose in Westminster Abbey, and consequently in Westminster Abbey reposes the heart of Louis XIV.—*London Truth*.

A CORRESPONDENT in New Zealand writes that "The Freethinkers in Dunedin conduct a successful organization, instructing large audiences, and purpose building a place of meeting of their own." And further: "Our national educational system is secular. The Bible is not read in the schools, but the use of school-rooms may be had before and after school-hours by ministers and others who wish to read and teach the Bible to children they may induce to attend. Some of the clergy—Anglican particularly—are not satisfied with this amount of accommodation, but agitate to have the Bible read *within* the school-hours, and even go so far as to urge that the regular teachers should conduct this reading. The press in Auckland have hitherto opposed this movement on the ground of expediency." The writer sends with his letter specimen copies of a weekly newspaper published in Otago, New Zealand, called *The Echo*, and announced as "devoted to liberty of thought on political, religious, scientific, and all questions affecting the social welfare."

JESTINGS.

"MOTHER, what is an angel?" "An angel? Well, an angel is a being that flies." "But, mother, why does papa always call my governess an angel?" "Well," exclaimed the mother, after a moment's pause, "she's going to fly, immediately!"

"LET us play we were married," said little Edith. "And I will bring my dolly, and say, 'See baby, papa.'" "Yes," replied Johnny; "and I will say, 'Don't bother me now. I want to look through the paper.'" Children have strange ideas of grown folk's ways,—now, don't they?

A MAINE paper prints a laconic correspondence between two personal friends. One wrote to the other: "Do me the favor to lend me a dollar, to get my cow out of the pound." The other wrote back: "I would, but I paid my last dollar to the boys to take the cow to the pound."

"THE Bible says, 'Love your neighbor as yourself,'" the parson remarked; "but, of course, we must not take this literally. If you manage to love your neighbor one-hundredth part as much as you do yourself, many of you, it will be all that can be reasonably expected of you."

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THE FREE RELIGIOUS ASSOCIATION

was organized in 1867. Though having its headquarters in Boston it is a national organization, and has members and officers in various States of the Union. It has the following

CONSTITUTION.

I. This Organization shall be called the Free Religious Association,—its objects being to promote the practical interests of pure religion, to increase fellowship in the spirit, and to encourage the scientific study of man's religious nature and history; and to this end all persons interested in these objects are cordially invited to its membership.

II. Membership in this Association shall leave each individual responsible for his own opinions alone, and affect in no degree his relations to other associations; and nothing in the name or Constitution of the Association shall ever be construed as limiting membership by any test of speculative opinion or belief,—or as defining the position of the Association, collectively considered, with reference to any such opinion or belief,—or as interfering, in any other way, with that absolute freedom of thought and expression which is the natural right of every rational being. Any person desiring to cooperate with the Association shall be considered a member, with full right to speak in its meetings; but an annual contribution of one dollar shall be necessary to give a title to vote,—provided, also, that those thus entitled may at any time confer the privilege of voting upon the whole assembly, on questions not pertaining to the management of business.

III. The officers of the Association shall be a President, twelve Vice-Presidents, a Secretary and Assistant Secretary, a Treasurer, and not less than six nor more than ten Directors; who together shall constitute an Executive Committee, intrusted with all the business and interests of the Association in the interim of its meetings. The officers shall be chosen by ballot, at the Annual Meeting of the Association, and shall hold their offices for one year, or until others be chosen in their place; and they shall have power to fill any vacancies that may occur in their number between the annual meetings. Five members of the Executive Committee shall constitute a quorum.

IV. The Annual Meeting of the Association shall be held in the city of Boston, on Thursday of what is known as "Anniversary Week," at such place, and with such sessions, as the Executive Committee may appoint; of which at least one month's previous notice shall be publicly given. Other meetings and conventions may be called by the Committee, according to their judgment, at such times and places as may seem to them desirable.

V. These Articles may be amended at any Annual Meeting of the Association, by a majority vote of the members present, provided public notice of the amendment has been given with the call for the meeting.

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The office of the Association is at 3 TREMONT PLACE, BOSTON (directly in the rear of the Tremont House),—where is also the publication-office of the *Free Religious Index*.

All letters pertaining to the business of the Association (payment of membership fees, orders for its publications, etc.) should be addressed to "Free Religious Association," at the office.

Communications intended specially for the Secretary, as well as his personal correspondence, should be addressed to him at NEW BEDFORD, Mass.

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FREE RELIGIOUS ASSOCIATION,

AT

No. 3 Tremont Place, Boston, Mass.

EDITOR,

WILLIAM J. POTTER,

Secretary of the Association.

For list of co-laborers, see editorial page.

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

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

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

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

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

SPECIAL FEATURE,

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

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

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

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

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

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

Proceedings of Eleventh Annual Meeting, 1878. Contains essays by T. B. Wakeman, Esq., on "The Religion of Humanity," and by Wm. H. Spencer, on "The Religion of Supernaturalism,—why it should be disorganized, and how it may be done"; addresses by O. B. Frothingham, George William Curtis, Miss Anna C. Garlin, Mrs. Clara Neymann, Maurice Ellinger, and a poem by Mrs. Elizabeth Oakes Smith.

Proceedings of Twelfth Annual Meeting, 1879. Contains the essay by John W. Chadwick (with an abstract of the speeches thereon by Messrs. Savage, Tiffany, and Potter) on "Theological and Rational Ethics"; the address by the new President of the Association, Felix Adler, on "The Practical Needs of Free Religion," and briefer addresses on the same topic by F. E. Abbot, F. A. Hinckley, and C. D. B. Mills.

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LIVE THOUGHTS OLD OR NEW.

WHAT a cage is to the wild beast, law is to the selfish man. Restraint is for the savage, the rapacious, the violent; not for the just, the gentle, the benevolent. All necessity for external force implies a morbid state. Dungeons for the felon, a straight-jacket for the maniac, crutches for the lame, stays for the weak-backed; for the infirm of purpose, a master; for the foolish a guide; but for the sound mind in a sound body, none of these.—*Herbert Spencer.*

TO THE minnow, every cranny and pebble, and quality and accident of its little native Creek may have become familiar; but does the minnow understand the Ocean tides and periodic currents, the Trade-winds and Monsoons, and Moon's Eclipses, by all which the condition of its little creek is regulated, and may from time to time (unmiraculously enough) be quite over-set and reversed? Such a minnow is Man; his Creek this Planet Earth; his Ocean, the Unmeasurable All.—*Thomas Carlyle.*

GIVE unqualified assent to no propositions but those the truth of which is so clear and distinct that they cannot be doubted. The enunciation of this first great commandment of science consecrated doubt. It removed doubt from the seat of penance among the grievous sins to which it had long been condemned, and enthroned it in that high place among the primary duties which is assigned to it by the scientific conscience of these latter days.—*Huxley.*

ANY society which is not improving is deteriorating, and the more so the closer and familiar it is. Even a really superior man almost always begins to deteriorate when he is habitually king of his company.—*J. S. Mill.*

IF the swiftest thinking has the pace of a greyhound, the slowest must be supposed to move, like the limpet, by an apparent sticking, which after a good while is discerned to be a slight progression. Such differences are manifest in the variable intensity which we call human experience, from the revolutionary rush of change which makes a new inner and outer life, to that quiet recurrence to the familiar which has no other epochs than those of hunger and the heavens.—*George Eliot.*

HE prays best who, not asking God to do man's work, prays penitence, prays resolutions, and then prays deeds, thus supplicating with heart and head and hands.—*Theodore Parker.*

THE profoundest minds know best that nature's ways are not at all times their ways, and that the brightest flashes in the world of thought are incomplete until they have been proved to have their counterpart in the world of fact. Thus the vocation of the true experimentalist may be defined as the continued exercise of spiritual insight and its incessant correction and realization.—*Tyndall.*

THE great thinker is the secretary of his age. If his quick-glancing mind outrun the swiftest of his contemporaries, he will not be listened to; the prophet must find disciples. If he outrun the majority of his contemporaries, he will have but a small circle of influence, for all originality is estrangement.—*G. H. Lewes.*

AMONG the many strange servilities mistaken for piety, one of the least lovely is that which hopes to flatter God by despising the world and vilifying human nature.—*G. H. Lewes.*

CURRENT TOPICS.

THE general interest in the Civil Service Reform is a very hopeful sign of the times.

THE people of England are putting forth efforts for prayer to be offered throughout their domain for increased godliness. If Parliament can be persuaded to enact juster laws for suffering dependants, a marked accession of that desirable quality supposed to constitute piety will forestall the wordy church petitions.

THE *London Times* says: "Had it been fashionable in America to exile its disturbing elements, Mr. Phillips would have been picking fish-bones in Alaska long ago, for his country's good." "Disturbing elements," like Wendell Phillips, are the salt that has not lost its savor. Such men are needed both in this country and in England; and, when they are "exiled," revolution will be in order.

THE *Catholic Review* characterizes the complimenting of Catholics by Protestant editors, on their sympathy with the President the last few weeks, as "an impertinence. At least, it would be one, did the journalists know as much as they ought to know." Certainly, the Catholics of this country are not so destitute of common human sympathy or common patriotism that their horror of the attempt to assassinate the President and their prayers for his recovery should be referred to as an unexpected manifestation of feeling or of interest in the Republic.

IT seemed from observations reported by professors of the Cincinnati observatory a few weeks ago that the noted guest among the stars was following the fashion of mundane politicians by getting up a "split" for sensational variety. Observed facts in other astronomical quarters, however, failed to corroborate the supposition. But very curious phases of change in form from night to night have been detained by photographic skill, and render this heavenly fugitive as helpless of disguise as any other famous eccentric who is compelled to face the camera for future detection.

"OUT of a class of one hundred and twenty-six which was graduated this year at Yale College," says the *Presbyterian*, "only five propose to enter the ministry." Our pious contemporary is at a loss for an explanation of this fact. It wants to know why, "as colleges grow strong, wealthy, and conspicuous, the number of ministers coming out of the successive classes diminishes." It is just possible that the proportion of educated young men, such as graduate from our first-class colleges, having faith in Christianity, is not as large as formerly; and that, in this sceptical, practical age, the ministry has not the attraction it once possessed for young men of ability, energy, and earnestness. If this be so, it is easy to understand why, from inferior colleges, come the larger number of ministers.

THE Emperor and Empress of Russia arrived on the 29th at Moscow, the original capital of the empire. The day following, twenty thousand troops were passed in review; and, Sunday last, a pilgrimage was made to the convent of St. Sergius. The Emperor's chief reliance is evidently on the bayonets of soldiers and the superstition of the masses,—the main support of despotic government wherever it exists. His anxiety and trouble, and the difficulties and dangers that surround him, are doubtless great; and with the sad fate of his father, which is yet fresh in the public mind, they begot for him much sympathy in all lands. Yet what are his individual griefs and fears, in comparison with the sufferings of the "dumb millions" under his imperial rule? He deserves no peace of mind until he shall change his policy, and try to lighten the burdens of the Russian peasants. Kings and emperors are for the people, not the people for them. The man who commiserates the condition of a ruler, and ignores the hardships of the people for whom all governments and rulers exist, "pities the plumage, while he forgets the dying bird."

GOVERNOR ROBERTS, of Texas, in response to a letter from Governor Foster, of Ohio, telegraphed as follows: "My failure to answer you favorably is not on account of any want of sympathy for the President, but because I deem it inconsistent with my position as governor to issue a proclamation directing religious services, where Church and State are and ought to be kept separate in their functions. I doubt not the people of Texas have as strongly wished and will as devoutly pray for the recovery of the President as any people in the United States." Governor Roberts seems to have a correct idea of the scope of his official duties, and is evidently a man who has the courage of his convictions. But the *Boston Herald* characterizes his refusal to unite with the governors of other States in appointing a day of religious service as a "phenomenal oddity," for which he "is likely to pay dearly"; adding, "The act is almost universally condemned by the press of the State, and will not be forgotten should his name ever come up again for the suffrages of the people." No doubt every orthodox editor and every orthodox preacher in the State will condemn this just and brave reply to Governor Foster's letter. Orthodox Christians generally, without any conception of what the separation of Church and State implies, will unite in making this reply a reason for denouncing its author as an infidel. Every office-seeking politician, and every man who cares more for popularity than for principle, will join in the condemnation. And other men, in office and out, who clearly see the correctness of Governor Roberts's position, will be intimidated into silence, if not hypocritical approval of the popular judgment. This will be only one more illustration of the manner in which orthodox Christianity offers a premium upon cowardice and hypocrisy. This language may seem severe, but its severity is in its truth.

For the Free Religious Index.

THE ORIGINS OF EVIL.

BY J. E. PECK.

In the light of modern science, that reputed insoluble problem, the origin of evil, with the correlative questions of its nature, penalty, and remedy, stands revealed. It is solved in so far as the fact of existence is solved, and no further. Good and evil, being a part of existence, are as unexplainable ultimately as gravitation or any other fact of the cosmos. When we have said that gravity is a mode of motion of matter, that both matter and its motion are eternal, we come to the fact of their existence, to which fact our ideas of causation do not apply.

It is the attempt to reconcile the idea of a universe of mixed good and evil with that of an infinitely wise and merciful Being as its absolute Creator that has rendered the question so inscrutable. For, if any being created the universe, he created not only the substance of all being, but its modes of action, from which result all phenomena, including good and evil.

To obviate this, the theologians invented a system by which they shifted the responsibility upon the free will of man. In respect to free will, we will here only ask the question, Whether will does not always decide in accordance with the strongest motive at the time being. And, as motives are caused by the external world or environment acting on the physical organization, both being by the theological supposition created, we might well inquire how far the responsibility is shifted from the Creator to the created.

With the Christian, all good is founded in the nature of Deity. Whatever God commands men to do, that is good. What he commands them *not* to do, that is sin, which causes all evil, thus making sin and evil identical. With the theologian, evil is not found in the nature of things, but in disobedience of arbitrary commands. The reputed battle in heaven was a contest of personalities. This first rebellion of free will against superior power is made the germ of physical and mental evil. For after this it is said that two beings were created on the instant, perfect in all human faculties. They had but one command, not to eat of the fruit of a certain tree. But, being endowed with free will and being tempted by Satan, they decided to eat of the fruit. Then not only were Adam and Eve, but the constitution of nature and of all animals, changed from good to evil. Before that event, the lamb lay down outside of the lion; after it, inside of him. In this childish manner, which is peculiar to primitive nations, not only the evil in man, but in *unconscious nature*, is removed from a Creator to the will of man. Thus all evil is a punishment of disobedience by a superior will. It is made a conflict of finite, immaterial will against the immaterial infinite. The first result of Adam's sin was knowledge. It was a practical objective knowledge: witness the clothing of fig leaves. Now, to say that Adam obtained this knowledge is to say that good and evil actually existed objectively outside of the human mind. Joining this with the assertion that the constitution of nature was miraculously changed, we see that the theologian overshoots himself, and makes the origin of evil fall back upon a Creator.

We have only referred to these stories to show that they are the real foundation of the Orthodox theology of morals, in order to contrast it with the utilitarian idea. The first makes evil to be a disobedience of commands *because* they are commands, and not because certain modes of action are, in the nature of things, inimical to man. Evil is both the act of disobedience and the punishment inflicted by Deity, which follows the act.

In the language of J. S. Mill: "According to the Calvinistic theory, the one great offence of man is self-will. All the good of which humanity is capable is comprised in obedience. You have no choice; thus you must do, and no otherwise; 'whatever is not a duty is a sin.' Human nature being radically corrupt, there is no redemption for any one until human nature is killed within him. Man needs no capacity but that of surrendering himself to the will of God."—*Essay on Liberty*, p. 119. It is evident that such ideas in the human mind can develop no love for moral principles for themselves alone. To make man a mere obeying machine is to deny him all original power for good. To quote again from the same essay: "It fosters a low, abject, servile type of character, which, submit

itself as it may to what it deems the Supreme Will, is incapable of rising to or sympathizing in the Supreme Goodness."—p. 19. Doubtless, there are many Orthodox persons who are controlled more by their reason and moral emotions than by force; but it is no less true that fear is an antagonist of a true love of virtue.

The theological idea, then, of evil, of its origin, nature, penalty, and remedy, is briefly this: There is, first, belief in an infinite, conscious Being, usually considered as distinct from and outside of matter. The origin and nature of evil is man's disobedience to the commands of this infinite Being. The penalty is direct punishment in this world by special providence, and eternal torment in another. The remedy is belief in and practice of the opinions of the Church, which is considered to be the only true morality.

As a basis for a rationalistic idea of ethics, I propose the two following propositions. But first, there are two kinds of evil, that which man encounters in the external world, and of which man is supposed not *now* to be the cause, and also the evil which men inflict upon one another. It is to remedy this last form that systems of ethics are originated.

Our first statement is this: If there were now, and had been, but one single conscious being in existence, then good and evil, right and wrong would be impossible. We suppose this being to correspond to the Orthodox idea of God, who, being single, and infinite in power, could not be injured by or have any relations to other things. Therefore, to arrive at good and evil, we must go from unity to diversity.

Hence our second proposition: All moral good and evil arises from the relations which individual conscious beings bear to other individual conscious beings, and that these relations can all be referred back to the doctrine of utility as the real fact which lies at the bottom of all right modes of human action. Of course I mean the good and evil in nature when it becomes differentiated into man; it is of this alone that ethics can take cognizance.

To illustrate, let us suppose the existence of only two persons. If the ten commands had been given to them, there are but five of them that they could have violated, simply because the others imply something done by individuals to individuals. We suppose these two persons to be one in interest. Immorality began when the human race had multiplied sufficiently to act on each other. Two isolated persons could have no inducement or occasion to commit the crimes prevalent in a large society. As the race increased, separate interests arose. The struggle for existence, combined with the sense of individual right, gave rise to the idea of property. On individual right is based the ethical idea of justice as embodied in the five commands,—Thou shalt not kill, steal, commit adultery, bear false witness, covet. These laws rise spontaneously, through experience, in the human mind. Perhaps it is worthy of note that in this code there is no reference to strong drink, opium, or tobacco. The first was a small evil then, the other two utterly unknown to the Jews. Is this not a hint of moral evolution, that man forms his moral laws and sentiments in reference to the objective evil of his own time?

What, then, is evil, as shown to man by his reason and experience? And what is its origin? Its origin is in the nature of existence. Its nature is simply the suffering of that part of existence which becomes conscious in sensation and thought. The historic age, and the age whose history is written in the stone pages of the rocks, show that life has been a state of some joy, but mostly of suffering and carnage. After some of the primeval forms of force were converted into vegetation, these again nourished the lowest forms of life possessing little sensation. But, as the forms of life became more highly organized, the law of self-preservation led animals to prey upon one another. Birds and animals tore one another asunder. There are some so constituted that they cannot live except upon the flesh of others. Instead of animals being at first peaceful, fossil remains of prehistoric times show that many of them were armed with the most terrible weapons. There is hardly a yard of the earth's surface but has been the scene of suffering and death. Look at the suffering man has inflicted on animal life. Man, like other animals, preys on them for food. He kills them for sport.

"As when some hunter in the spring bath found
A breeding eagle sitting on her nest
Upon the craggy side of a hill lake,
And pierced her with an arrow as she rose,
And followed her to find her where she fell

Far off; anon her mate comes winging back
From hunting, and a great way off describes
His huddling young left sole. At that he checks
His pinion, and with short, uneasy sweeps
Circles above his eyry, with loud screams
Chiding his mate back to her nest; but she
Lies dying, with the arrow in her side,
In some far stony gorge out of his ken,
A heap of fluttering feathers. Never more
Shall the lake glass her, flying over it;
Never the black and dripping precipices
Echo her stormy scream as she sails by."

And, in the long ages of his ignorance and partial development, see the cruelties man has inflicted on his fellow-man. For centuries it has been one long struggle for political liberty. Even now, in the modern republic, the true principle of government, the protection of all by the protection of each individual, is not fully carried out. Petty class and race persecutions, tyranny over women and children and over the defenceless generally, social ostracisms on account of theological opinion, are all too prevalent. For all these things, the Orthodox makes man alone responsible. But man is a part of nature; as such, his actions are the result partly of his conscious self and partly of that unconscious nature.

Is the origin of all this evil in personal will? Or is it in man alone, or in unconscious nature alone; or is it caused by man and nature both?

If we make all material existence phenomenal, and infinite mind the only reality, we make all the evil in phenomena to be caused by that conscious Will. To suppose that a Being infinitely good created matter with the seeds of evil in it, is to destroy the idea of justice in any sense in which it is cognizable by us. Mr. Spencer, referring to certain modes of conduct and their results, says, "These good and bad results cannot be accidental, but must be *necessary consequences of the constitution of things*," etc. The clause which I have italicized contains the whole secret of the origin of evil as far as it will ever be known by man. The Orthodox theist has no alternative but to refer the "constitution of things" to a personal Deity.

If, for instance, the Creator could not make matter incapable of producing alcohol, he would not be infinite in power. If alcohol were purposely made, then he is the author of that evil. So it might be said of any vice. So also of the supposed crime of unbelief, or that habit of mind which requires evidence instead of faith. Shall we refer the various poisons to design, or to the countless interactions of matter? We cannot with reason apply the terms tyrannical or cruel, good or evil to that which is unconscious. If it is true that existence as a whole is unconscious, we need not try to solve the problem how an infinitely good and wise Being can be the author of evil.

To explain is only to show the facts of that which exists. To explain an origin is to show a preceding cause adequate to produce it. As there is something which never was preceded by any cause, it is unexplainable, and is the constant factor in existence. Science and philosophy show that matter, being eternal, is a constant factor in existence; if not the only factor, science has no means of proving it. In it are the forms of force, the modes of action which produce all phenomena. But is *mind* matter? Science seems to consider intelligence as a form of force or motion of matter, and that it is only exhibited in organisms. In this view, good and evil are the result of unconscious nature. Nature in finite parts becomes endowed with sensation and thought, and only through them does evil become such. If fire, earthquake, tornado, and pestilence cause suffering, it is to necessary forces in matter that we refer them. They are not punishments for disobedience. Even death becomes not a punishment for sin, but a necessary law of nature. By the constitution of matter, all organisms change. Matter is constant, but organism not. This change in animal organisms is called birth, life, and death.

The rationalistic idea of the origin of evil is that it springs from unconscious nature. The nature of moral evil is the perversion of man's faculties. He does not do wrong because he is desperately wicked, but because he has not the reason, the knowledge, the inducement to restrain necessary faculties within due bounds. Self-preservation is the law of all animal life. Personality implies not only self-preservation, but the acquisition of property, and more than all implies the right of individual feeling and opinion, and everything which makes every person separate from every other. We have seen that, where only one person exists, or two with one interest, moral evil or

crimes upon others is impossible. The old tradition states that the first murder was caused by envy. Now, envy is a perversion of the rightful and necessary instinct of property, by causing us to hate others more successful than ourselves. The same is true of all other crimes. They are caused by the perversion of the necessary faculties of our minds and bodies; and man is not responsible for the faculties, but to a certain extent for their perversion. The theologians say that sin consists in the desire of the soul to do evil. But they lose sight of this simple fact, that if we had no bodies we should have no desire. And, according to the theist, God made our bodies. Strong drink deprives a man of his senses. Yet a proper use of food and drink is a necessity. Here the origin of the evil is in physical nature; the nature of the evil, what it really is, is the bad effect which the drink has on himself and others.

I do not attempt here to prove the doctrine of evolution. I assume its truth. By it, man is the crown and summit of the unconscious forces of nature working through millions of years. Geology and astronomy prove the great antiquity of the earth. Biology shows man's descent or rather ascent through the lowest forms of life, until his body has attained its present state, and his perception of himself and the universe around him has become his consciousness or mind. Side by side with his physical nature, which he shares with the animal, has grown up his intellectual nature. His animal nature is selfish and cruel. It is the inheritance of an ancestry struggling through long ages for existence. But his intellectual side is the desire to know what is. His moral side is his recognition of the fact that others have the same rights as himself. Having arisen from unconscious nature, he must partake of the forces of that nature. Good is what conduces to man's welfare, evil is what is inimical to him. He has obstacles in nature to overcome, and in that sense nature is evil; but from this same nature he draws his sustenance. But man's conduct toward man is moral or immoral conduct; and it is inevitable, in the long struggle between animalism and the full consciousness of right, that man should mark his course by tyranny and wrong. He must be what his physical nature and his environment, modified by his knowledge or consciousness, make him. He is neither naturally depraved, nor perfect in morals or in intellect.

But, it may be said, you admit that man is to a great extent evil; but where is your penalty? Does not wrong-doing somehow presuppose punishment? Yes: there is a penalty, but first let us examine that of the popular theology.

There are but two assignable motives for imposing pains and penalties: one is that of prevention to secure protection, the other is revenge. Because society has to enforce laws for the protection of its members, some have supposed it an attribute of Deity to invent punishments. But no one can injure Deity; he does not need to protect himself. No Orthodox will admit the idea of revenge on the part of God. Now, the idea of a penalty enforced in this world implies the idea of prevention; but the idea of a penalty enforced in another, when there is no chance to prevent anything, points to something analogous to revenge. Revenge is the defensive principle carried to extremes. It is considered a mark of a little soul. Its opposite is expressed by the words "humane," "magnanimous," which last means great-souled. It is also an idea among religionists that the more man resembles God, the more humane he is. But, in attributing punishments which do no good through prevention, to God, they make him fall short of their own standard. They make God more unrelenting than man in at least three particulars: First, after death there is no change of state, but that condition and that punishment is eternal. Whatever chance there may be for increase of knowledge, so that we might perceive our errors of this life, there is no chance to avail ourselves of it. In all the penalties of civilized countries, there is room left for reformation. Indeed, the true idea of a prison is that of a reformatory school, and not a place for revenge. Second, in the kind of punishment. See where the imagination of man has led him. Supposing God to have devised punishments outside of and in no way connected with the crime, men have cast about for a punishment as much above the power of man in intensity as God is above man in power. As the only thing worthy of Deity, they hit upon fire as the agent, eternity as the time. Burning by fire is torture. In all civilized

countries, torture has been abolished as a relic of barbarism. Mohammed, twelve hundred years ago, being greatly offended by a certain man, ordered that he be burned. But afterward he relented and said, "It is for God alone to punish men with fire." But what is fire? Simply the union of carbon with oxygen.

Third, by the equality of the punishment for unequal characters. For the man who leads a pure life, who deals justly with his fellow-man, the pure-hearted maiden, and, according to the Calvinism of a hundred years ago, even the infant are all assigned the same punishment. For the place is the same for all, hell; the torture the same, fire; the time the same, eternity. This is the fate of the murderer and of the man who has never done anything worthy of prosecution by the civil law.

(Concluded next week.)

For the Free Religious Index.

UNIVERSAL EDUCATION.

BY D. S. G.

My attention was some time ago drawn to a contribution to the *Princeton Review*, by Dr. Philip Schaff, Union Theological Seminary, on the subject of "Universal Education"; also to one on "Secular Education," by President R. L. Dabney, Hampden-Sydney, Theological Seminary; and to another entitled "Religion and Morality," by Rev. Henry N. Day, D.D., New Haven.

Dr. Schaff, in his essay, says: "Universal suffrage in large cities has thrown the ruling power into the hands of an ignorant multitude of voters under the control of selfish demagogues, and even our national elections are not free from disgraceful frauds. . . . But universal suffrage, once given to the people, can never be recalled except by a revolution, and its evils can only be counteracted by universal education. Some look upon universal education as the remedy for all evils, forgetting the inborn depravity of human nature. But intellectual education is worth little without virtue; and virtue must be fed and supported by piety, which binds men to God, and inspires them with love to their fellow-men, and urges them on to noble thoughts and noble deeds. Our safety and ultimate success depend upon the maintenance and spread of the Christian religion. This was the conviction of our greatest statesmen from Washington to Daniel Webster and Abraham Lincoln. . . . God's Church, God's Day, and God's Book are the pillars of American society."

Not so fast Dr. Schaff. "God's Church," with "God's Day" at her command, and with "God's Book" in her hand, resisted the abolition of slavery until resistance was no longer reputable or safe, notwithstanding all her monopoly of piety and virtue; and the work had to be done and was done by those whom the churches denounced as "infidels," "fanatics," and "traitors." He quotes General Grant's message of Dec. 7, 1875, advising a constitutional amendment making it the duty of the several States to establish and forever maintain free public schools, adequate to the education of all the children in rudimentary branches within their respective limits, irrespective of sex, color, birthplace, or religion, forbidding the teaching in said schools of religious [sectarian?], atheistic, or pagan tenets; thus confining the State schools to purely secular instruction and leaving all religious instruction to the churches and Sunday-schools.

But he argues that it is impossible to draw the precise line of separation between secular and moral and between moral and religious education. "Absolute indifference to morals and religion is impossible. It must be either moral or immoral, religious or irreligious, Christian or anti-Christian. Religion enters into the teaching of history, mental and moral philosophy, and other branches of learning which are embraced in our common-school system, and which public sentiment deems necessary. What should we think of a text-book of general history which would ignore the creation, the fall, the revelation, Abraham, Moses, and even Jesus Christ and the Christian Church? An education which ignores religion altogether would raise a heartless and infidel generation of intelligent animals, and prove a curse rather than a blessing to mankind," and more of the same sort.

I think Dr. Schaff unfortunate in his selection of notables when he quotes Daniel Webster in behalf of Christianity as an essential element in good government, as all who remember or ever knew that great man's practical exemplification of good morals must readily perceive. He might as well have quoted Ad-

miral Lord Nelson as an authority in behalf of the union of Church and State as the foundation of the only secure moral government of a nation, or of Napoleon I. against the evils of military despotism and domestic tyranny.

President Dabney, on "Secular Education," says: "On what moral basis shall the teacher, who suppresses all appeal to religion, rest that authority which he must exercise in the school-room? He will find it necessary to his pupils, 'Be diligent, lie not, defraud not,' but on whose authority? There is but one ground of moral obligation,—the will of God; and, among the people of this country, he who does not find the disclosure of that will in the Scriptures finds it nowhere. Then his mere might must make his right, or else the might of the parent or the magistrate to whose delegated authority he points back, or his appeal may be to mere self-interest; and, as he asks the question, Will this government be wholesome for a youth's soul? what shall be the answer. But from a pupil the youth becomes a citizen, the end of the State schooling is to fit him for this?"

We are not disposed to split logical or theological hairs "between the north and north-east side" in discussing the subject of secular education as distinct from religious, or the teaching of morals without teaching Christianity. Common-sense, reason, and the nature of things might successfully be appealed to to show the necessity of truthfulness, honor, consistency, and equity, without quibbling over the difference or identity of morals and religion, and, in case of any controversy arising about where the line should be drawn, the supreme judiciary would be the authority to settle that as a constitutional question.

Dr. Day labors through twenty-five pages of the *Review*, in the same strain, to show the difference and the no-difference between religion and morality; and his religion is of course Christianity of the "Orthodox" stripe. Anything else with him would not be religion, and without religion there can be no true morality.

But all the education with which these gentlemen seem to be acquainted, whether religious, moral, or secular, would not fit the pupils in our common schools, who are to enjoy no farther schooling, for the rest of their lives to become intelligent voters and to escape the arts and wiles of selfish political tricksters and demagogues. They might become versed in grammar, geography, mathematics, and history, including that of Adam and Eve and Abraham, and pile thereon all the virtue and piety that all the churches can teach, and yet be incapable of distinguishing between the principles and the expediency of the measures of two or three political parties; and, therefore, we have at the present day all the Christians and non-Christians in the land divided among the political parties, each claiming for his own side all the virtue and attributing to the others all the vice and corruption that exist.

From the arrival of the "Mayflower" to the adoption of our national Constitution, Christians had the education of the people in their own hands, and also for the entire century of our national existence they have been permitted to teach religion to what extent they could; and yet we had slavery existing in many of our churches, and justified and apologized for in nearly all, while those who denounced it, in the name of God, justice, and humanity, were stigmatized as "infidels," "blasphemers," and "traitors." As a consequence of such teaching, we have passed through one great rebellion and are yet hanging in the balance of consequences.

Ever since the days of the apostles, Christians of some sort have claimed the right, and have been permitted to exercise the privilege, of instructing mankind; and during the mediæval ages a bloody record they gave to the world. But, laying the practices of Rome out of the case, what have been the results since the days of Luther? In all Protestant Europe, not a single nation, no, not one, has yet learned that aggressive war is contrary to the doctrines of the Master whom they profess to serve, nor that it is unchristian for the strong, the wealthy, and the learned to war upon the weak, the poor, and the ignorant, to take away their possessions and reduce them to bondage, to keep them in ignorance, and to introduce among them vices of which they were previously ignorant, as witness Christian Protestant England to-day in Africa and Afghanistan.

Nor has Christian teaching made the people of this nation just toward the grievously wronged Indian, the negro, nor the proletarian classes of our white

population. Look into English society in the Church, as represented by English writers, with their exclusiveness, their pride, and their egotism, with their peculiar worship of mammon and Christ, and what is the record that Christian teachers have to offer in their own behalf?

Look into American society to-day as it is exemplified in the Christian churches, and we have the pride of wealth, fashion, and exclusiveness, with the same mammon worship that we find abroad.

Let us try a rational and secular education for a while, at least for one generation, and see the effect. It cannot prove more abortive and disappointing than such as we have had.

For the *Free Religious Index*.

FRAGMENT OF THE RELIGION OF THE FUTURE.

No. III.

"Science consists in the possibility of reducing all natural phenomena within the terms of human thought, so that its highest generalizations are always the most abstract intellectual conceptions.

"Science is the systematic knowledge of relations, and that which perceives relations must itself be related. All explanations consist in nothing else than in establishing the relation which external facts bear to some corresponding order of thought; and it follows from this truth that the highest explanations of phenomena must always be those which establish such relations with the highest faculties of our nature."

Before any subject can be thoroughly mastered, a preliminary course of abstract reasoning is essential to its development. In the assimilation of these abstract ideas, we grasp the central principle, and make it our own.

In tracing matter through all its various stages of development, its solid, liquid, gaseous, and ultra-gaseous state, to where it wholly eludes the senses, and becomes one with spiritual energy or force, it is not traced to a mere abstraction, devoid of reality, but to an energy, containing the possibilities and potentialities of its entire subsequent development. Primitive matter, or the substance from which all things were derived, was not a tangible substance, although it was an actual one.

All the qualities characteristic of matter had only a potential, and not a positive existence. They existed as the beauty and fragrance of the rose exist in the seed, as the subtle aroma and flavor of the ripe grape exist in the germ. Only as matter was resolved into form did these inherent possibilities and powers work themselves out into definite actualities. In these forms of life, the innermost principle or essence of things gradually discloses itself. For, as matter is capable of being resolved into its primordial condition of spiritual energy, so energy can be resolved into one supreme energy or force or cause of all that is. As the greatest force is that of a self-conscious intelligence, a force that is gradually mastering and transforming the globe, and as intelligence is the product of this unknown primal energy, so this unknown energy, which includes all and is the cause of all, must be a self-conscious intelligence,—for the stream can rise no higher than its source,—an intelligence which evolved from out the infinitude of being the invisible elements which, through the wondrous alchemy of combination, were transformed into visible material elements. For, even as the material universe is the organized expression of the forces and elements of Deity, so the immaterial universe is the unorganized expression of the forces and elements of Deity,—elements that are eternally existing, uncaused, uncreated, and unchanging in their nature.

Matter being derived from a self-conscious intelligence, it necessarily follows that the creative power is in nature as well as external to nature; that is, to nature in her visible manifestations. For, the universe of life being the organized expression of the forces of Deity, there can be no part, no place, in the whole economy of nature where the divinely creative forces of the spiritual universe are not in active correspondence with the divinely created forces of the material universe. For, spirit and matter being so related that they in essence are one, the laws which govern one govern in varying degrees the other also.

The spiritual principle of matter in its earlier manifestations disclosed itself in what can be called the laws and forces of nature,—laws and forces which still are operative, but which in the evolutionary process

passed from out the realm of law into that of life. Moving under certain laws which are part and parcel of its own nature, matter gradually evolved from out the realm of law into that of organic life. The spiritual principle, which is an integral of matter, has undergone and is still undergoing the process of growth and development. When nothing existed save water, land, and rocks, then this life principle inherent in matter manifested itself in elemental forces which can be expressed as laws of nature.

Passing from out the stage of law, through countless differentiations and development, this principle next advances into organic life, albeit that life is of the simplest kind,—that of vegetable existence. From vegetable to animal, it still ascends; from animal to human, with all its differentiating complexities, where at last it manifests itself in a self-conscious, spiritual intelligence. For the thinking spirit within us is one with universal life. It is one with all beneath it, it is one with all above it. In the governing intelligence of a self-conscious individuality, all the forces which were first manifested as laws of nature, all which existed in an undeveloped condition in the mineral, vegetable, and animal kingdoms, reappear with increased and higher activities in man.

Still, the work of development goes on; for "man is a product not yet determined, creation a process not yet completed." There has been a conservation of energy, which is force in motion, through all the changing forms of life. "Life is the continued adjustment of internal relations to external relations." Just as heat is resolved into motion, and motion back again into heat, just as mechanical force is transmitted into chemical, and chemical again into mechanical,—the energy persisting amid all the changing forms,—so has there been this transmutation and conservation of an unseen, unknown, living, spiritual principle, from its primordial condition of law through all its differentiating and developing forms of action, to where it expanded into a self-conscious intelligence. In this conservation of energy, every form and force of life, the elemental, which expresses itself as law, the vital and physical as life, and the spiritual force of thought, stand in direct relation and correspondence. The force which manifests itself in thought can also be expended in physical action; and, conversely, the force which too often is recklessly expended in physical action can be conserved and translated into thought. The force which manifests itself in the most material acts is the same which weaves the airy filaments of thought, and constructs all that ministers to the necessities of man.

Yet, while mental or spiritual energy is matter carried to its utmost possible degree of refinement, that degree is so great as to constitute divergence in kind. Force, whether in its developed or undeveloped condition, is the innermost principle or soul of matter, acting with undisclosed and undiscovered properties. Conservation of energy, and its subsequent transformation into new forms of action, is a universal law of nature. Whether it be the gradual transformation of the inorganic mineral kingdom into that of the organic or that of lower forms of life into higher ones, or whether it be what we are all silently witnessing to-day,—the rapid transformation of a great religious system into a greater, because a universal and spiritual one, its energy meeting resistance, disappearing to reappear under other forms and other conditions,—still the law remains: that, while all progress is from the indefinite to the definite, it is through the conservation of the energy of all the differentiated parts. In this absolute relationship of all the forces and forms of life, we grasp the thought of unity in variety, and know that all "phenomena are differing expressions of one force, which can be nothing else than mind."

Hence, we see that, while the materialist is right in declaring that everything originated in a material source, he errs in not properly defining the nature and conditions of matter, in not perceiving that matter, in its evolution or transition from state to state, differentiates into new and more complex conditions, those conditions being so radically and completely different in degree as to essentially constitute a difference in kind. The Spiritualist is equally right in affirming that all material phenomena can be traced to a spiritual source; but he also errs in not perceiving that duality centres in unity, and that spiritual energy is matter differentiated into spirit. All that is necessary is a combination of these two opposite poles of thought, so that they will be seen to

be simply two expressions of one common thought of one great fact. Just as the material human organism resolves itself into the energy of a self-conscious intelligence, so the universe of life resolves itself into the energy of a self-conscious intelligence.

Wondrous alembic of creative power! Matter originated in spirit: it culminated in spirit.

IMOGENE C. FALES.

For the *Free Religious Index*.

A LETTER FROM G. B. STEBBINS.

Allow me to correct a single error in your report of my remarks at the Free Religious Annual Meeting in Boston.

Some other minor mistakes can be passed by, and the report—taking into account that my talk was without notes, at a late hour, and under the pressure of an aim to condense—is good. In speaking of Materialists and Spiritualists, and of their divergent modes of thought, I am made to say: "If we can devise some way whereby these two classes can be brought together, and maintain harmony while respecting each other's convictions, a great gain will be made."

Exactly what I did say it is not possible to recall; but that I did not say. In substance, my thought and expression was and is, "While I would respect honest opinion, and surely have high personal regard for some Materialists; and while it is well to meet them at occasional gatherings for the free statement of their views and of ours, in mutual respect and freedom; yet, to organize for an effort for religious education, in such way that opposite ideas and theories must be taught, is the confusion of alternate building up and pulling down. Its benefit or possibility I fail to see. A convention, for instance, where Materialists, Spiritualists, and others were asked and expected to state their views, an equal footing of common respect, is good. But to plan for an organization in a town or neighborhood, for continued effort and education, is a different matter. Take in these opposites in thought, and one day theism is taught, the next atheism; one day matter is king, and the shell evolves the germ; the next day spirit is king, and we are taught how all is built and grows from within, an invisible spiritual potency in all things moulding their outer form; one day unintelligent force and law rule, the next we are taught of mind in all of which law and force are the process and power; one day religion with its "freedom and fellowship" is upheld, the next day all religion is a sham and a pest, all spiritual thought a survival of savage crudeness and of the infancy of the race.

To pull down and deny, then to build up and affirm, on alternate days, is not a wise or successful way ever to make the temple stand.

Negation has its useful province; but if we end with that, of what avail? We must only destroy, to build the fairer; and, in this denial of old faiths, the time is come to affirm higher ideals.

I fail to see now we can organize for permanent teaching of opposites. But whoever makes the trial, in good faith, we can wait and watch the result; help even in the trial, if need be, for out of a poor method may grow a better.

Yours truly,

G. B. STEBBINS.

CHICAGO, ILL., July 24, 1881.

For the *Free Religious Index*.

CASTING OUT DEVILS BY BEELZEBUB.

I notice, in a recent number of the *Index*, an article containing what purported to be facts showing that a larger proportion of unvaccinated persons died of small-pox than of those who had been vaccinated. Assuming those statements to be true, I ask, What would accurate statistics show as to the comparative mortality from other diseases than small-pox, among vaccinated and unvaccinated children? For most persons are vaccinated in childhood.

I have been recently informed, by one of the ablest allopathic physicians of the Connecticut River Valley, that where children are of slender constitutions, with predispositions to certain diseases, vaccination is very perilous. He says that where, for instance, there is any latent scrofula, vaccination will develop and intensify it; so that, although he practises vaccination, he has refused quite a number of applications for vaccination, on the ground that, in those cases, it would be attended with extreme danger. In view of these facts, I ask, What are we to think of the enforced wholesale and indiscriminate vaccination and revaccination of

children and adults, without any knowledge of their respective constitutions and morbid tendencies?

One can scarcely allude to vaccination, in any company, without hearing of some case of serious disease caused by vaccine virus. I have heard, within a short time, of a person now living in Springfield, who was dangerously ill for six months, in consequence of vaccination. A man living in an adjoining town says his wife has not seen a well day since she was vaccinated. The town clerk of Northampton, in his official report of deaths the past year, notes one death from vaccination. A regularly educated physician and surgeon of extensive practice, in an article on Vaccination, says: "I have seen a most horridly loathsome case of scrofulous disease, in which the patient literally rotted alive at the age of fifteen, from unhealthy virus received when he was but three years of age. Parents often find some one of their children tainted with morbid humors, unlike any other member of the family, and which they are wholly unable to account for except on the supposition of foul matter taken into the system by vaccination." This physician, although favoring vaccination in certain conditions, says further: "My own practice would be to keep children as healthy as possible, and, if the small-pox happens along, let it have its natural course." He also says: "I am fully convinced that, if people could bring up their children in strict physiological habits, the non-vaccinating plan would be altogether the best." In view of the above facts, and a multitude of other similar cases which might be cited of healthy constitutions being ruined by vaccine virus, is it strange that many thoughtful people are appalled at the disgusting practice of sowing broadcast, by vaccination, the seeds of disease in the systems of healthy children?

And now that the vital question of vaccination is being discussed, permit me, as an anti-vaccinationist, to say a word on one point that is made by the defenders of vaccination,—namely, that, if the lymph or matter be taken from a cow, its introduction into the human system is safe. Of course it would be safer than matter taken from the human body, because the cow is purer than man in its eating and other habits; but the vaccinationists seem to forget, or at any rate do not bring into prominence, the fact that the matter, whether bovine or human, is diseased matter, which if put into our systems will corrupt and infect them, and probably in the end produce consumption, typhoid fever, diphtheria, or other fatal diseases.

SETH HUNT.

For the Free Religious Index.

MATERIALISM AND MORALITY.

In a former article, I have spoken briefly of the difficulty which materialism must meet in defining a standard of right. I wish to add a few thoughts to the subject now, as the *Index* is giving such prominence to the question of ethics.

The ethical sentiment of most natures demands, I believe, a conception of right that makes it a universal and eternal principle. Few, if any, of those to whom right is a word of beauty and an idea of moral sublimity would be satisfied with the thought that the standard of ethical qualities varies according to time and place, that a thing may be right in London and wrong in San Francisco, or wrong to-day and right to-morrow. This idea of the universality and permanence of the moral standard is at the very foundation of our ethical feelings. We love to speak of the "eternal right," when we are stirred by moral enthusiasm; and any other conception than this, that there is in some unknown way an immortality for truth and justice, would chill our zeal for every righteous cause.

How can materialism give man this conception of an eternal right? If human life is the product of blind material forces, what does right rest on except the changing fancy of each individual mind? There was no right until this thoughtless force, which moved the original atoms, had built up the social structure of life to the dome of consciousness called man, and then right and wrong could only be what custom approved or condemned; for conduct, according to the philosophy of materialism, is unrelated to any standard outside of and superior to the manners of the times. Suppose all men were thieves, how could materialism say that stealing is wrong? Where would it get its standard by which it could condemn such conduct? If life, in all of its forms, is only a modification of that force which inheres in the atom, why is there any more moral essence in human actions than in gravitation, chemical affinity, and magnetism? In this

process of life-making out of unintelligent force, where and how did right and wrong creep into the self-developing series? What assurance has the materialist that the new circumstances of life in the future may not sweep away every footprint of our boasted nineteenth century morality? These are questions which I think materialism will find great difficulty in answering, and they certainly are not irrelevant to the subject of ethics.

The materialist can, in turn, challenge me to prove the existence of an eternal right that will serve man as a standard in all times and places; and then I find myself lost in the night of ignorance and doubt. But I can say in full confidence that this conception of right lies at the foundation of our ethical system, and, if false, much of the moral enthusiasm of the world is due to this idea that there is an eternal right. In their devotion to moral convictions, the good of all ages have not thought of right as something determined by the accidents of every time and locality; they have not worshipped what seemed to them a mere fleeting fashion of thought. They have felt, at least, that they were serving a principle which in some way emanates from the soul of the universe, which derives not its existence from man's thought or conduct. That a man, believing himself endowed with an immortal soul related to a Being of supreme wisdom and goodness, should have a different conception of right from one who thinks "nature forms without purpose and obliterates without regret," does not seem at all improbable to me. Finally, a given belief does embody itself in the character of those who embrace it; and, should materialism supplant the spiritual theory of life, human conduct will ultimately be governed by its logic, whatever the consequences may be. The bearing of the materialistic philosophy on the ethical system of the present time is a subject that I think demands a candid discussion. H. CLAY NEVILLE.

AN exchange says: "A woman belonging to the sect called Perfectionists undertook to run herself to death at Dallas, Texas. She got the idea from a Scriptural passage about 'running the race to the end,' supposing that if she ran till she died she would go direct to heaven. Being unable to kill herself by pedestrianism, she resorted to drowning instead." This instance of insane folly furnishes no argument against Christianity; but it shows that something more than mere belief in the Bible and faith in Christ are necessary to "save" people in this world, whatever they may do for them in the next.

THE *Presbyterian* quotes the Duke of Argyle as saying that "The process of evolution seems distinctly to have been a process not of an ascending, but descending, order." This is substantially what the Duke has been saying many years; but, in spite of such declarations, the theory of evolution has gained ground and become established among scientific men; and what the amiable but somewhat fossilized Duke has to say now about the "process of evolution" is not of the slightest consequence to anybody with whom the title of a nobleman does not outweigh the facts and demonstrations of science.

THE *Christian Union* says Dean Stanley "neither repudiates the miracles nor maintains them. In truth, it is difficult to guess whether he believed or disbelieved in the miraculous. He believed in the moral and spiritual beauty of the story; he told the story for its moral and spiritual beauty; and he left the believer to accept and the disbeliever to reject the miracles. Whether he believed them, but would not allow the belief to interpose an obstacle between himself and the rationalist, or disbelieved them, and would not allow his disbelief to prejudice the believer against him, we defy any man to determine from a mere reading of the volumes." Was Dean Stanley a Christian?

A DEPUTATION of Irish laborers have laid their grievances before Parliament. There is no gainsaying the need of such appeal, for the wretched condition of these farm laborers is directly chargeable to neglect and oppression. They are forced by the exactions of unscrupulous landlords to live and toil under circumstances that would not be tolerated for the provision of physical comfort and well-being to the meanest animals on the proprietors' estates. Such conditions cannot be passively endured forever; and, if conscience cannot be aroused to adequate action by ordinary means, extraordinary pressure is brought to

bear upon the selfish and reckless owners. Much benefit is hoped for in the fair execution of the Tenant-right Bill.

A CORRESPONDENT of the *Investigator*, replying to Gen. Dahlgren, who has been lecturing on "Assassination and Infidelity," and denounced infidelity as the cause of the attempt to kill our President, says: "Probably no one is more devoted to Christian observances and faith than has been and is this creature who at one time (1867 to 1869) was a member of Plymouth Church, Brooklyn, and a member of the Bible class at the Bethel; at another time (1877) the chief usher in Moody's tabernacle concern in Chicago; and, in 1879, the author of *A Book for Every One to Read. The Truth; A Companion to the Bible*, by Charles J. Guiteau, lawyer, theologian, and lecturer, . . . the preface to which delectable volume being as follows, 'A new line of thought runs through this book, and the author asks for it a careful attention to the end, that many souls may find the Saviour.'"

At a ministers' meeting, held at Northampton recently, "Rev. Joseph Scott," says the *Springfield Republican*, "made a commotion when he asserted that the doctrine of eternal retribution was not one of the fundamentals of Christianity. He argued that vice and virtue could not walk hand in hand, and that one who accepted the spirit and purpose of Christ would be found on the side of Christ in the world to come. Rev. F. J. Wagner, of this city, said that he had known men who were generous, kind, and benevolent, and honorable in all their dealings with their fellow-men, but at the same time were antagonistic to Christ in their belief, and he was not prepared to class them as Christians. Dr. William Rice, of this city, said that he could imagine a man who might not believe certain portions of the Bible were inspired of God, or who might deny the doctrine of the resurrection, and yet have a high seat among the good and faithful in the higher life. When a man has become in harmony with him who was God manifest in the flesh, he had attained to the perfect ideal of humanity in this world."

POETRY.

CENTURY BLOOM.

"When the centuries behind me like a fruitful land reposed;
When I clung to all the present for the promise that it closed."
—Tennyson.

On earth's sad wastes, 'mid sordid weeds,
Were cast some chance unselfish seeds,
Fruitful for future human needs.

And nature, loving well the race,
Nourished the germs which grew apace,
Developing in perfect grace.

Till bursting bloom of sympathy
Perfumed the air o'er land and sea,
With fragrance for humanity.

Afar and near the singer sees
The flowering of the centuries;
Rare blooming of philanthropies.

CENTURY FRUIT.

But still, the growth of human needs
By far all human aid exceeds.
Now, we must sow ripe knowledge seeds.

Teach man self-help; with this shall he
Supplant the wastes of misery
With healthier crop than charity.

The future that in thought I see
Puts forward Eden's knowledge tree
Into a coming century.

Its fruit can only bless mankind;
The curse of ignorance left behind.
Our lost inheritance we'll find.

That heritage of happiness
Which we were destined to possess;
Our loss we but begin to guess

When the prophetic eye foresees
The fruitage of the centuries,
Down-dropping from the knowledge trees.

AMELIA W. BATE.

The Free Religious Index.

BOSTON, AUGUST 4, 1881.

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

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

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

WILLIAM J. POTTER, Editor.

ALL communications intended for the editor should be addressed to New Bedford, Mass.; all business communications to "FREE RELIGIOUS INDEX," 3 Tremont Place, Boston.

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EDITORIAL NOTICE.

For two months from this date, during my temporary absence, Mr. B. F. Underwood will have the entire editorial charge of the *Free Religious Index*. All communications intended for the paper should be sent to him, 3 Tremont Place, Boston.

WM. J. POTTER.

July 22, 1881.

To ANY person whose name is not now on our subscription list, we will send the *Index* three months on trial for fifty cents in advance.

A CURIOUS sort of interchange as to conservative and liberal views seems to be in progress, some of the former advocates of rational views leaning strongly to the mystic side, while the former sticklers for revealed authority are yielding stealthy concessions to the rationalistic method. Possibly, the human faculties chafe under the restraint of too long bending in one direction, and get relief from tension by an opposite flexion for a time.

A CENSUS of churches taken in the heart of London in May of this year brings to light the facts that in fifty-seven churches within one square mile, where the sittings are 31,055, and the united incomes of which are £40,266, the average attendance, including clerks, beadles, and porters, only aggregates 6,731 persons. It is a great pity that these churches, with their empty pews and rich incomes, could not be turned to some account as institutes of education and science.

THE Boston *Commonwealth*, a very liberal and excellent journal, referring to Governor Roberts' declining to appoint a day of thanksgiving with religious observances, as invited by Governor Foster, of Ohio, says: "The Governor, in principle, is right; but this occasion is one in which a breach of rigid policy is permissible. We all want to rejoice at the President's recovery, and it is not at all necessary we should enter a 'meeting-house' to do it." If "the Governor, in principle, is right," why not sustain him? It is true that "we all want to rejoice at the President's recovery," but is that any reason that the Governor of a State should appoint a day for religious services? Is not a principle as important as that of State secularization worth maintaining, under all circumstances, through evil and through good report?

DESTRUCTIVE AND CONSTRUCTIVE LIBERALISM.

Liberalism, considered simply as a protest against prevailing theological beliefs, is necessarily iconoclastic and disintegrating in its tendency. It gives special prominence to individualism, which often manifests itself in an impatient spirit, in crude, undigested thought, and in the use of methods not always according to refined taste. When men first perceive the error and folly of beliefs in which they have been educated, without comprehending the positive thought that must supersede the discarded doctrines, they are very liable to be unsympathetic in criticism, indiscriminating in denial, and unjust in denunciation. Those who reject the supernatural features of theology, with no knowledge of science, with no appreciation of the best modern thought, are in a rudimentary state; and, although they are imbued more or less with the spirit of propagandism, and exhibit their aggressive disposition in ways that attract attention, their zeal and their methods are derived from the theological system which they imagine they have outgrown: and the applause bestowed upon them and the support they receive indicate that large numbers are escaping from the thralldom of old creeds that have not yet accepted and assimilated the principles of constructive Liberalism.

In an age of intense faith, it is exceedingly difficult to break away from old beliefs and traditions, and the minds that do this are usually marked by vigor and originality of thought and a courageous, self-sacrificing disposition; but when old theological systems are decaying, when scepticism and disbelief prevail everywhere, inside the Church as well as outside, and in the pulpit as well as in the pews, when the assailants of the Church can command general attention from the platform and through leading journals, the mere fact that an individual calls himself a Liberal is no evidence whatever that he possesses unusual sobriety of judgment, clearness of thought, independence of character, or liberality of spirit. In such times, many change their positions with scarcely more reflection than did those pagan converts, who in becoming Christian, as Gibbon informs us, simply substituted the name of Christ for that of Jupiter. There are men and women who, in becoming "Liberals," simply change their associations, and give another name to their narrowness and intolerance, who mistake rant for radicalism and vituperation for argument. They are as easily imposed upon in the name of Liberalism as they were while in the Church, in the name of religion. They are satisfied that in a few months, or a few years at most, religious beliefs and institutions will disappear and Liberalism will everywhere prevail. Only when their fanaticism has so far abated as to permit them to take a larger and more sober view, only when they have come to see that systems of religion like constitutions grow, that sudden transitions are neither possible nor desirable, that progress in religion, in common with all development, is possible only by gradual modifications of beliefs and institutions that exist, that evolution is along the line of existing social and religious system as much as it is along the line of existing species of plants and animals, do they understand those who express dissatisfaction with mere criticism and denial.

Any one who refers to those occupied mainly with the work of demolition,—however necessary much of the work they are doing—as representatives of the entire strength and value of Liberalism,—or who points to the eccentricities and follies incident to transitional stages of thought as indications of the superficiality and weakness of the liberal movement, shows thereby a lack of candor

or the limitations of his own intellect. The highest representatives of liberal thought are not a few obscure persons, of whom scholars and thinkers know nothing, men who have written books which serve only to reveal their own unfitness for the work, or whose utterances at conventions have simply furnished reporters matter with which to amuse the public; but they are men and women like Humboldt, Haeckel, Vogt, Strauss, and Lange; Darwin, Spencer, Mill, Lewes, and Tyndall; Buckle, Grote, and Lecky; Harriet Martineau and George Eliot; Fiske, Youmans, and Abbot, Emerson, and Higginson, and a host of others whose ability and scholarship, and whose known liberal views, give them a representative character that none can dispute. The advanced liberal thinkers of this age are impressed with the importance of positive constructive work in the domain of science, history, art, fiction, and social reform, as well as in that of theological belief; and they are devoting their energies to their respective provinces with splendid results. Their contributions to the world's knowledge and thought are doing more perhaps to modify creeds and permanently advance rational views pertaining to religion than all other influences combined. Their work is constantly diffusing and strengthening liberal thought, which is affecting our whole intellectual, moral, and social life.

EDUCATIONAL STATISTICS.

The United States Bureau of Education has published a table of comparative statistics of elementary education in fifty principal countries. It gives some interesting points of comparison, and the results are rather difficult to account for. For instance, in England and Wales, the school age is given as from three to fifteen; and the estimated number of children between the ages of seven and fourteen is just about one-tenth of the whole population. In Prussia, the school age given is from six to fourteen, only eight years; and the number of the school population is a little more than one-sixth of the whole. In the United States, the school age is from four to twenty-one; and the school population is more than one-third of the whole. The number of pupils in England and Wales is given as exceeding the school population about as three to two. This can only be accounted for by including children of younger age among the pupils.

Another interesting point is the proportion of teachers to pupils. In England and Wales, it is only about one to fifty-three pupils; in France, about one to forty; while in Prussia, which we count as ranking foremost in education, the proportion is less than one in sixty; in the United States, as in France, it is nearly one to forty.

These statistics are somewhat rough, but it would be of great value to trace out more fully the real meaning of these differing figures. Is it the result of careful normal school preparation that a German teacher can do as good work for sixty pupils as one in France or the United States can for forty? Or is the difference in the methods and machinery of the schools or in the class of pupils? It seems difficult to compare a country like Prussia, having an old government and a long settled system of schools and a compact and nearly homogeneous population, with our own, with its wide area, its great diversity of conditions, and its mixed races. What statistics can have much meaning which include Connecticut and Georgia, Michigan and Texas, in the same classification? But, if the best results hitherto attained in education can be gained by so small a proportion of teachers, it shows the immense economy in mental power to be gained by proper methods in education, and is a great argument for

the increase and improvement of our normal schools.

And yet there was a certain value in the old method of supplying the schools with teachers fresh from college, or even still pursuing their studies there, and who taught for a season only as a stepping-stone to other work. In looking over a record of the lives of the present leading men in Michigan, now judges, senators, and governors, it was curious to see how large a proportion of them had been teachers at some period of their lives. Must not these young, bright, ambitious men have had a great influence upon the future lives of their pupils, although they did not understand the very best methods of teaching, and had not made a special study of pedagogy? It seems quite desirable that this element of freshness and life should be kept in our schools, in combination, if possible, with other permanent and orderly means of instruction. We do not think it wholly an evil that our lawyers and ministers, as well as the wives and mothers, have been teachers in their day, and do not think their influence on education is lost when they exchange the school-room for a wider field of action; and yet no system can be fully carried out without some experienced veterans who have given years of training to the work, to which they have added the experience of a life. E. D. C.

OUR LIBRARY.

XIII.

(Conclusion.)

What the new philosophy will do with theology is yet to be seen. As instances of what may be said on this platform for faith in God and Immortality, there are Savage's *Religion of Evolution* and *Belief in God*, Chadwick's *Faith of Reason*, and O. B. Frothingham's *Religion of Humanity, Creed and Conduct, Rising and Setting Faith, and Visions of the Future*; but this brilliant author's most elaborate productions are certainly his *Biography of Theodore Parker* and his *Transcendentalism in New England*. Conway's fame, too, seems likely to rest mainly on his *Demonology* and his literary essays, though his *Anthology* has proved very useful in enabling our preachers to read from the scriptures of all the nations, and his *Earthward Pilgrimage* and *Idols and Ideals* are doing much to teach us to believe in the sanctities of the present life. No elaborate and scholarly presentation has yet been made of the recently introduced and rapidly growing view, that the Infinite is beyond the reach of belief or disbelief alike, so that all problems about Deity and immortality must be given up as insoluble. This is not atheism, but agnosticism,—the system more or less imperfectly presented in Statham's *From Old to New*, Leslie Stephens' *Freethinking and Plainspeaking*, Harriet Martineau's *Autobiography*, Spencer's *First Principles*, and the writings of Comte and his disciples.

Another class of books I need speak of but briefly, since they will probably attract fewer readers in the future than in the past. I mean works on Biblical criticism. It would be ungrateful not to mention Dr. Noyes' excellent translations of the New Testament and the best portions of the Old, or Lord Amberley's daring and masterly *Analysis of Religious Belief*, which involves examination of the whole Bible, Furness' great series of books about Jesus and his biographers, Bishop Colenso's famous works on the Pentateuch, Stanley's *Lectures on the Jewish Church*, and Newman's *Hebrew Monarchy*; while we must not overlook such recent books as Heilprin's *Historical Poetry of the Ancient Hebrews* and W. Robertson Smith's *Old Testament in the Jewish Church*, the latter volume being a collection of the facts which this brave scholar has told in the *Encyclopædia Britannica*, and been pun-

ished for disclosing by suspension from his professorship.

And then again there are the translations from Dutch, French, and German, for instance those of the *Introductions to the Bible*, by Bleek and De Wette, of Bunsen's *God in History*, of the lives of Paul and Jesus by Renan and Strauss, and of that excellent work by Kuenen, Oort and Hooykaas, entitled *The Bible for Young People*. Particularly important is the fact that many of the best books in German—like the commentaries of Meyer and De Wette on the New Testament, and that of Knobel, Hitzig, and Bertheau on the Old—have never yet been translated. The only way to become a Biblical student is to master German thoroughly; and he who has done this will not need to travel further than into the Boston Public Library and those possessed by the Cambridge School and Harvard University, to find all the guides and teachers he needs.

Such authors should not be overlooked by those who wish to know what the Bible really is; but the attention of advanced Liberals is likely to be directed mainly toward duties we have yet to do, and problems on whose correct solution the future of civilization must rest. Nothing is so imperatively necessary, either for our own cause or for social welfare, as thorough and general knowledge of the works of Spencer, Bain, Mill, Taine, Comte, Buckle, Lecky, Miss Cobbe, Parker, Emerson, and Fiske. And, besides these books which we need to study, there are others which we can use to brighten our hopes, rouse our courage, cheer our weary or lonely hours, and keep our noblest emotions in strong and healthy life. For such purposes, some of the works of the authors just mentioned will be found useful; but our main reliance must be on Shelley, Hood, Swinburne, Holmes, Lowell, Whittier, George Sand, Victor Hugo, Goethe, Lessing, Auerbach, Mrs. Linton, Miss Macdonald, Mrs. Lewes, and Charles Kingsley. These poets and novelists and the popular writers on science are our best missionaries. All these books bring us into ever closer sympathy with our cause, and there is no better way to serve it than by keeping our friends interested in our literature. And that freethought has a literature which already circulates well and deserves to be circulated still more actively, it is the main purpose of this series of articles to show.

Full justice has not, however, been done by me to our literature, for I find I have omitted to mention several important works, not only some of recent interest like Parton's *Voltaire*, Victor Hugo's *Religions et Religion* and Tylor's *Anthropology*, but also several which we ought all to be familiar with; for instance, Clodd's *Childhood of the World, Life of Jesus*, etc., and Mrs. Underwood's spirited account of the *Heroines of Freethought*.

But, by mentioning these authors who ought to have a place on every freethinker's shelves, I do not mean to give the idea that there are any books worth reading which should be excluded. The more fully such a library represents every shade of opinion, every branch of knowledge, and every step in mental progress, the better it will serve our cause. I should certainly not call that collection of books a library which does not contain a volume of Plato, Aristotle, Epictetus, or Marcus Aurelius, Thomas à Kempis, Dante, or Milton, Chaucer, Spenser, Shakespeare, or Wordsworth, Bacon, Locke, Swift, Hallam, or Hamilton. Nor would I have Scott, Thackeray, and Dickens fail to muster in full force. The freethinker's library should be a full and impartial gathering of all the books which can stir up intellectual activity, sustain moral vigor, or give healthy recreation. And the room which holds them should be adorned with pictures, engravings, busts, statues, and musical instruments.

It is through these agencies, as well as through poetry and novels, that we must meet those emotional demands which we cannot afford to overlook. We must feed the heart as well as the head; we must satisfy feeling as well as thought; we must rule all the tender sympathies, lofty aspirations, and profound sentiments of reverence which fill the human soul, or we cannot keep her devoted to our cause. To do this, we must have all the help we can get from Art, whom we may imagine as speaking thus:—

Peace and hope of old were given
You by me, their brightness mine:
This the might in which you've striven;
Art ye worshipped at each shrine.

Womanly and manly feeling
By my aid grew kind and pure,
Varied loveliness revealing,
Took my forms, which shall endure.

In my spirit were constructed
Church and temple; this the light,
Prophet, psalmist, priest instructed
I to kindle in your night.

Veda, Bible, Koran pages,—
All were written by my hand;
Christian mystics, heathen sages
Did the work which I had planned.

All you've worshipped, hallowed, sainted,
Made the theme of prayer and praise,
Was what I have sung and painted;
From my brightness flowed its rays.

Safely now may be rejected
Much I did when I was chained;
Nobler work may be expected
Now that freedom I have gained.

Trust my poets for revealing
All the duties ye should do;
My musicians, that each feeling
May grow clear, and strong, and true.

Trust my painters for portraying
Each ideal of the soul;
Trust my sculptors for displaying
Loftily your destined goal.

Science hath his light imparted;
He hath won me as his bride.
All the darkness hath departed;
Trust me now, your perfect guide.

F. M. H.

NATIONAL CONFERENCE OF CHARITIES.

The Conference of Charities, which has been in session at the State House in this city during the past week, has ably discussed many subjects pertaining to the welfare of mankind; and the discussions have brought out various useful suggestions and facts by which the public at large, even those not at all interested in these meetings, must ultimately profit.

Among the most notable of the addresses given were those of President Frank B. Sanborn, on "Insanity and Pauperism," and by Mrs. C. R. Lowell, of New York, whose paper was entitled "Considerations upon a Better System of Public Charities and Corrections." Mr. Sanborn, who keeps abreast of the times in all philanthropic reform, seems to favor the plan of having only women physicians for the insane of their own sex,—a measure which, although it looks plausible, is of questionable wisdom; for it must be borne in mind that the insane more than the sane recognize the authority of physical force, being more at the mercy of their inherited proclivities, owing to their lack of the reasoning faculty; and, since physical force has heretofore given to men the right to command, it would as yet be hard work to bring the unsound mind to recognize and yield to the sole authority of women. However, one lady physician at least, among those consulted by Mr. Sanborn who has had experience of the care of insane women, assures him, in answer to his queries on this point, that she is often asked "if women, unassisted, have any trouble in controlling the insane," and she is "able to answer positively, No." Yet, in spite of this favorable reply to Mr. Sanborn's chivalric

hope, the wisest course for the present seems to be that indicated in the words of another and male physician of the insane, consulted by Mr. Sanborn: "I confess to doubts whether at present a general change of that kind would be an improvement, all things considered. I think it is one of the things which will work itself out in due time, and the best way will come to be seen." Still, he advocates the calling-in of women doctors for cases of more than ordinary delicacy among female insane patients. In another part of his address, Mr. Sanborn points out that, while in the present era of national prosperity other forms of pauperism have been reduced one-third, his investigations bring to light the sad fact that insanity has been steadily on the increase, at least throughout Massachusetts, where most of his inquiries have been made. He ascribes this in good part to the tax on the nervous system due to our high-pressure mode of living at the present time.

Mrs. Lowell in her address made a strong and urgent plea for an immediate civil-service reform, so far at least as political red-tapeism hinders the true methods of dispensing charity and keeping it within proper and effective limits. She instanced how this red-tapeism can and does place hindrances in the way of effective philanthropic work, by stating a recent case in New York City. Last spring, the mayor "nominated a man to the vacancy caused by the expiration of the term of one of the three commissioners, solely for his fitness. That nomination was sent in eleven weeks ago to the Board of Aldermen, who laid it on the table without discussion, and have never taken it up, without doubt intending to confirm no nomination which is not the result of a political bargain."

In spite of the hot weather, these meetings of the Conference have been well attended, and have evoked general discussion and praise from the daily press. The delegates have visited a number of the charitable and reformatory institutions in and around Boston, and have shown a lively interest in their management and results.

This Conference is apparently doing a noble work, and we hope that its reports will be carefully read and thoroughly appreciated by all who have the good of their fellow-beings at heart. The next annual Conference, it is thought, will be held at Madison, Wis., a State which Mr. Sanborn thinks takes the lead in humanitarian reforms.

S. A. U.

THE statement was widely published that the discussions following the lectures before the Summer School of Christian Philosophy, at Greenwood Lake, N.Y., would be open to all persons wishing to participate in them; but Rev. Dr. Deems now qualifies the announcement by saying: "We shall allow the largest latitude which is consistent with Christianity. The questions will be discussed scientifically, in the light of Christianity, and must therefore be discussed by Christians." Comment is unnecessary.

MR. VERNON, a Campbellite preacher, objects in the *Nation* to the term "Campbellite," as applied to his denomination. He says those of his religious faith should be called *Christians*. Mr. Tomlins, replying, says that "intelligent people who are also Christians will never consent to call a sect, originating as an organization fifty-three years ago, by a name which gives the impression that they alone are Christians, or followers of Christ. Could they go back as an organized body to the day of Pentecost, there would be some reason in their claim." No theologian of the ability and scholarship of Alexander Campbell has appeared among his disciples since his death; and those who ad-

here to the sect he founded suffer no reproach from being called "Campbellites." Throughout the West and South, they are generally thus distinguished from Christians of other denominations, and are likely to be for some time to come.

THE *Presbyterian* is gracious enough to allow the late Dean Stanley to have been "a man of most attractive character and fine accomplishments"; and, after the qualification that "the fine qualities of the man should not conceal from us the evil work which he may have done in resolving clear, definite, and important articles of the Christian faith into a haze, dim and indefinite, in which many things become obscure and some utterly lost,"—even after such a grave charge as this, they pronounce him "gone to his rest." Where are the anathemas of Patmos? They, too, must have vanished into "a haze, dim and indefinite."

REFERRING to the baptism of Littré, which it says "makes religion seem earnest, but foolish and unscrupulous," the *Independent* suggestively remarks: "And yet Rome had a better way. For invincible ignorance she allows hope. What ignorance is more invincible than was that of M. Littré? For such invincible ignorance or incapacity, for one reason or another, to believe in the truth of Christ's story, every Christian has a place." If a religious journal of the general ability and liberality of the *Independent* can attribute the rejection of "Christ's story" by an accomplished thinker to "invincible ignorance," when the same story is disbelieved by many, if not the majority, of thinkers and scholars of the age, what may be expected from second and third class religious papers? And the idea that the rejection of the narrative in regard to the miraculous birth and resurrection of Christ implies "invincible ignorance," when it can be believed only by a sacrifice of common-sense and a disregard of all the canons of historical criticism! But it is gratifying to observe that the *Independent* is not hopeless as to the fate of men like Littré, even though they die without belief in Christianity.

MR. ALCOTT, in defending the doctrine of "pre-existence," says, "The highest minds do not reason; they see, they divine." A very convenient way this is to excuse oneself from adducing evidence or giving reasons for an unsupported or even irrational notion. It is the lowest, not the highest, minds that "do not reason," or that reason the most feebly. Savages act largely from impulse, emotion, and imagination. "The highest minds" only are capable of profound, comprehensive, and sustained reasoning, like that of Newton, Kant, Mill, and Spencer. The men who "see," who "divine" truths are those who reason with accuracy and swiftness, who take in at a glance a multitude of facts with their numerous and complex relations, who make enormous mental leaps that common minds cannot understand, and whose conclusions, although based upon a wide induction, are arrived at with lightning-like rapidity. The child in reading slowly spells every word. The practised reader does not need to see every letter nor every word; for his larger knowledge of the relation of words and expressions enables him at a glance to gather the meaning of a whole page. Common minds are obliged to go through a process of reasoning slowly, with laborious care, with frequent pauses, with ignorance of important factors, and with great liabilities of mistake; while men who "see" and "divine"—if indeed they do so in fact—are those whose power of reasoning is as much greater than that of ordinary minds as the walking-ability of a Rowley or a Weston is superior to that of a toddling babe.

WHENEVER a man who has been regarded as a devout believer in Christianity is by some circumstance brought into prominence, and shown to be a villain, the orthodox clergy assume at once that he must be a religious hypocrite. Their views and words illustrate very well what Lange says in his *History of Materialism*: that "universal piety, in the popular eyes, is either genuine saintship or a wicked cloak of all that is vile. For the psychological subtlety of the mixture of the genuine religious emotions with coarse selfishness and vicious habits, the ordinary mind has no appreciation." That strong theological convictions, together with a sincerely devotional spirit, often exist in persons the moral part of whose nature is inactive and undeveloped may be further illustrated by a quotation from the orthodox Rev. Dr. Schaff, who says, in the *Princeton Review* of September, 1879, "The negroes are very religious by nature, and infidelity is scarcely known among them; but their moral sense of honesty and chastity is weak." It does not follow, of course, that these vices are the result of the religious beliefs or devotional spirit of the negroes; but it would be folly to affirm that their undeveloped character and imperfect lives are an indication that they are religious hypocrites. And Guiteau may be and probably is a very unworthy follower of Christ, if, indeed, he be not an insane and irresponsible man; but neither the immoralities of his private life nor his act that has shocked the civilized world is any evidence that he is a religious hypocrite.

SCIENCE AND RELIGION.

It is interesting, in view of the class in science on Sunday, initiated and successfully conducted at the Parker Memorial the past year, to read this note pertaining to a similar enterprise across the water: "A Sunday science school at Edinburgh, Scotland, has enrolled ninety-two pupils, and enjoyed an average attendance from November to July last of sixty youths who were not able on account of late business hours to attend the evening classes."

THE author of the article entitled "The Blood and its Circulation," in the *Popular Science Monthly* for August, observes a striking analogy between the amoeba and the white corpuscles of the blood, and finds a concurring recognition of this resemblance in Professor Huxley's definition of the amoeba, as structurally "a mere colorless blood corpuscle leading an independent life." And, again, the same high authority says: "Leaving out the contractile vacuole, the resemblance of an amoeba in its structure, manner of moving, and even of feeling, to a colorless corpuscle of the blood of one of the higher animals, is particularly noteworthy"; also in a foot-note to this: "Contractile vacuoles have been observed in the colorless blood-corpuscles of amphibia, under certain conditions." "Is it possible," it is remarked, in connection with these quotations, "that the human body is an aggregation or colony of low individuals, something like a sponge?"

IN a notice of Edward Blyth's book entitled *The Natural History of Cranes*, in *Nature*, the tendency to confound this group of birds with those of other divisions is thus alluded to: "The name is quite wrongly applied to the heron in Scotland and Ireland, while in America and Australia the white egret herons are also called cranes. Old Esop's fable of the stork being captured in the evil companionship of the cranes, and being condemned to death for thus even associating with notorious plunderers of grain, indicates that he well enough knew the two kinds of birds; far better indeed, as Blyth truly remarks, than did that renowned master of

medieval painters, who commits the curious zoölogical mistake of introducing cranes instead of storks in his world-known cartoon of the miraculous Draught of Fishes."

We are not done, it would seem, with modes of telegraphing. Professor Loomis has conceived the idea of the possibility of aerial telegraphy. It is thought that, if wires are run up to a certain height, they will reach the current of electricity, which can be utilized for this purpose. Professor Loomis has been for several months making experiments of this kind in the mountains of Virginia, and with success.

SCIENCE has had its martyrs as well as religion. But it is hardly correct to count every one worthy of the high distinction of belonging to its class who pretends to represent its spirit, because he imposes upon himself tests of extreme physical endurance, for evident sensational purposes that may possess some scientific value. It is no more than might have been expected that Dr. Tanner's starvation feat of some months since should have incited others to attempt the same performance. There are almost always several fools at least of a kind in the world. Dr. John A. Griscom has just completed, at Chicago, a fast of forty-five days. Whether he contemplates the lecture platform, à la Tanner, we are not informed; but the case naturally excited a good deal of attention, especially from the physicians, which, Tanner-like, again appears to have been gratifying to the recipient. The *Scientific American* sums up some of the results obtained, or probable, as follows:—

The daily observation upon the blood of Dr. Griscom is said to prove the important fact that the relative number of blood corpuscles is not materially diminished by fasting; and there is reason to expect that, when the details of the physician's observations are digested and published, the sanitary value of fasting—and of eating less, habitually—will be scientifically established. As a remedy for obesity, fasting, partial or complete, would seem to be both safe and efficient; but it must be persisted in for longer periods than have heretofore been thought prudent. Curiously, the distress of hunger seems to vanish after a few days' abstinence.

THE following note occurs in the miscellany of the *Popular Science Monthly* for August, in reference to burying the souls of the drowned by a barbarous tribe:—

Whenever an Abchasion is drowned, his friends search carefully for the body; but, if this is not found, they proceed to capture the soul of the deceased, a measure which has then become a matter of importance. A goat-skin bag is sprinkled with water and placed with its mouth, which is stretched open over a hoop, looking toward the river, near the place where the man is supposed to have been drowned. Two cords are stretched from the spot across the river, as a bridge on which the soul can come over; vessels containing food and drink are set around the skin; and the friends of the deceased come and eat quietly, while a song is sung with instrumental accompaniments. The soul, it is believed, is attracted by the ceremonies, comes over on the bridge that is laid for it, and goes into the trap. As soon as it has entered,—that is, when the bag is inflated by the breeze,—the opening is quickly closed, and the bag is taken to the burial-place, where a grave has already been prepared. The bag is held with the opening to the grave, and the burial is afterward completed. This rite is considered of equivalent value with the burial of the body, and the grave is treated with the same honor as if the body were really within it.

D. H. C.

HENRY DAVID THOREAU was born in Concord, July 12, 1817. He died May 6, 1862, aged scarcely forty-five years. Yet, recluse and part misanthrope as he was, with a life only half-lived, his love of nature binds him for all time to all hearts who love nature as he did, without capacity to so clearly express that love.

VACATION SUNDAYS IN TOWN.

I foresee that I am destined to be an involuntary member of the can't-get-aways this summer. I console myself, nevertheless, with the reflection that the order is numerous, and in some degree respectable, with representatives scattered far and wide, in country and town alike.

The neighborhood where I pass my nights and mornings has become subdued into an unwonted quiet of late. The curtains are down at a good many of the windows, and the shutters appear to be permanently closed. Those "horrid boys"—I quote the complimentary title given to them down-stairs sometimes—who used to clamber the fences, and occasionally drop through the grape-vine on our side, upon Amelia's flower-bed, and race up and down the sheds of the backyards opposite my window, with perpetual noise and racket after school hours at their games, have evidently disbanded and gone to summer quarters. Now and then a solitary survivor of the boy-strous set appears out of doors with a sort of downcast air, and tries to amuse himself in an awkward and spiritless way, but plainly with poor success. There are few more impressive examples of loneliness than a boy thus bereft of his accustomed fellowship.

It is a good while since I have been a regular attendant at church; and as parts of animal organisms are at last lost through disuse, so in this case the desire, in common with the experience of many another in this time, under a like discontinuance of the habit, has quite dropped away from my life. Luckily we of the rational or more rational order of the animal kingdom, have an advantage over the orders below us in this particular: we can better understand our degeneracy, if such it be, and in some degree recover what we have lost, when desirable.

I am not quite sure that it is advisable for any one, even a radical, never to go inside a church. I am disposed to think it is a question of more than intellectual agreement. It is questionable whether it is well for any class of society or the community to stand altogether apart from another. Our interests and fellowship intermingle continually, whether we will or not. Why should we not seek to know others at their best; to understand the things that are most sacred in their thought, and powerful in inspiration and influence upon their lives? Think what we may of the theories of the different classes of religious people, would it be the best mode of moral and intellectual culture for a child to be brought up without ever beholding their worship, or having the doors of their temples opened to him? May it not be that we radicals and infidels are in danger of exercising a narrowing influence upon the minds of our children, of checking legitimate and healthful sympathies by a too rigid adherence to such a course?

I was musing in this strain this morning when the church bells began to ring and turned my decision in regard to an idea I have had in mind for the summer. It is of making a Sunday circuit among the churches for a few weeks, and taking some notes of my impressions for these columns, if they should be deemed worthy of the honor.

The most imposing and striking specimen of church architecture in Boston is unquestionably Trinity Church. The parish is one of the oldest in Boston, and dates back to 1828. It first worshipped in a wooden building with gambrel roof, on the corner of Summer and Hawley Streets, on the site of which it subsequently erected a stone one of gothic design, which stood until the great fire of 1872. The present church was consecrated Feb. 9, 1877. The occasion was an unusually impressive one, even among Episcopalians; several bishops and many of the more eminent clergymen of the denomination, as well as the mayor and governor, and other notables, being present. It is said to bear a close resemblance in its external appearance to St. Marks, Venice. The cost of the structure was \$750,000. The stained windows are of European workmanship. It is probably the most unique in style, elegant and artistic in finish, of any church in New England.

It seemed to me very proper to begin my church-going with Trinity. I concluded I would go to the afternoon service at five o'clock. There was a shaded and subdued light as one looked into the great church, and a cool air seemed to play about the open doorways, which was in refreshing and inviting contrast to the heat and glare without. There are two attrac-

tions to Trinity Church,—one is to see the splendid building itself, the other is to hear Phillips Brooks, its famous preacher. Of course the latter did not await us on this occasion. The great preachers are not paid \$10,000 a year, more or less, to stay sweltering in the city, working out their sermon a week in summer-time. No, it is not the high-breeds of the profession that are expected to do these things, but the truck-horses, the men of moderate salaries and abilities. The congregation plainly told it was summer-time. The number of empty pews far exceeded those that had occupants, and the female occupants the males in the ratio of about six to one. It was evident, too, that not a few of them were strangers, drawn thither by motives similar to our own. There has been much said of the vigor of phraseology and devotional impressiveness of the Episcopal liturgy, and with justice too. But yet it is pretty clear that one's intellectual nature must be much in accord with it and long accustomed to its use to feel this deeply. We are free to confess that its length tries us, and the low mumbling tones of the responses and general character of the service seems to us more mediæval than consonant with the spirit and tendencies of our modern life; and yet the Episcopal Church is flourishing, and is to-day one of the strongest of the Orthodox faith in this country. It is at once one of the most conservative and, in the elasticity of its church bonds and a certain spirit of toleration it includes, one of the most progressive. But yet, before the great reforms which have agitated the country, it has stood with folded arms. It had no part in the great anti-slavery agitation, and in the war of secession its sympathies, North and South, appeared to be as much, if not more, with the enemies of the country than its friends,—conclusive proof that something more than an imposing ecclesiasticism, than an impressive ritual, and even a devotional temper, are needed to fit people for great occasions, or to make the life strong in unselfish characteristics, in keen moral perceptions and instincts.

The music on this Sunday was good as it usually is in all the great churches, the Episcopal in particular. The sermon was from rather a feeble preacher, whose voice was neither deep nor clear, and with a slight lisp, as we thought. The text was from Genesis, and its treatment such as one might hear from an ordinary pulpiteer any Sunday.

ATTICUS.

BOOK NOTICES.

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

HISTORY OF MATERIALISM AND CRITICISMS OF ITS PRESENT IMPORTANCE. By Frederick Albert Lange, late Professor of Philosophy in the Universities of Zürich and Marburg. Authorized translation by Ernest Chester Thomas, late scholar of Trinity College, Oxford. In three volumes. Boston: Houghton, Osgood & Co. 1875-80-81.

The original publication of this work in Germany excited considerable interest; and, as far back as 1870, Prof. Huxley, in his "Lay Sermons," took pains to say that a translation of the book would be a "great service to philosophy in England." And Tyndall, in 1874, in his celebrated Belfast address, acknowledged his indebtedness "to the spirit and to the letter" of the work. It is the most thorough examination and the most complete history of materialism ever published. It is characterized by profound thought, great critical ability, thorough knowledge and appreciation of all schools of thought, ancient and modern, a generous recognition of truth in all systems, and a fairness and impartiality in the treatment of the subject, equalled by few writers, and surpassed by none.

The first volume is devoted to "Materialism in Antiquity," "The Period of Transition," and "The Seventeenth Century"; the second volume embraces "The Eighteenth Century," "Modern Philosophy," and "The Natural Science"; and the third is given to "The Natural Sciences," "Man and the Soul," "Morality and Religion." All these themes are treated in a masterly manner. There is no attempt to conceal the weak points of materialism, nor to underestimate the merits or influence of other systems; but, rising far above the level of controversial writings of the class to which Büchner's works belong, Lange, with great comprehensiveness and with admirable candor, has traced the principles and methods of materialism through all the ages of philosophic thought, stated them with absolute impartiality, and given their his-

torical connections and their intricate relationship with the innumerable agencies and activities that have profoundly influenced the mind and affected the interests of the race.

ENGLISH PHILOSOPHERS. Sir William Hamilton. By W. H. S. Monck, M.A. New York: G. P. Putnam's Sons. 1881. Price \$1.25.

This is the second volume of Putnam's reprint of a series of English books on the English philosophers. Each is to have about two hundred pages, gives a short sketch of the life of the subject, a résumé of his philosophy, and a list of his books and the books about him. This work is very well done. The biographical introduction is very short, quite too short; but the six chapters in which his philosophy is summarized show a full and accurate knowledge of the subject. Such a summary is especially valuable in the case of Hamilton, as he did not himself leave any systematic elaboration of his philosophy. All his work was fragmentary; much of his system is found in his notes on Reid and elsewhere. His students will find this a very helpful little book. The appendix contains a brief chapter on Hamiltonian literature, and a glossary of the philosophical terms Hamilton used.

THE Board of Education have issued as their Circular No. 6, for 1880, a report on the Teaching of Chemistry and Physics in the United States, by Frank Wigglesworth Clarke, S.B., Professor of Chemistry and Physics in the University of Cincinnati. This report is very full and interesting, giving a detailed account of the amount of teaching in these sciences in the principal colleges and schools in the country. Much light is thrown upon three very important topics:—

1st. Upon the inestimable value of laboratory work, and the practicability of its use even with very small expenditure of money, and also with quite young children.

2d. Upon the importance of the study of these sciences, especially that of chemistry, by women. A good account is given of the work done at the Women's Laboratory in Boston connected with the Institute of Technology, which conclusively shows the desire of women for this knowledge and its great usefulness to them.

3d. Upon the great deficiency in instruction in these important branches in our medical schools and colleges. Ignorance of them is not only disgraceful in the physician, it is positively dangerous; and no medical school is worthy of the name which does not require this knowledge as a condition of obtaining a degree. The valuable list of text-books will be a welcome help to students and teachers.

THE *Catholic World* for August has an urgent plea from the Romanist side on the subject of "Restitution! If not, why not?" by R. F. Farrell. S. Hubert Burke gives a graphic account of the wrongs of Mary, Queen of Scots, under the tyranny of her rigid Cousin Bess. "The Jacobite and Later Celtic Poetry of Ireland" has a graceful showing from Alfred M. Williams. A ramble amid the "Chambers of the Saints" by M. P. Thompson is redolent of the odors of sanctity from historic cloisters. Among the remaining articles are an entertaining "Pilgrimage to the Shrine at Drei Eichen," by the Hon. Alice Seymour, and a discourse upon "French Canada and its People" by A. M. Pope.

"EDUCATION," a bi-monthly international magazine, gives, among many other thoughtful papers, the second number of a very valuable contribution to educational literature by Wm. Jolly, H. M. Inspector of Schools, Scotland, on "Real Education: its Principles and a Little Known Chapter in its History"; a lively description of "Eastern Colleges for Women: their Aims, Means, and Methods" (Part II.), by John Tetlow, A.M., of the Girls' Latin School, Boston; and an eager defence of "The Public School System" (also Part II.), by Geo. Hicks, A.M., Jamaica, W.I.

THE *Art Amateur* for July contains a caustic review of a recent loan exhibition at the Metropolitan Museum and an interesting letter from its Boston correspondent. Mr. Clarence Cook calls attention to some of the humbugs practised by the directors of the Metropolitan Museum. The magazine has a positive and incisive manner, which is in delightful contrast to the non-committal style common to art periodicals.

OUR LITTLE FOLKS. Boston: Russell Publishing Company.—The July number of this monthly we

thought hardly up to its standard for beauty of design and execution; but the August issue more than makes up for any real or imagined deficiency.

PERSONAL ITEMS.

REV. S. P. PUTNAM lectured at Paine Hall last Sunday.

MISS DOROTHY DIX, the great-hearted nurse of the late war, is slowly dying at Washington.

THE Phi Beta Kappa address by Wendell Phillips is published in pamphlet form by Lee & Shepard.

MISS M. A. HARDAKER has been added to the editorial staff of the *Boston Evening Transcript*. She is a vigorous and brilliant writer.

A NEW edition of "Theodore Parker's Prayers," with an introduction by Miss Louisa Alcott, is in preparation by Roberts Brothers.

THE Emperor of Germany has conferred on Professor Whitney of Yale College the order "for Merit," made vacant by the death of Carlyle.

JUDGE CLIFFORD, of the Supreme Court, died last week in the seventy-eighth year of his age. Recent mental infirmity had made his place practically vacant for some time past.

THE Khedive of Egypt, it is announced, will soon decree the total abolition of slavery throughout his dominion. Even in this "base kingdom," there are signs of progress. The world moves.

THE *Star and Covenant* says Miss Bowen has lost her position as teacher in a public school in Danville, Ill., because she read to the school the article on the "Ark and the Flood" in Frothingham's *Stories of the Patriarchs*.

MRS. MARY CLEMMER, one of the most independent of the *Independent's* contributors, a crisp, breezy, and, in the main, just writer on current topics at Washington, is domiciled for the present at the Aquidneck House at Newport.

MR. CONKLING says, "I am done with politics forever." We are sorry that your vanity and stubbornness betrayed you into such an exhibition of yourself as you have made of late, and we cheerfully bid you good-bye, Lord Roscoe, politically speaking.

THE Reverend Jasper is outstripped by another colored Reverend in Toronto, who doubts the rotundity of our planet. Revised Astronomy is as much at a discount with these sturdy saints as is revised Scripture with divers of their fairer brethren of the cloth.

PRESIDENT BARNARD, of Columbia College, suggests that girls be admitted to the colleges on equal terms with boys. This is sensible. The recognition of the rights of women to an education is gaining from year to year, and its complete triumph is only a question of time.

It is said that Mr. Lorrillard proposes to give the winnings of the Derby race to build a church. How is it that nobody has embraced such a rare opportunity to advertise that he shall preach on the next Lord's day from the text, "Ye did run well"?—*Congregationalist*.

DISTRICT-ATTORNEY CORKHILL continues to receive postals directed to his charge from "the immortal sage of Madison Square and the mighty psychological motor of the universe," Charles Francis Train. One of these bears the address, "Charles J. Guiteau, theologian and assassin."

SURELY the whirligig of time brings its revenges. July 2, Fred. Douglass visited his old home in Maryland, from which he ran away, a slave, fifty-six years ago. The great-grandson of his "owner" received him cordially at the old mansion, and presented him a bouquet of flowers from the grave of his master.

AN exchange says: "The Congregational Church at Meriden, Conn., is willing to give the Rev. G. H. Hepworth \$5,000 a year to become its pastor, but he hesitates to accept on account of the lack of a large consulting library at Meriden!" One would never suppose, from reading his sermons or stories, that Hepworth consults libraries.

IN a paragraph commenting on the statement that the "man named Miller," who has been selected to represent New York in the Senate, is a devout Methodist, the *Boston Herald* remarks that "it is always a little suspicious to see a man's—and especially a politician's—piety too well advertised. Such a one is apt to need watching, however ill he may bear it."

THE trust fund created by Prof. Tyndall upon his departure from this country has accumulated sufficiently for the purpose to which he devoted it,—the assistance of needy American students in physics who should show aptitude for original study and should wish to complete their education in Germany. The fund will now furnish a moderate income to two students.—*Scientific American*.

DR. EDMOND DE PRESSENSE says that Littré was baptized on his death-bed, not by a spirit, but by his wife. She had become a zealous Catholic since her marriage, and felt that she was living in sin, as the Catholic Church pronounced civil marriage a state of concubinage, and her act was to make a religious marriage possible. There was no expression from the dying man indicating any change of views.

MR. F. E. ABBOT, whose interest in the paper he founded remains undiminished, although new duties have taken him into another field of labor, looked in upon us one day last week on his way home from the Adirondacks, where he had been spending a few days of his vacation from teaching, wooing back the energy and strength lost in his months of hard work. The readers of the *Index*, we know, will always be pleased to hear of or from him.

WE received a call last week from Mr. A. N. Alcott, of Fredericksburg, Ohio, who has been attending the Concord School of Philosophy. He was eleven years in the Presbyterian ministry; but, two years ago, unwilling to be hampered by the doctrines of his denomination, as defined by the Presbytery, he established an independent society,—many members of his church and outsiders generally supporting him,—and now his society has a substantial building, and money in the treasury with which a "parsonage" will soon be built.

DURING the sessions of the School of Christian Philosophy, held at Greenwood Lake, N.Y.,—as stated by a "*Christian Union*" correspondent,—"Prof. Winchell argued that evolution is not inconsistent with Christianity; Dr. McIlvaine, that the Bible does not claim to be infallible in matters of science, and in point of fact is not so; Mr. Abbott, that the foundations of the Christian's faith are not historical and logical evidences, but personal, vital experience; President Bascom, that losses of faith from science are temporary and partial, its gains substantial and lasting."

THE Boston Sunday *Herald*, referring to Wendell Phillips' late oration at Cambridge, says: "It cannot be denied that Mr. Phillips has as fine an instinct as a hornet just where to plant a sting. He believes in the old heroic practice of blisters, cupping, and cauterization. Martin Luther was won't to say, 'When I get mad, then I can pray mightily'; and for working up his fellow-creatures to this same devout pitch, Mr. Phillips must be confessed without a rival on either continent. Indeed, it is privately whispered that, as the oration progressed, sudden and energetic invocations of the Supreme name were heard at intervals from many a lip."

"JUSTICE CHILSON was engaged all day Saturday with the case of two boys who have been in the habit of breaking into the barn of A. T. Lilly, at Florence. After Mr. Lilly arrested them, he generously engaged counsel to defend them, saying that they should have a fair show. He also agreed to pay for the witnesses for the defence. The lads got off on a legal quibble, but the unusual course of Mr. Lilly will probably have a salutary effect upon the boys who have caused so much trouble in the western part of the town."—*Springfield Republican*. Don't know about that. Boys nowadays are smart, and if those two urchins "got off on a legal quibble," look out for some more youthful pranks in that neighborhood.

MRS. WOODHULL says, in an English paper, that "during no part of my life did I favor free love, even tacitly." She is particularly severe on Stephen Pearl Andrews, and her former husband, Colonel Blood. The *Springfield Republican* says she "tells the simple truth when she says that her platform utterances have never been tainted with free love"; but Colonel Blood, in Heywood's *Word*, speaks of Mrs. Woodhull as "a glorious woman," who "dared to unfurl that banner, and declare open warfare on existing social institutions, uttering the ever-memorable words: 'I have the right to love whomsoever I may; make that love as long or as short as I can; to change that love every day if I please, and neither you nor any law that can be framed has any right to interfere. Not

only have you no right to interfere, but it is your duty to protect me in such loving."

BISHOP POTTER's Committee admit that Rev. Cowley, as manager of the Shepherd's Fold, was guilty of "the most atrocious cruelty" to little children, yet see no reason for subjecting him to a church trial. The *Congregationalist* observes: "These strike one as rather new views of ethics; and we seem compelled to understand that, in this Committee's judgment, meanness, stinginess, and barbarity are in no such sense criminal or immoral as to interfere with the good and regular standing of the clergy of the Episcopal Church, or require one of them to be presented for trial in a church court. Congregationalism we suppose is very 'loose,' but we thank the Lord that it has not yet fallen to the adoption of any such 'views' as to crime and immorality as these." This Committee cannot hold, with Emerson, that "the unpardonable sin is to be hard on a tender child."

FOREIGN.

SIXTY thousand Jews from Southern Russia are to settle in Spain.

THERE is intellectual activity in Japan. A strong feeling exists in favor of representative institutions.

A STATUE of Byron has been erected at Missolonghi, by national contributions throughout Greece. It is pleasant to see benefactors remembered and honored.

CARDINAL NEWMAN, now in his eighty-second year, preached three Sundays in succession in the Oratory Church, Birmingham, and has never been in better health.

PROFESSOR ROBERTSON SMITH has been invited to continue his lectures on Biblical criticism next session, and will give a course of four lectures next winter at Inverness, on the Spirit of Hebrew Poetry.

A VERY stringent law for compulsory secular education in France deprives the parent of any choice as to the amount or quality of instruction his child is to receive,—an overshooting of the mark by the anti-clerical party.

WOMEN are rapidly entering the medical profession. There are forty-two women now studying medicine at the School of Paris, three of these being American, eighteen English, eleven French, and ten Russian.

THE Jesuits have been expelled from the Republic of Nicaragua. They wanted to run the government, and aroused a controversy which they so managed as to force the issue whether they or the people should rule. They have been defeated, and are now compelled to leave the country for their country's good.

MANY of the clergy, college professors, and wealthy and influential laymen of the Free Church of Scotland, stand by Prof. Robertson Smith in his critical positions; and either the Free Church must modify its requirements or a secession will ultimately ensue. In either case, controversy and the progress that comes from it are certain.

THE Peruvian national library, which was established in 1822, and numbered fifty thousand volumes, has been plundered by the Chilian conquerors, and the books sent to Valparaiso in sugar casks. It is stated that even the books and scientific apparatus of institutions of learning were seized by the Chilian officers and sent home. This is an outrage, in violation of the spirit and practice of modern warfare; and all civilized nations should unite in a demand that the treasures be restored.

THE Irish Land Bill is on a fair way to its final passage, and will go to the House of Lords early in August. It certainly possesses some admirable provisions, and will prove a bar to capricious evictions in future. It also provides funds to enable tenants to purchase their holdings, while the emigration clause has been so modified as to render it harmless. On the whole, the bill appears to be an honest one, and will do much to settle the land question, and remove one of the great causes of Irish distress and discontent.—*New York Tablet*.

THE body of Pope Pius IX. was recently removed from St. Peter's to the church of San Lorenzo, its final resting-place. The removal was made at midnight. The procession was interrupted by a crowd that extinguished the candles, overturned the bier, and shouted, "Long live Italy!" "Down with the Pope!" "Away with the black gowns!" The authorities were compelled to intervene. Since Victor Eman-

uel's assumption of authority eleven years ago, the Pope had not been outside the walls of the Vatican till the dead body of Pius IX. was carried out and thus insulted. In a land cursed by priestcraft, these demonstrations, however rude, are not without significance to the lovers of liberty and the haters of ecclesiastical despotism.

JESTINGS.

SIDNEY SMITH once rebuked a swearing visitor by saying, "Let us assume that every thing and every body are damned, and proceed with our subject."

A MINISTER had preached an hour; then he remarked, "Another wide field opens from the subject in another direction." Just then an old colored saint ejaculated, "Please, Lord, shut up de bars."

"It's a long way from this world to the next," said a dying man to a friend who stood at his bedside. "Oh! never mind, my dear fellow," answered the friend, consolingly. "You'll have it all down-hill."

BEECHER.—Mr. Beecher said recently, among other things, that the "great vice of politics is lying and whiskey. Some of the greatest statesmen of New York and New England died drunkards." He might add that all of them died lying.

A MAN called out to his creditor, "Get out, you ornithorhynchus!" The man departed meekly. "Who's that?" inquired a friend of the speaker. "An ornithorhynchus." "How's that?" "Well, Webster defines him as 'a beast with a bill.'"

THE MIXTURE AS BEFORE.—*Doctor*: "Well, Mr. Giles, is the Missus taking the medicine I sent yesterday?" *Farmer Giles*: "Takin it? She 've took it! Sent me for some moor! Cos why? I mixtees it in rum shrub! Tell 'ee wot! Yew doctors 'ud make a dale moor if ye allus mixed un noice and tasty loike!"—*Fun*.

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THE FREE RELIGIOUS ASSOCIATION

was organized in 1867. Though having its headquarters in Boston it is a national organization, and has members and officers in various States of the Union. It has the following

CONSTITUTION.

I. This Organization shall be called the Free Religious Association,—its objects being to promote the practical interests of pure religion; to increase fellowship in the spirit, and to encourage the scientific study of man's religious nature and history; and to this end all persons interested in these objects are cordially invited to its membership.

II. Membership in this Association shall leave each individual responsible for his own opinions alone, and affect in no degree his relations to other associations; and nothing in the name or Constitution of the Association shall ever be construed as limiting membership by any test of speculative opinion or belief,—or as defining the position of the Association, collectively considered, with reference to any such opinion or belief,—or as interfering, in any other way, with that absolute freedom of thought and expression which is the natural right of every rational being. Any person desiring to cooperate with the Association shall be considered a member, with full right to speak in its meetings; but an annual contribution of one dollar shall be necessary to give a title to vote,—provided, also, that those thus entitled may at any time confer the privilege of voting upon the whole assembly, on questions not pertaining to the management of business.

III. The officers of the Association shall be a President, twelve Vice-Presidents, a Secretary and Assistant Secretary, a Treasurer, and not less than six nor more than ten Directors; who together shall constitute an Executive Committee, intrusted with all the business and interests of the Association in the interim of its meetings. The officers shall be chosen by ballot, at the Annual Meeting of the Association, and shall hold their offices for one year, or until others be chosen in their place; and they shall have power to fill any vacancies that may occur in their number between the annual meetings. Five members of the Executive Committee shall constitute a quorum.

IV. The Annual Meeting of the Association shall be held in the city of Boston, on Thursday of what is known as "Anniversary Week," at such place, and with such sessions, as the Executive Committee may appoint; of which at least one month's previous notice shall be publicly given. Other meetings and conventions may be called by the Committee, according to their judgment, at such times and places as may seem to them desirable.

V. These Articles may be amended at any Annual Meeting of the Association, by a majority vote of the members present, provided public notice of the amendment has been given with the call for the meeting.

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AT

No. 3 Tremont Place, Boston, Mass.

EDITOR,

WILLIAM J. POTTER,

Secretary of the Association.

For list of co-laborers, see editorial page.

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

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

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

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

SPECIAL FEATURE,

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

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

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

Proceedings of Eleventh Annual Meeting, 1878. Contains essays by T. B. Wakeman, Esq., on "The Religion of Humanity," and by Wm. H. Spencer, on "The Religion of Supernaturalism,—why it should be disorganized, and how it may be done"; addresses by O. B. Frothingham, George William Curtis, Miss Anna C. Garlin, Mrs. Clara Neymann, Maurice Ellinger, and a poem by Mrs. Elizabeth Oakes Smith.

Proceedings of Twelfth Annual Meeting, 1879. Contains the essay by John W. Chadwick (with an abstract of the speeches thereon by Messrs. Savage, Tiffany, and Potter) on "Theological and Rational Ethics"; the address by the new President of the Association, Felix Adler, on "The Practical Needs of Free Religion"; and briefer addresses on the same topic by F. E. Abbot, F. A. Hinckley, and C. D. B. Mills.

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INDEX TRACTS.

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VOL. II, NEW SERIES.—No. 6.

BOSTON, MASS., THURSDAY, AUGUST 11, 1881.

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LIVE THOUGHTS OLD OR NEW.

If a man is at heart just, then in so far as he is God. He who does a good deed is instantly ennobled.—R. W. Emerson.

It is not true that a man can believe or disbelieve what he will. But it is certain that an active desire to find any proposition true will unconsciously tend to that result, by dismissing importunate suggestions which run counter to the belief, and welcoming those which favor it. The psychological law, that we only see what interests us, and only assimilate what is adapted to our condition, causes the mind to select its evidence.—G. H. Lewes.

People can easily take the sacred word "duty" as a name for what they desire any one else to do.—George Eliot.

One does not see his thought distinctly till it is reflected in the image of another's.—A. Bronson Alcott.

The intellectual life is sometimes a fearfully solitary one.—P. G. Hamerton.

Are ye then masters of humanity that ye seek to penetrate divinity?—Socrates.

Unity, agreement, is always silent, soft-voiced. It is only discord that loudly proclaims itself.—Carlyle.

He that shuts love out in turn shall be
Shut out from love, and on her threshold lie
Howling in outer darkness. —Tennyson.

There is an incalculable power of conviction and devotion of idea in the daring of one man against all. To brave at once with no other power than individual reason, with no other support than conscience, human consideration, that cowardice of the mind masked under respect for error; to dare the hatred of earth and the anathema of heaven is the heroism of the writer.—Lamartine.

What is companionship where nothing that improves the intellect is communicated, and where the larger heart contracts itself to the models and dimensions of the smaller?—W. Savage Landor.

In order to discover truth, we must be truthful ourselves, and must welcome those who point out our errors as heartily as those who approve and confirm our discoveries.—Max Müller.

Remember that to change thy opinion, and to follow him who corrects thy error, is as consistent with freedom as it is to persist in thy error. For it is thy own, the activity which is exerted according to thy own movement and judgment, and indeed according to thy own understanding too.—Marcus Aurelius.

When we see men holding certain theological opinions which are flatly contradictory of their scientific opinions, we are not on this ground alone to conclude them to be hypocrites. Each position may be held in perfect sincerity, though not with perfect logic; the one set of conceptions being in a great measure the expressions of their emotions. Sentiment, not reason, weaves the web of argument. The other set of conceptions being impersonal, objective, unconnected with emotions, reason is left free to estimate the objective relations.—Lewes.

Just as the tested and rugged virtue of the moral hero is worth more than the lovely, tender, untried innocence of the child, so is the massive strength of a soul that has conquered truth for itself worth more than the soft peach-bloom faith of a soul that takes truth on trust.—F. E. Abbot.

CURRENT TOPICS.

MONDAY, August 1, was the forty-seventh anniversary of the passage of the Emancipation Act abolishing slavery in the West Indies and all the British Colonies.

THE Pope replies to those who urge the reopening of the Œcumenical Council that such councils are unnecessary since the proclamation of infallibility, for he can create even new dogmas.

A LONDON quotation respecting the fair appearance of the Irish country this year, namely, "1881 will be marked with golden letters," has the following tacked to it by the quoter: "Yes, golden letters upon a black background."

THE accustomed gravity of the English pulse is somewhat shaken, as evidenced in the suppression of the little German sheet, the *Freiheit* of Herr Most; a stroke at liberty of the press more in accordance with the ordinary alarm-policy of the neighboring continental provinces.

A NEW fortnightly called *Liberty*, published and edited by Mr. Benj. R. Tucker, has appeared. It says, "Liberty requires that every institution be separated from the State until there shall be no State left." James Parton says in a letter to the editor: "Yours is the best first number I have ever seen."

THE agitation of the spoils question is getting very lively, and promises to increase in significance when the political fleets sail into their autumn conventions. It is thought by some that it will be bandied about from hand to hand, and finally get ignored by those whose duty it is to put it into effect, but may then be reasserted with such energy by the people as to compel legislative action.

CONSIDERING how few years it is since China, a nation keeping apart from the rest of the world in disdainful silence, sullenly, and with looks and words of suspicion, opened her gates to the commerce of other nations, it seems odd now to read in an exchange that she has serious thoughts of holding the next International Exhibition in Shanghai in 1882. The *Foreign Missionary*, New York, says that twenty-two thousand applications for space in the proposed exhibition have already been made by European and American manufacturers, and the project is looked upon with great favor by the Chinese authorities.

IDA LEWIS, the self-sacrificing heroine of the Lime Rock Light-house, was recently presented by the United States Life Saving Service with a gold medal, as a token of its appreciation of her services to humanity in having, mainly by her own exertions, saved thirteen persons from death by drowning. At various other times, she has been the recipient of honors in the shape of a yacht from James Fiske, Jr., a boat from prominent citizens of Newport, medals from the Life Saving Benevolent Association and Massachusetts Humane Society, resolutions of thanks from the Legislature of her own

State, and from the United States government the post of light-house keeper for life, if she chooses, of the light-house on the sea-encircled bit of rock, which has been for so many years her home. Only once, so far as we know, has any gift of money been given to her; and that was subscribed by the officers and men at Fort Adams, several of whose soldiers owe their lives to her exertions. Now, though medals, resolutions, and boats are all well in their place, and are doubtlessly thoroughly appreciated by our modern Grace Darling, yet they do not go far in supplying the physical needs of even a heroine, such as Ida Lewis undoubtedly is; and, as she is dependent on her own exertions for a livelihood, besides having, we understand, a widowed mother to care for, and as this time of our national prosperity seems to be the era of pecuniary reward for heroism of all kinds, we hope this most deserving woman will not be forgotten by the American public in the bestowal of such rewards.

DR. LEONARD BACON condemns with bitterness the sympathy for oppressed Russians shown by Wendell Phillips in his late address at Cambridge. This learned divine sets forth the discontent of the people of Russia to be a direct result of hatred toward the late Emperor for his efforts in the cause of free institutions, and elevates him to the position of a first-class martyr in the annals of political leadership. The proximity in point of time of the desperate deed at Washington and the delivery of the sentiments contained in the Cambridge address is made to serve for a point of suggestive possibility, —an inference as conspicuous for improbability as for its essential injustice. Adroit allusion to the sacrifice of the real defenders of liberty in our own land by reckless adventurers serves for ground of comparison of two civil structures whose spirit and executive system are as wide apart as are their respective physical locations. Indeed, the line of comment and comparison further pursued in this article would indicate to a modern observer of civil polity that this doctor of theology and laws was yet unemerged from the innocent cradle of the "divine right of kings." Nothing in all history strikes him as equal in depravity to the despotism of that seething mass of Russian slaves,—for slaves they are in all classes and conditions under that iron-heeled despotism. A brief concession is made to the necessity of reform in the government, but the emphatic tone is given to a conviction that resistance to oppression, even so galling and comprehensive as the case under consideration, must end in absolute anarchy. "Dynamite and the dagger" are indeed ill-visaged agents; but their victims, if comparison of evil and cruelty is admitted, are mercifully dealt with in view of wholesale legal inflictions of life-long torture in dungeons or arctic mines. However, let the difficulty of adjustment be what it may, it is difficult to imagine a more distressing complication of tyranny and revolt than the present exhibition of the Russian Empire.

For the *Free Religious Index*.

THE ORIGINS OF EVIL.

BY J. E. PECK.

(Concluded from last week.)

And what is this terrible punishment for? Not only for real crimes against humanity, but mostly for being a low, vile, finite creature, and not holy like an infinite Deity; for exercising the passions of matter, which are unholy in the eyes of an immaterial Deity who can have no material passions; for not believing that a good man who lived eighteen hundred years ago was God; for even doubting that the universe as a whole is conscious, or that there is an infinite Consciousness separate from it.

There are penalties for evil-doing, but they are in this world. Man belongs to this earth. He has never been away from the earth, he does not know that he ever will be. The sun is his father, the earth his mother; in her bosom he will come to rest. It is said that man stands with his feet on the earth and his head in the clouds. But it is not his head that is in the clouds, it is only his imagination. His penalties and his rewards, so far as he knows, are in this life. The words "God," "immortality," "the Infinite," if they represent facts, are facts which he cannot understand. The present life, nearness, contiguity,—these things concern man. Even things on the opposite side of the globe rarely affect him. After all, personal contacts with material things in local places constitute a great part of life.

The germ of the punishment idea is seen in the observation of nature by the savage mind. Fire burns, cold freezes, water drowns, the earthquake upheaves, the tornado blows down, uproots, and devastates, and the ghost of some renowned ancestor has become a god and torments him after death.

When society is organized, there are the penalties of the civil law. As knowledge of the laws of life and health increase, man sees that the penalty of violating those laws is disease. The young man who takes a moderate drink may suffer no visible penalty. But if you should see him twenty years after, a tottering drunkard, his property spent, his family freezing and starving in a hovel, you would see the punishment of excess. The libertine meets his punishment in exhausted powers of life. Even overwork at any honest occupation will produce ill effects on body and mind. There are some who believe that they will have to give an account at the day of judgment for every idle or useless word. Science tells us something more wonderful than that. It tells us that for every action of the body a definite amount of muscle and nerve substance is destroyed, and this substance has to be restored by the burning of the carbon in our food. The scientist tells you exactly how much carbon is consumed by a man in climbing Mont Blanc. Science tells us that, for every thought or volition of the mind, numbers of the atoms of the brain are destroyed. If by overwork the waste of the system exceeds the nutrition, the day of judgment is here and now.

And besides physical penalties, there is the mental disquietude that results from real evil-doing. Few are so depraved as not to feel the degradation of falling from virtue into vice. They cannot help feeling remorse for crimes against humanity.

The Orthodox remedy for evil is so well known that it seems superfluous to state it here. That it is a system built up by the human mind, there is no doubt. It is a direct outcome of the principle of force of the right of the strong over the weak. Man, a vile creature, is so offensive to his Creator that that Creator will punish him in everlasting fire. Those who believe that God's own Son satisfied his anger and took the punishment, will be saved, and no others. The preachers coolly tell us that no one will go to hell unless he has a mind to. But common-sense tells us that no one will go to hell unless somebody puts him there.

It has been asserted of Liberals that they tear down, but do not build up. Have we then no antidote for evil? Certainly we have; but the Liberal remedy is short and heroic: *Be good. Do right. Act justly.* It is not so very new, either. The moral thinkers of all ages have thought it out and lived it in their own lives. But they arrived at it by the metaphysical rather than the scientific method. Jesus was a moral teacher. Marcus Aurelius, Epictetus, Socrates, proved the value of human virtue as deduced by human rea-

son. Buddha, who lived long before Jesus, was a practical reformer. We find the Golden Rule in the mouth of Confucius long before Christ. When asked to give a summary of his doctrines, he gave the one word *reciprocity*. This word may be taken to represent the difference between the selfish animal nature and the developed, enlightened, altruistic nature of which man is capable.

The key to the whole subject is in evolution. Man's moral nature, by experience, perception, thought, cultivation, is evolved from the necessarily selfish animal nature which he shares with the lower animals. And it is not by making evolution a kind of God, and sitting down and waiting for him to perfect us, that we shall arrive at the best moral character. Man's will, acting from knowledge, is a part of evolution. The growth of his desires from a savage to a civilized state, which desires include both good and evil, is evolution. But, although the world is still comparatively full of evil, the growth of ideas among thinkers has been toward a true and rational theory of the universe and of the life of man.

But it is so easy to say, *Be good.* How are we to do it? Some think by belief in Church dogmas. They read in a Hebrew book and pray to the Hebrew idea of Deity, and compel their children to hear it. They go to church, but often at home they have no more sense of right and justice than to deliberately injure the feelings of their wives, and in every possible way bring them into subjection. But Moses and Paul believed in the subjection of women, so why not they? Human liberty is not the basis of theology. The remedy for moral evil is found in the action of the human will based on knowledge. The question of free will has always been a puzzling one in theology and philosophy. This is not strange while the human mind was regarded as an immaterial entity, divided off into a number of immaterial faculties of which the will was one, like the rooms of a house. The will being immaterial, it had no physical equivalent. It was difficult to determine its natural strength, or its strength when tempted by the devil or when aided by grace. One writer cuts the Gordian knot, by saying, *We know that we are free, and that is all there is about it.* Yes, we are free to decide according to the strongest motive, that is all. We are neither wholly bound nor wholly free. The will is only one action of man's consciousness. The mind is developed from the two primitive sensations of perception and desire. The intellect is the outgrowth of physical perception; the will is the outgrowth of physical desire. The will was in the first place nothing but the sensations of desire, as, for instance, the desire for food. The desire leads to action. The impulse to action becomes in man conscious decision. Now it is evident that, to produce material welfare, man's will is of no effect until he has a knowledge of nature upon which his will can act. The difference between the material conditions of a savage society and a civilized one is due to the difference in their knowledge. Two hundred years ago, the people of London thought the plague was a punishment for sin. Since then, they have found out that it was caused by the action of filth upon the human system. The remedy for physical evil is knowledge of nature, and the proper action thereon.

It is just as true that the remedy for moral evil is knowledge of moral truth. It is no more a supernatural revelation, and is just as demonstrable as the facts of mathematics. Every person knows that he has no right to kill or steal, and he would know it without any alleged supernatural command. The common principles of the ethical code are well known. They are written in books and in the popular mind. But it may be said, *Although we have the knowledge, how about the will?* You say the will acts only on the strongest motive. Is it not necessary to have some strong, ever-present motive, such as eternal punishment or reward, to control the will? Yes, it is necessary to have a motive; and it is simply this: to so cultivate and educate the mind as a whole in knowledge that it will always decide to do right through a love of virtue and morality for itself alone. And when we love anything, it is for its value, it is for something. Morality is the highest essence of utility; it is man's very life and well-being. On this earth it brings him his reward; and vice brings its own punishment. O foolish man, to think that an infinite Being can have any desire to torment you eternally in hell! For what good? How absurd for an organized lump of matter to attribute to Deity those molecular motions of his

own finite brain called anger! Every person has in a measure a solitary consciousness of his own. Why then should any person try to compel another to think and feel just as he himself does? The fact is that a moral life is a life lived in accordance with the commands of what a just God should be, whether there is one or not. For it is inconceivable why God should lay any commands upon man except for man's own good or utility. Therefore, even from the low ground of fear, the moralist is safe.

In every civilized community, the mass of the people are already educated to an instinctive horror of the baser crimes. But some are not so plain. To those who believe in a personal God, swearing is, of course, a crime of disrespect; yet it is more a habit than a crime, in the proper sense of that word. There is a cause for it deeper than original sin. The various impressions from the external world often affect us by involuntary movements of the muscles. Pain produces contortions. The Orthodox perceives something of this. But he does not know why mental agitation should find vent through the organs of speech in various expletives. He does not understand nervous reflex action. Neither did Moses. The well-educated mind should be able to express itself in some other way than by oaths, yet such forms of expression are hardly worthy of eternal punishment. Just imagine the old Romans roasting in hell for saying *By Jupiter!* But, to the Romans, Jupiter was chief of the gods. I only refer to this to show that what are considered crimes have their roots in the necessities of nature; and that it is by thought and cultivation that character reaches its possible nobility.

It is a common idea that by utility is meant material welfare. But poetry, music, painting, art in all its forms, and, above all, moral principle are of use; they are of use to man's consciousness. Man's salvation is in knowledge. If he has knowledge, his desires will be in accordance with it. If he desires to do right, he will decide to do right, and his decision will be by the strongest motive. It seems to me that free agency, based on knowledge of what in the nature of man and of things is right, is the only solution of free will in moral conduct. Physical knowledge for material welfare, ethical knowledge for his conduct to man,—that is all he can really know. Morality is man's conduct toward man, including each one's conduct toward himself. Evil and its penalty, virtue and its reward, are in this world. If we go to any other, the same principle will apply to it as to this,—namely, acting upon what we know. If we take the word "soul" to mean the conscious being of man, we might say with the versifier:—

"Why raise that old brute, Fear,
The unwilling heart to win?
Soul is its own reward
If its virtue choose, or sin.
"Why force to outward forms?
Each soul has its own share
Of the good, the true, the beautiful,
That we worship everywhere."

The sun is the physical God of our solar system. It puts the atoms in motion, and silently but surely builds up all the forms of life. As silently and surely is the noble character built up by the human reason acting upon the unshaped material of knowledge.

Let us now restate the chief points in the two ideas of evil. The one makes evil identical with sin, man's free will transgressing the commands of a personal Deity. This is both its nature and origin. The penalty also depends upon will, and is eternal torment. The remedy is submission to that will, and can only be through a belief in the dogmas of the Church. The other idea makes the origin and nature of evil to consist in the constitution of uncaused matter or nature, which being unconscious as a whole, the suffering in the world cannot be caused by conscious will. The penalty is what man brings on himself, and is not inflicted by will. The remedy for physical evils is for man to produce suitable correspondence between himself and his environment. For the cultivation of moral truth or ethics, he should mould himself to demonstrate principles founded in existence itself. The basis of all is knowledge.

But what of religion? Religion is a word which is a name for the indefinite feelings of man toward the mystery of existence by which he is surrounded. With the Orthodox, it is the worship of an infinite Person, whose attributes are exaggerations of their own. With the atheist, it is the feeling of awe and love with which he regards nature and man. To the

pantheist, the universe is alive and God is its spirit. As the poet Shelley expresses it,—

"The awful shadow of some unseen Power
Floats, though unseen, among us; visiting
This various world with an incessant wing
As summer winds that creep from flower to flower."

But the ideas of religion are in the region of mists and shadows, not of demonstration. As Shelley says in the same poem,—

"No voice from a sublimer world hath ever
To sage or poet these responses given;
Therefore the names of Demon, Ghost, and Heaven
Remain the records of their vain endeavor."

But ethics lie in the field of real knowledge, the here and the now.

I have been in the bright summer-time to a church in the country. I have there heard the old, false, tyrannous dogmas of man's vileness, his sin, and his redemption by vicarious sacrifice, and the gloomy doctrines of the churches. And what a relief to go forth into the free air, to hear the birds sing, to see the fleecy white clouds, to see the sunlight dance and glisten among the rustling leaves, and breathe in the beauty and peace of nature! So may the world leave the gloomy halls of ignorance and tradition, and step forth into the fields where is taught the peaceful gospel of humanity. The fact of being implies the right to live and to be happy; for behind the fact of being we cannot go. Let Gods be known by Gods, but Humanity by Man.

For the *Free Religious Index*.

AN OBJECTION ANSWERED.

The gentlemen who have the care of the will of God insist that reason, when used in religion, is "irreverent," and, sin of sins, it is "atheistic." But what of it? If reason, after hundreds of years of careful, conscientious investigation, calmly, without prejudice, and in face of the piled hatred, slander, and abuse of theological bigots, declares it to be her honest conviction that there is no God of whom we need to be afraid, shall we therefore murder reason and worship a figment of the untutored imagination of savage man? It is not a crime to be laid on the head of reason that she cannot anywhere find a God answering to the description given of him in the history of the mental childhood of the world. Nor can we suppose that reason is under any obligation to search for such a God, who, if he is the almighty personal being described, could so easily settle all question and save his children from eternal woe by making himself known.

Science has searched for God both long and well, in the heavens above, in the earth beneath, and in the finer world of psychical phenomena; but is she guilty because he has not been found? Whose is the fault? Is God playing blind-man's-buff with us poor mortals only for the fun of seeing us writhe in torment because we can't catch him in his noiseless slippers and invisible cloak? There is something rotten in the theological Denmark? We are called upon to smother our minds and blot out knowledge, because they do not harmonize with the vagaries of mythology. That reason may be atheistic regarding the God of theology in general will be more and more true as we grow wiser, but that it is either atheistic or irreverent in the light of knowledge and wisdom is not true. A man must transfer his adoration from the Hydra of theology to the *bona fide* existence of a grand and beautiful world of form and life around him, before he can begin to realize how much consciousness of God it is possible to feel. Hence, the objection amounts to nothing.

The wisest and best men in all ages have been the most reasonable men. We owe every advance in science, art, literature, all the industries, all the activities that have advanced the well-being and happiness of mankind to the influence of reason; and we know that in the field of progress "revelation" has continually denied and opposed the activity of reason as heresy and worse. In the history of the sciences of astronomy and geology, we learn of men who were imprisoned, compelled to "recant," forced to lie, in plain, because what they knew to be true was contrary to the "revealed word of God." In the province of morals, the same is true of the intolerance of the gentlemen who know all about God. Socrates and Jesus were murdered because they were better men than their judges. Paine and Parker were slandered and belied in a fearful hubbub of unprincipled liars, because they followed reason instead of revelation.

Human progress, in short, is but a record of the labors, the trials, and triumphs of reason; and, if the day ever comes when we shall know that God exists, it will come through scientific knowledge acquired by the use of reason. At present, however, the truth is that the popular belief in regard to the existence of God is sadly demoralizing. You may scare a child with a mask; but the child has no true conception of the nature of the mask, and is frightened only for that reason. So your horse may take fright at an unusual object by the roadside; but, if you treat him with as much good sense as he has himself, and give him time to look the thing over, to "nose it around" a little until he gets a reasonable conception of it, his fear leaves him. So, also, you may frighten weak-minded men and women with a mask or caricature of the supremacy of natural law which you call "God," but they are frightened simply because they have no intelligent conception of either the law or the caricature of it. The moment a man looks at the universe intelligently through reasonable eyes, he ceases to fear both Gods and Devils. Whether there be one or none or many, they have forever ceased to be objects of fear to him. He, therefore, is the atheist who is the unreasonable man. There can be no knowledge or worship of God without full and free activity of reason.

Thus, it comes out clear at last that reason is the sublimest and best of the universe. It exalts itself before the magnificent manifestations of the eternal laws. Under its beneficent influence, man gazes in peaceful trust upon the wide all, content to accept whatever may be locked in the unknown for him without murmur or regret, in full assurance that no demon of vengeance, but only and always impersonal, unimpassioned law is at the helm, and will guide the ship of life as correctly as it guides the universe, of which, in fact, we are but a part. Reason washes itself in the waters of affection, and touches in faith of intelligence the robe of beauty that adorns the world and moves on with new life. Existence now becomes heaven upon earth, and the "old Adam" skips with joyous freedom again. We worship best in deeds. Words are only symbols by which we strive to make known the thoughts and feelings of our consciousness. The grandest thoughts are never expressed, are inexpressible. So the material universe is everywhere bursting into the blossom and sweetness of sublime thought that it has no language to express. There is no religion, no faith like that which flows from a proper development of reason as it stands in trust before its conception of the sublime law, or absolute cause,—

"Whose power o'er moving worlds presides."

There can be none; and, therefore, the objection urged against reason by the orthodox clergy becomes a savage's boomerang, swooping back to wound the barbarous theology that hurled it. CHARLES ELLIS.

For the *Free Religious Index*.

JUDGE BLACK'S REJOINDER.

In Judge Black's rejoinder (August *North American Review*) to Mr. Ingersoll's article against Christianity, some allegations of the latter are left unnoticed, and others are met by contrary assumptions, some unproved, some unprovable, and some often before disproved. The bulk of the rejoinder consists of what logicians call *argumentum ad hominem* and *argumentum ad invidiam*. In other words, Judge Black seems to have followed the custom of a certain class of lawyers; namely, when you can find nothing else to say, abuse the opponent's counsel. C. K. W.

For the *Free Religious Index*.

THE GROWTH OF ECCLESIASTICISM.

Ecclesiasticism is religious aristocracy or snobbery, the Toryism and Bourbonism of piety. It is piety gone to seed in ceremonialism. It is a religiosity which delights in incense and voluptuous music. The growth of ecclesiasticism in our large cities and among our newly enriched people is not remarkable, but the most natural thing in the world. It is partly the result of European travel. The established churches of Europe, whether the Greek, Latin, or English, have all the festal pomp of the old paganisms of which they are more largely the offshoots than of primitive Christianity. The elaborate ritual of these churches and the costumes of their priests and prelates are survivals of times when the priest was a magician and enchanter supposed to exercise power over nature. The European cathedrals were built for

purposes of pomp and ceremonial, and to awe the masses of the people, and to exhibit royalty and priesthood in the most effective manner. Most of our people who have wealth, and their name is legion, travel abroad. Of course, only a percentage of them are capable of a proper historic appreciation of European things and institutions. Being thus left to the glamour of their senses, they in multitudes of cases return infected with ecclesiasticism and a respect for royalty and imperialism. Prelacy and royalty and imperialism are all birds of a feather, each implying the other. Then, again, our cities are full of foreigners who have been brought up under the shadow of cathedrals and priesthoods. We should think that the low mental, moral, and material condition of the mass of the serfs of priestcraft, who are migrating to our shores and choking up our cities, would be sufficient evidence to the most obtuse of the debasing and demoralizing character of priestly rule on the multitude, and lead them to thought and historic investigation. There are hosts of people native and to the manner born here, who hate our popular system of government. There has always been a percentage of such haters of popular sovereignty among our native population. These of course are only too ready to welcome ecclesiastical innovations and superstitious observances, which have a tendency to undermine and sap our institutions. Then, again, an elaborate ritual and frequent ecclesiastical observances afford a diversion for our wealthy do-nothings of both sexes and an opportunity for display. Only a thoroughly disciplined mind, fortified by a thorough knowledge of the past, and by science and reflective thought, is proof against the seductions of ecclesiastical superstition. Senator Thurman, a man of uncommon natural ability, allowed himself to speak of "the grand old Church," meaning the Church of Rome. He was oblivious of the fact, when indulging in such an utterance, that if the Stuart dynasty, which was Roman Catholic through and through, had succeeded in keeping on the British throne, there would have been no great American republic with free popular institutions. Even in this age of intelligence and enlightenment, the amount of ignorance among the well-to-do and well-dressed classes, in regard to their own inner nature and the historic development of their race, is scarcely credible, and this, too, in spite of the omnipresent lecturer and newspaper.

Business and politics monopolize their mental activity almost exclusively. A European or Canadian peasant, perfectly illiterate of course, is not to blame for being the creature of habit and inherited belief. Reason in such is little more than instinct. A man who announces himself as a believer in the speedy and probable second advent of Christ in the streets of New York is not regarded as a monomaniac, but as socially more respectable than the ablest liberal thinker or scientist. Theological declaimers like Tyng, Phillips, Moody and Sankey, who deal in Oriental miracles of two thousand years ago, are still far more influential and highly esteemed than Huxley, Tyndall, or our own Professor Fiske. Luckily, theology and priestism are inextricably linked with civil despotisms, with the fortunes of Kaiser and Czar, and must inevitably share the speedy doom of the latter. For the masses, even in the most benighted countries of Europe, are evidently beginning to be bent on riding themselves of their oppressors; and popes and high-priests of all descriptions are in the same boat with the civil and political oppressors. Who wonders that there is, among intelligent Frenchmen, such an impatience of the farther continuance of Popish superstition and its degrading rites in France as to cause occasional exhibitions of irrepressible indignation at the sight of them? For instance, recently in the church of St. Ambroise in Marseilles, as a priest was bearing what are called the sacred emblems down the aisles, while the ignorant crowd of worshippers were on their knees, a man suddenly rushed from behind a pillar, struck the priest thrice with his clenched fist, and then snatching the monstrance, a sort of machine for exhibiting the sacrament, from the priest's hands, dashed it violently to the ground, where it was broken in pieces. Of course there was a scene. Cases of a similar kind are said to be of frequent occurrence in churches all over France. Evidently there has got to be one more catastrophe in Europe to get rid of the rubbish of superstition, and that catastrophe is near. No wonder that the sight of the remains of old Pius IX., the pontiff who thought he could throttle modern civilization, as they were recently removed

by a monkish procession to some other burial-place, caused indignation among the liberals of Rome. The *Lega della Democrazia* expressed regret that the carcass of the dead pope was not flung into the Tiber. We are told that anti-clerical clubs are forming to promote the perpetual expulsion of the papacy from Rome. Perhaps the pope will yet turn up as an emigrant at Castle Garden.

B. W. B.

For the *Free Religious Index*.

A RATIONALIST'S FUNERAL.

The proper observance of the funerals of freethinkers has frequently been a subject, with me, of serious thought. Several conspicuous occasions during the recent past have stimulated thought to more than the usual consideration.

I have within a few years attended the funerals of persons known as anti-Christian, who were not attendants upon any church, who had outgrown creeds, who inclined to a natural religion, who held scientific truths above all superstition; who were, in fact, so-called infidels. The funerals of these persons were observed in all respects in accordance not only with all social, but with all Christian customs. Either the Episcopalian form of service, or the scarcely less stereotyped ceremonial of the Unitarian Church, or the prayers and remarks of orthodox ministers were used on each occasion. Sometimes, this was done out of regard to the wishes of some relative or friend of the deceased; but oftener, apparently, it was the force of custom and a pressure of orthodox influence upon bereaved ones too stricken with loss and grief to assert the opinions or wishes, expressed or unexpressed, of the deceased, or to insist upon observances more in accord with the life and thought of the dead parent, husband, or child.

This course cannot but be deplored by all consistent rationalists. When a life has been healthy and honest, just and tender and beyond reproach, without reliance upon creeds, church rites, pastoral aid, or religious consolation, ought not the death and subsequent ceremonies to be marked by the absence of such accessories? Ought not the funerals of these persons to be conducted in accordance with their past lives and opinions? I certainly think they ought. I am continually distressed by this prevailing wrong to freethought. It causes a continual reproach upon rational religion if, in the season of bereavement by death, we succumb not only to grief, but to the pressure of church influence, and yield to Christian customs. Each occurrence of such inconsistency but reaffirms the statement so often made by pietists, that our religion, the rationalist's religion, will not stand the test of death or deep affliction. It emphasizes the Christian's claim that the desolated and stricken ones can be comforted alone by their religion.

Reform in rationalists' funerals is demanded in justice to the many noble lives that are wholly governed by rational ideas. Beautiful, hallowed, and appropriate services are possible without the aid of established religious forms. The exceptional occasion needs the exceptional observance. Better the absence of all ceremonial than fall back upon the Christian Church, and thus give its adherents cause for self-glorification, and let our extremity prove their opportunity.

To-day, my attention has been again turned to this theme, which I use in my letter in place of others more pertinent perhaps to correspondence, by attendance upon the funeral of a young married woman—a freethinker, the child of freethinkers—who has been reared wholly without superstition, without any Christian aids. This funeral was the exceptional instance among many others, and was marked by consistency. It was so extraordinary and yet so touching in its unusual simplicity that I could not forbear writing some account of it.

Mrs. Rosa Gordon Senior was in character altogether lovely. In the home of her parents, she was an affectionate, trustworthy, helpful, joyous girl. As a wife, she was faithful, loving, and still helpful and joyous. As a mother, she was tender and devoted; and, when her only boy was taken away by death, she was heroic though heart-broken, stifling her own great grief lest she should add to that of her husband and the child's grandparent who worshipped him. Socially, she was a cheery companion, never given to gossip, joining in the pastimes of young people with happy zest. Intellectually, she was fond of reading and study, was an ever-interested member of the Popular Science Society, and belonged to classes

which pursued the studies of physiology and chemistry, and to clubs arranged for general literary efforts. She was simple in dress, modest in demeanor, without a tinge of purse-pride, respectfully gentle to those who served her, an attentive listener among intellectual people, unobtrusive and unpretending always. She was a sincere lover of nature, spent much time out of doors in out-door sports, and was all in all the embodiment of cheerful content with her life just as it was, and beloved by all who knew her well. Her life went out after giving birth to a daughter who survives her. Her death was sudden, unexpected, and attended with intense physical suffering. When she discovered that she must die, she expressed no fear, no distress. She "had not thought of dying," she said, "so young, only twenty-six; but," she added, "I must, of course, die sometime." She bade husband, parents, and sister a tender good-bye without a murmur to add to their agony, begged for every neighbor and friend to be sent for that she might see them to say good-bye, and left pleasant farewell messages for those who could not reach her, gave her little baby to her mother, and said, "Be kind to Fred, my boy," her husband, "and keep him and the baby at home." Some one at the bedside trying to comfort her said, "You can look back, and see your little baby." "I do not know that," she replied: "I shall be glad if I can, but I *guess* not." The good-byes all said, she lost consciousness and passed into the final bitter physical struggle with death.

The sudden loss of child, of wife like her, was of necessity a shock that left this family bewildered as well as bereaved. They, however, were consistent rationalists. They did not turn to any Christian source for help to carry out the necessary obsequies attending the burial of their beloved dead. They bore the shock as bravely as they could, and kind friends rendered every assistance that sympathy prompted, but respected the rationalistic opinions of the family, and made no arrangements contrary to their convictions and simple, quiet customs of living and doing.

Social customs were observed to the extent of inviting all friends to the funeral, and the burial casket was covered with love-offerings of rare, sweet flowers. At the appointed hour, the friends assembled and grouped themselves about the ample and beautiful grounds, speaking in softened tones, the summer morning sun shining down glorifying the scene of natural and artificial beauty. This sweet, true child of nature was thus surrounded by the objects she loved. Sights and sounds were in harmony with all but the great grief which pervaded human life. Just as the coffin was being carried to the hearse for removal to the cemetery, a forest bird carolled loud and full a song from the tall tree-top, a jubilate, not a requiem,—nature's manner, heedless of the death of leaf or bird or even men. And this was the only sound that broke that sweet summer stillness.

At the grave there was no word uttered. The coffin was lowered in solemn, tearful silence, the heart-broken mourners subduing expressions of grief to suit that strange hush of burial. A lady whispered to me, "Not a word to be said?"

What word was there to say. There are no words that can console in this stricken time. Could it soften the pangs of that bereft husband, parents, and sister to call this death a dispensation of Divine Providence, the righteous will of a loving Creator done with wise purpose? Was it needful, in view of the disbelief of this by those suffering ones, to say that this untimely death was the result of some innocent or ignorant violation of some physical law, or an accident? Could any commonplaces of customary consolation give any comfort? No! True, that life which had been so eloquent of all excellence could have been dwelt upon, but every word of this nature would have harrowed the feelings of the bereaved ones. Her excellence was woven into every fibre of their being, her beautiful graces were indelibly written in their thought, and now turned in tender agony to behold them only the more beautiful in the fading light of her departure; and she was dead to them forever. No hope beyond that grave. They were striving, in spite of all this, to be calm and heroic; and the silent sympathy of that band of attached friends helped them to do this far better than any formula of words, or of words all eloquent with sympathy or eulogy.

But Nature's voice was eloquent through the soft summer air, the glowing sunshine, the rustling trees, the blooming flowers, speaking of death as but a process in harmony with life, sad only in severing the

human strands that make the ties of family, love, and friendship.

The impressiveness of this scene cannot soon be forgotten. At first thought, it may seem to be disregarded of the dead to thus disregard all established customs. But second thought not only finds in this method something far more fitting than the falsitudes which so often obtain at the funerals of freethinkers, but also something exceedingly beautiful in its harmony with Nature's manner, that consigns the dead noiselessly into mother earth to be recombined into some new form in her ever-acting processes.

B.

MILWAUKEE, July 30.

For the *Free Religious Index*.

VACATION SUNDAYS IN TOWN.

No. II.

It is to be observed that the horse-cars which take people away from the churches on Sunday are more crowded than those that go to them. To immense numbers in our great cities, Sunday, at this season, is almost the only opportunity for enjoyable and healthful recreation. Tied to the wearisome routine of labor six days in every week for long hours in the factory, the workshop, and the store, and the innumerable occupations of such a populace; crowded at night into contracted and ill-ventilated apartments, as so many of them are,—what wonder that they turn their backs on the churches, when Sunday comes, and flee to any spot where they may breathe fresh, pure air, get a glimpse of the green earth, the blue sky, and the sheen of moving waters, and share, if but for a few hours, the reviving influences of nature!

The New Old South, which stands in open view, across the way, just above Trinity, is scarcely less impressive than the last-mentioned in its exterior appearance and the elaborate and costly finish of its interior. Nobody need be told that the society occupied until the great fire, for a period that the memory of the oldest inhabitant runneth not to the contrary, the Old South building, on the corner of Washington and Milk Streets. The latter at that time became the temporary Boston Post-office; and the society, joining in the movement, which had already begun, of churches and various institutions, before the invading wave of business down-town, fled to the more attractive Back Bay Lands, where now they thickly cluster under so much improved conditions. The society was organized in 1839, and is associated with memorable events of the Colonial and Revolutionary times. Sitting in one of these grand religious structures in "the still hour" of one of these vacation Sundays, as the eye wanders over the many devices of art and beauty displayed, it is natural for a train of thought to arise in the mind of the radical visitor, not suggested by the worship. What testimony there is here to the depth and sincerity of the religious sentiment in man! Surely, this lavish outpouring of wealth and fine wrought effect of artistic dream and devotion, that, with the accompaniments of the hour, possess such a mysterious power to tranquilize and compose the human spirit, indicate they are the products of something more than a superficial impulse or feeling. Do they not evince something so inwrought into the intellectual and spiritual life of mankind that all the forces of modern science and criticism are not likely to wholly obliterate it for generations to come, if indeed that shall ever be. What shallow intellects are those that suppose, because of the modifications of religious beliefs they witness, or incidental signs of the decline and weakness of the Church, that its end is near! And yet religion and the Church must change with the changing time, and are changing continually; but it may be questioned whether it is a change that forebodes its absolute extinction,—the extinction of worship. What their future is to be we leave to others to speculate upon for the present. This elegant and stately temple is quite unlike the previous one, in some respects far exceeds it.

The Rev. Dr. Manning, its pastor for the last twenty years, though orthodox, represents, in a fair degree, the orthodox pulpit under the influence of the modern culture and spirit. During the slave-holder's war, and before it, he was one of the preachers who carried the cause into his sermons and prayers, and exhibited a fervor of earnestness and eloquence in its behalf not unworthy of the historic associations of the old church in which they were uttered, and eventually marched to the field of conflict at the front of a regiment.

The preacher last Sunday was the Rev. Dr. Coe, of New York. He is evidently a person of education and

refinement. His bearing was dignified, graceful, and quiet. His tones were clear, and his style of expression strong and flowing without redundancy. Indeed, one would suppose that there was not the slightest suspicion on the part of the preacher that any part of the New Testament had ever been questioned. Yet the sermon was entirely free from anything of the dogmatic character. The names of Christ and God were used as interchangeable terms. Christ was the divine and exceptional life of the world, manifesting, even in childhood, his supernatural nature, yet full of human sweetness, gentleness, affection, and sympathy; the constant, unfailing companion of man through all his life journey, leading the weaker brother through dark and devious ways in which he sometimes stumbles and falls, yet bringing him out at last, through faith in his direction, to wise and beneficent ends. Indeed, he was the voice of conscience, who is always with us, and whose presence we should seek to recognize in all the relations, cares, and concerns of our lives. In the words of the text, "Whatsoever he saith unto you do it." The marks of the orthodox creed were clear and distinct; and yet it was evidently the orthodoxy of a new school, largely transformed and relieved of the stern features of its past. It had more of sweetness and light, and I must confess that I was not quite sure that the hour had been misspent at the close, or that it were advisable to stop even orthodox preaching and close its churches at present, even if we should turn them into lectures on science or art galleries and museums. ATTICUS.

For the *Free Religious Index*.

AN EXPERIENCE IN ORGANIZATION.

There has been considerable discussion in the *Index* recently, I notice, as to whether Free Religion can or will organize. Possibly the following, as bearing somewhat on this question, may not be without interest. Two years ago, the writer withdrew from the Presbyterian Church, because forbidden the liberty of preaching an unlimited atonement. A large colony followed from his old charge. We at once organized a new society on the ground not only of a general atonement, but also expressly on the broader and deeper ground of the right and duty of a minister to think his own thought and to speak it, rather than the thought of a class or a standard. Not yet two years old, we already have a new stone church of exquisite taste, wholly paid for and nearly completed. It will be dedicated some time next September. The means have also been raised for building a parsonage. Our congregation is large, prosperous, enterprising. The attempt to organize a church expressly on the principle of intellectual liberty has with us proved a complete success. I interpret the Bible according to the principles of the scientific method of study; make the whole volume of nature within us and without us a part of it, as Genesis, Job, the Psalms, the Proverbs, the Gospels, and St. Paul's Epistle to the Romans, intimate; find in it certain elements which are revealed and inspired in a direct and strict sense, though not in the old sense of these terms; hold it also to be a record, not infallible, but fallible, of man's speculative thought on these elements and his legal use of them for ages in a real religious experience; and, in these changing speculative views and in this changing ritual, read the great lessons of intellectual and legal liberty. While we negate much, we posit more. The miraculous and the final we negate. A. N. ALCOTT.

FREDERICKSBURG, OHIO, Aug. 1, 1881.

PRAYER.—A reporter of the *Chicago Times* has been interviewing leading lawyers, physicians, and clergymen of that city on the subject of prayer. Rabbi Hirsch of the Sinai Synagogue said: "Prayer offered in behalf of the wounded President, we hold to be merely an expression of the highest sympathy. We lay no claim to being able by prayer to interrupt or divert the laws of God, or of nature, as they are sometimes called. I am not a believer in miracles, and hold the so-called miracles described in the Scriptures to be simply legends and traditions associating the names of national heroes or famous characters with certain places." Rev. L. P. Mercer, Swedenborgian, believes "in the efficacy of prayer, but not as a means of changing the divine will or lighting the divine wisdom, but of putting the person praying into a receptive condition." Dr. Byford declared: "I have no faith in the curative power of prayer. . . . I am a Methodist." Dr. Delemater said: "I do not know anything about it. Prayer

is not in my list of remedies. I never prescribe it as a medicine." Dr. Wickersham said: "If I had a patient with a broken leg, I should put splints on it. The covers of a good family Bible might answer for that purpose, possibly. Mechanical appliances are more reliable agents for the extraction of a bullet from a man's anatomy than prayer. Still, prayer does no harm that I know of." Dr. Horsey said: "While not wishing to be quoted as talking slightly of prayer, I must admit that I do not believe that prayer had a great deal to do with the President's cure. . . . On several occasions, when priests have administered the extreme unction to patients under my charge, they have got well. I attribute this to the fact that the giving of absolution for sin relieves the mind of the patient from all uneasiness, and produces a state of tranquillity that is very favorable to recovery." Emery A. Storrs, the distinguished lawyer and orator, said: "In the case of the President, I think the efficacy was delayed too long. If there is any power in prayer, the bullet of the assassin ought never to have penetrated the presidential person. The churches have been praying for months that he might be preserved from danger. Still, prayer is a good thing; and, taken in conjunction with several excellent physicians, a naturally cheerful spirit, all the modern appliances for keeping the temperature of a sick-room at the proper stage, a large corps of the best nurses money can hire, and a robust constitution that has never been impaired by excesses of any kind, it is liable to work wonders. It is like the man who tried smoking for corns. 'Smoking and loose boots,' he subsequently remarked, 'is the best thing I ever took for corns.'"

A FEW years ago, a clergyman who had been reading Darwin, Huxley, and Haeckel, called on me and avowed himself a Darwinist. "Now," he said, "as soon as I saw this truth on the pages of Darwin, I knew I would find it on the pages of the Bible. I have searched and found that Moses was a Darwinist and David was a Darwinist and they were all Darwinists." He turned to the hundred and thirty-ninth Psalm, and read: "My substance was not hidden from thee when I was curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, yet being imperfect, and in thy book all my members were written, which in continuance were fashioned when as yet there was none of them." "Now," he went on to say, "what does this mean? In our translation, nothing at all. But look at it in the Hebrew and translate it into the language of modern thought. Substance, that means protoplasm. Curiously wrought, the Hebrew word means 'embroidered,' and it does not describe the present body. It describes the Medusa, which is embroidered with frills and furbelows and flounces. *Lowest parts of the earth*, that, of course, means the Lower Silurian strata. But the inspired penman has put the rocks for the time." The passage translated properly would read thus. I give the translation from memory: "My protoplasm was not hidden from thee when, aeons gone by, I floated on the bosom of the Old Silurian deep, a frilled and flounced jelly-fish. Thine eye did see my sarcod, and in thy scheme all my members were determined before differentiation had begun!"—W. D. Gunning, in *Unity*.

A work on *The Cat* by St. George Mivart has just been published by Scribner's Sons. The distinguished author maintains that the various kinds of cats, and the whole cat group have been evolved through the orderly operation of powers divinely implanted in material creation. More than ten years ago, St. George Mivart wrote: "The general theory of evolution has indeed for some time past steadily gained ground, and it may be safely predicted that the number of facts which can be brought forward in its support will in a few years be vastly augmented. But the prevalence of this theory need alarm no one; for it is, without any doubt, perfectly consistent with strictest and most orthodox Christian theology."—*Genesis of Species*.

F. M. EHRLICHER writes from Watertown, N.Y.: "Under the head of 'Current Topics,' you give the religious sympathies of the graduating class of Cornell, but make one very important omission. Among the fifteen members who gave their beliefs the title of 'liberal' and some of the others who called themselves 'agnostics,' 'naturalists,' etc., are materialists, infidels, and atheists, who however preferred a less aggressive name, which equally well expresses their convictions. As a member of the class whose religious beliefs are

certainly very curious, I hope to see the error corrected."

SAYS Goldwin Smith: "There is no use any longer in quoting or misquoting Scripture to prove that God wills the mass of mankind to be always poor and always dependent on the rich. The very peasant has now broken that spell, and will no longer believe the rector if he tells him that the world belongs to the squire, and that justice is put off to the rent. Hodge has determined to find out for himself, by a practical experiment, what the will of God really is."

MRS. MARY CLEMMER, the well-known Washington correspondent of the *Independent*, wants Guiteau whipped. "If he cannot be hung," she writes, "the one thing that should not be left out of this man's punishment is whipping." Here the feelings of a woman get the better of her judgment, and constrain her to appeal for a revival of barbarism.

POETRY.

For the *Free Religious Index*.

HOW TO BE BRIGHT.

BY H. L. HOWARD.

"How to be bright?"
Said wise uncle Bill.
"Why, look at this 'ere
Cucumber down here,
Hugging the ground
Away from the light,
Under the vines
All out of sight.
There's not a bit
Of sunshine in it.

"But look at the peach
Up there in the tree,
Within the sun's reach;
Bright colors you see:
Be like this 'ere
Rare-ripe so clear,
With its ruddy cheek
Inviting you near,"
Said wise uncle Bill.
"There's sunshine in it;
In that, not a bit.

"See suns in all kinds
Of people you meet,"
Says bright uncle Bill:
"Yes, find in them light
And warmth; make them bright.
The cynic make stare
For being a bear,
And never able
To make you unstable,
And feel as does he.

"So speak to the proud
With not a cast face,
Nor forced answer loud,
But with pliant grace;
That they'll think of you
In pleasant degree,
And hope you'll again
Cross their way,"
Says my uncle Bill.

"At the unhandsome
So look as to cheer
Them with the idea
That, after all,
They might proceed straight
To be photographed,
And not crack the plate."
That's my uncle Bill.

"Give the unfortunate
Souls you may know
A pry; make it plain
That 'tis the world's gain.
Their career, and they
Have not lived in vain."
Just like uncle Bill.

CENTRALIA, KAN.

The Free Religious Index.

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WILLIAM J. POTTER, Editor.

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EDITORIAL NOTICE.

For two months from this date, during my temporary absence, Mr. B. F. Underwood will have the entire editorial charge of the *Free Religious Index*. All communications intended for the paper should be sent to him, 3 Tremont Place, Boston.

WM. J. POTTER.

July 22, 1881.

To ANY person whose name is not now on our subscription list, we will send the *Index* three months on trial for fifty cents in advance.

THE annual meeting of the Liberals of Kansas and adjoining States will be held in Forest Park, Ottawa, Kansas, commencing August 25th and continuing until the 29th. Mrs. Mattie P. Krekle, editress of the *Kansas City Mirror*, Rev. Jenkin Ll. Jones, editor of *Unity*, Dr. Samuel Watson of Memphis, Tenn., G. G. Howland of Lawrence, Kan., and J. E. Remsburg of Atchison, Kan., are announced among the speakers who have promised to address the meeting. Other speakers are expected, and a large gathering and a pleasant time are anticipated.

ENGLAND surely has a tough problem to grapple in her relations with her animated neighbor. Long delayed justice when at last meted out is likely to be taken with an ill grace, and under the pressure of Irish excitability the best intentions may be parried and misconstrued. It would seem to an outsider a happy settlement for the English side, if the crown could make up its mind to abandon the keeping of the Emerald premises to the peculiar people who are struggling for possession. If any adjustment were possible in view of the English-born portion, whose life-long homes are established on Irish land, it would appear to be the cheapest course for England to drop utterly the hot chain that bids fair to be hotter before it is cooler. But the relaxing of muscles that have the habit of centuries in their grip is more easily mentioned than executed. It would be an interesting spectacle to lookers-on to note the course that Ireland would take for her own management if severed from British control; but humanity at large can generally be trusted to bump its head in its own fashion, and learn by degrees how to keep its feet out of ditches. How much of the ignorance and caprice that gets mixed with the manifest dues that are claiming attention are attributable to the bad training of past ages of neglect and usurpation, it is not easy to determine; but the difficulty of undoing the effects of selfish and unwise administration is a clear lesson to every student of national policy.

SCIENCE AND THEOLOGY.

Science is classified knowledge. Its province is the entire world of phenomena. For human convenience, this vast province is ideally divided into distinct departments; and all the facts and principles pertaining directly to each are grouped under a name—like astronomy or psychology—designating that department. All the sciences are but different segments of one circle, but different parts of one science.

Theology claims to be a science, and the greatest of all the sciences. But we are justified in declaring it is not even the least; for, far from having a basis in the facts of observation or experience, in anything calculable or verifiable, the object of its study is the nature, attributes, and purposes of a Being who is inaccessible to the human mind, and whose very existence is a question of discussion. The man of science studies the order of Nature and the relations and dependencies of her parts. The theologian claims to see by "the eye of faith" what is not revealed to the senses or discovered by the intellect,—“a light that never was on sea or land.” Science enjoins the duty of investigation before believing. Theology demands that we believe first, and investigate, if at all, afterward; for doubt is dangerous and disbelief is damnable. The realm of science is the region of natural law. The scientist, when he has traced force beyond force, and law above law up the chain of causation, until he can proceed no further, appealing to a thousand corroborative facts and analogies, holds that a keener vision and a wider induction will disclose beyond only an extension of the realm of natural law. The theologian, on the contrary, whenever the mathematics of human intelligence has failed to solve a problem, has had recourse to supernaturalism for a solution.

Theology claims to be able to give, at least, a general explanation of this universe; but it gives us assumptions only. The absolute nature of things is unknown, and the puzzle of existence man cannot solve. A mystery to ourselves, we are in the midst of mysteries we cannot unravel. The widest observation and the largest experience during a lifetime, and the most complete familiarity with the results of all investigation, past and present, will not remove the barriers to a solution of the problem of the universe; because no amount of knowledge possible to man can relieve him from the organically imposed limitations of human intelligence. All our ideas of the external world are and must be relative. We can know things only as they are related to us, as they are colored by our consciousness, as they are modified by the conditions of the human organism. Suppose we were so constituted that, instead of five, we had fifty senses, and our susceptibility so great that every motion of the outer world would excite a response in the organism, how much larger would be our view of nature, and how different from many that we now have would be our conceptions of the objective world! But, even then, we could know the world only through sensation, only by the modes in which we would be affected. So long as there is organism and environment, knowledge is possible only in the form of a relation,—a relation between the subject, man, and the object, external nature. We can know things only as they are related to the mind. By no power of thought, or ingenuity of reasoning, or effort of the will, can we scale or destroy the wall which confines us to the region of the relative and makes forever impossible knowledge of the absolute, or of "the Thing in Itself."

But it is concerning the unknowable that theology dogmatizes and demands faith, while science

is occupied with her discoveries and researches in the field of attainable knowledge, and with adding every year to the comforts, elegances, and luxuries of life. Thus, it is seen that theology begins where science ends. As Haeckel says: "Faith has its origin in the poetic imagination: knowledge, on the other hand, originates in the reasoning intelligence of man. Science has to pluck the blessed fruit from the tree of knowledge, unconcerned whether these conquests trench upon the poetical imaginings of faith or not."

Theology still dogmatizes about the origin of the universe, in regard to which it uses language that belonged to the childhood of the race. Science teaches that the solar system, and probably all suns and planets, have come to their present condition by innumerable changes, extending back through the measureless past in accordance with natural law. As Strauss observes, quite likely the universe is like great tropical tree, on which at the same time is fruit in various stages of maturity and perfection. Planets, suns, and systems come and go. Such are the indications of science; but of matter and force we see no evidence of a beginning and no prospect of an end. The Bible account of creation has no scientific value whatever. Those who attempt to reconcile Genesis with geology attempt, as Huxley says, "to force the generous new wine of science into the old, worn-out bottles of Judaism." Evolution is now accepted in some form by almost every scientific man in Europe and America. We see that the formation of worlds needed no miracle. The universe is not a manufactured clock set to going by some force without, and requiring to be wound up once in a while, or to be tinkered in any of its parts. And, according to evolution, carried out legitimately into the field of biology, life has appeared on this globe as naturally as the globe itself has been rounded into its present form, with all its variety of land and water, of hill and dale; of climate and production. When life appeared, nothing was *created*. There was no actual life in the fiery globe, but there were forces which admitted of conversion into life. There was no protoplasm in the nebulous mass, but there were elements which would combine and produce it. True, these affirmations refer to a period of which we possess no *positive* knowledge; but it is for that very reason theology makes conjectures concerning it the basis of a dogmatic system; and we have a logical right to indicate the weakness of this theological system by reference to a more probable hypothesis, one that the more advanced theologians themselves are beginning to treat with respect and even approval.

Theology would have us believe we are fallen creatures. Science says we are the advancing descendants of a rude ancestry. Theology says the lower instincts and ungovernable passions of our nature date from "Adam's fall," in which "we sinned all." Science says that ages of savage experiences are organized in the race, have become "consolidate in frame and mind," but are being gradually outgrown. Theology traces evil to a devil,—“the evil one,” a creature whom God made perfect. Science says evil is non-adjustment, and that man overcomes it as he understands not theology, but himself and his relations. Theologians say salvation is through a miraculous scheme called the atonement. Science teaches we are "saved" by knowledge, by restraint, by the improvement of our intellectual and moral nature.

Theology says, "Pray to God for what you need." Science says: "Rely on yourself, utilize the forces of nature and make them ministers to your well-being. God will never help you when you are in distress: you must help yourself." Theology says we should prepare for the world to come; but the

teaching of science is that we learn to live in the world in which we now are. Theology makes belief a test of man's worth in the sight of God. Science—moral science—judges man by his character and conduct. Science aims at the enlightenment of man, theology at the glorifying of God. Theology says, Banish doubt from your mind. Science says, Without doubt no investigation, without investigation no knowledge, without knowledge no progress. The authorities of theology are Moses and St. Paul: those of science are investigators, explorers, and discoverers, and they may be corrected without censure. Beyond them, we may go without threats of hell.

Theology, by stereotyping old errors and antiquated methods, has become the enemy not only of intellectual growth and material prosperity, but of social progress and natural morality. Science is radical and progressive. Theology is the Bourbon of the world of thought. Science is the friend, the benefactor, the "savior" of mankind; its mission is to bless and benefit the race; it hath its "victories no less renowned than war." Theology has persecuted and murdered reformers, strangled genius, reddened the earth with human blood, and covered it with a mantle of darkness. But science is gaining ground every day, while theology is losing its influence over the minds of thinking men and women. Scientific men have "the majesty of fact on their side, and the eternal forces of nature are working for them. Not a star comes to the meridian at its calculated time, but testifies to the justice of their method. Their beliefs are one with the falling rain and with the growing corn. By doubt they are established, and open inquiry is their bosom friend." Thus speaks one of her most illustrious votaries, and his words indicate the confidence and moral enthusiasm of her sons in every land.

MR. WASSON ON "RIGHTS."

In the *International Review* for August, Mr. Wasson has printed the able essay on "Rights," which profoundly interested his audience at the Chestnut Street Club last winter.

It treats of the most important of all political questions,—the formation of organized society, or governments, and the relation of the individual to them.

If we understand Mr. Wasson aright, he bases the right of governments to exist on their just representation of general ethical laws, whose fulfillment secures the welfare of mankind; and the right of individuals consists in the power to develop their own personality under such laws, with the help of the whole force of society. Thus, he says, "The general right, therefore, which comprehends all particular ones, is the right of every man to a governed life of all." Society has therefore no right to exclude any individual from its benefits; and no person has a right to carry out his own peculiar schemes of advantage to the injury of the common weal. Tried by this standard, absolutism is condemned, since it sacrifices the whole being of society to the fulfilment of its own will; and anarchy is equally subversive of all right, since nobody gets the advantage of order and security. Excessive individualism runs to one or other of these forms, and the revolt of the masses against the former is the struggle of individualism with itself. When Louis XIV. said, "*L'état, c'est moi*," he obliged the *sans-culottes* of Paris to assert, "*Et moi aussi*."

The analysis of personal rights is full of profound suggestions. Mr. Wasson defines three kinds of rights:—

1st. "Those conditioned only upon the fact of personal existence."

These, we should say, are the rights which belong to man as man, and are what the Declaration of Independence endeavored to set forth. These rights in society can only be secured by a form of organized government, and Mr. Wasson puts this statement in the form of "the right of man to be governed." "So far, at least, a governed life of all is due to every personal being." If society is truly organized, this is to every individual the highest personal right, privilege, and opportunity; but we think history proves that the personal right to represent this governed life in one's self, in defiance of ill-organized and false government, is also inherent in man's moral nature, and out of it come the heroisms and martyrdoms of moral life.

2d. He names those rights conditioned upon definite relations between persons, etc.

This point is admirably illustrated in regard to the marriage relation. This relation is based upon the great natural fact of sex, and the whole continuance of society rests upon its proper fulfilment. Still, it is a matter of voluntary choice with the individual to enter into this relation or not. But, having entered into it, he has made, as it were, a contract with nature itself to fulfil all the duties growing out of it. Instead of an absence of contract, as Mr. Wasson says was asserted by a follower of Kant, we should recognize this as the most binding of contracts, remembering those fine words of old Porphyry, "A man should so live with a wife, the companion of life, as remembering that other contracts are written upon brass, but this upon children."

The third division includes the rights of function; and here Mr. Wasson comes upon the question which usually calls forth antagonism between him and his warmest admirers,—the question of suffrage. Of the general right of man to do only what he can do without periling the welfare of others, with which Mr. Wasson begins his examination of the question, no one would differ from him. But to us it seems that the right of suffrage is the expression of that very right which he claims in the beginning,—the right of every man to a part in a well-governed society. It is the expression of his wish and choice to be well governed. All laws restricting suffrage seem to us necessary simply as rules of convenience, making it possible to carry out the function in an orderly manner, but that any single man or body of men has a right to say to any other body of men, "You are incompetent to think and judge what is good for you: we will decide for you, and you shall not decide for us," seems to us the most monstrous denial of a common humanity, and an arrogant usurpation of function, which is directly contrary to Mr. Wasson's own claim of "fitness the only ground of right."

The act of putting a vote in the ballot-box is not necessarily the only means of expressing this right. Sometimes, it is done simply by acquiescence, as where a ship's crew in a storm turn from the nominal captain to obey their real leader, who inspires them with confidence. The formal method of consent to the government may vary, but the essential fact, that every moral, personal being in society has a right to a share in the determination of how society shall carry out the ethical law on which it is based, is to us unshaken by Mr. Wasson's arguments. In this as in all other things, we are yet far from a perfect practical result, and, as Carlyle says, with "any not insupportable approximation we must be patient"; but the fullest conception of a truly organized society does require the representation, not of the whims or the will, but of the innermost moral life of every one of its members. But, with this difference of

view on some points, we are fully in accord with what seems to us the general scope of Mr. Wasson's thought, that society and government in its true sense are not matters of arbitrary will or invention on the part of any men or set of men, but are the true expression of laws lying at the basis of human nature, without which no progress in civilization, in human happiness, and especially in the development of man's real freedom to use all his mental and moral powers, is possible. Rights and duties, as he shows, are always in relation to each other; and both of them are based upon the permanent laws of right which govern the universe.

E. D. C.

MIDSUMMER RELIGION.

"The turf shall be my fragrant shrine,
My temple, Lord, this arch of thine."

The writer of these words had no reference to this era of "camp-meetings," "grove-meetings," or even "Summer Schools of Philosophy"; yet they might be appropriately used as a motto by the devout people of all grades in America to-day, from the devout Adventist, always expecting, through some mysterious jugglery of faith and arithmetic, the coming of his Lord in the near future, to the devout Pantheist or Atheist who fancies he sees the only Lord of nature in nature's self.

It is within the memory of middle-aged men and women that this summer phase of religion began. The Methodists and Adventists were the pioneers in this movement, but with no thought of pleasure or comfort for their poor despised bodies, or of relaxation and rest for their fatigued brains. Their only motive was the "good of souls." They assembled out of doors in those days of deep religious conviction, because larger audiences could thus be gathered together, and the work of salvation go more briskly on. Those were the days when the principle of self-abnegation yet existed inside the churches; and there was still a strong flavor of humility and self-immolation in the spirit that refused, no matter how severe the weather or how long the sermon, to introduce carpets or stoves into their houses of worship through fear of encouraging self-seeking in devout souls: for at that time it was believed that the truly religious heart should be so absorbed in the love and worship of the Father-God that no thought or feeling of bodily discomfort could find admittance into its consciousness during the hours of worship. At that time, the Baptist convert did not undergo the rite of immersion by a tepid bath in a well-warmed and every way comfortable church, but rather preferred to pass through the ordeal in the coldest weather, out of doors, and in water where the ice had first to be broken, that he might thus testify to the warmth imparted to him through the presence of Christ's love in his heart.

But, now, nearly all the religious sects, also many who are only in the faintest degree sectarian, with some who are religious only in the sense of devotion to some moral ideal, have come to recognize the hygienic virtue of out-of-door or midsummer religion. Only the Catholics, and a few of the more strait-laced sects among Protestants, have not succumbed to the tendency toward open-air worship. Even the Presbyterian Church has this year started, at Greenwood Lake, N.Y., an out-of-door "Summer School of Christian Philosophy," with Dr. Deems and others as noteworthy as its leaders. This, with some other indications of the same sort from various sources, shows a leaning among even the strictest sects to seek in nooks

"Exempt from public haunt,
... tongues in trees, books in the running brooks,
Sermons in stones, and good in everything,"

while it is several years since the Spiritualists—the emotionalists of Rationalism—first began to

gather themselves into phalanx "under the green-wood tree." And now even the freethinkers—irreligious as they are thought to be—have caught the idea of the hygienic and socialistic value of camp-life, and make their annual grove-meetings the grand rallying-point from which to augment their forces, and form an idea of their numeric strength, while they recruit their health and enjoy social interchange of views. In former years, when heterodox opinions were held only by occasional individuals, and were from their unpopularity rarely given utterance to, save under stress of conscientious scruple, camp-meetings were undertaken solely for "the glory of God," and not at all with a view to the health or happiness of man, and were then depended on by the sects which employed them as "a means of grace," as camps from which to issue forth to capture the souls of the impenitent, and bring them into "the service of the Lord," and so augment the number of efficient church members. In those days, no day of camp-meeting life was considered as having been of any avail, if, at its close, a goodly number of "sinners" had not been brought to "kneel at the mercy-seat," and, after a due season of "anguish of spirit," become "converted to Christ." The questions then asked by the stay-at-homes of those who had been able to attend the camp-meeting were not as now: "Did you have a pleasant time?" "Did you form any nice acquaintances?" "Are you refreshed by your woodland experience?" and "What amusements had you?" but rather: "How many converts were made?" "Did you get converted?" "Was the spirit of the Lord strongly manifest?" "Who was the most powerful preacher?" Nowadays, even the most orthodox churches—always excepting that grand old fossil of a past age of credulous faith, the Catholic Church—are everywhere yielding slowly but surely to the truths made manifest in Rationalism. Science, whose mandates cannot be gainsaid even by religion,—for science is truth, and religion ever professes to seek and to acknowledge truth,—has shown that duty to God is not incompatible with duty to God's so-called masterpiece, man; nay, that duty to one's self must be among the first duties owed to a Creator who thought man worthy of being.

So, by slow gradations, our midsummer religious meetings have come to hold to even the most orthodox the triune significance of health to body, mind, and heart. The churches, too, ought to congratulate themselves in the concession made to their religious methods by those whom they call irreligious, in the adoption by the latter of the summer grove and camp-meeting as the nuclei of their efforts at organization and propagandism and health.

While we write, many different classes of thinkers are enjoying their religion or their philosophy in the self-same way. They are, too, all in their own way seeking, under different names, for a glimpse of that power back of all nature which Christians call God, and which Rationalists, more doubtful of their knowledge, name the unknowable, but whose manifestations come to all alike, Christian or doubter, as that which, according to Pope,

"Warm in the sun, refreshes in the breeze,
Glows in the stars, and blossoms in the trees."

The Adventists meet thus in open air to-day in Springfield. The Methodists have already held several of their camp-meetings at Northampton and other places. This sect, shocked by the secular use now made of this "means of grace," once peculiarly their own, limit now the time of their camp-meetings between Sundays, from Monday to Saturday, so as not to infringe on the "sanctity of

the Sabbath." An odd reason, if the meetings, as they think, are attended by and blessed of God. There is also now in session the "School of Christian Philosophy," convened at Greenwood Lake, N.Y., under Presbyterian auspices. The Grove Meeting of Unitarians is held at Weirs, N.H. Moody is holding meetings of all sorts of Christians at his quiet home in Northfield. The Spiritualists are worshipping after their own odd fashion at Lake Pleasant, Onset Bay, and other places. The Freethinkers will soon convene in open air in New York, Kansas, and various other points. While, "last, but by no means least," the "Concord School of Philosophy" is in high session while we write; and, though we understand that its sittings are under shelter, it would seem more fitting that these disciples of Plato and other ancient philosophers should hold their councils where they would feel more at home, within the "academic groves" of Concord, consecrated as they are by the genius of Thoreau, Emerson, Alcott, and other Transcendentalists.

In each and all of these midsummer religious gatherings there will be good work done, apart from all sectarianism. Health will be renewed, tired energies rested, new sympathies awakened, new hopes born, higher aims adopted, new friendships formed, and life will seem sweeter, brighter, and more hopeful for all to whom this relaxation from life's cares has been granted.

S. A. U.

THE expounders of the Concord School of Philosophy are, without doubt, men and women of culture and taste; but, judging from the abstracts of addresses published in the Boston daily papers, they are discussing metaphysical theories that are very old, without throwing upon them any new light. The materialism which they criticise so unsparingly is not the scientific materialism of to-day, and the sensationalism they all agree in rejecting is a sensationalism that is now obsolete among all first-class thinkers. That school of thought in which Kant's "a priori Forms of Thought and Understanding" and the experiential philosophy of Locke and Mill are united and harmonized in a complete synthesis, and made a part of the system of evolution, is, so far as we can judge from the reports, either ignored altogether, or treated with disdainful contempt. Dr. Jones seems to think that about everything worth learning can be learned from Plato; and some of the others who have read papers are evidently satisfied that the way to obtain knowledge is to make consciousness, not the objective world, a subject of study. Such men as Darwin, Huxley, Tyndall, Haeckel, Spencer, and Lewes are not apparently held in high regard by these Concord philosophers; and the important facts and principles which have the past twenty years been brought to light in the field of biological and psychological science, they appear to regard as of no philosophical value or importance. Some of the speakers refer to science as though its work were simply to collect dry facts, failing to recognize the truth that science is classified and systematized knowledge, and involves not only the observation of facts, but the study of their manifold relations, their countless dependencies and implications, together with the laws and principles underlying them. The reports of some of the addresses given at Concord the past week have afforded considerable amusement to common readers, and have been read with more serious interest by those who are fond of metaphysical speculations; but they are not likely to awaken any very general interest in the pre-existence of the soul and other *a priori* theories to which prominence has been given in the discussions, nor to bring into

favor Mr. Alcott's or Dr. Jones' method of treating philosophical subjects. In justice, it should be said, however, that the lectures of Professor Harris show the thinker, and are replete with information regarding speculative questions. The paper read by Mrs. Howe possessed historic interest. That of Mrs. Cheney is spoken of in high terms. Mr. Snider's graphic pictures of Greek life are very interesting. President Porter's address on Kant was able; but some of its statements should have been examined from the stand-point of representatives of modern thought, to whom he referred, like Spencer and Lewes, but to whom it seems impossible for the President of Yale to do justice.

THE *Advertiser* of the 4th inst. says: "The point on which Bradlaugh's case turns is not his election to Parliament, which is not disputed, and still less his so-called atheism, which is not a matter of intellectual or practical importance." The same journal, a day later, says that "the law regarding oaths does not stand in the way of the 'freethinker' Bradlaugh, because the aforesaid 'freethinker' is willing to take the oath, while the Commons are not at all unwilling to accept an affirmation instead of the oath. . . . Is the House obliged to accept any kind of man that electors may see fit to return? The salient point, legal and otherwise, in Mr. Bradlaugh's case, is his insolence; and the House of Commons has instructed its officers to deal with that. How so simple a question can be magnified into a constitutional conflict passes comprehension." Now, what are the facts? When Mr. Bradlaugh had been elected to the House of Commons, he refused to take the customary oath on the ground that he did not believe in the existence of a God. Finding that he would not be admitted to his seat without taking the oath he expressed a willingness to take it. For this, he has been censured by many of his freethinking friends. The House of Commons, however, now declined to permit him to swear, on the ground that he had shown an oath placed him under no religious obligations. Had he consented to take the oath without protest, he would probably have been admitted with as little objection as was John Stuart Mill and a score of heretics who are now members of the House. Not satisfied with Bradlaugh's exclusion, one of the members of the House of Commons brought a suit against him for illegal voting while in the House; and an enormous fine was imposed upon him, which he had no means of paying. But, satisfied that he was legally entitled to a seat in the House of Commons, to which he had twice been elected, the member from Northampton determined to test the legality of his claim, and made an attempt to enter the House from which he had been excluded, as he believed, in violation of law. The authorities adroitly manœuvred to prevent his entrance and at the same time, to avoid the necessity of arresting him and incurring the risk of a trial. Petitions from all quarters are pouring in, in Bradlaugh's behalf; and the Cabinet, it is said, must soon take his case into consideration. The impression is growing stronger every day that he is entitled to a seat in the body to which he has been elected, and that the people must stand by him, whether he has acted prudently or imprudently. The *Evening Traveller* of this city says, with truth: "The House of Commons has no right to inquire into Mr. Bradlaugh's religious opinions. . . . Undoubtedly, the great trouble with Bradlaugh is that he is a republican in sentiment. He is one of the people, and has criticised, in severe terms, the landed aristocracy. He has no love for the Church of England. He has a right to these views, and he has already a large constituency."

SOCIAL SCIENCE AND PHILANTHROPY.

THE recent session of the National Conference of Charities in this city, in the comprehensiveness of its organization, the variety of subjects considered, and the high character of those who participated in its discussions, was a gathering of so much importance that it has a special claim to notice in this department of the *Index*. Some points in the proceedings of the Conference were touched upon in the communication of Mrs. Underwood last week; but others may be here properly referred to. The Legislative Hall of the State House afforded a very fitting and favorable place for the meetings; and Governor Long's hearty and eloquent introductory words of welcome served to impart an agreeable and auspicious beginning to the occasion.

This was the eighth annual session of the Conference; and it was gratifying to learn from the address of the president that the Association has been steadily growing in interest from year to year, and in delegates from a wider circuit of the country. "At the Cleveland Conference last year," it was said, "no less than sixteen States were represented; and, during the present week, we hope to welcome to Boston the official or the volunteer representatives of more than twenty States and Provinces."

There was a general concurrence in the position that in the administration of charity in cities it is of first importance that there should be co-operation among the various societies established for the purpose, in order to prevent imposture; and that giving to street beggars ought to be rigidly abstained from. This system had been adopted in Buffalo and Brooklyn, N.Y., as well as Boston, with eminently satisfactory results.

Mr. George Abbot James gave an account of the *Provident Wood-yard* of Boston, a form of charity by which applicants for help are provided with the work of wood-sawing equivalent to the assistance they receive. The charity is reported to have been very successful.

The importance of industrial education for the poor was forcibly dwelt upon by Mrs. James T. Fields, a view which we are pleased to note is gradually acquiring increasing recognition. Mrs. Ednah D. Cheney gave a very interesting report of the work of the New England Hospital for Women and Children. It was stated to have two leading objects in view,—one educational, the other charitable. With the exception of the one attached to the Boston University, it is the only hospital in New England in which women students can have an opportunity for the practical study of their profession. The appreciation of this fact is shown in the large number of students who have been attracted to it from all parts of the United States, as well as from England, Scotland, and even Russia. The education of nurses enters largely into its work, which includes lectures upon the care of the sick, hygiene, and correlative subjects. Its charitable work consists in affording to women and children the care of women physicians, which they can obtain in no other hospital in New England. The hospital has connected with it a dispensary, from which thousands receive advice and help in sickness. The physicians and students are accustomed to visit the poor at their homes, when necessary, thus giving an opportunity for sanitary instruction as well as medical aid.

The report of the Committee on Immigration, which was presented by Dr. Charles S. Hoyt of New York, referred to the very great increase of our population from this source as cause for serious concern. In 1878, 75,000 immigrants arrived in New York. In 1880, the number at that

port reached 327,000; and this year it will probably be 500,000. The number arriving at Boston, Portland, and by the Canadian lines in the Western States, will swell the number to about a million. It was maintained that legislative action should be taken to restrict immigration, or at least the shipment of incompetent and helpless persons to this country, to become a burden to society. Such transportation, it was stated, is continually being carried on by foreign countries. Many of this class are sent across the river at Detroit, thus avoiding the Commissioners of Immigration. It was urged that some system of registration should be enforced at the point of shipment; and also that steamship companies should be held responsible for those they receive, and forced to return improper persons at their own expense. The subject was conceded to be a difficult one to deal with, some holding to the view that, instead of strict laws to prevent immigration, the special aim should be to make of those who thus come to our shores enlightened and useful citizens.

Rev. J. L. Milligan, Chaplain of the Western State Penitentiary of Pennsylvania, presented the report of the Committee on Crime and Penalties, of which he is chairman. He also read a paper on the "Model Prison," by Mr. T. H. Nevins. No state prison or prison system, it was affirmed, can claim to be a model, if all that is attempted or proposed for the good and moral rehabilitation of the prisoner ends with his term of sentence.

The difficulties and obstacles that surround the liberated prisoner at the close of his sentence, who may seek to carry out any good resolutions he may have formed, or desires that he cherishes for a reformed life, were pointed out, and the necessity shown of a state prison system that should reach beyond the walls of the institution, and guard and strengthen the weak and put the eye of judicious authority and restraint upon those of the confirmed criminal class who only expect to make their liberty a new opportunity for attacks upon the property of honest citizens.

The Rev. F. H. Wines, the Statistical Secretary of the Conference, gave an interesting report on the census of the defective, dependent, and delinquent classes of the United States. The whole number of the dependent classes will probably foot up in round numbers to three hundred and fifty thousand. Mr. Wines also gave a statement of the conduct of the work of the bureau over which he presides.

The above running sketch indicates somewhat the character of the Conference, and the social and philanthropic problems to which its attention is directed. D. H. C.

RELIGIOUS CULTURE OF THE YOUNG.

Note.—The specimen studies here given and such others as may follow them are but imperfect hints of what some one wiser than the author will in time accomplish. They are put largely in the form of questions, simply as a convenient and effective way of suggesting connected thought; but of course an intelligent leader will use these, if at all, with great freedom. F. A. H.

THE WORLD WE LIVE IN.

THE MINERAL KINGDOM.

THE VEGETABLE KINGDOM.

THE ANIMAL KINGDOM. (Except man.)
MAN.

Study 13.—The Vegetable Kingdom.

*How Plants Grow from the Seed.*Text-book, *How Plants Grow*, Gray, pp. 10-22.

Specimens: Maple Seeds, Beans, and Corn, also the embryo bean and corn in different stages of development.

We have now learned what about plants?

What does the Seed contain?

Do Seeds always show signs of life?

How long will they live?

What is meant by Germination?

What does the Seed need to make it germinate?

How do these affect it?

[Show embryo in different stages of development, tracing its growth.]

Why does the root always grow down and the stem up?

That they always do so shows what?

Does the little plant become complete very soon?

All its future growth, then, is what?

How are plants supplied with food?

Where is the food for the young plant kept?

How is it kept in good condition?

Is it always kept outside the embryo?

How is it in Indian Corn?

[Illustrate with specimen.]

How in Maple Seeds?

[Illustrate with specimen.]

What is Maple Sugar?

What does it do for the young tree?

Do all plants grow in precisely the same way?

How is this shown by the Maple and the Morning-glory?

Do we find great variety of growth everywhere?

But what does a close study of plant life show?

How does a Bean grow?

How does Indian Corn grow?

What are the seed-leaves called?

How many seed-leaves has Indian Corn?

[Illustrate with specimen.]

Indian Corn, then, is called what kind of a plant?

Why?

How many seed-leaves has the Bean?

[Illustrate with specimen.]

What kind of a plant, then, is it?

Why?

Pine trees, and plants like them, have how many seed-leaves?

They are called what?

Why?

Into what divisions, then, according to their number of seed-leaves, are all plants divided?

Did you ever hear of the law of evolution?

How is that illustrated by the growth of the plant from the Seed?

SELECTIONS.

While the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night, shall not cease.—*Genesis viii.*, 22.

The grandest of all laws is the law of progressive development.—*Bovee*.

All our progress is an unfolding, like the vegetable bud.—*Emerson*.

Nature knows no pause in progress and development, and attaches her curse on all inaction.—*Goethe*.

Progress is the law of life.—*Robert Browning*.

In the morning sow thy seed, and in the evening withhold not thine hand.—*Ecclesiastes xi.*, 6.

Suggestions to Leader.—It will be less trouble than at first appears, to have the little specimen plant in their different stages growing in a small box, and will add very greatly to the interest of the children. Indeed it will be a most excellent study for them to raise their own specimens, as they can with very little help. Explain in a simple way the law of evolution as suggested by the development of the embryo plant, avoiding all technical phrases. The illustrations in the text-book will be of service in this, as in the preceding lessons; but do not allow them to take the place of the specimens.

Study 14.—The Vegetable Kingdom.

*How Plants Grow Year after Year.*Text-book, *How Plants Grow*, Gray, pp. 23-33.

Specimens: Morning-glory Plant, also a branch of Maple; if in winter, the leaf-scars will show where the leaves were.

What have we learned about the organs of the young plant?

How, then, does the plant grow year after year?

What happens to the roots?

What to the stem?

Do plants ever have more than one stem?

How is it with Indian Corn?

[See Figure 51, Page 24.]

What is this called?

Can you mention any others which have only simple stems?

When there are other stems, what are they called?
Are all branches above ground?
Some branches, then, come from what?
In nearly all cases, where do the branches of stems spring from?

[Illustrate with specimens.]

In what form do they first appear?
What governs, then, the arrangement of the branches?

In how many ways do leaves grow upon the stem?
How is it in the Morning-glory?

[Illustrate with specimens.]

How in the Maple?

[Illustrate with specimens.]

How, then, will the branches grow in the Maple?
Why?

How do plants differ as to the number of years they live?

Into what classes are they divided in this respect?

What are Herbs?

What examples can you mention?

What is a Shrub?

What examples can you mention?

What is a Tree?

What examples can you mention?

How are Herbs divided?

What is an Annual?

What plants are examples of this kind?

What is a Biennial?

What examples of this kind can you mention?

What is a Perennial?

Do you know any examples of this kind?

In what respects are these three kinds of Herbs different?

Can you think of any respects in which they are alike?

So here again we have, what great lesson everywhere taught in Nature?

SELECTIONS.

What a wonder is each returning year of growth!

How the flowers, the trees, and even the little blades of grass, awake after their winter's naps to a new period of active life and beauty!

Who can paint

Like Nature? Can imagination boast,

Amid its gay creation, hues like hers?—*Thomson.*

What a reserve of power lies in the scale-clad buds on oak and apple-tree!—*Parker.*

What gnarled stretch, what depth of shade, is his!
There needs no crown to mark the forest's king.

—*Lowell.*

This perpetual renewal of vegetation, this annual wonder of blossoming,—what a revelation it offers to us! How it fills us with admiration, trust, and love!—*Parker.*

Suggestions to Leader.—Of course specimens can be selected *ad libitum*, care being taken to have them illustrate the points involved. An opportunity is offered in this, as in all the accompanying studies, for cultivating the powers of observation, and also the power of describing accurately what has been observed.

BOOK NOTICES.

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

QU'EST-CE QUE LE DARWINISME? Résumé d'une Conférence de Monsieur Leblois, 5 avril, 1881. Strasbourg: J. H. Ed. Heitz.

As early as the end of the last century, a few leading minds had begun to study the question of the origin of species. The French naturalist, Lamarck, and the German poet, Goethe, to cite but two names, solved the difficulty, both in the same way, by substituting for the theory of the creation of different species, independently one of the other, that of the descent of actual types from inferior forms, or, as we now say, that of the evolution of beings.

Here is what Lamarck says: "Systematic divisions, such as classes, orders, families, genera, and species, as well as their denominations, are a purely artificial work of man. Species are not all contemporaneous; they are descended from one another, and possess only a relative and temporary fixity. The diversity of the conditions of life has an influence on the organ-

ization, the general form, the organs of the animal, etc., which modifies them."

About the same time, Goethe wrote: "If one examines the plants and animals placed at the bottom of the scale of beings, they can scarcely be distinguished from each other. We may therefore say that beings, at first confounded in a common parentage, where it was almost impossible to separate them, have, little by little, become plants and animals, perfecting themselves in two opposite directions so that some have taken on the nature of firm, immovable trees, others, that of man, which represents the highest degree of mobility."

The authority of Cuvier has so extinguished Lamarck that that distinguished thinker is almost unknown. An heir to the ideas of Lamarck, Geoffroi Saint-Hilaire was violently attacked by Cuvier. The discussions occurred at the meetings of the Academy of Sciences the same year that the Revolution of 1830 broke out, and the last days of Goethe were brightened by the news of the support given by Geoffroi Saint-Hilaire to the theory of evolution. The very day that the German newspapers announced the Revolution of July, Goethe's friend Soret visited the poet, who was then eighty-one. "Well!" exclaimed the illustrious old man, "what do you think of this grand event? The volcano is in eruption; all is in flames; it is no longer a discussion in private." Supposing that he referred to the political event of the day, Soret said to him, "It is indeed a great event; but, with such a ministry, the expulsion of the royal family is a matter of course." "We do not understand each other," said Goethe, in reply; "I am not speaking of those people. My mind is on something very different. I am speaking of the bomb-shell which has just burst in the midst of the Academy,—the debate so important to science which has begun between Cuvier and Geoffroi Saint-Hilaire. We have in the latter a powerful ally who will not abandon us. I have noticed the interest with which the French scientific world is watching this discussion. The public has gotten hold of the question; it can no longer be kept secret, disposed of, and smothered with closed doors." Such was not the case, however, for some time thereafter. The theory of evolution had not yet been sufficiently founded in fact.

At the moment of Goethe's death (March 22, 1832), an English vessel, the *Beagle*, sailing in the Indian Ocean, had on board a young naturalist of twenty-three, who, during this voyage around the world, was collecting a quantity of facts which were destined to come to the support of the ideas of Lamarck. This young man was Charles Darwin. During this tour, Darwin, a perspicacious and conscientious observer, was struck with the numerous varieties, the changes in form and character, presented often by one species of animal or vegetable, according to the zone or the climate in which it lives. Returned to England, the young scientist was led to make a comparison between the natural facts which he had observed and the transformations which English gardeners and breeders produce artificially in plants and animals.

In these words, M. Louis Leblois, minister of the Church of the Temple-Neuf at Strasburg, traces briefly but clearly the historical growth of Darwinism, in the excellent little pamphlet whose title is placed at the head of this column. A few citations are added to show the spirit in which M. Leblois treats this question which has so sorely troubled the Church.

Speaking of the repugnance which the Orthodox always profess to the scientific explanation of the origin of man, M. Leblois says: "According to the second chapter of Genesis, man was formed from the 'dust of the earth,' and nobody that we know of has been shocked at this rather mean origin." Referring to the Biblical doctrine that Adam and Eve are the father and mother of the race, he says: "We need not dwell upon the fact that there exist white men, black men, red men, yellow men, etc.; that some have straight hair, others woolly hair, and that, if all descended in a direct line from Adam and Eve, it is difficult to imagine what colored skin and what kind of hair these first ancestors of the human race had." Commenting on the theory of Cuvier, who, in the words of Victor Hugo, may be said to have had "one eye on Genesis and the other on nature, endeavoring to please Orthodoxy by making fossils agree with Scripture and by flattering Moses with the mastodons," M. Leblois says: "It is contrary to good sense, which cannot accept a God performing the task of

Penelope, by amusing himself with the production of one series of beings in order to destroy them and then proceed to the 'creation' of new ones. It is not less contradictory to the Bible than to the facts of geology itself." The author quotes with approval this witty sentence from Carl Vogt's scholarly *Lessons on Man*, "Our friends will doubtless admit, with one of their comrades, that it is better to be a perfect monkey than a degenerated Adam." THEODORE STANTON.

THE *Popular Science Monthly* for August contains a portrait of Robert Wilhelm Bunsen which it is a pleasure to look upon: there is also a sketch of Bunsen. The first article in the number is a lecture on the Herring by Prof. Huxley, delivered at the National Fishery Exhibition, Norwich, Eng., this year. Insignificant as the theme might appear to a novice, under the distinguished author's treatment it is compact with information. Dr. Oswald continues his excellent papers on "Physical Education." His subject this time is "Recreation." An illustrated article by Herman L. Fairchild on "The Blood and its Circulation" is of special interest. "The Teachings of Modern Spectroscopy" gives an account of the application of this remarkable instrument to physics, and particularly molecular combinations. Theodore Wehle has a brief summary of the "Origin and History of Life Insurance," which also explains in a succinct manner the principles of this mode of providing against the chances of life. Dr. Dyce Duckworth, under the title of "The Insufficient Use of Milk," puts in a strong plea for a greater use of this liquid as an article of food. "The Intelligence of Ants" is discussed by George J. Romanes. The other articles of the number are "Lunar Lore and Portraiture," by F. E. Fryatt; "The Visions of Sane Persons," by Francis Galton, F.R.S.; "School Room Ventilation," by Dr. P. J. Higgins; "Origin and Uses of Asphalt," by Leon Malo, C.E.; "The Unit in Plant Life," by Byron D. Halstead, Sc.L.; "The Electric Storage of Energy."

THE *Art Amateur* for the current month has among its articles of general interest in the art world a brief sketch of Corot, and a collection of anecdotes of print-collecting and collectors. Greta's Boston letter considers the recent pedantic report and pedagogic tendencies of the permanent committee in charge of the school of drawing and painting at the Museum of Fine Arts, with an incisive sarcasm. The several departments of the magazine devoted to practical matters are well filled with instructive matter.

WIDE-AWAKE for August is a number of unusual excellence. There are a few short sketches that will be found of very absorbing interest. Of these may be mentioned "A Night with Paul Boyton," which recounts a night experience of a companion swimmer of the daring adventurer, and "A Boy's Race with General Grant at Ephesus," which is of a striking character. Some of the poems are by distinguished writers, as is much of the other matter, and with their numerous and finely conceived and executed illustrations fit in admirably with the general and varied contents of the number.

PERSONAL ITEMS.

KING KALAKUA has a son and daughter at college in Naples.

It is stated that Mr. Froude, the historian, is to be made a peer.

HON. ELIZUR WRIGHT was among the callers at the *Index* office last week. His interest in all the reforms of the day is unabated.

MR. EMERSON is described as looking full of a sweet serenity, a beautiful calm: he does not look broken, though his tall figure is slightly bent.

MRS. HOWE's lecture on "The Result of Kant" at the Concord School, Friday night, was largely attended and, as an intellectual effort, is spoken of in high terms.

MR. GLADSTONE's clothes never fit him. His butterfly suit hangs on him like a sack. His claw-hammer coat is said to fit around his shoulders like a horse-collar.—*Springfield Republican.*

THE bride of Lord Campbell is the youngest daughter of Edmond Blood, of County Clare, Ireland, and not a "Blood" of the unsavory Woodhull type, as stated by some American papers.

CONKLING remarked in his famous letter of resignation that he was "ready to bow" to the decision of the

Legislature. We presume he is in the same frame of mind now. What the public is waiting for is the bow. —*New York Sun.*

RENAN intends writing a history of the Jews up to the second exile, and is about to visit Palestine as a part of his preparation for this work. He will pronounce the eulogy on the late M. Littré before the French Academy.

MOODY has commenced a series of religious meetings at Northfield, Mass., "assisted by a large number of Biblical scholars." Moody's way of making converts seems to be more effective than the methods of thinkers and scholars.

BISHOP HAYES, of the Methodist Episcopal Church, died at Portland, Oregon, the 4th inst., sixty years old. He was a man of acknowledged scholarship, kind disposition, and earnest convictions, and had great influence with his denomination.

BOSTON counted among her honored guests last week Augusta Evans, the most famous fiction writer of the Southern States, author of *St. Elmo*, *Beulah*, etc., and the Quaker poet, John G. Whittier, whose humanitarian muse has made every New England heart proud of him, and endeared him to all true, loving hearts everywhere.

SECRETARY BLAINE deserves a good word. His bulletins stating the condition of the President were all in excellent taste. As a public man, Mr. Blaine has been accused of an over-fondness for making points; but his communications to foreign governments, respecting the condition of Mr. Garfield, show a keen sense of the fitness of things and words.

REFERRING to Darwin, St. George Mivart says: "It would be difficult to name another living laborer in the field of physical science who has excited an interest so wide-spread, and given rise to so much praise, gathering around him, as he has done, a chorus of more or less completely acquiescing disciples, themselves masters in science, and each the representative of a crowd of enthusiastic followers."

A CHICAGO correspondent of *The Presbyterian*, who is very much annoyed by Sunday theatres "and the cries of newsboys that on that day vex the ears of persons in their homes or on their way to church," says the committee appointed to present charges of heresy against Rev. Dr. Thomas has done its work, although it will not be made known immediately. He adds: "That committee deserves a vacation. It must be a fearful job to wade through all the egotistical and heretical vagaries of Dr. Thomas." On the contrary, we think a committee, composed of men accustomed to read average sermons and general theological literature, must have found the writings of Dr. Thomas very interesting and instructive reading.

FOREIGN.

MR. PARNELL and the leaders of the national movement in Ireland pronounce themselves in opposition to skirmishing and dynamite methods.

A BANQUET was given to the British ministers on the 6th. Gladstone, replying to a toast, spoke hopefully of the land bill, and praised the loyalty of the Boers.

THE affectionate subjects of Alexander III. witnessed his departure on a summer-trip, preceded by a body of police four hundred strong, over a home road of four hundred miles, bordered with "a double line of troops armed to the teeth." Blessed ruler of a happy domain!

THE conservative organs of Spain oppose the royal decision respecting the readmission of Jews and provisional intentions for securing their liberty of worship. They think it very inconsistent to receive again sixty thousand, when one hundred and sixty thousand at least were expelled by their ancestors under Ferdinand and Isabella.

BISMARCK is represented as seeking amicable relations with the Catholic Church: "Cardinal Hergenröther is about to visit Würzburg, and it is believed he will arrange an interview with Prince Bismarck on the church question. Prince Bismarck needs the support of the clericals in the Reichstag, and desires to be reconciled with the Pope."

REGRETS from the government of Spain have been sent to Italy concerning the disturbance during the removal of Pius IX.'s remains. The Archbishop of Paris also sent condolence to the Pope on the same subject. The Primate of Spain, Archbishop of Toledo, has used strong means to persuade all whom he can

influence to work for the restoration of the independence and temporal power of the Pope. Upon the protest, however, of the Italian minister at Madrid, the Spanish cabinet rebuked the ardor of the Primate.

THE London Daily News says: "Mr. Bradlaugh's own imprudence cannot alter the facts that he has been treated with the grossest injustice, and that he represents a principle of the highest political importance. A ministerial statement on the subject is expected before the close of the session. We are informed Mr. Bradlaugh will take no farther steps pending the hearing upon the summons." Bradlaugh addressed a meeting of fifteen thousand people at Northampton last Saturday, and expressed his determination to win. The speech was received with great cheering.

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When there are other stems, what are they called?
Are all branches above ground?
Some branches, then, come from what?
In nearly all cases, where do the branches of stems spring from?

[Illustrate with specimens.]

In what form do they first appear?

What governs, then, the arrangement of the branches?

In how many ways do leaves grow upon the stem?
How is it in the Morning-glory?

[Illustrate with specimen.]

How in the Maple?

[Illustrate with specimen.]

How, then, will the branches grow in the Maple?

Why?

How do plants differ as to the number of years they live?

Into what classes are they divided in this respect?

What are Herbs?

What examples can you mention?

What is a Shrub?

What examples can you mention?

What is a Tree?

What examples can you mention?

How are Herbs divided?

What is an Annual?

What plants are examples of this kind?

What is a Biennial?

What examples of this kind can you mention?

What is a Perennial?

Do you know any examples of this kind?

In what respects are these three kinds of Herbs different?

Can you think of any respects in which they are alike?

So here again we have, what great lesson everywhere taught in Nature?

SELECTIONS.

What a wonder is each returning year of growth!

How the flowers, the trees, and even the little blades of grass, awake after their winter's naps to a new period of active life and beauty!

Who can paint

Like Nature? Can imagination boast,

Amid its gay creation, hues like hers?—*Thomson.*

What a reserve of power lies in the scale-clad buds on oak and apple-tree!—*Parker.*

What gnarled stretch, what depth of shade, is his! There needs no crown to mark the forest's king.

—*Lowell.*

This perpetual renewal of vegetation, this annual wonder of blossoming,—what a revelation it offers to us! How it fills us with admiration, trust, and love!—*Parker.*

Suggestions to Leader.—Of course specimens can be selected *ad libitum*, care being taken to have them illustrate the points involved. An opportunity is offered in this, as in all the accompanying studies, for cultivating the powers of observation, and also the power of describing accurately what has been observed.

BOOK NOTICES.

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

QU'EST-CE QUE LE DARWINISME? Résumé d'une Conférence de Monsieur Leblois, 5 avril, 1881. Strasbourg: J. H. Ed. Heitz.

As early as the end of the last century, a few leading minds had begun to study the question of the origin of species. The French naturalist, Lamarck, and the German poet, Goethe, to cite but two names, solved the difficulty, both in the same way, by substituting for the theory of the creation of different species, independently one of the other, that of the descent of actual types from inferior forms, or, as we now say, that of the evolution of beings.

Here is what Lamarck says: "Systematic divisions, such as classes, orders, families, genera, and species, as well as their denominations, are a purely artificial work of man. Species are not all contemporaneous; they are descended from one another, and possess only a relative and temporary fixity. The diversity of the conditions of life has an influence on the organ-

ization, the general form, the organs of the animal, etc., which modifies them."

About the same time, Goethe wrote: "If one examines the plants and animals placed at the bottom of the scale of beings, they can scarcely be distinguished from each other. We may therefore say that beings, at first confounded in a common parentage, where it was almost impossible to separate them, have, little by little, become plants and animals, perfecting themselves in two opposite directions so that some have taken on the nature of firm, immovable trees, others, that of man, which represents the highest degree of mobility."

The authority of Cuvier has so extinguished Lamarck that that distinguished thinker is almost unknown. An heir to the ideas of Lamarck, Geoffroi Saint-Hilaire was violently attacked by Cuvier. The discussions occurred at the meetings of the Academy of Sciences the same year that the Revolution of 1830 broke out, and the last days of Goethe were brightened by the news of the support given by Geoffroi Saint-Hilaire to the theory of evolution. The very day that the German newspapers announced the Revolution of July, Goethe's friend Soret visited the poet, who was then eighty-one. "Well!" exclaimed the illustrious old man, "what do you think of this grand event? The volcano is in eruption; all is in flames; it is no longer a discussion in private." Supposing that he referred to the political event of the day, Soret said to him, "It is indeed a great event; but, with such a ministry, the expulsion of the royal family is a matter of course." "We do not understand each other," said Goethe, in reply; "I am not speaking of those people. My mind is on something very different. I am speaking of the bomb-shell which has just burst in the midst of the Academy,—the debate so important to science which has begun between Cuvier and Geoffroi Saint-Hilaire. We have in the latter a powerful ally who will not abandon us. I have noticed the interest with which the French scientific world is watching this discussion. The public has gotten hold of the question; it can no longer be kept secret, disposed of, and smothered with closed doors." Such was not the case, however, for some time thereafter. The theory of evolution had not yet been sufficiently founded in fact.

At the moment of Goethe's death (March 22, 1832), an English vessel, the *Beagle*, sailing in the Indian Ocean, had on board a young naturalist of twenty-three, who, during this voyage around the world, was collecting a quantity of facts which were destined to come to the support of the ideas of Lamarck. This young man was Charles Darwin. During this tour, Darwin, a perspicacious and conscientious observer, was struck with the numerous varieties, the changes in form and character, presented often by one species of animal or vegetable, according to the zone or the climate in which it lives. Returned to England, the young scientist was led to make a comparison between the natural facts which he had observed and the transformations which English gardeners and breeders produce artificially in plants and animals.

In these words, M. Louis Leblois, minister of the Church of the Temple-Neuf at Strasburg, traces briefly but clearly the historical growth of Darwinism, in the excellent little pamphlet whose title is placed at the head of this column. A few citations are added to show the spirit in which M. Leblois treats this question which has so sorely troubled the Church.

Speaking of the repugnance which the Orthodox always profess to the scientific explanation of the origin of man, M. Leblois says: "According to the second chapter of Genesis, man was formed from the 'dust of the earth,' and nobody that we know of has been shocked at this rather mean origin." Referring to the Biblical doctrine that Adam and Eve are the father and mother of the race, he says: "We need not dwell upon the fact that there exist white men, black men, red men, yellow men, etc.; that some have straight hair, others woolly hair, and that, if all descended in a direct line from Adam and Eve, it is difficult to imagine what colored skin and what kind of hair these first ancestors of the human race had." Commenting on the theory of Cuvier, who, in the words of Victor Hugo, may be said to have had "one eye on Genesis and the other on nature, endeavoring to please Orthodoxy by making fossils agree with Scripture and by flattering Moses with the mastodons," M. Leblois says: "It is contrary to good sense, which cannot accept a God performing the task of

Penelope, by amusing himself with the production of one series of beings in order to destroy them and then proceed to the 'creation' of new ones. It is not less contradictory to the Bible than to the facts of geology itself." The author quotes with approval this witty sentence from Carl Vogt's scholarly *Lessons on Man*, "Our friends will doubtless admit, with one of their comrades, that it is better to be a perfect monkey than a degenerated Adam." THEODORE STANTON.

THE *Popular Science Monthly* for August contains a portrait of Robert Wilhelm Bunsen which it is a pleasure to look upon: there is also a sketch of Bunsen. The first article in the number is a lecture on the Herring by Prof. Huxley, delivered at the National Fishery Exhibition, Norwich, Eng., this year. Insignificant as the theme might appear to a novice, under the distinguished author's treatment it is compact with information. Dr. Oswald continues his excellent papers on "Physical Education." His subject this time is "Recreation." An illustrated article by Herman L. Fairchild on "The Blood and its Circulation" is of special interest. "The Teachings of Modern Spectroscopy" gives an account of the application of this remarkable instrument to physics, and particularly molecular combinations. Theodore Wehle has a brief summary of the "Origin and History of Life Insurance," which also explains in a succinct manner the principles of this mode of providing against the chances of life. Dr. Dyce Duckworth, under the title of "The Insufficient Use of Milk," puts in a strong plea for a greater use of this liquid as an article of food. "The Intelligence of Ants" is discussed by George J. Romanes. The other articles of the number are "Lunar Lore and Portraiture," by F. E. Fryatt; "The Visions of Sane Persons," by Francis Galton, F.R.S.; "School Room Ventilation," by Dr. P. J. Higgins; "Origin and Uses of Asphalt," by Leon Malo, C.E.; "The Unit in Plant Life," by Byron D. Halstead, Sc.L.; "The Electric Storage of Energy."

THE *Art Amateur* for the current month has among its articles of general interest in the art world a brief sketch of Corot, and a collection of anecdotes of print-collecting and collectors. Greta's Boston letter considers the recent pedantic report and pedagogic tendencies of the permanent committee in charge of the school of drawing and painting at the Museum of Fine Arts, with an incisive sarcasm. The several departments of the magazine devoted to practical matters are well filled with instructive matter.

WIDE-AWAKE for August is a number of unusual excellence. There are a few short sketches that will be found of very absorbing interest. Of these may be mentioned "A Night with Paul Boyton," which recounts a night experience of a companion swimmer of the daring adventurer, and "A Boy's Race with General Grant at Ephesus," which is of a striking character. Some of the poems are by distinguished writers, as is much of the other matter, and with their numerous and finely conceived and executed illustrations fit in admirably with the general and varied contents of the number.

PERSONAL ITEMS.

KING KALAKUA has a son and daughter at college in Naples.

It is stated that Mr. Froude, the historian, is to be made a peer.

HON. ELIZUR WRIGHT was among the callers at the *Index* office last week. His interest in all the reforms of the day is unabated.

MR. EMERSON is described as looking full of a sweet serenity, a beautiful calm; he does not look broken, though his tall figure is slightly bent.

MRS. HOWE's lecture on "The Result of Kant" at the Concord School, Friday night, was largely attended and, as an intellectual effort, is spoken of in high terms.

MR. GLADSTONE's clothes never fit him. His butterfly suit hangs on him like a sack. His claw-hammer coat is said to fit around his shoulders like a horse-collar.—*Springfield Republican.*

THE bride of Lord Campbell is the youngest daughter of Edmund Blood, of County Clare, Ireland, and not a "Blood" of the unsavory Woodhull type, as stated by some American papers.

CONKLING remarked in his famous letter of resignation that he was "ready to bow" to the decision of the

Legislature. We presume he is in the same frame of mind now. What the public is waiting for is the bow. —*New York Sun.*

RENAN intends writing a history of the Jews up to the second exile, and is about to visit Palestine as a part of his preparation for this work. He will pronounce the eulogy on the late M. Littré before the French Academy.

MOODY has commenced a series of religious meetings at Northfield, Mass., "assisted by a large number of Biblical scholars." Moody's way of making converts seems to be more effective than the methods of thinkers and scholars.

BISHOP HAVEN, of the Methodist Episcopal Church, died at Portland, Oregon, the 4th inst., sixty years old. He was a man of acknowledged scholarship, kind disposition, and earnest convictions, and had great influence with his denomination.

BOSTON counted among her honored guests last week Augusta Evans, the most famous fiction writer of the Southern States, author of *St. Elmo*, *Beulah*, etc., and the Quaker poet, John G. Whittier, whose humanitarian muse has made every New England heart proud of him, and endeared him to all true, loving hearts everywhere.

SECRETARY BLAINE deserves a good word. His bulletins stating the condition of the President were all in excellent taste. As a public man, Mr. Blaine has been accused of an over-fondness for making points; but his communications to foreign governments, respecting the condition of Mr. Garfield, show a keen sense of the fitness of things and words.

REFERRING to Darwin, St. George Mivart says: "It would be difficult to name another living laborer in the field of physical science who has excited an interest so wide-spread, and given rise to so much praise, gathering around him, as he has done, a chorus of more or less completely acquiescing disciples, themselves masters in science, and each the representative of a crowd of enthusiastic followers."

A CHICAGO correspondent of *The Presbyterian*, who is very much annoyed by Sunday theatres "and the cries of newsboys that on that day vex the ears of persons in their homes or on their way to church," says the committee appointed to present charges of heresy against Rev. Dr. Thomas has done its work, although it will not be made known immediately. He adds: "That committee deserves a vacation. It must be a fearful job to wade through all the egotistical and heretical vagaries of Dr. Thomas." On the contrary, we think a committee, composed of men accustomed to read average sermons and general theological literature, must have found the writings of Dr. Thomas very interesting and instructive reading.

FOREIGN.

MR. PARNELL and the leaders of the national movement in Ireland pronounce themselves in opposition to skirmishing and dynamite methods.

A BANQUET was given to the British ministers on the 6th. Gladstone, replying to a toast, spoke hopefully of the land bill, and praised the loyalty of the Boers.

THE affectionate subjects of Alexander III. witnessed his departure on a summer-trip, preceded by a body of police four hundred strong, over a home road of four hundred miles, bordered with "a double line of troops armed to the teeth." Blessed ruler of a happy domain!

THE conservative organs of Spain oppose the royal decision respecting the readmission of Jews and provisional intentions for securing their liberty of worship. They think it very inconsistent to receive again sixty thousand, when one hundred and sixty thousand at least were expelled by their ancestors under Ferdinand and Isabella.

BISMARCK is represented as seeking amicable relations with the Catholic Church: "Cardinal Hergenrother is about to visit Würzburg, and it is believed he will arrange an interview with Prince Bismarck on the church question. Prince Bismarck needs the support of the clericals in the Reichstag, and desires to be reconciled with the Pope."

REGRETS from the government of Spain have been sent to Italy concerning the disturbance during the removal of Pius IX.'s remains. The Archbishop of Paris also sent condolence to the Pope on the same subject. The Primate of Spain, Archbishop of Toledo, has used strong means to persuade all whom he can

influence to work for the restoration of the independence and temporal power of the Pope. Upon the protest, however, of the Italian minister at Madrid, the Spanish cabinet rebuked the ardor of the Primate.

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FREE RELIGIOUS INDEX,

A WEEKLY JOURNAL

PUBLISHED BY THE

FREE RELIGIOUS ASSOCIATION,

AT

No. 3 Tremont Place, Boston, Mass.

EDITOR,

WILLIAM J. POTTER,

Secretary of the Association.

For list of co-laborers, see editorial page.

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

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

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

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

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

SPECIAL FEATURE,

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

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

Proceedings of Eleventh Annual Meeting, 1878. Contains essays by T. B. Wakeman, Esq., on "The Religion of Humanity," and by Wm. H. Spencer, on "The Religion of Supernaturalism,—why it should be disorganized, and how it may be done"; addresses by O. B. Frothingham, George William Curtis, Miss Anna C. Garlin, Mrs. Clara Neymann, Maurice Ellinger, and a poem by Mrs. Elizabeth Oakes Smith.

Proceedings of Twelfth Annual Meeting, 1879. Contains the essay by John W. Chadwick (with an abstract of the speeches thereon by Messrs. Savage, Tiffany, and Potter) on "Theological and Rational Ethics"; the address by the new President of the Association, Felix Adler, on "The Practical Needs of Free Religion," and briefer addresses on the same topic by F. E. Abbot, F. A. Hinckley, and C. D. B. Mills.

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INDEX TRACTS.

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BOSTON, MASS., THURSDAY, AUGUST 18, 1881.

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LIVE THOUGHTS OLD OR NEW.

Nor only the individual experience slowly acquired, but the accumulated experience of the race, organized in language, condensed in instruments and axioms, and in what may be called the *inherited intuitions*,—these form the multiple unity which is expressed in the abstract term "experience."—*G. H. Lewes.*

A TRANSITION from an author's book to his common conversation is too often like an entrance into a large city after a distant prospect. Remotely, we see nothing but spires of temples and turrets of palaces, and imagine it the residence of splendor, grandeur, and magnificence; but, when we have passed the gates, we find it perplexed with narrow passages, disgraced with despicable cottages, embarrassed with obstructions, and clouded with smoke.—*Dr. Samuel Johnson.*

It is right that man should love those who have offended him. He will do so when he remembers that all men are his relations, and that it is through ignorance and involuntarily that they sin,—and then we all die so soon.—*Marcus Aurelius.*

It is part of the irony of life that the strongest feelings of devoted gratitude of which human nature seems to be susceptible are called forth in human beings toward those who, having the power entirely to crush their earthly existence, voluntarily refrain from using that power.—*J. S. Mill.*

The great enemy of knowledge is not error, but inertness. All that we want is discussion; and then we are sure to do well, no matter what our blunders may be. One error conflicts with another: each destroys its opponent, and truth is evolved.—*H. T. Buckle.*

In the world of morals as in the world of physics, strength is nearly allied to hardness.—*Lecky.*

"We want thee, O unfound
And sovran teacher! If thy beard be gray
Or black, we bid thee rise up from the ground
And speak the word God giveth thee to say,
Inspiring into all this people round,
Instead of passion, thought, which pioneers
All generous passion, purifies from sin."
—*Mrs. Browning.*

Religious bigotry is a dull fire, hot enough to roast an ox, but with no lambent luminous flame shooting up from it.—*Sara Coleridge.*

Men who wish to disbelieve in the existence of a personal, more or less righteous Deity, because they imagine that such an existence is the only obstacle to their finding happiness in unprincipled self-indulgence, have not even taken the first step toward embracing the doctrines of scientific 'atheism.'—*Edith Simcox.*

ANTHROPOMORPHISM will never be obliterated from the ideas of the unintellectual. Their God, at the best, will never be more than the gigantic shadow of a man,—a vast phantom of humanity, like one of those Alpine spectres seen in the midst of the clouds by him who turns his back to the sun.—*J. W. Draper.*

The future life being beyond experience, and inaccessible to reason, offers an attractive playground for the unbridled imagination.—*Editor of "Science Monthly."*

The Christian superstition—now at last giving way before science—of the contemptible nature of the body and its antagonism to the soul has shockingly perverted our morals as well as injured the health of Christendom.—*Harriet Martineau.*

CURRENT TOPICS.

UNLOOKED-FOR and alarming changes occurred in the condition of the President last Monday, and his situation is one of grave peril. The sympathy and hopes of millions are with him.

A MEETING was held at Genoa last Sunday in favor of the abolition of the law granting guarantees to the papacy. The police interfered, a tumult ensued, and arrests were made.

THE "Dean" of the Concord School of Philosophy says that "animals have descended from men." This is the latest theory evolved from the depths of the inner consciousness of this remarkable man.

THE conservative Lords, under the leadership of Lord Salisbury, are in an attitude of opposition to the House of Commons on the Irish Land Bill; but the opposition is sure to be overcome one way or another.

In the House of Commons, Mr. Gladstone announced last week that the resolutions preventing Mr. Bradlaugh taking the oath would expire with the present session, that at the next he might present himself, and meanwhile the government would "consider the matter."

LAST week, the papers contained accounts of two fox-hunts, one at Newport, the other at Martha's Vineyard. The former attracted three thousand people. Several ladies followed the hounds in the hunt. Wherein are these exhibitions more decent than the bull-fights of Spain, or the cock-fights and dog-fights with which brutal fellows amuse themselves?

THE papers state that ten thousand people gathered at Northampton last Sunday to witness the laying of the corner-stone of a new Catholic church, and the same number was present at the Lake Pleasant Spiritualistic Camp-meeting. The majority were probably attracted to both places by curiosity, desire for recreation, and other secular considerations.

On the 5th, President Grévy gave audience to Levi Morton, the new American minister, and to the retiring minister, General Noyes. In reply to General Noyes, President Grévy said: "Our two nations have a common duty to perform, and are, in a manner, charged with the protection of souls. They have a great mission; namely, to show to the world that the true guarantees of human liberty are centred in republican institutions." President Grévy concluded by expressing sympathy for General Garfield and the people of America.

THE Fair of the New England Manufacturers' and Mechanics' Institute opens in this city the 18th at 11 o'clock A.M., in the Exhibition Building, said to be the largest in the United States. The larger hall is capable of seating one hundred thousand, the smaller ten thousand people. Governor Long will open the Exhibition, and the Hon. Geo. B. Loring will deliver the oration. All the Governors of New England have promised to be present, and

New England's resources and industries will be fully represented. This Exhibition, it is thought, will be the grandest ever held in this city; and we hope to be able in some future number to give a description of its most interesting features.

AUGUST 17 was the forty-third anniversary of the release of Abner Kneeland, founder of the Boston *Investigator*, from Leverett Street jail, this city, where he was imprisoned two months for "blasphemy." He had said in a discussion that "the Universalists believe in a God which I do not; but I believe that their God, aside from nature, is only a chimera of their own imagination." Although he declared that he was a Pantheist, and meant only that he did not believe in the sort of God believed in by the Universalists, the court ruled that his language involved a denial of "the God of the statute"; and after three trials, the jury disagreeing on the first and second, he was convicted. Mr. Kneeland was a learned man, and all who knew him bear testimony to the uprightness and purity of his life.

THE Salvation Army, which some time ago opened a campaign against the devil and all his works, is, according to the *Philadelphia Press*, being rapidly disorganized. Its leaders are charged by their fellow-soldiers with misappropriating funds and with immoral conduct in general, and between the officers the greatest jealousy is said to exist. An army composed of such material and led by such officers is not likely to give much trouble to the ubiquitous Prince who has contended in battle with all sorts of foes, earthly and heavenly, and whose wonderful powers of strategy are sufficiently shown by the condition of the world to-day, if, as theology teaches, all the evil in it came from the little occurrence that took place in Eden six thousand years ago. The Salvation Army may as well disperse or surrender at once.

A QUEER dispute has arisen about the efficacy of dead men's bones. The majority of mankind are less concerned about the final disposition of their bones than they are with the effort to keep them comfortably covered with living tissue while engaged in the activities of mortal career. However, it might be well to foster an interest in the personal remains of the departed, if it could divert the quarrels that are more frequent over the worldly goods they have left behind. The proposition to convey the ashes of the beneficent founder of Pennsylvania from the European ground of his ancestry to the land of his adoption, with a view to promoting a livelier remembrance of his virtues, is met by the remark that the bones of the great French hero might as well have stayed at St. Helena as far as respect for the Napoleonic dynasty is concerned in present indications. The great moral hero of American radicalism was under no mistaken conviction in deciding that his principles would thrive just as well in his native land if his bones were suffered to remain under foreign sod.

For the *Free Religious Index*.

ODIUM THEOLOGICUM.

In re Jeremiah S. Black vs. Robert G. Ingersoll.

BY T*****

It is proverbial that clerical education—whether in the preparatory training of the student in polemical theology at the Seminary, or in the later development of the preacher of unchallenged homily and dogma in the pulpit—but poorly qualifies the special messenger and minister of divinity for either the critical analysis of evidence, or the logical discussion of the creed inherited or adopted. On the other hand, the training of the law—by its methods of precise definition, of critical sifting of testimony, of relevant pleading, and of rigid demarcation—is peculiarly adapted to cultivate and sharpen the faculties of comprehensive investigation and of close and cogent reasoning; attributes which we find in the clear and passionless decisions of the bench, their culmination and most honored recognition. When, therefore, it was announced that a severe impeachment of Christianity by the popular infidel Col. Robert Ingersoll would receive in the pages of the *North American Review* an examination and answer from a former Judge in the Supreme Court of Pennsylvania, an Attorney-General in the cabinet of President Buchanan in 1857, and his Secretary of State in 1860 (at the outbreak of the great slave-holders' rebellion), the Hon. J. S. Black, it was generally believed that we should enjoy an intellectual treat of solid and convincing logic, in notable contrast to the inane vituperations so familiar from the pulpit; and expectation stood on tiptoe for the promised feast of reason and the flow of argument.

Although the papers of these two champions have now been read by many thousands (a "second edition" of the number containing them being already rapidly exhausted), there are other thousands who have read only the unsatisfactory abstracts furnished by the press; and, for these, the mental and moral stature of the two contestants will be best portrayed by a few selected passages of attack and defence, in their proper juxtaposition. The reader's attention to particular passages is occasionally invoked by *italics* not in the original.

Judge Black says with great propriety: "We can appeal only to that rational love of justice, and that detestation of falsehood, which fair-minded persons of good intelligence bring to the consideration of other important subjects, when it becomes their duty to decide upon them. In short, I want a decision upon sound, judicial principles. . . . I will confine myself strictly to the record; that is to say, I will meet the accusations contained in this paper, and not those made elsewhere by him or others."

Col. I.—Commences his paper sententiously: "A profound change has taken place in the world of thought. The pews are trying to set themselves somewhat above the pulpit. . . . The idea is abroad that they who know most of nature believe the least about theology. The sciences are regarded as infidels, and facts as scoffers."

Judge B.—Mr. Ingersoll is not, as some have estimated him, the most formidable enemy that Christianity has encountered since the time of Julian the Apostate. But he stands at the head of living infidels, "by merit raised to that bad eminence." His mental organization has the peculiar defects which fit him for such a place. He is all imagination, and no discretion. . . . A fancy is as good as a fact, and a high-sounding period is rather better than a logical demonstration. His inordinate self-confidence makes him at once ferocious and fearless. He was a practical politician before he took the stump against Christianity, and at all times he has proved his capacity to "split the ears of the groundlings," and make the unskilful laugh. The article before us is the least objectionable of all his productions. Its style is higher, and better suited to the weight of the theme. Here the violence of his fierce invective is moderated; his scurrility gives place to an attempt at sophistry, less shocking, if not more true; and his coarse jokes are either excluded altogether, or else veiled in the decent obscurity of general terms. . . .

It will be seen that I am assuming no clerical function. I am not out on the forlorn hope of converting Mr. Ingersoll. . . . My duty is more analogous to that

of the policeman who would silence a rude disturber of the congregation, by telling him that his clamor is false and his conduct an offence against public decency.

[So much for the advocate's estimate of the opposing counsel. But "policemen," from the nature of their associations, do occasionally commit some grave mistake. Judge Black was well aware that hundreds of his prospective readers had never seen or heard the utterances of his antagonist, and could only receive the words before them. Where, then, was the relevancy, or the honesty, of these intangible imputations of more "objectionable" productions, of "fierce invective," of "scurrility," of "coarse jokes excluded," and to be found—*elsewhere*! Did the learned judge so soon forget his "judicial" promise, "I will confine myself strictly to the record"? Or was this announcement intended as a mere Pickwickian embellishment? Did he hug himself in the fancied security of having the "last word" in this magazine allotment?]

Judge B.—The first sentence of his essay is a preposterous blunder. It is not true that "a profound change has taken place in the world of thought," unless a more rapid spread of the gospel and a more faithful observance of its moral principles can be called so. . . . Thus far at least, the promise has been kept that "the gates of Hell shall not prevail against it." [This therefore cannot be the direction of its danger]. . . .

There is another totally false notion expressed in the opening paragraph,—namely, that "they who know most of nature believe the least in theology." The truth is exactly the other way. . . . At the same time, the lamentable fact must be admitted that "a little learning is a dangerous thing" to some persons. The scientist, with a mere smattering of physical knowledge, is apt to mistake himself for a philosopher; and, swelling with his own importance, he gives out, like Simon Magus, "that himself is some great one." His vanity becomes inflamed more and more, until he begins to think he knows all things.

Col. I.—The Bible has been the fortress and defence of nearly every crime. No civilized country could reenact its laws; and, in many respects, its moral code is abhorrent to every good and tender man.

Judge B.—Mainly, principally, first, and most important of all, is the unqualified assertion that the "moral code," which Jehovah gave to his people, "is in many respects abhorrent to every good and tender man." Does Mr. Ingersoll know what he is talking about? The moral code of the Bible . . . is entirely separate and apart from the civil polity. . . . This is a distinction which every intelligent man knows how to make. Has Mr. Ingersoll fallen into the egregious blunder of confounding these things? Or, understanding the true sense of his words, is he rash and shameless enough to assert that the moral code of the Bible excites the abhorrence of good men? . . . If this vain mortal is not blind with passion, he will see upon reflection that he has attacked the Old Testament precisely where it is most impregnable.

[Does Judge Black regard the tolerated and encouraged crimes of Biblical antiquity as palliated by a dialectic distribution, or as any less "abhorrent to good and tender men" by being relegated to a civil code? Does he not know that the famous "distinction which every intelligent man knows how to make" is a modern artifice, unthought of and uncomprehended by the ancient Jews, one repugnant to the contents of every chapter in Exodus, in Leviticus, or in Deuteronomy, one which shatters the stony tablets of the vaunted decalogue itself into shapeless fragments?]

Col. I.—The believer in the inspiration of the Bible is compelled to declare that there was a time when slavery was right, when men could buy and women sell their babes. He is compelled to insist that there was a time when polygamy was the highest form of virtue, when wars of extermination were waged with the sword of mercy, when religious toleration was a crime, and when death was the just penalty for having expressed an honest thought. . . . There has been such a change in the conditions of man that, at the present time, the devil is in favor of slavery, polygamy, religious persecution, and wars of conquest. That is to say, the devil entertains the same opinion to-day that Jehovah held four thousand years ago.

Judge B.—His language is recklessly bad, very defective in method, and altogether lacking in precision. But, apart from the ribaldry of it, which I do not feel myself bound to notice, I find four objections to the

Jewish constitution (not more than four) which are definite enough to admit of an answer. These relate to the provisions of the Mosaic law on the subjects of (1) Blasphemy and Idolatry, (2) War, (3) Slavery, (4) Polygamy. In these respects, he pronounces the Jewish system not only unwise, but criminally unjust. . . . But through the whole of this cloudy paper there runs a vein of presumptuous egoism, which says, as plainly as words can speak it, that the author holds *himself* to be the ultimate judge of all good and evil; what he approves is right, and what he dislikes is certainly wrong. Of course, I concede nothing to a claim like that. I will not admit that the Jewish constitution is a thing to be condemned merely because he curses it.

Col. I.—Most nations at the time the Old Testament was written believed in slavery, polygamy, wars of extermination, and religious persecution; and it is not wonderful that the book contained nothing contrary to such a belief. The fact that it was in exact accord with the morality of its time proves that it was not the product of any being superior to man. "The inspired writers" upheld or established slavery, countenanced polygamy, commanded wars of extermination, and ordered the slaughter of women and babes. In these respects, they were precisely like the uninspired savages by whom they were surrounded. They also taught and commanded religious persecution as a duty, and visited the most trivial offences with the punishment of death. . . . Will any one claim that the passages upholding slavery have liberated mankind; or that religious liberty found its soil, its light, and rain in the infamous verse wherein the husband is commanded to stone to death the wife, for worshipping an unknown God? . . . Every civilized man believes in the liberty of thought. Is it possible that God is intolerant? Is an act infamous in man one of the virtues of the Deity?

Judge B.—First: He regards the punishments inflicted for blasphemy and idolatry as being immoderately cruel. Considering them merely as religious offences, as sins against God alone, I agree that civil laws should notice them not at all. But sometimes they affect very injuriously certain social rights which it is the duty of the State to protect. To utter blasphemy or obscenity in the presence of a Christian woman is hardly better than to strike her in the face. . . . [Why this sophistical conjunction of blasphemy and obscenity? Is it parcel of the ethical system which would associate vulgar profanity with murder or light-hearted "Sabbath-breaking" with adultery?]

Under the Jewish Theocracy where God was the personal head of the State,—there blasphemy was a breach of political allegiance, idolatry was an overt act of treason, to worship the gods of the hostile heathen was deserting to the public enemy, and giving him aid and comfort. These are crimes which every independent community has always punished with the utmost rigor. [Proving that the Jewish Theocracy had no higher sanction or defence than any other "independent community." In our own very recent history, they were repressed [to wit, blasphemy and "copper-headism"] at the cost of more lives than Judea ever contained at any one time! Mr. Ingersoll . . . professes to believe that all kinds of worship are equally meritorious, and should meet the same acceptance from the true God. It is almost incredible that such *drivel* as this should be uttered by anybody.

Col. I.—"I, Jehovah thy God, am a jealous God!" Contrast this with the words put by the Hindu in the mouth of Brahma: "I am the same to all mankind. They who honestly serve other gods involuntarily worship me. I am he who partaketh of all worship, and I am the reward of all worshippers." Compare these passages. The first, a dungeon where crawl the things begot of jealous slime; the other, great as the domed firmament inlaid with suns.

["Blasphemy" (which is but one of the inventions of religious intolerance), as "an offence against God," can, in the eye of reason, have no existence. It is everywhere and always the creation of man's evil passions; the badge and banner of malign resentment against those who will not accept, or who will dare to repudiate, the grotesque conceptions of the propagandist. The bigot and the hierophant rest never contented with the empty maledictions of a creed. Their self-appointed mission is ever to vindicate by carnal penalties the slighted dignity of their teraphim and shekinah. If there were such "an offence against God," to whom would the offence be better chargeable,—To those who invest their eidolon with

anger and jealousy and revenge, with remorseless cruelty, consuming vanity, and insatiable lust of despotism, with all the conscious egotism and fierce vindictiveness of barbaric prophets, who, in olden times, projecting their own Brokenspectre of the Oriental Bashaw upon the heavens, imagined races of countless serfs, for their "chief end" especially created "to glorify Him forever," or to those who with indignant protest and invective deny their authority and impugn their fabrications? Is "blasphemy" to be charged on the mild atheist, who, confessing his agnosticism, questions the evidence of Deity? Were those Ephesian disciples who frankly avowed to Paul, "We have not so much as heard whether there be any Holy Ghost" (Acts xix., 2), then guilty of unpardonable crime? (Mark iii., 29.)

Col. I.—In all civilized countries, it is not only admitted, but it is passionately asserted, that slavery is and always was a hideous crime, that a war of conquest is simply murder, . . . that nothing is more infamous than the slaughter of decrepit men, of helpless women, and of prattling babes, that captured maidens should not be given to soldiers, that wives should not be stoned to death on account of their religious opinions, and that the death penalty ought not to be inflicted for a violation of the Sabbath. . . . To every one (except the theologian), it is perfectly easy to account for the mistakes, atrocities, and crimes of the past, by saying that civilization is a slow and painful growth, that the moral perceptions are cultivated through ages of tyranny, of want, of crime, and of heroism, that conscience is born of suffering, that mercy is the child of the imagination, of the power to put one's self in the sufferer's place. . . . Theologians have exhausted their ingenuity in finding excuses for God. It seems to me that they would be better employed in finding excuses for men. . . . When the whole question is thoroughly examined, the world will find that Jehovah had the prejudices, the hatreds, and superstitions of his day.

Judge B.—Second: Under the constitution which God provided for the Jews, they had, like every other nation, the war-making power. The right to exist implied the right to repel, with all their strength, the opposing force which threatened their destruction. . . . In your treatment of hostile barbarians, you not only may lawfully, but must necessarily, adopt their mode of warfare! . . . This sufficiently answers the silly talk of atheists and semi-atheists about the warlike wickedness of the Jews. But Mr. Ingersoll positively, and with the emphasis of supreme and all-sufficient authority, declares that "a war of conquest is simply murder." He sustains this proposition by no argument founded in principle. [If the respondent finds no such "principle" within his own bosom, an argument *ab extra* will scarcely prove to him convincing.] . . . It is only necessary to recollect that Mr. Ingersoll is himself a warrior who stayed not behind the mighty men of his tribe when they gathered themselves together for a war of conquest. [.] . . . But it is certain that his refined and tender soul took great pleasure in the terror, conflagration, blood, and tears with which the war was attended, and in all the hard oppressions which the conquered people were made to suffer afterward. [.] . . . If his own conduct (for which he professes neither penitence nor shame) was right, it was right on grounds which make it an inexcusable outrage to call the children of Israel savage criminals, for carrying on wars of aggression to save the life of their government.

[It is certainly difficult to enter into the conceptions from which this wonderful historical parallel was constructed; or to unfold the principles on which the apologist of treason can thus boldly stigmatize as "a war of conquest" the tardy and reluctant arming by our citizens, in defence of nationality, liberty, and independence ("to save the life of their government"), against the aggressive onslaught of a slave-spreading oligarchy, banded by the only motive of patriarchal domination; and in the same breath can justify the wholly unprovoked "aggressive wars" of the chosen people upon peaceful and unoffending states, instigated by the controlling impulse of rapacity,—"to possess their land" (Numbers xxi., 24, 32, 35; xxxi., 17, 18; Deuteronomy iii., 6, 7, 8; Judges xviii., 7, 9; xxi., 11, 12, 21),—and prosecuted with every circumstance of cruelty, brutality, and horror (Joshua viii., 23, 29; Judges i., 6; viii., 16; II. Samuel xii., 31; I. Chronicles xx., 3; II. Chronicles xxv., 12). While to characterize these bloody and barbarous "wars of aggression" by any fitting terms is held to be "an inexcusable outrage"

on the other hand, a compulsory and inevitable war of pure defence ("the right to repel a threatened destruction" admitted as necessarily "implied in the right to exist") is alluded to with hinted censure, as exhibiting in the patriot soldier a gloating "pleasure in the terror, conflagration, blood, and tears" with which a wicked rebellion overspread our unhappy country. On the public utterance of such sentiments, what can be said of the moral obtuseness of an accomplice in the giant political crime of history ("for which he professes neither penitence nor shame"), excepting that "his mental organization has the peculiar defects which fit him for such a place," and for such a function?

Col. I.—In all civilized countries, it is not only admitted, but it is passionately asserted, that slavery is and always was a hideous crime. . . . But the believer in the inspiration of the Bible is compelled to declare that there was a time when slavery was right, when men could buy and women could sell their babes. . . . There has been such a change in the conditions of man that at the present time the devil is in favor of slavery. . . . We find that other nations besides the Jews had similar laws and ideas, that they believed in and practised slavery. . . . It is not claimed that they received a revelation. And yet, by a strange coincidence, they practised the same crimes, of their own motion, that the Jews did by the command of Jehovah. From this, it would seem that man can do wrong without a special revelation.

Judge B.—But Jehovah permitted his chosen people to hold the captives they took in war or purchased from the heathen as servants for life. This was slavery; and Mr. Ingersoll declares that "in all civilized countries it is not only admitted, but it is passionately asserted, that slavery is and always was a hideous crime." Therefore, he concludes that Jehovah was a criminal. This would be a *non sequitur*, even if the premises were true. That slavery is a crime under all circumstances and at all times is a doctrine first started by the adherents of a political faction in this country, less than forty years ago. . . . My faith and my reason both assure me that the infallible God proceeded upon good grounds when he authorized slavery in Judea. . . . There can be no question that, when a Jew took a neighboring savage for his bond-servant, incorporated him into his family, tamed him, taught him to work, and gave him a knowledge of the true God, he conferred upon him a most beneficent boon.

[This cool assumption—"taming the neighboring savage!" this poor apology for rapine and for wrong—is made in the face of the well-known fact that in civilization, in mechanic and manufacturing arts, in all the refinements of life, the Jews were far excelled by these same neighboring savages (Judges i., 19; I. Samuel xiii., 20; II. Chronicles ii., 7; and I. Kings vii., 14, 45), to say nothing of the artistic wealth of luxury in India, in Egypt, in Chaldea, in the presence of which the "chosen people" of God were rude barbarians. The advocate of slavery is consistent in his moral instincts. "His mental organization has the peculiar defects which fit him for the place." He is one of those who have been sometimes reputed as alike incapable of forgetting—and of learning.]

Col. I.—Polygamy is the enslavement of woman, the degradation of man, and the destruction of home. . . . The "inspired writers" upheld or established slavery, and countenanced polygamy. . . . Has Jehovah improved? Has infinite wisdom intellectually advanced? Will any one claim . . . that we are indebted for our modern homes to the texts that made polygamy a virtue?

Judge B.—Fourth: Polygamy is another of his objections to the Mosaic constitution. Strange to say, it is not there! It is neither commanded nor prohibited: it is only discouraged! [The barrister should be familiar with the decisions of his books. Or, if familiar, he should be careful not to suppress his own legal authorities. Has the Judge's eye never chanced upon Exodus xxi., 10; Leviticus xviii., 17, 18; Deuteronomy xxi., 11, 14, 15; and other similar passages heralded by a "Thus saith the Lord"? Has he never read the adjudged "case" of David, reported in I. Kings xv., 5, and II. Samuel v., 12, 13, xii., 8? "Only discouraged!" In what Mosaic scripture will he find it?] . . . Why, then, does he throw polygamy into the face of the religion which abhors it? Because he is nothing if not political. The Mormons believe in polygamy, and the Mormons are unpopular. . . . It is a cunning manoeuvre, this of strengthening atheism by enlisting anti-Mormon rapacity against the God of the Christians. I

can only protest against the use he would make of these and other political interests. It is not argument: it is mere *stump-oratory*!

[The arrow seems to have been effective. In spite of protest, the modern Christian is compelled to accept this alliance with the olden believer, and to recognize the "chosen people" as the progenitors of the only true Church. The "cunning manoeuvre" of "throwing in his face" the ancient morality of his charter, and of bringing into direct comparison the venerable polygamy of "inspired" patriarchs, and the vile "unpopular" polygamy of modern Mormons (which the religion of the present day "abhors"), may seem to the apologist irreverent and may excite his ire. But by no restraining decree of injunction can the considerate student be prevented from recognizing these indisputable evidences that the world does move, that "a profound change has taken place in the world of thought," or from anticipating by a fair induction that it probably will still further "move," that farther "changes will probably continue in the world of thought." Counsel for defendant has here omitted to avail himself of an important "distinction which every intelligent man knows how to make," and has failed to note the exception, that polygamy pertains exclusively to the "civil polity, entirely separate and apart from" the immutable code of Biblical ethics, and for which the latter is not to be held responsible. To confound these opposing codes "is not argument: it is mere stump-oratory."]

Col. I.—One great objection to the New Testament is that it bases salvation upon belief.

Judge B.—This is a *misrepresentation*, simple and naked. No such doctrine is propounded in the Scriptures or in the creed of any Christian Church. [John iii., 15; xi., 26; Romans x., 9; Hebrews iv., 3.]

Col. I.—It was reserved for the New Testament to make known the frightful doctrine of eternal pain. It was the teacher of universal benevolence who rent the veil between time and eternity, and fixed the horrified gaze of man on the lurid gulfs of hell. Within the breast of non-resistance was coiled the worm that never dies!

Judge B.—The future of the soul is a subject on which we have very dark views. In our present state, the mind takes in no idea except what is conveyed to it through the bodily senses. . . . Speculative opinions concerning the punishment of the wicked, its nature and duration, vary with the temper and the imaginations of men. Doubtless, we are many of us in error. [This passage deserves a particular commendation, as being exceptionally mild and pertinent.]

Col. I.—A certain belief is necessary to save the soul. It is often asserted that to believe is the only safe way. If you wish to be safe, be honest. Nothing can be safer than that. No matter what his belief may be, no man, even in the hour of death, can regret having been honest. . . . The dogma of eternal punishment rests upon passages in the New Testament. This infamous belief subverts every idea of justice. A finite being can neither commit an infinite sin, nor a sin against the Infinite. A Being of infinite goodness and wisdom has no right, according to the human standard of justice, to create any being destined to suffer eternal pain.

Judge B.—"The mere failure to believe is punished in hell." I have never known any Christian man or woman to assert this. [John iii., 36; viii., 24; Mark xvi., 16; Romans xiv., 23; II. Thessalonians ii., 12.] . . . Lunatics and idiots are not in the least danger; and, for aught I know, this category may, by a stretch of God's mercy, include minds constitutionally sound, but with faculties so perverted by education, habit, or passion that they are incapable of reasoning. I sincerely hope that upon this or some other principle Mr. Ingersoll may escape the hell he talks about so much. . . .

[From what Scriptural text did the learned Judge discover that "lunatics and idiots are not in the least danger"? What hint is there within the lids of the Testament to give encouragement or suggestion for his benevolent and confident announcement? If it be true (as asserted) that "it is universally agreed that children too young to understand it do not need to believe it," such universal agreement certainly did not exist among Christian believers two hundred years ago. If, then, we may fondly accept the expounder's testimony to this ameliorated sentiment, it happily affords us one more proof that the creed of Christendom to-day is better than its standard, that the so-called "All-merciful" is surpassed in mercy by

his worshippers, that the Church is (very slowly) growing ripe for a new revelation, and a third "Testament" of Jehovah's will.]

The bad classes of society always hated the doctrine and discipline which reproached their wickedness, and frightened them by threats of punishment in another world. Aforetime, they showed their contempt of divine authority only by their actions; but now, under new leadership, their enmity against God breaks out into articulate blasphemy.

Col. I.—According to the prevailing Christian belief, the Christian religion rests upon the doctrine of the atonement. . . . We are told that the first man committed a crime for which all his posterity are responsible; in other words, that we are all accountable, and can be justly punished for a sin we never in fact committed. This absurdity was the father of another, namely, that a man can be rewarded for a good action done by another. . . . Under these circumstances, God, by allowing the innocent to suffer, satisfactorily settled with the law, and allowed a few of the guilty to escape. . . . It seems to me that the doctrine of the "atonement" is absurd, unjust, and immoral. Can a law be satisfied by the execution of the *wrong person*? . . .

If the Jews had been a civilized people when Christ appeared, a people whose hearts had not been hardened by the laws and teachings of "Jehovah," they would not have crucified him; and, as a consequence, the world would have been lost. If, when Christ was on his way to Cavalry, some brave, heroic soul had rescued him from the holy mob, he would not only have been eternally damned for his pains, but would have rendered impossible the salvation of any human being.

Judge B.—The plan of salvation, or any plan for the rescue of sinners from the legal operation of divine justice, could have been framed only in the councils of the Omniscient. Necessarily, its heights and depths are not easily fathomed by finite intelligence. . . . Nevertheless, here is a rash and superficial man,—without training or habits of reflection,—who upon a mere glance declares that it must be abandoned because it seems to him "absurd, unjust, and immoral." I would not abridge his freedom of thought or speech; and the *argumentum ad verecundiam* would be lost upon him. Otherwise, I might suggest that when he finds all authority, human and divine, against him, he had better speak in a tone less arrogant.

Col. I.—Under the Mosaic dispensation there was no remission of sin except through the shedding of blood! . . . The greater the crime, the greater the sacrifice; the more blood, the greater the atonement! . . . Every priest became a butcher, and every sanctuary a slaughter-house. Nothing could be more utterly shocking to a refined and loving soul. Nothing could have been better calculated to harden the heart than this continual shedding of innocent blood. . . . The idea that God wants blood is at the bottom of the atonement, and rests upon the most fearful savagery. How can sin be transferred from men to animals? And how can the shedding of the blood of animals atone for the sins of men?

Judge B.—He is struck with horror by the sacrificial solemnities of the Jewish religion. . . . A carnivorous American, full of beef and mutton, who mourns with indignant sorrow because bulls and goats were killed in Judea three thousand years ago, has reached the climax of sentimental goodness, and should be permitted to dictate on all questions of peace and war. Let Grotius, Vattel, and Puffendorff, as well as Moses and the prophets, hide their diminished heads! [Another characteristic illustration of "the peculiar defects of his mental organization."]

Col. I.—To make innocence suffer is the greatest sin: how, then, is it possible to make the suffering of the innocent a justification for the criminal?

Judge B.—This raises a metaphysical question which it is not necessary or possible for me to discuss here.

Col. I.—Why should a man be willing to let the innocent suffer for him? . . . What would we think of a man who would allow another to die for a crime that he himself had committed? What would we think of a law that allowed the innocent to take the place of the guilty?

Judge B.—I answer that a man who by any contrivance causes his own offence to be visited upon the head of an innocent person is unspeakably depraved. But are Christians guilty of this baseness?

Col. I.—To render benefits for injuries is to ignore all distinctions between actions. He who treats his

friends and enemies alike has neither love nor justice. The idea of non-resistance never occurred to a man with power to protect himself. This doctrine was the child of weakness, born when resistance was impossible. To allow a crime to be committed when you can prevent it is next to committing the crime yourself.

Judge B.—This is the whole substance of a long, rambling diatribe, as incoherent as a sick man's dream. Christianity does not forbid the necessary defence of civil society, or the proper vindication of personal rights.

Col. I.—If Christ was in fact God, he knew all the future. He knew exactly how his words would be interpreted. He knew what crimes, what horrors, what infamies, would be committed in his name. . . . And yet he died with voiceless lips. Why did he fail to speak? Why did he not tell his disciples, and through them the world, that man should not persecute, for opinion's sake, his fellow-man?

Judge B.—There is but one way to deal with this accusation, and that is to contradict it flatly. Nothing can be conceived more striking than the prohibition, not only of persecution, but of all the passions which lead or incite to it. . . . Universal philanthropy, inexhaustible charity, are inculcated in every line of the New Testament. It is plain that Mr. Ingersoll never read a chapter of it. Otherwise, he would not have ventured this palpable falsification of its doctrines. Who told him that the devilish spirit of persecution was authorized or encouraged or not forbidden by the gospel? The person, whoever it was, who imposed upon his trusting ignorance, should be given up to the just reprobation of his fellow-citizens. [Matthew x., 34, 35; Luke xii., 49, 51, 53.]

Col. I.—And yet, under the banner of "non-resistance," the Church has shed the blood of millions, and in the folds of her sacred vestments have gleamed the daggers of assassination. With her cunning hands, she wove the purple of hypocrisy, and placed the crown upon the brow of crime.

Judge B.—It is true that some persons professing Christianity have violated the fundamental principles of their faith by inflicting violent injuries and bloody wrongs upon their fellow-men. But the perpetrators of these outrages were, in fact, not Christians. . . . The discussions of theological subjects by men who believe in the fundamental doctrines of Christ are singularly free from harshness and abuse. [As I have labored diligently here to show.] Of course, I cannot speak with absolute certainty; but I believe most confidently that there is not, in all the religious polemics of this country, as much slanderous invective as can be found in any ten lines of Mr. Ingersoll's writings.

Col. I.—Take from the New Testament all passages upholding the idea that belief is necessary to salvation, that Christ was offered as an atonement for the sins of the world, that the punishment of the human soul will go on forever, that heaven is the reward of faith, and hell the penalty of honest investigation, take from it all miraculous stories, and I admit that all the good passages are true. . . . Reason must be the final arbiter. Inspired books, attested by miracles, cannot stand against a demonstrated fact. A religion that does not command the respect of the greatest minds will in a little while excite the mockery of all. . . . My position is that the cruel passages in the Old Testament are not inspired, that slavery, polygamy, wars of extermination, and religious persecution always have been, are, and forever will be, abhorred and cursed by the honest, the virtuous, and the loving, that the innocent cannot justly suffer for the guilty, and that vicarious vice and vicarious virtue are equally absurd, that eternal punishment is eternal revenge, that only the natural can happen, that miracles prove the dishonesty of the few and the credulity of the many. . . . The dogmas of the past no longer reach the level of the highest thought, nor satisfy the hunger of the heart. While dusty faiths, embalmed and sepulchred in ancient texts, remain the same, the sympathies of men enlarge.

Judge B.—"The hunger of the heart." That depends upon what kind of a heart it is. If it hungers after righteousness, it will surely be filled. . . . That was an expressive phrase which Carlyle used when he called modern infidelity "the gospel of dirt." Those who are greedy to swallow it will, doubtless, be supplied satisfactorily. . . . Mr. Ingersoll, as a zealous apostle of "the gospel of dirt," must be expected to throw a good deal of mud. But this is too much! . . . I am not merely putting one assertion against the other; for I have the advantage, which he has

not, of speaking what every tolerably well-informed man knows to be true. . . . If Mr. Ingersoll thinks himself wronged or his doctrines misconstrued, let him not lay my fault at the door of the Church, or cast his censure on the clergy.

[Mutato nomine, de te fabula narratur.]

The distinction drawn by the apologist in his concluding sentence is rather formal than substantial. In methods and in manner, in feeling and in spirit, in language and in logic, he has so happily imitated the tone and temper of those engaged in "exhorting the sinner to leave the seat of the scornful," and in threatening doomed, unshriven souls with formulated anathemas, that we may justly hail him

Docte sermones utriusque lingue.

The disposition and the capacity for oburgation and invective have not, however, been equally displayed. Where he has aimed at severity, he has attained only to acerbity; where he has assumed imperiousness, he has fallen into superciliousness; where he has striven at satirical flagellation, he has risen only to petulant vituperation; where he has fancied his blows most crushing, they have only bruised himself. Although we have been furnished with the moral dictum (in justification of Israelitish atrocities) that "in dealing with barbarians you may lawfully adopt their mode of warfare," and although an inviting opportunity is offered of retribution with Judge Black's favorite weapons, in a needed lesson how they may be skillfully employed, it is to be hoped that Col. Ingersoll (indisputably his master in the art of polished and effective sarcasm) will not be tempted by the theatrical "last word," in *me convertite ferrum*, to engage in a rejoinder. It is not called for in the interests of truth, and it tends to divert attention from the merits of the controversy to the fence of the combatants. The papers, as they stand, afford a sufficient exposition of the mental and moral attitudes of the disputants; and the elimination of the chaff from the wheat is "a distinction which every intelligent man knows how to make."

The Judge has taken for his motto the familiar gibe of Bassanio to his friend Antonio, the merchant of Venice, "His reasons are as two grains of wheat hid in two bushels of chaff"; and it may be safely said that few preachers are accustomed to so closely confine their discourses to their texts as has the Rev. Jeremiah S. Black.

For the Free Religious Index.

VACATION SUNDAYS IN TOWN.

No. III.

I attended Sunday morning, the 7th, the Methodist Church at the corner of Tremont and Concord Streets. I recognized in the congregation two or three faces that were familiar to me in the days of my Methodist fellowship of twenty-five years before. It was evident, whatsoever the fact might be as to myself, that they were still not far from where I had left them. Of intellectual advancement there had probably been but little. At least, I could discover no sign of it. Apart from the marks of time upon their countenances, they wore the same look of meek and acquiescent emotional zeal and piety, peculiar to the Methodist type of physiognomy, in common with those present. But this was only what might be expected, since Methodism does not aim at or desire other results. It does not seek, intellectually, to advance its adherents, but simply to impart the assurance they are on firm and solid ground. It is an excellent religion for veal sort of people, those in whom social and affectional feeling and a kind of animal good-nature predominate over intellect. Of course, in such a definition of its class, due allowance should be made for those exceptions to the general average of all religious bodies.

I was attracted to this church this morning, because in the meagre bill of fare in the papers of the churches for the day it was announced that the preacher would be one of the Western secretaries for the National Conference of Charities, which counted for so much in his favor.

It is so natural to me to associate Methodism with large congregations that I could not but feel some surprise to see, even in vacation time, on a bright Sunday morning so few present. Although there were two clergymen in the pulpit, the entire number of those in attendance did not exceed sixty persons. There was but one in the choir, and he appeared to be at once organist and precentor. I am not sure, however, but that this is an improvement on the ordinary

church custom, since all joined, with the rich and melodious voice of the leader, in the singing.

The preacher evinced Western characteristics. The manner seemed to betray something like a lack of ease and self-possession. There was little indication that he had taken lessons in vocal culture or the art of public speaking; but it was evident, as he proceeded, that he had been thinking outside of the more distinctive spheres of Methodist preaching. The sermon was in keeping with the work of charity in which he had participated during the week, and showed that he had imbibed its spirit. It aimed to show that the great distinguishing principle of Christianity is the law of love. So far as this found expression in the teachings that preceded Christ, it was limited in its application to the people or tribe of the teacher. Christ was the first who taught the principle of universal benevolence. This is the supreme thing in Christianity, and should be exalted above all doctrines and tests of its faith and fellowship. It was in this that was its indestructible vitality. The old civilizations, like that of China to-day, were stationary or had perished. One system after another of philosophy had been superseded; but Christianity survived and was penetrating the utmost parts of the earth, so that the heathen was becoming its inheritance. It need hardly be said that Free Religionists are familiar with this line of argumentation, and have broader and more critical ways of looking at the subject. It is doubtless true that there was a tendency to give a more limited application to the principle of benevolence, even when it was emphasized in their religion and teaching, among the people of antiquity than it acquired in those of Christianity. Altruism is a sentiment, as Herbert Spencer has pointed out, which begins with the clan and tribe, and then, in the course of their development, as they co-mingle and assimilate with others, expands into a more inclusive comprehensiveness. Indeed, this is the invariable and inevitable course of human nature. Christianity itself has never been able to take more than a circumscribed view, or to exemplify more than a limited application of this principle of universal benevolence, as all its history, and the narrow sectarianism into which it is still divided, show. Still more, are not hate and antipathy prominent characteristics of Christianity, as well as love; and do they not find even in the conduct and teaching of its founder a sanction? If not, whence the wars which Catholics and Protestants, orthodox and heretic, have waged so relentlessly upon each other? Nor is it fair to say that the principle of returning good for evil, of doing unto others as we would have them do unto us, or of universal benevolence, was first enunciated by Jesus or inculcated to his followers, since we know that the golden rule was taught centuries before by the great Chinese sage, Confucius, as well as by the Persian, Zoroaster; and numerous precepts of like import are found in all the Pagan religions and in the teachings of moralists and philosophers, of different ages and lands, before Jesus was born or preached in Galilee. Nevertheless, the discourse upon which we have commented was liberal and excellent in spirit from the criticism we have indicated, and worthy of all commendation. It indicated the preacher was afloat, and gradually and insensibly, doubtless, was slipping his hold on the anchorage of old faith and doctrine, and tending toward the broader view and the open sea and sailing of Free Religion.

ATTICUS.

DARWINISM.—The following from John Fiske's *Cosmic Philosophy* is the best condensed statement of the Darwinian theory that we have seen: "A moment's inspection will reveal the absurdity of the thoughtless remark sometimes heard from theologians and penny-aliners, that the Darwinian theory rests upon purely gratuitous assumptions and can never be submitted to verification. On the contrary, the theory of natural selection, when analyzed, will be found to consist of eleven propositions, of which nine are demonstrated truths, the tenth is a corollary from its nine predecessors, and the eleventh is a perfectly legitimate postulate. Let us enumerate these propositions: 1. More organisms perish than survive; 2. No two individuals are exactly alike; 3. Individual peculiarities are transmissible to offspring; 4. Individuals whose peculiarities bring them into closest adaptation with their environment are those which survive and transmit their peculiar organization; 5. The survival of the fittest thus tends to maintain an equilibrium between organisms and their environments; 6. But the environments of every group of organisms is steadily, though slowly,

changing; 7. Every group of organisms must accordingly change in average character, under penalty of extinction; 8. Changes due to individual variation are complicated by the law that a change set up in any one part of a highly complex and coherent aggregate, like an organism, initiates changes in other parts; 9. They are further complicated by the law that structures are nourished in proportion to their use; 10. From the foregoing nine propositions, each one of which is indisputably true, it is an inevitable corollary that changes thus set up and complicated must eventually alter the specific character of any given group of organisms; 11. It is postulated that, since the first appearance of life upon the earth's surface, sufficient time has elapsed to have enabled such causes as the foregoing to produce all the specific heterogeneity now witnessed.

THE Religio-Philosophical Journal, one of the leading papers in this country devoted to Spiritualism, commenting on the views of professional men interviewed by the reporter of the *Chicago Times* concerning prayer, says: "Glimpses of the coming ideal of prayer are seen in the statements we give, especially in that of Rev. L. P. Mercer. Spiritualism will make this conception more complete. We shall look on prayer, whether spoken or silent, as the uplifting wish and effort for strength and hope, for light and tranquillity, not moving any mysterious power to set aside the divine and eternal laws, but lifting up the prayerful seeker into harmony with those laws, into unity with the great currents of light and life that sweep through all space and flow through all time, and into that unity with the Infinite Life of which the poet says:—

'Nearer, my God, to thee'

Then, in ways we know little of, 'the soul's sincere desire' attracts to us unseen friends from the life beyond; and they help us, not miraculously, but naturally. Magnetic strength, tranquil peace and hope, clairvoyant glimpses, visions of beauty, and help from the Spirit-world, all come as answers to prayer, as helps to such as help themselves by reaching up. All this will not stand in the way of the use of outward help, of medical aid, of labor for support. Spiritual strength and common-sense go hand in hand." The general view seems to be that prayer is of no avail except so far as superstitious people who believe in it are put into a quiescent or hopeful condition by giving expression to their belief. To this view, the Spiritualistic journal mentioned is an exception; for it thinks prayers attract "unseen friends from the life beyond," a notion that many excellent people entertain, but of which the evidence seems to be not of a kind to satisfy those who cannot believe without proof.

THE Morning Chronicle (Quebec) recently published a letter from the rector of St. Matthews Episcopal Church, recommending that a petition be sent to the Legislature in favor of taxing church property, and the editor commented on the letter as follows: "We believe many will read the letter with more than ordinary interest, because it is suggestive of a movement which in time is bound to take place. It seems unreasonable that the religious and charitable institutions of the city should enjoy immunity from taxation, and at the same time be in receipt of all those benefits of protection which the public at large have to pay for. . . . This is clearly unfair and unreasonable, and we are glad to see clergymen like Mr. Hamilton coming forward and saying such principles are wrong, and asking to be placed on the same footing as the citizens are. . . . We know how unpopular a thing it is to ask the religious bodies to pay lawful tribute to the city, whose protection they claim almost as a matter of right; but, nevertheless, we think the time has come when we ought to do it. We owe this much to ourselves; and we think if the religious organizations will only look into the matter in an impartial way, they will be disposed to do their share in lightening the people's burdens, in the manner pointed out."

THE venerable mother of ex-Governor Andrews of Connecticut, who is nearly eighty years old, said at a recent prayer-meeting in her house at North Sunderland: "I hear the young men praying for the recovery of the President. I hope he will recover: I believe he will. But I hope these young men will learn the lesson, and vote so that such a sad crime will never be attempted again. I hear that the President had been worried almost to death by office-seekers. God ordained that man should earn his bread by the sweat of his brow. I believe that many of these office-

seekers want office because they are unwilling to submit to God's law. I am a poor, ignorant woman, but I think I could improve the present system of giving office. I would have the applicants for office examined, and no man appointed that was not willing to earn his bread by the sweat of his brow. I believe the first influence that led Guiteau to assassinate the President was revenge, because he had failed to get an office, and the second influence the actions of the Conklingites.—*Springfield Republican*.

No comments are necessary to make those who mingle and converse with men and women appreciate the following statement by Margaret Fuller: "The man habitually most narrow toward women will be flushed, as by the worst assault on Christianity, if you say it has made no improvement in her condition. Indeed, those most opposed to new acts in her favor are jealous of the reputation of those which have been done."

"The constitution of man," says Draper, "is such that, for a long time after he has discovered the incorrectness of the ideas prevailing around him, he shrinks from openly emancipating himself from their dominion; and, constrained by the force of circumstances, he becomes a hypocrite, publicly applauding what his private judgment condemns."

POETRY.

For the *Free Religious Index*.

VACATION VERSES.

Tired heart, tired brain, and tired hands
To-day seek rest on mount, on sea,
Near healing springs, by pebbly strands,
In sunny glades, or forest free.

Yet still the city's ceaseless din,
Sharp echoed by each town and farm,
Proclaims how many fail to win
The longed-for rest,—vacation's charm.

Still there are workers forced by fate
To toil 'neath summer's sultriest sun,
Whose sure vacation does not wait
Their doubtful leisure,—it is won,

Through patient hands,—enduring hearts:
They find release from grief's worst pain,
Who learn that labor's self imparts
The needful rest to soul and brain.

S. A. U.

For the *Free Religious Index*.

LUCIAN.

I

Thou honey-bee of later, larger Greece,
All flowers of Grecian song and Grecian lore,
Of every age, you sucked, and evermore
Their sweetness lived in tomes, which never cease
To charm new generations, as they rise,—
Tales, essays, dialogues, that every phase
Of that rich, old Hellenic life unfold.
Sage, sophist, rhetor, and impostor bold,
Athenai's soiled doves fair your page displays:
We hear and see them through your ears and eyes.
Voluptuous description, wisdom, wit,
Flow intermingled from your easy pen.
We know the world you knew, its things and men;
Our own time leaving, through you enter it.

II.

That world was waning: e'en its gods were old,
Their nectar stale and withered Hebe's bloom,
But, still, over the Ægean's wave did loom
The Maid of Wisdom wrought of ivory and gold;
The bright Levant with cities manifold
Still gleamed,—for countless marble fanes found room
On isle and mainland. East and West had met
In Egypt's many-languaged mart, which yet
Survives. There Grecian reason was defiled
By dreams of Orient enthusiasts wild,
And turned to mystical madness. At last,
A throng of filthy anchorites o'erpowered
Savan and sage, and mental twilight lowered
O'er earth, blotting the glorious Grecian past.

B. W. BALL.

The Free Religious Index.

BOSTON, AUGUST 18, 1881.

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

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

WILLIAM J. POTTER, Editor.

ALL communications intended for the editor should be addressed to New Bedford, Mass.; all business communications to "FREE RELIGIOUS INDEX," 3 Tremont Place, Boston.

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EDITORIAL NOTICE.

For two months from this date, during my temporary absence, Mr. B. F. Underwood will have the entire editorial charge of the *Free Religious Index*. All communications intended for the paper should be sent to him, 3 Tremont Place, Boston.

WM. J. POTTER.

July 22, 1881.

TO ANY person whose name is not now on our subscription list, we will send the *Index* on trial three months for fifty cents, or six months for one dollar. Will persons interested in extending the influence of this journal make a little exertion to obtain subscriptions at the above rates?

MR. L. G. REED, of New York, writes: "It should be observed that, while a few excellent, silver-haired philosophers are writing and reading cultured essays on the different systems of religion, the bulk even of our own children are being inoculated with the popular theology. The teaching of the child moulds the future man. It is necessary to compete with the different churches, using their means to win the little folks. Each association should have its Sunday-school, with the usual attractions,—singing, playing, feasting, prizes, etc. In this way, a little money would do much good, and give the best assurance that the Free Religious movement of this generation will not die out."

"THE Margaret Fuller Society" is the fitting name of an association of ladies recently formed in Chicago, with the following useful and definite aims in view: "To prove that women are citizens; that they are needed in the administration of the outside home as well as in the domestic circle; that patriotism and statesmanship need to be nourished in the souls of the women and mothers as well as the men and fathers of the land; that it is time, in the progress of human affairs, for the active expression of womanhood, represented by woman herself, and therefore that women should furnish themselves with appropriate knowledge by study and discipline." That last clause is excellent, and would do good service if adopted as a resolution by voters generally.

KANT AND THE EXPERIENTIAL SCHOOL.

President Porter, in his essay read some days ago at Concord, maintained, according to published reports, that Spencer and Lewes, among other thinkers of the experiential school of philosophy, "have travelled in Kant's footsteps, while denying him." A statement like this coming from the President of Yale College is liable to mislead many who are not well acquainted with the philosophy of Kant and later philosophic thought, and calls for a brief statement of facts.

Kant maintained that mind is an entity, whose forms or laws are entirely independent of experience. The proposition that "there is nothing in the intellect which was not previously in the senses" he opposed by calling attention to the fact that the intellect itself has *a priori* conditions without which experience is impossible, that there are fundamental concepts which are inherent in mind, and in no way due to experience.

Spencer and Lewes on the contrary, while recognizing the insufficiency of the old sensational theory that limits experience to the acquisitions of the individual, maintain that the experiences of ancestors have become organized in the race, that the individual of to-day possesses not only the results of his own experience, but the results of innumerable ancestral experiences, that what Kant thought was inherent in mind and independent of experience is the result of accumulated experiences of the race, and that the forms and "laws" of thought which precede and condition the experience of the individual have been evolved as the branches of a tree are evolved from the seed; so that the mental forms, although connate, and therefore *a priori* in the individual, have their genetic explanation in the development of the race, and are just as much a part of experience as are the perceptions or the acquired ability of the individual.

Thus, the question is changed by modern thought from one of psychology to one of *psychogeny*, from a consideration of the nature of mind to that of its genesis and evolution. The experientialists ask the adherents of the *a priori* school to show that the mind has any conceptions which are not reducible to sensible experience or combinations of such experience. That there are logical processes called by Kant "forms of thought" which are indispensable in the formation of judgment, as are the laws of geometry in the construction of figures, is admitted. The question is whether there are concepts antecedent to all experience, individual and ancestral, whether they are primordial and inherent elements of mind or are mental conditions, which, although irreducible to any individual experience, are due to the evolved experience of the race. Kant declared they were antecedent to all experience. The modern school of evolution endeavors to trace their evolution from the simplest perception of the babe or the savage to the complex conceptions of a Shakspeare or a Newton. It is admitted that the mental forms are connate and so far *a priori*, but as products of ancestral experiences they are acquired, and therefore *a posteriori*.

Experience is "the registration of feeling," and "feeling is the reaction of the sentient organism under stimulus." Experience, then, implies two factors, organism and environment; and every modification of structure and every accompanying sensation must be experiential. The infant, when it enters the world, has no innate idea of space or time, but it has organized tendencies—Kant's "*a priori* forms"—which have arisen in experience because of the constancy and universality of the external relation to which the organism has been

subjected. And, in like manner, all the phenomena of the fully developed mind, exhibited under the rubric of sensibility, which are viewed by the Kantian as initial phases, as primary conditions of mind, are viewed by Spencer and Lewes as the result of ages of acquisition and modification, like "the wealth which a merchant acquires through his own efforts, by employing the accumulated results of the efforts of previous generations." Every truth, whether "universal or particular," "necessary or contingent," is learned by experience, and its ascertainment is possible only by the conditions of experience.

We have sufficiently indicated the difference between the school of Kant and that of modern experiential thinkers to show how little foundation there is for President Porter's statement, which is repeated and quoted far and wide. The experiential philosophy is a necessary part of the theory of evolution, which is now accepted not only by scientific men generally, but by the ablest representatives of theology. They who imagine that they can consistently accept evolution, and at the same time hold dalliance with metaphysical transcendentalism, show thereby, we think, that they understand the implications of neither.

A DAY AT CONCORD.

Several years ago when visiting in a little village in Southern Missouri, twenty-five miles from railroads or any large city, I found myself in a home where Emerson, Thoreau, Alcott, Parker, and other Transcendentalists were household gods, where full-length portraits of Emerson and Parker adorned the walls, and the works of the Transcendental philosophers in a large and well-selected library bore marks of most frequent use. It was an intellectual and charming family of half a dozen grown-up young men and women, with a noble, old-time type of Southern woman as their mother. Their father, a member of the Missouri Legislature, had been some years dead. One of the youngest of these girls had so charming a face and form that she might have served as an inspiration, had they known her, to some of the writers she so admired. But I have never been able to forget the look of utter disappointment which crept into her eyes as, knowing I was from New England, she asked me to tell her all about Concord and to describe to her the personal appearance of Emerson, Alcott, and others; and I was obliged to confess to her that I had never been at Concord, and could only tell her of the impressions of others who had seen her heroes. "What, live in New England and never have been to Concord!" she exclaimed. "Why, it seems to me that, if I lived within a hundred miles of that place, I would find some way of going, if I had to crawl on my hands and knees!"

So, since then, I have been haunted by the memory of this "sin of omission," but have hitherto always waited for "the more convenient season." The "convenient season" came one day last week; and for the sake of many others who, like my enthusiastic Missouri friend, may be living in some of the out-of-the-way nooks of the world, whereto the *Index* has penetrated, and who, though isolated, yet know all about Concord and the men and women it has given, directly and indirectly, to the world of thought and literature, I give, through the *Index*, a few of my impressions in regard to what I saw and heard in a day at Concord.

We walked from the station to the "Hillside Chapel" where the sessions of the Concord School are held,—a delicious walk to a stranger in Concord, especially on a sunshiny morning like that on which we enjoyed it. It is reported that the villagers, generally, have but little sympathy with the philosophers; but, somehow, they seem to have

caught a glimpse of the outside world's interest in the historic and transcendental town, for it is a marvel of neatness and taste from end to end. There is an indescribable air of a realized ideal pastoral life in the aspect of Concord as a whole. Such elms, such greenswards, such flower-gardens, such sweet, clean fields of hay and grain are rarely seen. One drank it all in like a living poem.

For the sake of a little niece of ten, who loves Louisa M. Alcott and her *Little Women*, I took a long look at the pleasant old Alcott homestead, where the "Little Women" grew to be big women and took their appropriate part of the world's work. The "Hillside Chapel" is within the same enclosure and within call of the brown farm-house where Louisa and her sisters dreamed and played until dreaming and playing were all over in the sober actualities of life. When I entered the Chapel, I took a survey of the women present, comprising fully two-thirds of the audience of seventy-five or so, and wondered if among those present was the one daughter of the "Mystic" of Concord who, it is said, attends these meetings. As I looked at the noble form of the aged patriarch, whose daughters have done Concord and himself so much honor, I recalled, with a thrill of love and pity, the pathetic lines he wrote so short time since on his dead artist daughter, May Alcott.

I did not, of course, venture to attend one of the discourses on speculative philosophy without a due sense of my own incapacity for grappling with the deep questions there discussed; but I "took heart of grace" in reading over the prospectus of the School, that "no preliminary examinations are required, and no limitations of age, sex, or residence in Concord will be prescribed." So as I was to be a "student" for only one session, and had primed myself in the mysterious nomenclature of speculative philosophy by a careful reading of the daily papers, I decided to risk it, the more willingly that I had found myself able to understand some of the more abstruse ideas of Spencer, Mill, and others, although I was fully aware that these thinkers were too modern for their methods of thought and expression to receive any countenance or consideration from the Concord philosophers.

I fear my expectations ran too high. I was disagreeably disappointed in finding myself fully able to understand, thanks to the daily press, most of what Professor Jones said; but, alas! for my receptivity. I found myself dissenting from most of his conclusions and dogmatic assertions, and they were dogmatic. He said of some of the hypotheses of the scientific thinkers of to-day, "This is not true"; "that is a false idea." Begging Dr. Jones' pardon, I must say that it seems to me the attitude of the earnest seeker after truth should be always that of the humble, teachable inquirer. The theory of evolution was—in Dr. Jones' opinion, as given in his morning lecture—a wholly unwarranted one; and yet there were several evolutionists present who breathed a little easier after he and Mr. Alcott had "cried 'havoc,' and let slip the dogs of war" upon that abused theory, to find how weak, how very weak the arguments brought to bear against it are, and they went to sleep that night more confirmed Darwinists than ever.

Dr. Jones, a blonde, elderly gentleman in spectacles, read very finely; and his lecture was embellished with many axiomatic gems of cultured thought, but his attack on the evolution theory was a piece of speculative Don Quixotism. He gave his own interpretation to that theory, and with great valor attacked that which did not exist outside of his own "inner consciousness," or at least was never taught by any recognized leader among the evolutionists. He was particularly severe on the "ooze" which he said the evolutionists claimed to be the

beginning and source of all mind. Somehow, when he was working himself into a Platonic rage over this mythic "ooze" with its vast pretensions, I found myself able to imagine it only in the words of some "nonsense verses" written by somebody in imitation of a Transcendental poet:—

"Source immaterial of material naught,
Focus of light infinitesimal."

In the discussion which followed the lecture, Professor Harris, in his gentle way, came gallantly to the rescue of the evolutionists. That discussion waxed a bit earnest, on which the tender-hearted "Dean of the Faculty," Mr. Alcott, vaguely fearing something was going wrong, began to deprecate any misunderstanding between the gentlemen. Whereupon, Dr. Jones, looking surprised, exclaimed, "I don't know what you mean, Mr. Alcott." "Nor I either," echoed Professor Harris. Then the philosopher, discerning his native Concord again, smiled, and said as he subsided into his seat, "Well, I don't know as I know what I mean myself," adding, as a laugh rippled over the audience, "I am a 'Mystic,' you know," on which the merriment became general.

It was very warm in the tiny chapel, a decidedly unique building, which from its odd shape, unplanned woodwork, and its "woody" background of grass, trees, and shrubs, gives one a pleasant impression of camp-life, or would do so, if the camp-chairs, which are the only seats, had been made on a plan that would give ease or comfort to the human frame; but then they may have been designed purposely to test the philosophy taught in the school. I am quite sure that any philosophy which would render them endurable for three hours must be sublime. I had been very much interested, especially when Mr. Alcott gave it as his opinion that we could by right living prolong our present short term of life to one or even two hundred years,—indeed, he hinted that it might yet be possible to give grim Death the slip altogether; and as he is nearly eighty, with faculties unimpaired and his six feet of humanity unrent by age, I was not sure that the thing was impossible, but I was glad to get out into the open air where I could give such overwhelming ideas room to expand.

I was sorry not to catch even a glimpse of Emerson, but had to content myself with a long look at his home, a white-painted, green-blinded, thoroughly New-Englandish residence, situated on one of the main streets of Concord, but like most of the houses of the village separated from the road by a verdant lawn, and shaded by trees.

From the windows of the hotel where we took dinner, we caught a glimpse of a deserted-looking graveyard opposite, filled with ancient and moss-grown stones. We found the names of Emerson and Thoreau there; but, as this is one of the earliest burial-places of Concord, and now disused, these were probably distant branches of these distinguished families. A copy of some of the long eulogies on these old-time tombstones would not be uninteresting reading in these days.

Thanks to Mr. Holland, whose contributions to the *Index* have made him well known to all its readers, the last few hours of our stay were rendered very delightful. In his row-boat, he conveyed us to the spot where, in the words of Concord's poet, carved on the monument there erected,

"By the rude bridge that arched the flood,
Their flag to April's breeze unfurled,
Here once the embattled farmers stood,
And fired the shot heard round the world."

Within a stone's throw of this historic ground, half-hid midst the embowering trees, stands the "old manse" where and of which Hawthorne wrote in his "Mosses." It is a lovely, lonely, and romantic spot; and one needs a vigorous imagination to

realize that it was once the scene of bloodshed, even with the aid of the iron rails which mark the enclosure where lie buried the dead English soldiers who fell there. After we had looked our fill, we returned to the boat again, and spent a pleasant hour rowing on the peaceful waters of the Concord River, gathering some of its late water-lilies as souvenirs. Then came our reluctant adieus to our kind friend, and our day at Concord was over. S. A. U.

THE scattered associations existing in various parts of the country for the purpose of establishing a cleaner civil service sent their delegates to Newport last week, in the interest of combining effort for united national work. The convention had the advantage of the presence of such men as George W. Curtis and Carl Schurz, the former serving as moderator, and the latter throwing the weight of his judgment and experience into junctures that threatened unsettled issues of debate. On the whole, there seem to have prevailed ripe honesty of purpose, and a single aim bearing upon the solution of this fettered problem; and the results of such simple and direct earnestness in this initial gathering cannot be other than wholesome in their bearings upon subsequent effort. A disposition to face calmly the obstacles in such a track, and to bring to them the pressure of deliberate and persistent force, is morally sure to end in their removal, sooner or later. The resolutions finally adopted at this meeting ran thus:—

Resolved, That the bill introduced in the Senate by Mr. Pendleton, of Ohio, provides constitutional practice and effective measures for the remedy of the abuses of the spoils system, and that associations represented in this conference will use every honorable means, in the press, on the platform, and by petition, to secure its passage by Congress.

Resolved, That we regard it as an important part of a system of competitive examinations that there should be local examinations at various points, convenient for those who might wish to be examined for the different States, these examinations and the local boards by which they may be conducted to be under the supervision of the National Civil-service Reform League.

Resolved, That the several civil-service reform associations here represented be invited to form a national organization, under the name of the National Civil-service Reform League, for the purpose of securing as the centre of correspondence, and of facilitating such united action as circumstances may demand; that the executive committee of the Civil-service Reform Association of New York is hereby authorized to act as a provisional central committee of said league, and that the several civil-service reform associations be requested to designate one person each to be a member of said provisional central committee.

Resolved, That we consider the organization of civil-service reform associations auxiliary to the National Civil-service Reform League in every congressional district highly desirable for the promotion of our objects, and we request existing associations to apply their energies and influence to that end.

Resolved, That the bill introduced in the House of Representatives of the United States, by Mr. Willis of Kentucky, at the last session of Congress, provides practicable and judicious measures for the remedy of the abuse known as political assessment, and that the associations represented in this conference will use every honorable means, in the press, on the platform, and by petition, to secure its passage by Congress.

Resolved, That we are uncompromisingly opposed to arbitrary removals from office, as well as all interference by members of Congress, with the exercise of the appointing power.

Could the spirit of the closing member of the series be effectively operative, the nation would be spared the reproach of such cases of capricious injustice as exhibited in those of late collectorship notoriety. The press, in ringing changes upon this reform, adduces the examples of English and also of Canadian effort in the same cause, and calls attention to the accordance of the principles at stake and the methods adopted among them all. The unanimity of judgment thus displayed under conditions otherwise so varied is a strong proof of the wisdom and virtue of the movement; for, however defective or tardy the process may have to be, there is a clear sense of its necessity at heart. When the Ameri-

can people get their conscience fairly aroused, their characteristic energy and ingenuity will inevitably hew out a way of accomplishment for any clear principle like the one under discussion; and the barriers of party prejudice, usage, fearful apprehension, or whatever arises to resist its application, will surely, in the long run, be forced to yield. The illustrations are not few or easily forgotten of the curious features that have come unexpectedly to the surface in national experience for the expulsion of formidable elements from the body politic. The ripest statesmanship irrespective of party lines, and the soundest tenets of practical sense among the people at large, come into play with overwhelming force when vital issues are unmistakably disclosed.

THE Equal Rights Association has published a pamphlet entitled *The Constitution of Rhode Island and Equal Rights*. It contains facts and arguments that were presented last spring in favor of "a new constitution, and an equal and extended suffrage for Rhode Island." The pamphlet contains contributions from many citizens, including prominent men; and its object is simply to secure for Rhode Island a suffrage similar to that of other States. The Association has issued a small circular which says:—

"The rule of a minority, as a permanent arrangement, is wholly inadmissible."—*A. Lincoln*.

For more than twenty years, Rhode Island has been ruled by a minority.

"No taxation without representation."—*The Spirit of '76*.

At the recent election of Representatives to Congress, forty-eight thousand tax-paying men in Rhode Island did not vote.

"Equality of Rights is the first of rights."—*Charles Sumner*.

A property qualification is required of some voters, but not of others in Rhode Island.

The city of Providence having more than a third of the population, and paying more than half of the tax, has only a sixth of the representation of the State.

Governments derive "their just powers from the consent of the governed."—*Declaration of Independence*.

Of the seventy-seven thousand men in the State of Rhode Island, about twenty thousand will this day vote for its Governor.

"Nor is it decent to call any State republican when any considerable portion of its people, constituting an essential part of its 'body politic,' is permanently disfranchised."—*Charles Sumner*.

The qualified voters in Rhode Island this year are thirty-one thousand and sixty-five: more than that number are disfranchised.

"We agree before God and each other that the freely expressed will of the majority shall be the law of all, which we will all obey."—*The Pilgrim Covenant in the Cabin of the "Mayflower"*.

The "law of all" in Rhode Island is the will of something over half of the twenty thousand men who vote.

"Government of the people, by the people, and for the people, shall not perish from the earth."—*Lincoln at Gettysburg*.

It has perished in Rhode Island, where instead is a government of a few, by a few, and for a few.

"Abraham Lincoln also said that the rule of the minority is anarchy or despotism."

Less than one-third of the male adults of this State rule the remaining two-thirds; hence, Rhode Island is a despotism.

"Cicero in his oration against Verres said that the citizen by choice is equally worthy with the citizen by chance."

A truth spoken in Rome two thousand years ago is denied to-day in Rhode Island.

"I reiterate that the majority should rule."—*A. Lincoln*.

Of more than thirty thousand men in the city of Providence, less than ten thousand vote for its mayor. To-day, it ought to poll twenty-five thousand votes.

"In Virginia, at least, there should be a free suffrage."—*Senator Mahone, March 28, 1881*.

Why not in Rhode Island, as well?

"The basis of our political systems is the right of the

people to make and alter their constitutions of government."—*George Washington*.

More than sixty thousand men of Rhode Island, four-fifths of all, desire a better constitution for the State.

Are the above facts satisfactory? Are they an honor to us? Are they right?"

It is hoped that the work of the Equal Rights Association will not cease, until, by a revision of the constitution of Rhode Island, a republican government is made possible in that State.

THE *Catholic Review*, referring to some remarks of Colonel Ingersoll on "prayer," says: "He is far too small a potato to be crushed by such a steam-hammer as Father Weninger, S. J.; but when that advertisement-seeking and self-described infidel indulges in the very cheap sneers which he has recently given to the public, there is some excuse for the Jesuit, who has the ear of the public, setting before it a right view of the magnificent demonstration of faith in God and prayer, which this deplorable tragedy has evoked throughout the length and breadth of the land." Here is a sample of this "steam-hammer's" crushing efforts: "As an American citizen, I united with intense sympathy my prayers to those of all honest Americans; but, as a priest of the Holy Catholic Church, I could do and did far more. I offered the Holy sacrifice of the Mass to the Almighty for the wounded President. Holy Mass being the divinely ordered sacrifice of the New Law, according to the teaching of the Church, is regarded with greater favor in the eyes of God than all the prayers of angels and men united, since it is the offering of Christ himself to his heavenly Father for the benefit of mankind." A number of rude epithets are hurled at the good-natured Colonel, and the article concludes as follows, "But, Americans, I am afraid that this Tom Paine monkey cannot blush, but only bite, scratch, and sneer." It is not possible that Ingersoll, "crushed" by "steam-hammer" blows like these, will ever again show signs of life. Good-by, Robert! We deplore thy untimely death! Who will next fall under the crushing blows of this Jesuitical giant, whose unrestrained power to "crush" heretics is frightful to contemplate?

REV. HENRY A. STIMSON, in a recent address before the Congregational Club of Worcester, Mass., said: "Half of the pupils in the Jesuit schools in Denver are from Protestant families; and it is said that there are, in Roman Catholic schools of California, more scholars, by perhaps two thousand, than are to be found in all the Protestant schools, academies, seminaries, colleges, normal schools, and universities combined." This is one of the many indications that the real contest in the future is to be between not Catholicism and Protestant Christianity, but "Rome and Reason." Protestantism legitimately carried out ends inevitably in the rejection of all theological dogmas and authorities. All advanced Protestant countries furnish illustrations. The recognition of the right of private judgment and the right of protest must result ultimately in destroying the Protestant Churches or reducing them to the level of secular institutions. But the Church of Rome, unprogressive and rigid with age, with its hatred of all intellectual freedom and independence, with its pretended divine revelation and infallible authority, with its centuries of experience and "selection," with its unequalled organization and discipline, is likely to endure when every Protestant Church now existing shall have disappeared amid the unbelief, indifference, and secular tendencies and interests of the Protestant world. And the principle and spirit of secularism, which means independence, enlightenment,

and progress, will, we believe, ultimately triumph. But it is very evident that the greatest and most enduring enemy which free thought, free schools, and a free government will have to encounter in the future is the Roman Catholic Church.

THE German-born lady who lectured on Schopenhauer at Concord is mentioned by the Springfield *Republican* as the "only woman at the school who could think on a level with its men." According to competent report of the average thought issuing from those men, that "level" in all those abounding and protracted tides of thinking was not always remarkable for reaching high-water mark. Outside of the compact body of the Harris lectures, whichever height of wave is had in mind, thinking womanhood in the mass need not feel very crushingly snubbed by this implication.

SCIENCE AND RELIGION.

It is not known to every one that the earth, on the 10th of this month, entered upon its annual passage through a meteor-zone of ten million miles in width. The substance of this immense belt is supposed to be the debris of a comet once travelling in its path, that long since went to pieces. The passage of the earth through this substance is attended by a collision which results in meteoric showers that are visible for a period of about eight nights. The point at which they are seen is the constellation Perseus that rises in the north-east of the heavens not far from nine o'clock. But, as its radiant is then very low in the horizon, the most favorable time for the observation of the display is toward the morning hours,—a circumstance which is likely to have the unfortunate tendency to check the enthusiasm of the non-professional astronomer. Still, if the moon is not too bright, somewhat of the effect may be seen by the patient watcher in the evening.

THE comet discovered by Professor Schaeberle, of Ann Arbor, July 13 (Comet C. 1881), is now visible to the naked eye. Its identity is uncertain: most probably there is no record of its previous appearance. It is expected to be one of the most conspicuous comets of the century, and has already developed a tail as marked as that of Donati's comet. Up to the 15th of August, the comet will be visible in the morning, in a direct line between Alderbaran and Theta Ursa Major. It will then cease to be visible in the morning, not rising until after twilight begins. On August 19, it will be near Nu Ursa Major, with its tail pointing toward and perhaps reaching Gould's Comet, then visible only in the telescope, in the Little Dipper. On August 25, it will be in the constellation Coma Berenices. Early in September, the comet and its tail will pass below our horizon.

THE *American Naturalist* for July contains the following note of curious interest:—

Carl Vogt thinks it a mistake to conclude that the whole nature of mankind is radically changed, because "it has walked for a while with a varnished cane instead of a knotty club." He finds a melancholy reminder of this in the part which the students and professors in the German universities have taken in the late persecution of the Jews in that country. This, he thinks, is largely to be attributed to the influence of a mediæval system of education, which still is so preponderating in institutions of learning, and sustains the closest relations with barbarous and violent use of power. "The Spanish mock stateliness of mediæval scholasticism," he says, "is indivisible from the savagery of mediæval university life; and we have accepted it in these modern days, along with the rest of our inheritance, and find it cherished and protected in our universities by the powers that be." The liberalizing and humanizing influence of science as contrasted with classical studies is described in the

following words: "Our age strives and struggles for the recognition of the exact sciences which have thoroughly penetrated our life, as opposed to those systems of so-called humanist education handed down to us from the Middle Ages. Unresting, unfaltering, each science presses forward with its methods and results. It feeds and clothes us, multiplies our means of intercourse, controls our whole political and domestic economy, masters our thought and our feeling, and daily wins us new fruits of good in the struggle for existence. It knows no distinctions of people, castes, and nations, no qualifications of territory or geographical restriction. There is no such thing as German steam-power or Semitic electricity or Roman magnetism: it bids any and every people welcome that will promote science and lend it help."

D. H. C.

A TOUCHING LETTER.

On the morning of July 4, Benjamin W. Martin, of Montreal, son of Mr. George Martin of that city, who is known to the readers of the *Index* by his contributions to this paper, was drowned in the St. Lawrence by the accidental upsetting of a boat in which he, with a companion, was crossing the river. The deceased, who was but twenty-one years of age, was a young man of unusual intelligence; and he possessed a character in which, with the firmness and strength that command respect, were combined the amiability and sweetness of disposition which inspire with sentiments of friendship and esteem. Those who knew him intimately testify to the rare purity and beauty of his life, and dwell on the unselfishness with which he was ever ready to sacrifice his own pleasure for the happiness of others. "We have heard," says the *Montreal Gazette*, "a story about poor young Martin, who recently met his death by drowning, which illustrates great nobility of character. He and young De Zouche, his companion, had been talking the evening before the accident of the possibility of such an occurrence, of the frequency with which drowning people seized others in the water, preventing them from swimming, and thus bringing them also to a watery grave; and they agreed that in the event of accident neither would thus seize the other. The next day, when both were in the water, Martin felt his strength leaving him. He seized De Zouche by the foot, but almost instantly let go, his last thought being probably the conversation of the night before and the danger he was inflicting upon his companion. It was a noble impulse, worthy of being recorded." One who knew him well writes us: "The example which he has left behind is a contribution to the fidelity of manhood and to the progress of the race. His character was an answer to all tongues that questioned the sufficiency of reason as the guide of life, or that insist on the necessity of supernatural agencies to sustain and shape the human soul in the performance of the highest virtues, the noblest self-sacrifice. The act that crowned his last moment, the release of his hold on his companion from fear of depriving the latter of life, was so thoroughly consistent with the lofty character of the boy that I have not a particle of doubt that he did it consciously and purposely. De Zouche feels certain such was the case."

From Mr. George Martin, the father of the deceased, we have received a letter in regard to the sad event, which, although not intended for publication, is so touching and noble a tribute to the worth of his lost son that we cannot withhold from the readers of the *Index* the following extract:—

I must spare both you and myself the rehearsal of many particulars. He was carried to his final place of rest, in Mount Royal Cemetery, on the morning of the 7th, followed by more sincere mourners than I have ever seen at any funeral in this city,—mourners of no kinship, with the exception of those of his own

family, but youths and grown people who had known him, and knew how much nobility of character had by his death been blotted out from the world. Every one who had known him knew that he was noble in mind, generous in soul, and tender of heart. He never made an enemy in his life, but endeared himself to Christian and Rationalist alike, wherever he made acquaintance. I can say, most sincerely and conscientiously, that I cannot imagine a single fault that he ever had; and this is saying very much indeed. He was rounded out in fulness of character as near perfection as it is possible for mortal to attain. His greatest happiness lay in seeing and in making others happy. He never knew the deceptive taste of alcoholic drinks, nor the use of tobacco; was industrious, economical, and meet in all his ways. Do you wonder that I took pride in pointing to him as an example of the teaching of Rationalism exercised by his parents, and expounded to his apprehension from his earliest days? He was in perfect harmony with our views, read largely and thought deeply, and was never vexed with the forms of theological assumptions and sophistries, but knew precisely where he stood, and felt the ground firm under his feet. Wise and prudent boy as he was, he never provoked argument, never dogmatized; but he never hesitated to defend our principles when attacked, and he soon taught any one who thought to corner him in religious disputation that reason was stronger than faith, that he knew the ground of his belief, while his opponents took theirs from somebody's command, or mere say so.

And now, my friend, I come to a point that will interest you. He was the youngest member of our Freethought Club. He heard all your Montreal lectures, and you may possibly remember him. I knew it would be a question in the minds of many Christian friends and acquaintances as to what course I would choose in regard to religious services under such a severe test. My mind was settled on this from the outset. I knew that my loved and lost one regarded the usual clerical ceremonies over the dead as hollow and fallacious,—the outgrowth, to a large extent, of superstitious error. I considered that it would be an injustice to and a degrading of his memory to yield to the popular current, and resolved that no solemn mockery should dishonor the unexcelled virtues of my good and noble boy. For the first time in the city of Montreal, so far as I know, one being was laid to rest "without benefit of clergy."

A friend, Mr. Thompson, President of the Toronto Freethought Association, delivered an exceedingly appropriate address at the grave; and I never saw such proofs, and so many, of the deepest emotion, the most earnest sympathy and sorrow, as I witnessed around the grave of the young freethinker, the blameless boy, "who perished in his prime." It was an occasion when the fidelity of human nature to humanity rose above and overflowed all creed-barriers, and paid tender tribute to the close of a pure and sweet life. I am pleased to be able to say, in this connection, that the respect and sympathy of my Christian friends and neighbors have not been withheld nor lessened. Many have given me credit openly for consistent action, and for having evinced the courage of my convictions. I had visits from two clergymen, one Methodist and the other Unitarian, who proved themselves true gentlemen by the courteous and kindly manner in which they addressed me and my wife, avoiding any semblance of theological expression that might be distasteful.

I need not say how black and seemingly cruel this affliction has pressed upon myself and wife. He was our pet son, our home child, my loving companion in countless walks, my friend with whom I took counsel, alike in our intellectual tastes, having read largely the same books, whose merits we delighted to discuss. My wife, you will be glad to know, at the worst moment of her crushing grief, never wavered in her convictions, never showed that "theology" could afford the slightest glimmer of consolation.

We have passed through the ordeal. We have shown our Christian friends that we had to be true to ourselves, that no calamity, no sorrow could shake the foundations of our honest thought; and, respecting their beliefs, it affords us great satisfaction to bear testimony now that they have respected ours.

This is the third attempt only at writing since the darkness fell upon me. I was very doubtful when I sat down whether I could keep master of myself

sufficiently to write you as I wished. You will pardon me, I know, if I have carried you through too many particulars, chiefly interesting, or only so perhaps, to immediate relatives. But I feel in writing to you that I am speaking to a brother, and hence have run on unreservedly.

BOOK NOTICES.

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

BOSTON MONDAY LECTURES. CHRIST AND MODERN THOUGHT. With a preliminary lecture on The Methods of meeting Modern Unbelief. By Joseph Cook. Boston: Roberts Brothers. 1881.

All these lectures, except that by Joseph Cook (which was given in London), were delivered in Boston "by gentlemen invited by the committee in charge of the Monday Lectureship."

The first lecture, by Mr. Cook, is vigorous in language and fertile in suggestions as to "methods of meeting modern unbelief." He thinks the only safety of government "is to be found in the government of the saints, by the saints, and for the saints of the Church. . . . American experience," he says, "proves that the separation of Church and State prevents the State from governing the Church, but does not prevent the Church from governing the State." His hope is in Church membership. Much of the lecture consists in loose talk about "American infidelity," "rationalistic negation," the "Supreme Somewhat," "dull-eyed," "wild-eyed," and "wall-eyed" scepticism, "axiomatic theology," "agnostic, atheistic, materialistic, and pessimistic speculation," "mignosticism," "total self-surrender," "God as an atoning God," "spontaneous generation," "Christian contact with the unconverted," "district visitation," "scepticism in Germany," "Strauss's theory," "Dr. Carpenter and Lionel Beale," "Schleiermacher, Neander, Trendelenburg, and Teveston," "Dorner, Semisch, and Steinmeyer." He speaks of "my friend Mr. Fiske," whose review of his lectures, under the title of "Theological Charlatanism," in the *North American Review*, he had not read, and says that "Mr. Emerson's is the only prominent name that was quoted in America in support of rationalism, and to-day it can be quoted in support of theism, although I do not dare yet to call Emerson exactly a Christian theist, in spite of his calling himself so." He concludes by referring to "theological battle-fields," and announcing, "I obtain glimpses of a heaven opened: and behold, a white horse! and he that sits on him is called the Word of God, King of kings, Lord of lords. He is clothed in a vesture dipped in blood, but his eyes are as a flame of fire, and on his head are many crowns." The comet had not appeared when this lecture was delivered, and of course no allusion is made to it.

The lecture by Bishop Clark, on "The Seen and the Unseen," is quite able and unexceptionable in style, although it contains no new contribution to the thought of the day. Its spirit is broad and generous. "The Place of Conscience" is the title of a lecture by Rev. Mark Hopkins, and is substantially a repetition of the views he presented in a published work a few years ago. The lecture by Dr. McCosh, on "Development," is perhaps the ablest discourse in the volume, although Herbert Spencer, or even Fiske, whom he criticizes, would not find it difficult, we apprehend, to exhibit fallacies in some of his attempts to defend supernaturalism. Chancellor Crosby's "Calm View of the Temperance Question" forms one of these lectures, much to the regret of adherents of total abstinence, who are interested in the circulation of the *Monday Lectures*. "The Facts as to Divorce in New England" is the subject of a lecture by Rev. Samuel W. Dike, and it would be valuable for its statistics if one had any assurance of their accuracy. Some of the other lectures possess merits; but nothing in them entitles them to special mention, as they are for the most part commonplace in thought and language.

A MATTER-OF-FACT GIRL. A novel. By Theo. Gift, author of *Pretty Miss Bellew*. New York: Henry Holt & Co.

Readers of the "Leisure Hour Series" some time since made the favorable acquaintance of Theo. Gift in his pleasant story of *Pretty Miss Bellew*. The present story will be found about equally agreeable. It is not particularly strong; and the characters are not

remarkably lifelike, with the exception of the old grandmother of Berrie, the matter-of-fact girl. For a wonder, the story is not pessimistic. It turns out well. Everybody is made happy. The hero gets well rid of the beautiful, bad woman who has trifled with his affections; and Berrie gets well rid of her rustic lover, who consoles himself easily with her younger sister, who is delighted with this new arrangement. The conclusion of the book is very clumsily managed, and even cruelly. The stale device of afflicting the heroine with small-pox and spoiling all her pretty looks was entirely uncalled for. There was no need of any such test to prove the sincerity of Randal's affection, and it leaves a painful image on the mind. The book has much of incidental charm that does a good deal to heighten the average impression that it makes upon the reader's mind.

THE July number of the *Revue de Belgique* contains articles on the University of Oxford and the Belgian parliament; an obituary notice of the liberal journalist, François van Meenen; a spirited letter from Paris, full of literary and artistic criticism, by Marguerite van de Wiele; and a lofty poem by Eugène Gens. This veteran laborer in our cause, who has but recently passed away, describes the Simeon of Luke and Rubens rejoicing over the infant Redeemer, but reminds us that our real redemption has come as man has gradually mounted in the scale of being, feeling his way in ignorance and terror, gradually making his mental power prevail over the strength of the brutes around him, learning by every fall, and constantly saving himself by his own labor and energy, with no redeemer but his own genius. "And thou whom Simeon bore in his arms, hast thou realized his hopes?" exclaims the poet. "Thou didst wish to put an end to war, and hast promised to open an era of happiness, but for two thousand years thy name has kindled discord and war. Yet thy gentle word shall have an answer, even in this age without faith. It is we, the freethinkers, who will be thy apostles, thy rules of love shall be ours. It is we whom thy spirit is to lead henceforth. What we are to work forward to is the reign of liberty, the mother of all progress, and the downfall of those superstitions which still keep the mind in chains, though the body is now free; which check thought, honor stupidity, and curse knowledge; which make a duty out of blind routine, and put their creeds like bolts upon the mind. These are the tyrants we are to overthrow, and their fall will enable us to abolish ignorance and war. This is the salvation for which we may hope."

PERSONAL ITEMS.

BISHOP O'REILLY confirmed three hundred and seventy children at Northampton last Sunday.

MR. THOMAS HUGHES is engaged in preparing his personal reminiscences of Dean Stanley for the next number of *Harper's Magazine*.

MRS. FLETCHER, the spiritual medium who was tried in London for swindling a credulous woman, asked permission to introduce the testimony of a spirit. The court refused.

MR. CHARLES ELLIS informs us that he will reënter the lecture field next fall. His ability is so well known to the readers of the *Index* that no words of commendation from us are needed. Applications for lectures by him may be sent to this office.

THE wife of the author of the *Light of Asia* is said to be a grandniece of Dr. Channing. She is considered a fine architect. Mrs. Arnold is appropriately superintending the preparation and painting of the memorial window for the Channing Church at Newport, R.I.

M. BARTHOLOMEW, the Russian Minister, who is at Newport, says he has received no instructions whatever in regard to Hartman, the Nihilist. Why should official representatives of the United States Government make any reference to him, unless they wish to advertise him?

THE Committee appointed by the Rock River Conference to formulate charges of heresy against Rev. H. W. Thomas, of Chicago, accuse the doctor of denying the inspiration of the Scriptures, the doctrine of the atonement, and teaching probation after death. The trial will take place next month.

MATTHEW VASSAR, nephew of the founder of Vassar College, whose decease is lately announced, continued

the liberal course of his uncle toward that eminent institution, and is also credited with founding an old men's home in Poughkeepsie as well as endowing a local literary and scientific society in that city.

ON DR. that Miss Louisa M. Alcott, the popular authoress, does not grace by her presence the sessions of the Concord School of which her well-beloved father is "Dean" and chief among its leaders. She is said to hold the opinion that there will be time enough to study speculative philosophy in the world to come.

HORACE SEAYER, who has been familiar with "spiritual phenomena" in this city from their first appearance, and who has often been claimed as a believer in Spiritualism, says, "As yet we see no proof in nature and reason that Spiritualism, in its teachings of a future existence, has any foundation whatever in science and truth."

DR. THOMAS HILL, ex-President of Harvard College, has proposed a method of computing time that shall conform to the Greenwich standard in all meridians, by a simple mathematical process that would involve calculation of only even hours of difference, these to be indicated by prefixing Roman numerals to the time of differing localities.

MR. GEORGE CHAINY spoke at Paine Hall last Sunday afternoon on "The Wandering Jew." The lecturer touched on a variety of topics, said many good things, and presented his thoughts in an earnest and eloquent manner. The audience, which was quite large for these vacation days, seemed well pleased with the discourse, and was generous with its applause.

THE following are among Mr. Moody's recent utterances: "As to the punishment of sin, I never allowed myself to discuss the point. That one verse, 'Shall not the God of heaven do right?' settled it for me." "I thought years ago that I had searched the depths of my own heart. I am finding out, day by day, that it was a mistake. I know God's heart to-day better than I do my own."

REFERRING to Bradlaugh, the *Independent* says that "the real wrong is with Parliament that attempts to judge of his sincerity, and keeps him from the seat where the source of all power has put him." The above is commended to the attention of the *Boston Advertiser*, whose articles on the Bradlaugh case are the most unjust and untruthful that we have seen in any American journal.

GUITEAU has completed his autobiography. It contains from seventy-five thousand to one hundred thousand words. He wants it to appear as volume one of the "Life and Writings of Charles Guiteau," and his theological essays to follow as volume two. Many second-rate publishers want the privilege of publishing the work, but it is not likely the Government will gratify Guiteau's vanity by permitting its publication.

ROBERT BROWNING, the poet, is described as being frequently met in the crowd at the Royal Academy in London, where he greets with kind words and a cordial hand-grasp his many friends, who often detect him in a stolen glance of affectionate pride at his son's pictures, as he passes them silently by. This son, offspring of two of England's greatest poets, seems to be best able to express his high thoughts in the poetry of painting.

WE admire the independence, honesty, and courage of Col. John C. Bundy, of the *Chicago Religio-Philosophical Journal*, in exposing the palpable frauds of Spiritualism. At the same time, every attempt to expose the trickery of men and women like Bliss, Holmes, Huntton, et id omne genus, only advertises them, and brings to their defence every person and paper interested in supporting their rascality. Many illustrations occur to us.

REFERRING to Crowe and Rossa, the *New York Tablet* with much good sense says: "We could laugh at the harlequinading of such mountebanks, if they were not bringing Irishmen and the cause of Ireland into contempt and ridicule in the eyes of the American people. Tread-on-the-tail-of-my-coat patriots, who are continually plotting harmless sensations and proclaiming their designs to the world beforehand, are more dangerous to Ireland than to England."

THE late Dean Stanley won hosts of friends in America, during his visit, by his almost boyish enthusiasm over the Republic and its institutions, which he seemed thoroughly to understand. When asked, on his first arrival in Boston, what points of the city he wished most to see, he laughingly replied: "The old

historic madness has broken out in me. I want to see history. Show me the Old Elm on Boston Common. I know it has blown down, but I want to see where it was. Show me anything that carries a reminiscence of Washington."

THE *Congregationalist* says, "The most scrupulous accuracy in the use of language has never been claimed to be the crowning and conspicuous virtue of Joseph Cook"; and that, "in the fervid rush and turmoil of his thoughts, large words sometimes get into small places with an inexact result." A mild way of saying that this theological Don Quixote has but little regard for truth, and that no reliance can be placed on what he says. The religious papers are now acknowledging what independent thinkers discovered and stated at the commencement of his career.

MR. CEPHAS B. LYNN, a prominent Spiritualist, gave a lecture at Lake Pleasant last Saturday on "Ingersoll and his Critics." He said: "Ingersoll is bold in his utterance, pointed in his wit, terrific in his sarcasm, thrilling in his eloquence, and inimitable in the general characteristics of his oratory. He is a phenomenon. He is a success, because he represents in a unique and able way the reaction against sectarian theology. He is not a philosopher. His interpretation of religion and its function in the human economy is superficial. He is an iconoclast in the realm of doctrinal theology."

THE *Investigator*, referring to a statement of the editor of the *Banner of Light*, that materialists "seem to think of nothing but what they shall eat and drink," says in reply: "Now, we find that this is not so: that they believe in ideas,—that is, in common-sense ones. Ideas, they say, improve the mind as pure air does the health. Nor are eating and drinking to be despised, as the rotund and jolly appearance of our spiritual neighbor bears witness. He has not been idle with his knife and fork; for he shows very well materially, though one of his lecturers lately said at the camp-meeting at Lake Pleasant that "Spiritualism will annihilate Materialism."

MRS. DELIA STEWART PARNELL, the American mother of the Irish agitator, recently addressed a union picnic of Land Leaguers in Washington, D.C., where her enthusiastic address in favor of the Land Leagues was greeted with "uproarious applause" from the assembled thousands. She is described as "about fifty years old, of large frame, rather portly, with black hair in which the grey was scarcely discernible," and as being richly and tastefully attired. Besides the Parnell, she has two other sons, one of whom owns a cotton plantation in Georgia and is an earnest Land Leaguer, while the other is a land-owner in Kilkenny, Ireland, and a strong conservative. One of her daughters, Miss Anna, is doing effective work for Ireland in arousing the enthusiasm of her own sex.

A DISPUTE having arisen in regard to the reputed great age of Sojourner Truth, the negro lecturer, who claims to be a centenarian, but who looks still so young and vigorous that her statement has been often doubted, a correspondent of the *Lansing (Mich.) Republican* says that a Mr. Waring Latting, of New York City, wrote, in February, 1879, in substance as follows in answer to the inquiries of a Mrs. Titus, of Battle Creek (Mich.): "As a slave, Sojourner was held for many years by John L. Dumont, an uncle of Mr. Latting, who resided on the west bank of the Hudson, directly opposite Hyde Park. In 1819, she was still held in slavery; and from her appearance, as he saw her in that year, she could not have been less than forty-four or forty-five years of age. . . . Accepting this as a basis, Sojourner would now (in 1879) be between one hundred and six and one hundred and seven years of age."

A WASHINGTON dispatch says Guiteau based his hopes of marrying a rich widow upon obtaining a Government appointment. The *New York Tablet* says: "While conducting revival meetings last June, Mrs. Sarah Van Cott exhibited several letters written to her by Charles J. Guiteau, prefacing the act with the statement, in substance, that Guiteau was formerly an infidel who had been converted through her efforts, and that since his conversion he was the smartest and most influential young man in Chicago. The letters were neatly tied together with a perfumed blue ribbon, and were a mixture of ambiguous dissertations upon things spiritual, rhapsodical references to his all-absorbing affection, profound admiration for and inexpressible gratitude to the lady evangelist, who, he said, had saved him. Said one of the ladies who was privileged to read the letters, 'Mrs. Van Cott ex-

pressed great pride in showing the letters, and seemed highly to esteem the author.' The lady says that she knows that Mrs. Van Cott is the wealthy widow the crack-brained fellow thought he could marry. Mrs. Van Cott is at present engaged in revival work in the interior of Wisconsin. We hope that she will not make any more converts like Guiteau."

REV. PHOTIUS FISKE of this city has done much in a quiet way for the cause of suffering humanity, and more especially in cases in which freedom or enlightenment was concerned. We are permitted to quote the following passage from a letter recently received by him from one of the recipients of his kindness, a lady who has sacrificed health and strength in teaching the freedmen of the South and helping them to help themselves, but who is now helpless through illness,—an illness fortunately made endurable by the thoughtful care of Mr. Fiske and others: "Mr. — brought me to-day your golden bounty of fifty dollars, to be deposited with the one hundred of last year, and assured me of your good-will in words of beautiful sympathy and respect for the work it has been my privilege to do for the freedmen. Your lovely offerings of flowers and cologne have been a source of constant pleasure and refreshment in my sick-room. . . I am greatly indebted to you for long years of continued help and cheering sympathy in our Virginia work; and I well know that is only a part, a small part, of your incessant and unselfish benefactions to make this world brighter and happier for human beings." We give these extracts in the hope that some richer man than Mr. Fiske may be moved by his example to win a like gratitude from the sick and needy.

FOREIGN.

EDWIN ARNOLD, author of the *Light of Asia*, is very ill in Scotland.

MR. WARRINGTON WOOD, the sculptor, now in London, has been commissioned to execute in marble a bust of the late Dean Stanley for the members of the family.

SIR EVELYN WOOD, the English general of South Africa, has a baby-girl who rejoices in two royal godmothers, her name retaining both of theirs, "Victoria-Engenie."

KOSUTH is living in Piedmont, not far from Turin. He is nearly eighty, but retains his power to work, and reads without glasses. He leads a retired life, but Americans he receives cordially.

POPE LEO XIII. regards the ascendancy of the civil power as a personal indignity, and is unhappy in Rome amid the scenes and symbols of lost glories. It is rumored that he will leave Rome and establish his court at Malta.

THE House of Commons has passed a measure for the relief of the Irish tenant farmers. With their usual indifference to the requirements of the Irish people, the Lords refuse to concur in the measure. The deadlock between the two houses of the English Parliament is likely to be broken and the bill adopted, but with some amendments.

REV. J. M. FLAD, a Swedish missionary, writes that King John of Abyssinia is a "fanatical Coptic Christian," that he will not tolerate European missionaries, Catholic or Protestant, and that he had all Moslems baptized. He punishes those who offend him by having their feet and legs cut off. His brutalities are said to rival those of the King of Dahomey. But Mr. Flad says, "I am glad to say that he is not against the circulation of the Word of God and good tracts, and so I hope that some good will come from the Scriptures and tracts I have brought this time into Abyssinia in such large numbers."

A CORRESPONDENT of the *Pall Mall Gazette* comments with severity upon the anti-Jewish feeling in Germany. This prejudice is carried to the basest extreme in excluding Jews, irrespective of their culture or position, from the barest civilities of social intercourse at home or abroad. Tourists desert any localities most frequented by these hated countrymen and neighbors, and, when forced into their presence by circumstances, treat them with absolute scorn and rudeness. When reminded of the different feeling existing in England, they declare it impossible that the Jews of that land should resemble those of Germany.

THE progressive women of England may possibly, hereafter, be a little less demonstrative of loyalty to the Queen, if she is going to place stumbling-blocks in the way of their material and intellectual advance-

ment, as her veto of the admittance of women doctors to the recent international medical congress, held in London, would seem to indicate. They had been admitted in six preceding congresses, and were about to be in this, when Sir. William Jenner declared he was empowered by the Queen to withdraw her name as patron of the congress, if women were admitted to its sessions. Of course, that changed the vote and the resolution. Forty-three properly qualified lady physicians entered public protest against this unjust exclusion, to no avail.

JESTINGS.

A YOUNG lady, says a Chicago paper, on the West Side has just returned from Boston. While there, her uncle, who is a reporter on a sporting paper, took her to the Summer School of Philosophy at Concord. She heard some one read an essay on "The Absoluteness of Absolutism," and became infatuated with the doctrine taught. "Chawles," said she to her lover the other evening (he is a clerk in a harness store), "Chawles, do you realize that you cannot differentiate the indissoluble absoluteness of the absolute?" "No," he replied, "to tell you the truth, I don't." And, as it was the first time he had seen her since she got back, the suggestion uttered struck him with some alarm. "Do you ever stop to inquire," she began again, "into the inchoation or the rudimentary incipience of the rhapsodical coagmentation of your thoughts of love?" "Well, not to speak of," he said. "Then, if there is one drop of blood in your heart that pulsates for me, if there is one conceit, nooscopic or psychological, that, in the incogitancy of your dreams or in the perquisition of your waking hours, absorbs a thought of me, I beg that you would eliminate any abstruse or equivocal particles of distrust from the profound and all-transpicious abnormality of your love." "Great heavens, Maria, have you swallowed a dictionary?" "No, I have not," she said, with a look of stern and forbidding displeasure: "I have been to the School of Philosophy at Concord."

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CONSTITUTION.

I. This Organization shall be called the Free Religious Association,—its objects being to promote the practical interests of pure religion, to increase fellowship in the spirit, and to encourage the scientific study of man's religious nature and history; and to this end all persons interested in these objects are cordially invited to its membership.

II. Membership in this Association shall leave each individual responsible for his own opinions alone, and affect in no degree his relations to other associations; and nothing in the name or Constitution of the Association shall ever be construed as limiting membership by any test of speculative opinion or belief,—or as defining the position of the Association, collectively considered, with reference to any such opinion or belief,—or as interfering, in any other way, with that absolute freedom of thought and expression which is the natural right of every rational being. Any person desiring to cooperate with the Association shall be considered a member, with full right to speak in its meetings; but an annual contribution of one dollar shall be necessary to give a title to vote,—provided, also, that those thus entitled may at any time confer the privilege of voting upon the whole assembly, on questions not pertaining to the management of business.

III. The officers of the Association shall be a President, twelve Vice-Presidents, a Secretary and Assistant Secretary, a Treasurer, and not less than six nor more than ten Directors; who together shall constitute an Executive Committee, intrusted with all the business and interests of the Association in the interim of its meetings. The officers shall be chosen by ballot, at the Annual Meeting of the Association, and shall hold their offices for one year, or until others be chosen in their place; and they shall have power to fill any vacancies that may occur in their number between the annual meetings. Five members of the Executive Committee shall constitute a quorum.

IV. The Annual Meeting of the Association shall be held in the city of Boston, on Thursday of what is known as "Anniversary Week," at such place, and with such sessions, as the Executive Committee may appoint; of which at least one month's previous notice shall be publicly given. Other meetings and conventions may be called by the Committee, according to their judgment, at such times and places as may seem to them desirable.

V. These Articles may be amended at any Annual Meeting of the Association, by a majority vote of the members present, provided public notice of the amendment has been given with the call for the meeting.

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AT

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EDITOR,

WILLIAM J. POTTER,

Secretary of the Association.

For list of co-laborers, see editorial page.

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

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

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SPECIAL FEATURE,

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

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Proceedings of Sixth Annual Meeting, 1873.

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

Proceedings of Seventh Annual Meeting, 1874.

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

Proceedings of Eighth Annual Meeting, 1875.

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

Proceedings of Ninth Annual Meeting, 1876.

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

Proceedings of Tenth Annual Meeting, 1877.

Contains Essays by Rev. William R. Alger, on "Steps towards Religious Emancipation in Christendom," and by C. D. B. Mills, Esq., on "Internal Dangers to Free Thought and Free Religion"; Addresses by O. B. Frothingham, William Henry Channing, Rabbi Lasker, Dr. J. L. Dudley, and T. W. Higginson.

Proceedings of Eleventh Annual Meeting, 1878.

Contains essays by T. B. Wakeman, Esq., on "The Religion of Humanity," and by Wm. H. Spencer, on "The Religion of Supernaturalism,—why it should be disorganized, and how it may be done"; addresses by O. B. Frothingham, George William Curtis, Miss Anna C. Garlin, Mrs. Clara Neymann, Maurice Ellinger, and a poem by Mrs. Elizabeth Oakes Smith.

Proceedings of Twelfth Annual Meeting, 1879.

Contains the essay by John W. Chadwick (with an abstract of the speeches thereon by Messrs. Savage, Tiffany, and Potter) on "Theological and Rational Ethics"; the address by the new President of the Association, Felix Adler, on "The Practical Needs of Free Religion," and briefer addresses on the same topic by F. E. Abbot, F. A. Hinckley, and C. D. B. Mills.

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LIVE THOUGHTS OLD OR NEW.

If you do anything above party, the true-hearted ones of all parties sympathize with you.—*Charles Kingsley.*

We should surely learn henceforth not to identify Christianity with anything that science can assail or even question.—*Mallock.*

With regard to the choice of friends, there is little to say; for a friend is never chosen. A secret sympathy, the attraction of a thousand nameless qualities, a charm in the expression of the countenance, even in the voice or manner, a similarity of circumstances,—these are the things that begin attachment.—*Mrs. Barbauld.*

The world recognizes nothing short of performance, because the performance is what it needs, and promises are of no use to it.—*Philip G. Hamerton.*

Where no interest is taken in science, literature, and liberal pursuits, mere facts and insignificant criticisms necessarily become the themes of discourse; and minds, strangers alike to activity and meditation, become so limited as to render all intercourse with them at once tasteless and oppressive.—*Madame De Staël.*

There is a progress that elevates and betters the race in this pushing life of to-day, notwithstanding its evils. Education is the remedy that works surely in the mass beneath our civilization to make a part of it. The people are thinking, feeling, knowing more, becoming more capable of managing nature and managing themselves. It is still true that "through the shadow of the globe we sweep into the younger day." Pessimism is not the philosophy of the future, however it may at times seem so to a sensitive soul touched too deeply with these evils that appear so gross, because seen in the blaze of such light as never shone on the ills of elder days.—*Editor of Springfield Republican.*

"ALL my hurts

My garden spade can heal. A woodland walk,
A quest of river grapes, a mocking thrush,
A wild rose, or rock-loving columbine,
Salve my worst wounds."

—*Bronson Alcott.*

The lonely man is lord of his own hours and his own purse, his days are long and unbroken, he escapes from every form of ostentation, and may live quite simply and sincerely in great calm breadths of leisure.—*Philip Hamerton.*

What matters it, if the vast torrent of the world's life bears down to the future on its bosom no memory of our petty lives? Enough be it, enough it is, that the grand eternal beauty of the idea that has visited us has not been selfishly secluded in the privacy of our own "chambers of imagery," but has been painted for all eyes on the canvas of an outward, living fact.—*F. E. Abbot.*

Duty speaks with the lawful authority of many voices: pleasure has no strength except in the longing desire of the hungry unit.—*Edith Simcox.*

"He, out of nothing, made sky, earth, and sea,
And all that in them is, man, beast, bird, fish,
Down to this insect on my parapet:
Look, how the marvel of a minin crawls!
We sit to kneel among the halt and maimed
And pray, 'Who mad'st this insect with ten legs
Make me one finger grow where ten were once,'
The very priests would thrust me out of church.
'What folly does the madman dare expect?'
No faith obtains, in this late age at least,
Such cure as that! We ease rheumatics, though."

—*Robert Browning.*

CURRENT TOPICS.

ALTHOUGH the President is in an extremely critical condition, there is yet a ray of hope that he will recover.

THE recent elections in France strengthen the position and influence of the radical progressive Republicans in that country.

THE statutes on the subject of divorce are so conflicting in the different States that they give rise to a vast amount of litigation based on perjury and fraud; and a sentiment is growing in favor of a uniform national law of marriage and divorce.

In the legislature of New Hampshire, a bill to repeal the law taxing church property in excess of \$10,000 in value was recently defeated, after a protracted debate, by one hundred and twenty to ninety-nine. Even a bill like this, sustained by so large a minority, is a very encouraging indication of the growth and strength of a public sentiment in favor of the taxation of church property.

THE British House of Lords is a remnant of feudalism and the foe of popular liberty and progress. Five hundred men representing the aristocratic classes have the power to veto, simply by the privilege of birth, measures concurred in and adopted by the representatives of thirty-five million people. The best interests of the masses demand the total abolition of hereditary peerage in England.

OUR amiable "but seldom accurate" New York contemporary, the *Catholic Review*, commenting on a paragraph in the *Index*, says: "Even infallible popes do not 'create' dogmas. Definition is something different from creation." To this, we need only reply that the authority to define dogmas, to say what is and what is not true doctrine, implies the power to change,—to take from, or add to the creed of the Church; and therein is involved the power to create dogmas.

COL. MALLERY, in an address of uncommon ability, delivered at the thirtieth meeting of the American Association for the Advancement of Science, now being held at Cincinnati, maintained that sign language, yet in use among Indians, is an instructive vestige of prehistoric speech, and points clearly to the progress of mankind from savagery. He is confident that sign language was the primitive language of man, and the true predecessor and parent of oral speech.

HON. ELIZUR WRIGHT, the venerable President of the "National Liberal League," announces that this body will hold its fifth annual convention at Chicago, from September 30 to October 2 inclusive. The object of this organization is announced to be the secularization of the State; but it is to be regretted that it adopted resolutions at its convention last year which virtually exclude from participation in its proceedings men who, like Hurlburt,

Abbot, Ingersoll, and Julian, believe in the total separation of Church and State, but are unconvinced of the wisdom of demanding the repeal of all postal laws against the transmission of obscene literature through the mails.

MORMON exhorters from Salt Lake City have been zealously at work the past few years in the mountain districts of Alabama, Georgia, North Carolina, and Tennessee; and their reports that they have made numerous converts find confirmation in the announcement that a Mormon conference is to be held in Georgia. The New York *Independent* proposes the formation of an anti-Mormon missionary society, "whose object shall be to master fully the plans of the propaganda of the Latter-day Saints, and meet and circumvent them." Opposition of this sort is just what the Mormons want; for it attracts attention to them, awakens interest in their doctrines, enables their preachers to speak to large crowds of credulous men and women, and increases the number of conversions to their faith.

DR. LORING, in his address at the opening of the Manufacturers' and Mechanics' Fair in this city last Thursday, referred to the numerous evidences of New England labor and ingenuity by which he was surrounded, as the legitimate fruits of protection. But a Lowell is made possible because its manufacturers obtain higher prices for their goods than they could command without a protective tariff, and a part of the community is taxed to pay these prices. The burden falls largely on the agriculturists; and, although they have thus far borne up under it, an emergency may arise at any time that will cause the great West, with its enormous agricultural interests, to demand a policy more favorable to a general and equal distribution of the burden, and that will revive our foreign commerce, and bring back that maritime supremacy which was once the boast and glory of this country.

THE astute judge who lately indulged in a lively skirmish upon defunct theological remains is now trying a pitiful experiment with the bones of a long deceased associate in political life. But they serve a poor purpose as a sheltering wall against the sharp overhauling of present criticism of his past career; and he is not likely to find anything more substantial to add to the crumbling and thin barricade than the laughable features of his doctrinal refuge. If he were endowed with any noticeable degree of moral sensibility, he might well regret that his own bones had not accompanied those of his comrade to that earlier retirement from public scrutiny, and would privately wail over the new attention that has been aroused to the survey of unscrupulous items in his political past. The younger dabblers in nefarious schemes may see, if they will, that the shade of vanished years is not always sufficient to hide events and principles from the search of public conscience.

For the Free Religious Index.

Influence of Theology on Society.

BY CHARLES ELLIS.

Every theology has been, in point of fact, a pseudo-solution of the problem of the universe and man's relation to it. Starting at the primitive savage's dream, we come up through fetichism and polytheism to monotheism, see anthropomorphism shade off into theism, theism into the absolute, unknown, unknowable. The modern evolutionist is the legitimate successor of them all. He has stripped the question of dreams, ghosts, vast spirit powers, anthropomorphic gods, and all supernatural agencies, and placed it upon natural law. Henceforth, the whole question is purely one of science. But, for this very reason, there must arise a fiercer conflict between theology, the supernatural method, and philosophy, the scientific method, than the world has yet seen. If, on the scientific side, the question has become so clear that he who runs may read, still the supernatural side is fortified with age, wealth, keenness of sophistical argument, and power of inherited superstition. People are slow to change mental conditions.

"Knowledge comes, but wisdom lingers."

While it is by no means a welcome task, it is a necessary one, that the real character of theology and its relation to and its influence upon society shall be made so plain that sophistry and superstition can no longer uphold it. The end—which is the freeing of the human mind from the thralldom of falsehood and the establishment of harmony between man and his environment, the universe—not only justifies, but necessitates the means, which is to give truth possession of the world of man. Theology holds its sway over the human mind largely through the fact that the masses are incapable of investigating it for themselves, and so must rest upon the representations of theological teachers; and the world never had as many men capable of compounding theological sophistries as it has to-day. They are often as capable of understanding the truth of modern science as are the scientific investigators themselves; but they hide the truth or distort it, and give their whole energy, generally speaking, to fortify the lingering error of the supernatural origin of things and the mistaken conception of man's place and duty in the universe. To this fact is due the singular inconsistency between the intellectual and the moral conditions of society at large. Were people as moral as they are intelligent, society would be vastly better than it is. That it is not so is because society is governed morally by theological doctrines that have been outgrown intellectually. In this essay, I shall show wherein I think the influence of theology is injurious to society.

The theological conception of the universe and man's relation to it is utterly irreconcilable with intellectual development and knowledge. If accepted, it must be either through still existing ignorance, or a surrender of mind to quiescent faith, on the ground that our knowledge is untrustworthy, and nothing but "revelation" is reliable. While many do surrender and accept the situation, and pass through life in perpetual imprisonment, many more refuse to surrender, and, hounded in the hunt for heresy, finally stand at bay and forswear all respect, not only for what they believe to be a false theology, but for whatever restraining moral tendencies exist along with it in the Church. There are others who render only a "make-believe" allegiance to theology for its value from a business or social point of view.

Measured by their attitude toward theology, there are four classes of people in society:—

1. Those who honestly accept theology, with all it implies, try to believe it, and who do, as nearly as possible, live up to its requirements.
2. Those who secretly reject it, but keep up a pretence of belief.
3. Those who reject it because of its apparent absurdities and contradictions of common-sense, but who are incapable of putting anything better in its place than their own egotism. They are people who have wit enough and courage enough to see and reject the brawling terrors and pasteboard mask of horrors that theology sets up as person and will of God, but not also enough to find the true heart of things behind the priestly farce; and so they stop right there in the east wind of denial, which develops only a cold

selfishness of indifference and "individuality" that dethrones God and erects self in its stead, and worships its own vanity, and, finding that the world will not also worship there, settles down into the slough of pessimistic disgust, and henceforth gives everything a bad name, and at last does its one good act in dying, and so removing a "spot" from the face of the sun of hope.

4. Those who not only reject the theological conception, but who fill its emptiness and horror with truth, beauty, joy.

The first class are honest. They do as well as they know or dare. They are slaves to their fears, and hate freedom of thought, because it is to them a wife of Satan for the destruction of their souls.

The second class are clearly dishonest.

The third class, though honest in their attitude toward theology, have no ideal of life, sink to the level of immorality, run into the second class by invisible shadings, and with them help to fill the ranks of the vicious.

The fourth class are in all time the embodiment of the prophetic soul in the world, and must forever be the saving and elevating power of mankind. They are the only resounding voice of God that can ever speak to humanity; and upon their shoulders is fixed, by the nature of things, the high duty of proclaiming the way, the truth, and the life to the groping, wallowing world of man.

What are the prospects for the continuance of these classes in their present proportional numbers? To answer the question, we must consider the influence of theology upon society.

It might be objected that my use of the term "theology" is too sweeping, that I do not distinguish between theology and religion. Let me anticipate the objection by saying that I have not arrived at that point where I really see any distinction. We have had both theology and religion, it is true; but the religion has never, to much extent, been more than admission on the side of the people of the correctness of theology on the side of the priests. The one has been the revised statutes of theocracy, the other has been the observance of them by the governed. When theology and priestcraft have become obsolete, or prospectively so, at least, like kingcraft, then we will begin to see the coming prince of religion. In this wise looking at it, I feel justified in my understanding and treatment of theology.

What are its pretensions? That it covers the entire field of human action and life, that all correctness of life here and all happiness of life hereafter are under its direct supervision and control, that the first can be realized only under its direction, the second be gained only through implicit obedience to its commandments. It holds the keys of heaven and of hell, too, and will send us here or there as we do or disobey its instructions. That it pretends to act for God through "revealed will" does not alter the case. Though the prosecution has been on the calendar for ages in the name of God, he has never been put on the stand. Until he is, we will not recognize him as a party to the suit, and shall hold ourselves to be strictly correct in considering the use of God's name in the suit to be merely a trick by which the intelligent priesthoods of to-day, who know better, hide their fraud and keep alive their power. Logically, there is nothing in theology but pretence. If such a despotism were put forward to-day for the first time, even in the name of God, it would receive no other attention than laughter. It is powerful because it is old. Fear of it has been handed down in our blood for thousands of years. Yet it started in the name of man. It was the rule of the chief over his tribe. Glance at its genesis. Out of dreams grew crude conceptions of spirits. Out of the belief in spirits grew belief in gods. A chief died, and his successor found it easier to rule by pretending to hold intercourse with the spirit of the departed chief. From the control of a tribe through fear of the spirit of a dead chief, it was but a step to a more absolute control in the name of an almost equally dream-born God. Once that dread ghost of the infinite darkness obtained its sway, based, as it was, on the ignorance of the governed, it was fixed until such time as slowly evolving intelligence should lift the slave into the light of knowledge and the freedom of the mind. How slow, how long, how dismal, how horrible often, has been the struggle of the human mind to throw off that nightmare of despotism, we, enjoying the peaceful sleep of freedom and intelligence, can never fully realize. Nor is the struggle

ended. Even now, in the midst of "foremost civilization of the world," in "chief intellectual centres," how few there are who have the moral and intellectual courage to declare their independence of that old, old theocracy that, in the hands of priests and the name of God, commands us all to "believe or be damned"! The sacerdotal managers of the grand consolidated lottery of heaven, in which every ticket (sold only for cash invariably in advance) is warranted to draw a prize, fully understand the situation, and none laugh so loud at the stupidity of their victims as they. No vaster humbug will ever rise, though our race should run its course from infancy through savagery to barbarism and civilization a thousand times. But shame on the cowardice of the intelligent world that it does not paralyze the pretenders with laughter and derision! What intelligent person does not smile at the doctrine that God created the universe out of nothing! Who dares to believe that about six thousand years ago God gathered up his arms full of nothing, as a man gathers up a bundle of hay, rolled it up into a ball, and sent it spinning from his fingers through space over a thousand miles a minute? Or, supposing that done, where would the earth have been at the end of the second or third day, when God had the trees, the plants, and grasses ready to set out? Or, when he had got the animals ready to turn out to pasture, where would the pasture have been? I can imagine God's predicament. Away off yonder is the world, singing through space wilder than ever minnie bullet flew, three days gone at a rate of sixteen hundred miles a minute, and here is God trying to get his planting done, trying to get the trees and shrubs and potatoes and onions and cabbages and roses and lilies set out so that they would bear fruit right away, or, poisoning himself on a loose cake of nothing and tossing a mammoth so as to overtake the earth and not get hurt in stopping, or starting our solitary first parent off at the end of the fifth day, with the injunction to brace up and look alive if he wanted to get home before dark. Perhaps I ought to ask pardon for this. Still, it is done only to call attention to what everyone knows, but has forgotten, the emptiness and absurdity of theology even in its very first step. Of course, people don't believe such things, but for long the wildest of such vagaries were accepted as true; and the doctrine of creation out of nothing is yet a fundamental dogma of much Christian theology. As of this, so of other dogmas. If people will only think them through, they carry their own destruction with them. The doctrine of the trinity is one. No person who has ever learned the multiplication table can ever for a moment believe that three times one are one. But, when there was no multiplication table, it was as easy to believe that as any other statement of which nothing was known. Again, the idea that some one could commit murder, for instance, and that the law is doing the will of God if it hangs an innocent person, which is "vicarious atonement," is so preposterous that the mind cannot now seriously entertain it. But it was all right when there was no sense of justice, and only a sense of vengeance that must have satisfaction. So the doctrine that "baptism" is better for the soul than common-sense bathing is something that the mind cannot understand. So the common belief that condemned criminals, when they lose hope in the plea of "insanity," can "get religion" on the trap of the scaffold and enter heaven broken-necked, transformed into angels of light, is another of the mysteries of theology, the knowledge of which is not for the wise, but for "babes and sucklings," apparently. But enough. These absurdities can only be accepted by a surrender of mind. They are, therefore, evil; and, the more absurd they become, the greater the evil that results from belief in them. They declare war between wisdom and fear; and, as long as they reign, so long must mind wear chains. But with mental development must come doubt of them, and with doubt on the one hand there grows hypocrisy on the other, just as long as, for any reason, a seeming allegiance to theology continues. The first of the four classes before named was once the only class. It comprised all. But for hundreds of years that class has been more and more ceasing to be universal. Still, the power of theology is scarcely less than almighty yet. Under it, the imagination still clothes the darkness of the unknown with terrors that are tyrants.

Now, for the reason that the majority of people openly or tacitly admit that theology is right, a rapidly increasing number of people, forming the second

class spoken of, play the rôle of hypocrites, pretending to believe what it is unpopular to doubt or deny. Here is an open door to a whole host of evils. If people play the hypocrite in their religion, where will they not be hypocrites? If they dare to practise deception in their relation with God, where will their deception end? If they are false in what they have been taught to believe is the highest possible concern of human life, when will they not be false? Clearly, we can answer these questions in but one way. Such people have entered upon a downward road whose legitimate end is a bottomless pit. Yet this result is due to the influence of the theology. How? It arises from the long-prevalent teaching that morality is a part of theology, that it embodies man's relation and duty, not to man, but to God. For ages, the world has been taught that morality consisted in obeying commands said to have been made by God. Thus, millions of human beings have been murdered in obedience to the dictates of theological interpretations of a supposed will of God. Thus, human beings have been murdered on "sacred altars," as gifts presented to God; thus, the persecution of witches; thus, the burning of infidels. The most atrocious of crimes against men and women have been committed with a sense of moral duty done to God, utterly regardless of the immorality done to man. That is, the world has been taught that morality was a duty of belief and worship forced upon mankind by will of an almighty God, who was swift to visit eternal pains upon all who did not obey, and upon all who did not punish those who did not obey. In the name of God, Theology, bloodiest tyrant of all the ages, has raised the hand of man against his fellow-man, and crimsoned the world with the blood of innocence.

But look again. As men and women rise to a stage of development in which they secretly or openly doubt and reject the God who has been exacting such service and inflicting such punishment, it follows with the rigor of logic that they will at the same time doubt and reject, or simply forget, all idea of morality based upon their conception of such God and such service. Thus, it follows that a decline of the hold of popular theology upon the public mind is accompanied by a decline of morals as well. It has often been said that the doctrine of eternal torment has been good for mankind. In one way, it has. As long as people believed honestly that such doctrine was true, fear held them under restraint. To great extent, such restraint is in actual existence to-day. There are thousands who refrain from evil because they believe in theology. But, with the rush and rise of a Bay of Fundy tide, scepticism in regard to "hell" and "future punishments" is sweeping people rapidly away from their old moorings of belief. Few preachers now dare to teach that ancient doctrine of terror. People are fast outgrowing it; but they, in the exuberance of their joy, fail to realize the corollaries of that scepticism. When that has lost its hold, the old conception of God must have gone before. But that is not all. The moment the mind arrives at a doubt of the correctness of that conception of God, it is in nine out of ten cases, so to speak, all at sea. Then comes the period of passage, the voyage of uncertainty between the crumbling empire of despotic "divine" government and the republic of mental freedom and the God of science. Few people there are who can sail direct from one to the other. Generally, they are tossed about in storm of doubt and regret, hope and despair; and many at last are driven back to the shore from whence they started, and crawl back to the "bosom" of the Church never to move henceforth again; while many more become pirates upon the open sea of society, and in defiance of all law, human or divine, prey upon their fellow-men for the gratification of their own heartless selfishness, greed, and passion; and only the few possessing the clearest and strongest powers of head and heart reach the shores of liberty in safety and with profit. But, and this is the hope of the world, this latter class must steadily increase with the outward sweep and development of mind. The point that cannot be reasoned away is this: that, when people come to believe that hell and future torments, as punishment of disobedience to "revealed will of God," as set forth in prevailing theology, are mythical, are untrue, fear ceases to be a factor in the status of their lives. Then, so far as fear has been a restraint upon them, holding them out of evil toward which temptation was ever decoying them, the destruction and removal of that restraint will plunge them into the evil. To the mass of people growing sceptical in

regard to the prevailing theological conception of the universe and of the government of the world by terrorism, there has yet come no proper conception of moral sense and the real place and use of moral conduct. This, I am aware, seems perhaps too broad a statement, but still I think reflection upon the real condition of the half "unchurched" masses in our centres of population will warrant it; and it is to such, and not to those who grow out of theology by the head and heart, that I refer. They see that the accepted theological doctrine of things is at variance with common-sense. Earnest reflection upon such subjects they are incapable of making. They skim over the surface of the logic against it, catch up the popular clamor for liberty, and, without knowing what that is or means, convert it into license, cultivate a prejudice against theology and church, and God of these two, and henceforth swell the rabble of dissonant hooters against all idea of divine law, order, and development. This is an evil that has never been fully realized by those who eagerly spout their latest radical yawn for the speedy reign of "liberalism" and what not. It is an appalling evil, when seen at its intrinsic ugliness and prophetic hideousness of effect upon society. It is the malarious quagmire of mental and moral discontent that breeds communism, free-love, dark circles, affinities, and all manner of cancerous curses that destroy. But it is all the result of false theological conceptions and teachings. For it, all these will formulate a certain kind of logic for excuse of their infernalisms. They will turn and say: "You taught us that God was thus and so; and you proved it by your 'divine will' and 'revelation.' You taught us that morality was obedience to the commands of your 'divine will' revealed. You taught us that morality was the measure of our favor with God and the surety of our escape from hell. We believed you. But we have found that your God is a mask, your divine will a falsehood, your revelation a lie, your future torments a humbug, manufactured and exhibited like Punch and Judy before a terrorized world for the benefit of priesthoods that have been the utmost frauds of all. Go to now! We will obey you no longer. Your Bastille walls are down, and we are free. The world is our fair field, and we propose to riot in liberty. Our lives are our own: we will take the consequences of our own conduct, and run all risks of future woe. So come," they exclaim in the voice of their favorite Byron, "let us have wine, women, and song to-day, even if we can have only headache and soda-water to-morrow." Villany, from top to bottom, from garret to cellar, and down into sewer substratum of vice, relies upon this sophistry of the brain for its excuse to live and grow. Thieves, prostitutes, liars, and murderers, in short the whole crew of social fiendism, solace themselves with such argument. They plan by day and prowl by night, with a bloated satisfaction that their argument is sound; that they have mastered the problem of the universe; that there is no God, no morality, no hell, no future torment, and the chief purpose of life is to obtain the greatest amount of gratification for the strongest passion of the hour. When the law of the State or the law of nature overtakes them, and they stand on the gallows or gasp on the bed of death, and know that the end has come, they reveal the rottenness of their logic by crawling back into the Church to die with confession of faith on their lips; and so die as they lived, with a lie on their tongues.

All this hateful fact, this deadly poison in the veins of society, is traceable to theology. It is the legitimate result of insisting that the world must believe, or be damned, what the world was sure to discover to be a fraud. It has plunged the world of man, that it has been professing to save, into degradation and woe; and still, with blind or wilful obstinacy, it stands shouting, "He that believeth not shall be damned!" Still, it adds to the evil by vainly striving to cure the degradation that itself has produced, is still producing, by insisting upon its exploded and fatally ludicrous theories and doctrines of the universe, of God, and of man's relations thereto. In times long past, when the mind of the best man was but little, if anything, more than that of the child to-day, questions were easily answered. Ignorance answered unto ignorance, and all went as well as could be, then. But to-day mind asks and asks questions of theology, to which it gives only, or substantially, the same answers that it gave to the childhood of the human mind. To-day, we ask theology in vain for wisdom concerning things that we would know of

the vast universe and our relation to it. As far as theology can help it or answer its appeals, humanity is

"An infant crying in the night,
And with no answer but a cry."

If we have no source of light, of knowledge, of wisdom, and relief but theology, we are indeed hopelessly stranded on rocks of despair. For the deepest questions that rise to the sober, thoughtful soul, it has no answer save the old command of surrender or threat of woe. For the thousand ills of society, it has no cure but faith in what is impossible, even to the dullest mediocrity of the times. So far as it is accepted honestly, ignorance is peace, if not bliss; but beyond that smaller growing class comes that larger growing class of those who play the farce of acceptance before the eye of the Church, while in secret they practise the tragedy of hypocrisy and follow the downward lead of immorality.

While it is thus that the thoughtful can get no help, no hope, from theology, and the unthoughtful get only acceleration of downward velocity, what is there as representative body of men and women from whom light and wisdom can come; or where is there body of benevolent men and women who will be ways and means for the voice of truth that, as of old, must "hire a hall" and "dead-head" an audience, while humbug and charlatany draws its thousands with "reserved seats" at dollar and dollars each? Will it ever exist? That depends on whether moral courage can be found in connection with knowledge of truth and possession of wealth. That is how the matter stands now; and, on the whole, it is not too encouraging. Apathy stands at the helm, the sails fall idly against the masts, the ship rolls and staggers in the dead calm of indifference, and we drift with the times.

Thus, the condition of things implied in "moral interregnum" has already to some extent come, and will remain in worse and worst conditions until the world realizes that no civilization, no society, can be safe that is not based upon natural instead of theological morality. The first step out of interregnum is the elucidation of a philosophy of the universe and man's relation to it that will place morality in direct line of evolution and natural order of development of human mind and heart, the intellect and the emotions. Morality must take its place by the side of intellectual development as guide and regulator not of man's duty to God, but to man. Philosophy of transcendentalism will not do the work. It may be well enough for those who need not the physician; but, for the sick society that suffers from loss of faith in a theology that has so long controlled by fear, there must be the "heroic treatment" of plain, solid truth. Such a philosophy as suggested above has been already to great extent made by such men as Spencer, Lewes, and others; but it has never been applied as antidote to evils of society. It may be that it is not yet sufficiently perfected. If so, then the great need of the times is a mind that can so perfect and apply it. That done, society will have a foundation upon which civilization can grow, to stand while the ages endure. Until then, theology must continue its disintegrating work of destruction.

Here stand we to-day. What, now, is the attitude of the very best Liberals, Freethinkers, and Free Religionists toward the problem? Almost wholly one of indifference. There is, doubtless, a powerful reason for this to be found in the objectionable character that has been given to such movement by the mental vagrancy that has captured, disgraced, and degraded it of late. But, happily, that moral interregnum has spent its fury; and sober wisdom is gathering up the reins for a more guarded advance in the future. The opportunity to-day before Free Religion and Freethought to do a grand work for the moral health of humanity has never been equalled: the need has never been more apparent, the duty more importunate, than now. By rising to the importance of the occasion, by putting itself into action as the leader of that work, true Liberalism will become a new Messiah, and fill the void of uncertainty and unrest that exists among the masses everywhere, make darkness bright with the light of new meaning in life, make our relation to the universe clear, bring the world into harmony with the grander God, make worship a joy instead of a duty, change unrest to happy trust, and open up a glimpse of that golden time when conception of God shall have risen to the "perfection" of the long-lingering guess in the dark, through the ultimate development of humanity itself to the same perfection. To wake this work to enthusiasm is within the power of

any company of men and women who will furnish the truth, not the guesses at it in times long gone, when a guess was all that could be had at best, but the truth as it is known beyond question to-day, an opportunity to be heard. Ways and means are needed. While millions go yearly to keep alive the baneful influence of theology, Liberalism is obliged to take five-cent contributions in the hat. While, also, the vile trash of half or wholly obscene publications fattens on contributions to feed libertinism, liberty and up-riety starve. As brave a man as ever fought for truth and honesty in any country was compelled to drop his pen and turn to other pursuits to live, and charlatanism triumphed in his abdication. But, until the battle he waged is fought to the end and victory secured for the principles upon which he stood, Liberalism will be used as a cloak to cover the fraud of designing men who make commerce out of the world's disgust with the falsehoods of theology; and, until theology is replaced by scientific knowledge, fraud will continue to draw its strongest support from a mistaken use of the name of God.

For the *Free Religious Index*.

THE CATHEDRALS OF EUROPE.

Great edifices, with an elaborate and impressive architecture, adapted to and symbolical of some prevalent belief or idea, are, so to speak, the clothes or outer integuments of that belief, to borrow a phrase from the philosophy of Herr Teufelsdröckh. They make it palpable to and appreciable by the multitude whose awe they command. For centuries, the cathedrals of Europe, the temples of mediæval Christianity, have been the dominant edifices of European cities and towns, as the feudal lord's castle used to tower over the cabins of his serfs and retainers. The cathedrals were, in fact, the ecclesiastical counterparts of the feudal castles. They towered over men's minds, as the castles did over their habitations. They are vast, awe-inspiring instruments of the gloomy and abject faith of the dark ages. They were built, like the Egyptian Pyramids, to last as long as the earth itself. At length, in the course of human development, these mighty minsters, like the old Ionic and Dorian temples which preceded them on the soil of Europe, have become mere relics of the past, without significance to the modern world. What is to become of them? Of course, as long as priests, kings, and emperors lord it over Europe, they will continue to stand, and even have a finishing touch put upon them after the lapse of centuries, as in the case of the cathedral of Cologne. But priests, kings, and emperors are, evidently, on the eve of "going." The great old Greek temples at Olympia, Ephesus, Delphi, Delos, and the other centres of ancient polytheism, were finally destroyed by the fanatical fury of filthy Christian monks, who were the dirtiest beasts on record. Gibbon gives a graphic account of the destruction of the great pagan temple at Alexandria in Egypt, probably the vastest structure ever dedicated to religious superstition, beside which St. Peter's at Rome would appear puny. It was generally believed by Alexandrians of the period that the world would collapse, if the titanic idol enshrined in this temple was demolished. A sailor, if we remember aright, with the proverbial daring of his class, dealt the head of the idol a blow with an axe. Presently, the god was being hauled through the streets of Alexandria amid the derisive shouts of the mob, the earth meantime revolving as usual in the most unconcerned manner. Milan cathedral, St. Peter's at Rome, Notre Dame, Cologne cathedral, etc., belong to the same category of edifices to which the temple of Jupiter at Elis and of the Celestial Venus at Carthage and of Diana at Ephesus belonged. The latter were the prototypes of the former, not in architecture, but in purpose and significance. All the cathedrals of Europe and the puny imitations of them, which are being erected at this time of day by foreign papists in our free American cities, are huge anachronisms, without the least relation to current human life, mere promoters of superstition. But it will be said that, from an æsthetic point of view, they are worthy of preservation as old curiosity shops. But the great old Greek temples were remorselessly destroyed by a filthy, monkish canaille; temples which, in architectural grandeur and beauty, were far more deserving of conservation than are those huge kennels of mediæval superstition and idolatry, the cathedrals. Of one thing we may be certain: that, if there comes another final struggle to vindicate the rights of man and clear the soil of Eu-

rope of rubbish, the Church of St. Peter's at Rome will stand "a right smart chance" of mounting on the wings of dynamite into the atmosphere. Amateurs and dilettanti may shrink aghast at the mere thought of such desecration, as the cant phrase is; but the church in question, as the great central edifice of a debasing superstition, which has greatly overlived its day, is unspeakably pernicious. The best thing we know about it is that it was partly suggestive of Emerson's magnificent poem entitled "The Problem." That fact still entitles it to some respect, along with the farther fact of Michel Angelo's part in its erection.

B. W. B.

For the *Free Religious Index*.

ICONOCLASM.

That the spirit of reform must sometimes enter the temples of error and break with righteous severity the images of a superstitious faith is no doubt one of the necessities of progress. But there comes a time in the progress of reform when the hammer of the iconoclast should cease pounding the fragments of broken symbols, and begin shaping material for the new temple of faith that must succeed the old shrine of the past. A passion for destruction as a finality is not the true spirit of progress. To kick and defy prostrate idols is as puerile as it is unprofitable.

I have before several times said that the iconoclastic mission of Liberalism was being too liberally construed, that the affirmative and constructive work which should follow the decay of the Christian faith was not prosecuted with sufficient vigor and enthusiasm. This to many Liberals is evidence of superstitious cowardice on my part, and the freethinker is still urged to carry the sledge-hammer warfare into the temples of the "gods." This continued fondness for image-breaking after the world has so little faith in these symbols, of a departing religion, seems to me a childish weakness in Liberalism. The destructive work of freethought has been too much in excess of its building energies. Doubt in every form has been inculcated everywhere. The world to-day meets everything with negation. Ask almost any one his belief, and you find he has only disbelief. Doubt, paralyzing, hopeless doubt, is on all sides of us; and thousands of human hearts are hungering for the bread of life, yet find only the hard, pitiless stones of denial. Do not Liberals already disbelieve enough? They have explored the skies, and found no God, no heaven. The devil and his sulphurous realm have vanished before their dauntless research. The rigid analysis to which they have subjected man has discovered no immortal soul. Leaving the vagaries of religion as unworthy of serious thought, some of our restless iconoclasts have found the *moral law* itself as unsubstantial as the claims of theology. Still, the hammer of destruction must not stay its vengeful strokes, or the "gods" may get possession of the world again, and enslave once more the human mind. How many readers of the *Index* have grown tired of this din of mimic battle with the helpless "gods"? How many of them still enjoy seeing the poor images of a dying faith shattered by the merciless strokes of heroic iconoclasts? How many are made strong in mind and heart by the constant repetition of those rude assaults on the Bible and the Church, that for years have characterized the iconoclastic method of Liberalism? Who have felt their sympathies for every noble cause, their love for genuine righteousness, expand under the ministry of those iconoclastic apostles who never tire of spitting in the faces of the "gods," and of talking familiarly with the devil? How many Liberals have been led to hate obscenity of speech and thought more intensely by the vulgar comments made on certain passages of the Bible by those brave reformers who have such acute olfactories when hunting for a stench associated with religion? I am anxious to find the man, and especially more anxious to find the woman, to whom this style of liberal preaching has been a means of spiritual growth. That this crude and childish manner of opposing religious error should ever have been tolerated by intelligent and self-respecting Liberals is to me one of the enigmas of reform.

Throughout the West are thousands of young men who have been taught to disbelieve every doctrine of the Church. They know where to find the worst passages of the Bible, and are fluent in ridiculing all forms of piety. They are too chaste to read such a filthy story as the myth which the priests have written about the birth of Jesus, but a coarse joke in a saloon is not so repugnant to their moral sensibilities. Iconoclasin has taught these young men to despise

the "gods," but it has done no more. It has freed them from the superstitious bondage of the priests, but it has not bound them to a higher law of righteousness. It has given them contempt for piety, but no reverence for the sanctity of life. That Liberalism which thus sets the young sons and daughters of liberty adrift on the perilous sea of doubt, and leaves them to the chances of this uncertain voyage, is an evil against which every friend of humanity should make an unequivocal protest. To teach the young men and women on whom the destiny of the world must soon rest to disbelieve the Bible by making fun of its absurdities and emphasizing its most objectionable passages, and then leave them without any moral guide for life's dangerous journey, is a reform only in name. It will require something more to reform the world than to induce the majority of mankind to discard the capital G in writing the name of the Christian Deity. Familiarity with the most indelicate passages of the Bible will not of itself make men and women chaste. Believing that the Church is the hiding-place of hypocrites and villains will not alone convert young Liberals into paragons of integrity.

Liberalism can now be a blessing to the world only by becoming vitally constructive, and emphasizing the affirmative side of life. Doubt will maintain itself: it needs no nursing. Infidelity will increase faster than it can be utilized in the conservative processes of moral growth. The world needs now to learn to believe: it already doubts and anxiously gropes in darkness. What has Liberalism to give that will make man better than the faith of the past, this is the question now to be answered? Human life cannot be sustained on doubt. Man is saved by faith; and, unless Liberalism learns this truth and conforms to it, the future will know the image-breakers of to-day only as blind and foolish fanatics, reformers merely in their own childish conceit.

In all that I have said against the kind of Liberalism that is objectionable to me, I have certainly been free from personal prejudice; for I do not know one man or woman who is now in any way prominent as a liberal teacher. I have had for several years decided convictions that Liberalism was in danger of abusing its opportunities for good; and I believe the *Index* has many readers who will say that I have not criticised imaginary evils in the iconoclastic phase of freethought.

H. CLAY NEVILLE.

[It is our conviction that "faith in these symbols of a departing religion" is yet so strong that the work of criticism is not only justifiable, but greatly needed. The labors of the earnest iconoclast will not be without value, so long as irrational dogmas are believed by millions, and talent, treasure, and moral enthusiasm are misdirected in their defence and perpetuation. At the same time, we think with Mr. Neville that more prominence should be given to the positive and constructive side of Liberalism. There may be erratic individuals who "have found the *moral law* itself as unsubstantial as the claims of theology," but no class of Liberals so believe; and Liberalism, general and inclusive as the name is, should not be held responsible for all the nonsense uttered or written by anarchists and vagabonds. Mr. Neville is offended by exposures of the indecencies of the Bible; but these exposures, although often unwisely made, are but a natural result of the absurd claim that the Bible is God's inspired word. Until that claim is surrendered, unbelievers will continue to point to the defects of the Bible; and, until the clergy as a class stop associating Liberalism with immorality, and learn to treat objectors to their theology with common courtesy, there will be persons who will retort in like spirit, and sometimes with less delicacy than vigor. "To teach the young men and women, on whom the destiny of the world must soon rest, to disbelieve the Bible, by making fun of its absurdities and emphasizing its most objectionable passages," is right and proper while these absurdities are defended by thousands of clergymen and are believed by millions of people to be inspired truth; "but this does not leave them without any moral guide for life's dangerous journey." "A moral guide" depends no more upon the absurdities of the Bible than it did twenty-three hundred years ago upon the vagaries of the Grecian mythology. Morality has its real, indestructible foundation in the nature of man and his manifold relations, and not in the assumptions of supernaturalism. "Man is saved by faith," but by that faith which is based upon observation, experience, and reflection. Theological faith is the enemy of science and of progress.—ED.]

For the *Free Religious Index*.

VACATION SUNDAYS IN TOWN.

NO. IV.

There are few things which more decidedly mark the growth of rationalistic tendencies in our day than the change that has taken place in regard to the opening on Sunday of libraries and museums of art and science. Indeed, these very institutions themselves have indirectly contributed in an important degree to this result. They are, at least in the number, magnitude, and measure of influence in which they now exist, comparatively a recent public development. Once having arisen, it was very easy to see that to shut them up on Sunday was virtually to exclude a very large class of the community, and one that should be especially considered, from their benefits altogether. But the proposition for this reasonable concession, in behalf of the people, met with strenuous opposition from those who were righteous overmuch. Here in Boston, when the innovation was under consideration a few years since, the clergy were particularly bitter against the movement; those of some denominations taking the subject up, just as they have the running of horse-cars and Sunday trains, and as they opposed the opening of the Centennial Exhibition at Philadelphia in their conventions and "ministers' meetings," and passing protesting resolutions in regard to it, more distinguished for bigoted intolerance and pharisaic rant and narrowness than they were for a sensible and practical view of the case. But this clamor has very notably subsided in this city, so far as the institutions referred to are concerned, as is sure to be the ultimate issue of any similar controversy in respect to a modification of the customs of society in which conservatism and pietism array themselves against what is likely to be beneficial and desirable. But let no one suppose that the surrender of the opponents to the step in the direction of progress, here mentioned, was in consequence of intelligent conviction or willingness. It was quite the reverse. It was simply because they were compelled to yield, being overpowered. "The lost cause" in this instance, like that of our brethren in the South, would be resumed at any time by many of them, if they thought there was a reasonable chance of victory. Whenever the same proposition comes up in any city, or even in one of our New England towns, there is sure to be a similar hostility for a time. The clergy and religious people in general in fact are dull scholars, and learn to conform to new ideas and social changes, that conflict with the habits of thought to which they have been accustomed, but slowly. They never lead in such instances, but move only as they are impelled and driven forward.

I have taken occasion of late to look, from time to time, on Sunday, into some of these public institutions here in Boston that are open on this day, and to observe the effect of the change. It is, I think, one of the innovations of President Eliot's administration at Cambridge that the great Museum of Natural History and Paleontology of the University is now open on Sunday, a thing, if I am not mistaken, unknown before to its classic precincts. How heartily it would have enlisted the sympathy and gladdened the heart of the great naturalist whose enthusiastic labors were so long and generously given to building up this most important and incalculably valuable adjunct of the University! Indeed, we have heard it intimated there were those in that quarter, in his more conservative time, that were a good deal disturbed because he preferred to work in the museum on Sunday to going to church.

It is more than twenty years since the museum was founded, but it is yet incomplete. There are apartments of its structure which have not yet been opened, and large quantities of collections that remain unassorted and unarranged; while more are being constantly added to those deposited, and that are destined to make it, eventually, equal in this respect to any institution of the kind in this country, if it shall not even exceed them.

It would be a futile effort, of course, to attempt to describe this vast collection in the space allotted us in these columns. The mode of classification pursued is a strictly scientific one. There is no regard to mere show or outward effect. It is an exhibition designed not to entertain idle curiosity, but to instruct the intelligent observer. Each division of the objects embraced is assigned to its own room or apartment, and arranged in a complete system of its subdivisions in

the order of their natural relations. The labelling and explanatory cards in connection with them are very clear and helpful to the unscientific or but partially scientific visitor. It was pleasant to observe that a considerable number of those present were evidently of the uneducated class. For, even to these, the influence of what they saw could not but tend greatly to enlarge their acquaintance with the wonderful organisms of nature of the ages past and that now exist on the earth, and quicken the desire for greater knowledge in respect to all that pertains to them; while, to the intelligent student, the aid afforded in pursuing special lines of inquiry and research is at once a privilege and service beyond all estimation. To deny, under such circumstances, these advantages to those who desire to use them on Sunday, and can use them on this day perhaps better than on any other, is sheer stupidity and intolerant foggyism.

At another time, I may have occasion to say something of other public institutions in Boston or the neighborhood which are also open on Sunday.

ATTICUS.

For the *Free Religious Index*.

REPLY TO G. B. STEBBINS.

The members of the Cosmian Society of Florence, who read Mr. Stebbins' report of his own remarks at the Annual Meeting of the Free Religious Association, will not share in his fears that truth would be worsted in a conflict with error. The Cosmian Society was organized on the very principle which he condemns; and its eighteen years of harmonious and successful working practically refute the notion that persons of different views cannot organize in a town or neighborhood, for continued effort in education and for the promotion of truth and goodness.

It is said, if we bring together opposites in thought, the result will be that on one day one doctrine will be taught, and on the next its opposite. But how are we to get at the truth, unless we reason together and examine all sides? Shall we adopt the theory that man is infallible, and that certain doctrines are not to be questioned? The first requisite in a searcher for truth is a teachable spirit, like the modest bearing of Sir Isaac Newton, who, with all his profound knowledge and splendid discoveries, said that he seemed to himself to have merely gathered a few pebbles on the sea-shore, while the great ocean of truth lay all undiscovered before him. Let this spirit animate our organizations, and we need have no fears of a union of opposites, or that, in grappling with error, truth will not come forth unscathed, and with all its invincible strength and majesty.

Friend Stebbins seems to fear *negations*, and wants us to build up as well as to pull down. Negation, however, may be the highest affirmation. Pulling down an old temple, to erect a better one in its place, is really a part of the construction of the new. All great reformations are great negations. Without egotism, the Cosmian Society can say that its efforts in building up, or in positive reformatory work, have been equal to, if not in advance of, any other religious society in its vicinity.

SETH HUNT.

WHEN he was President, Thomas Jefferson, in reply to a request that he appoint a day for fasting and prayer, said: "I consider the Government of the United States as interdicted by the Constitution from meddling with religious institutions, their doctrines, discipline, or exercises. . . . But it is only proposed that I should *recommend*, not prescribe, a day of fasting and prayer. That is, that I should *indirectly* assume to the United States an authority over religious exercises, which the Constitution has directly precluded them from. It must be meant, too, that this recommendation is to carry some authority, and to be sanctioned by some penalty on those who disregard it,—not of fine and imprisonment, but with some degree of proscription, perhaps, in public opinion. And does the change in the nature of the penalty make the recommendation less a *law* of conduct for those to whom it is directed? I do not believe it is for the interest of religion to invite the civil magistrate to direct its exercise, its discipline, or its doctrines; nor of the religious societies, that the general government should be invested with the power of effecting any uniformity of time or matter among them. Fasting and prayer are religious exercises: the enjoining them, an act of discipline. Every religious society has a right to determine for itself the times for these exercises, and

the objects proper for them, according to their own particular tenets; and this right can never be safer than in their own hands, where the Constitution has deposited it. . . . Every one must act according to the dictates of his own reason; and mine tells me that civil powers alone have been given to the President of the United States, and no authority to direct the religious exercises of his constituents."

ANOTHER contribution to American botany has been made by Prof. Asa Gray in a work entitled "The Vegetation of Rocky Mountain Region, and a Comparison with that of Other Parts of the World." He holds that not only all the members of a species, but all the species of a genus, have been evolved from a common stock.

POETRY.

For the *Free Religious Index*.

KNOW LESS.

I own an angel given

Me to bless;

His only voice the signal,

"Do know less."

Next to divine this angel,

Sure to bless,

If I discern his gospel

Of "know less."

I once knew how I'd practise

To be rich:

He whispered, "Don't fly, son: let's

'Ride and hitch.'"

Once I no doubted I could

Keep hotel:

Quoth he, "You need know less to

Keep one well."

I once guessed I could manage

Our dear church:

He nudged me, "You're in danger

Of a lurch."

When once a bird in hand I

Would let go

For two in bush, he timely

Said, "Go slow."

This remedy reduces

My big head,

And wings that chafe to open

Are not spread.

So when I feel some swelling

In my pate,

I've learned to let my angel

Operate.

H. L. HOWARD.

CENTRALIA, KAN.

For the *Free Religious Index*.

MOONLIGHT.

A silver silence and the night

Are over all the moonlit hills,—

A silver silence full of light;

And all the petty, warring ills

Of labored thought for evil needs,

And balancings of death and shame

'Gainst jarring harms of labored deeds,

And jarring breath of pained blame,

Seem only evil things bygone,

That never may return to claim

Their half-forgotten names.

A silver silence and the night

Are over all the moonlit hills,—

A silver silence full of light

And fair forgetfulness that fills

All things with potencies of song,

Unheard, but felt and understood,

And takes away the weary wrong

Of seeking after doubtful good,

Of sound and words and fitful rhyme,

And takes away all masterhood

And makes all nature one.

WILLARD PENNINGTON.

The Free Religious Index.

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

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

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

WILLIAM J. POTTER, Editor.

ALL communications intended for the editor should be addressed to New Bedford, Mass.; all business communications to "FREE RELIGIOUS INDEX," 3 Tremont Place, Boston.

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EDITORIAL NOTICE.

For two months from this date, during my temporary absence, Mr. B. F. Underwood will have the entire editorial charge of the *Free Religious Index*. All communications intended for the paper should be sent to him, 3 Tremont Place, Boston.

WM. J. POTTER.

July 22, 1881.

TO ANY person whose name is not now on our subscription list, we will send the *Index* on trial three months for fifty cents, or six months for one dollar. Will persons interested in extending the influence of this journal make a little exertion to obtain subscriptions at the above rates?

MONEY due the *Index* is greatly needed at this season, and subscribers who are in arrears will confer a favor by sending at once the amounts they owe.

MR. ELLIS' essay this week will repay a careful perusal.

HERBERT SPENCER does not maintain, as some have represented, that there are a number of different ultimate existences, that matter and force exist as absolute realities, and that behind them is another absolute, the Unknowable; but that matter and force are terms which express states of consciousness, or, in other words, the modes in which the Absolute Existence manifests itself in consciousness.

A LADY of ability and reputation writes us: "From a glance at Mr. Hale's article in the *North American Review*, I infer that he considers a just basis of exemption to be the good the churches do to the community. He argues, I think, that churches should all be taxed, but that the taxes might be remitted or refunded to the extent that the churches show they have earned the remission by the benefit they have done the community. Would he apply the same principle to manufacturers and to corporations generally, and, for that matter, also to individuals? For a corporation is only a legal individual. If so, the whole body of our jurisprudence will have to be remodelled so as to make every individual an officer of the law, to the extent, at least, implied in being a dispenser of public charities or in keeping a reform school."

AGREEMENT AND DIFFERENTIATION IN LIBERALISM.

The word "Liberal" in this country to-day means one who does not acknowledge the authority of the Bible or admit the supernatural character of the Christian system. Understood in this sense, it will be conceded by all that the class to which the term is applicable is very large, and constantly increasing. But, although this class is unanimous in rejecting Christian supernaturalism, the persons who compose it are by no means agreed on other subjects which many of them regard as of equal or of even greater importance. Their agreement in rejecting the Christian theology by no means helps them to unity of thought or concert of action in the sphere of party politics, on questions of finance, on social problems, on political economy, or the multitude of questions, speculative and practical, which constantly present themselves for the consideration of the thinker and the philanthropist. Nor are they agreed as to the attitude Liberals should assume toward the prevailing theological system or the proper method of counteracting its evil influence.

Some Liberals are interested chiefly in criticising and denouncing the absurdities of theology. Some find more congenial employment in popularizing science and diffusing general knowledge. Others insist on systematizing a certain class of scientific and philosophic truths, and presenting them as "Constructive Liberalism." While others contend for the propriety of retaining the name "Christian," and employing, to some extent at least, ecclesiastical methods for the advancement of liberal thought.

Liberals represent different degrees of culture and different social conditions. They have arrived at the conclusions they hold in common by different methods and under widely different conditions. One class has outgrown theological beliefs in an atmosphere of religious bigotry and under influences that have stimulated the critical and combative tendencies. Persons of this class are usually direct in opposition and harsh in criticism, often impolitic in their methods, and impatient with those whose general agreement with them and dislike of their methods they regard as evidence of timidity and hypocrisy. They are very much inclined to think that genuine Liberalism is limited to their own phase of thought and methods of procedure. Another class is composed of persons who have outgrown their old religious beliefs amid influences in harmony with their feelings, who have had but little contact with avowed unbelievers, who have but little, if any, knowledge of D'Holbach, Voltaire, or Paine, who feel no intense hostility to Christianity, but would be glad to see it reconciled with reason and common-sense. In this class are included a large number of Unitarians and "Liberal Christians," who have no belief whatever in Christianity, who are no longer in a transitional stage of theological thought, but whose position is clearly one of prudence and policy when not the result of lingering feelings of attachment to a system which they have intellectually outgrown. Another class that rejects Christianity has never been greatly interested in religious subjects. It has never had any personal experience of the suffering involved in the conscientious rejection of theological beliefs once intensely believed, but is unbelieving from a predisposition to scepticism, from intellectual inability to accept unproved propositions, and philosophical indifference to questions of a speculative and unverifiable character. Persons of this class are usually the most cool, "level-headed," and dispassionate Liberals, but the least enthusiastic, the least aggressive, and

the least interested in sustaining or encouraging organized efforts to destroy or check superstition. Spencer and Tyndall, Youmans and Fiske, are very good representatives of this class.

Then, among Liberals are men and women of constructive and destructive tastes and tendencies; those who, although they entirely agree in their general views pertaining to Christianity, have but little community of thought or feeling in their work; those who are devoting themselves to science, literature, art, or mechanics, with but little interest in a theology they have discarded; and, on the other hand, those who, like Ingersoll, think the "Mistakes of Moses" a proper and important subject for public discussion.

The words "Radical" and "Conservative" are often used to distinguish two classes of Liberals, but usually with little propriety or justice. The Liberals who imagine they are radicals *par excellence* are almost invariably superficial and erratic persons who have some crotchets in their heads, some theory or scheme by which they fancy, in their simplicity, that the world is soon to be disenthralled, regenerated, and redeemed. These enthusiasts mistake invective for investigation and loose talk for lessons of wisdom. The radical Liberals are the men and women who *think*, who go to the root of things, who acquaint themselves with bottom facts and basic principles, and not those who denounce from a disposition to find fault, and who clamor for great social changes, with no knowledge of economic principles or sociological science.

Just as the word "republican" is applicable to a large class of men with whose views and practices many Republicans have no sympathy whatever, so the word "Liberal," as commonly used, refers to a multitude of people with many of whose theories and methods the liberal thinkers of the world have not the slightest sympathy.

Orthodox writers take advantage of the indefiniteness of the term "Liberal," to denounce in the name of religion all persons however erratic, and all opinions however grotesque, that come before the public under the name of Liberalism; but they are very careful to separate from the name whatever is of scientific or literary value, or noble and sublime in character and conduct. Even the editor of *Scribner's Monthly*, a few weeks ago, made the action of a certain association the occasion for characterizing Liberals generally as lovers of obscenity, forgetting that among the Liberals of this age are men and women like Darwin, Huxley, and Tyndall, Spencer, Haeckel, and Helmholtz, Harriet Martineau, George Eliot, and Victor Hugo, Buckle, Lecky, and Froude, Parker, Emerson, Garrison, and Lydia Maria Child, with a host of others whose intellectual greatness is equalled only by the moral grandeur of their lives.

If the advocates and adherents of the orthodox theology think it worth while to refer to every vagary and folly advanced by so-called Liberals, as evidence that Liberalism is superficial and corrupt, let them not ignore the scientific discoveries, the mechanical inventions, the literary achievements, the benevolent enterprises, and the moral excellence of those who belong to the same general class.

JUVENILE LITERATURE.

There has recently been considerable discussion in the daily press throughout the State in regard to the suggestion by Mr. Hubbard and others, that the trustees of the City Library should supply some sort of index by which books of immoral tendency, however brilliant in style or pungent in wit, may be refused admission to its shelves, because of the malign influence such books exert

upon the character and morals of the unformed minds which have untrammelled access to all the Library contains.

While agreeing with Mr. Hubbard in his opinion as to the laxity of moral tone in most of the writers designated by him, we are obliged, in common fairness, to indorse the action of the trustees in refusing thus to "blackball" any of these authors, even on the ground of their acknowledged immoral tendency, since to do so would be to give such works the widest advertisement possible, and increase their circulation, by sending them directly into the hands of those who most crave that sort of literature.

But it is certainly a question of vast importance how we are to save the young and impressionable minds that in this age of cheap books and papers are far more than ever before in the history of the world left to their own discretion, or rather lack of discretion, in the choice of the wealth of literature open to them. This is an age of readers, education is so general, books and reading of all kinds are so cheap. Steam, telegraph, and telephone keep us so aware of and interested in all that is going on in all parts of the world that we have become a nation of readers, from the little boot-black on the street, in his intervals of leisure, to the student, journalist, or author, to whom literature is business and bread-winner.

"There were once, it is true," the Springfield *Republican* justly remarks anent this question, "hundreds of children whom it could not injure to turn freely as Lamb would have all children turned, to browse as they would among the treasures of a library without expurgation, secure to pass the evil without knowing it to be evil, and to gain the incalculable good that comes from familiarity with good books. . . The child of a former generation, who read Shakespeare without knowing he was coarse, has, as a grown man, to adjust himself to the needs of a new race of children, who see at the outset what he did not discover until he had left his childhood behind." But "times change, and men change with them," children as well; and though happily there are yet many children and half-grown youth living in quiet, refined, and pure homes, under the guidance of thoughtful, careful, and intelligent parents, it is none the less true that the majority of children in these times are "wise in their day and generation," and are especially too mature in such knowledge as can only satisfy their curiosity without helping to make them grow to be better, braver, purer, or more intelligent men and women.

So it is full time that parents and all others who have the interests of future generations at heart, as far as possible, carefully guide and direct the tone of our current literature, which more than all other educational agencies must give bias to the character and impulse to the aims of our future men and women.

And, if this is true in regard to the literature of children in general, it is much more true in regard to that of the children of unorthodox parents. Besides the general fear of their children's imbibing a loose morality as a result of indiscriminate reading, there is also, to parents who have emancipated themselves from false dogmas and a tyrannical religious belief, the additional fear of having their children inoculated in a religion in which the parents have lost faith. This question as to the proper reading for, and untheological education of their children, is agitating the minds of many Liberals. They are so fearful lest the theological gyves from which they so painfully freed themselves may be used to shackle the minds of their children that there is danger of their running into the other extreme by refusing to let their

children have liberty to "choose the good and refuse the evil," by allowing them access to orthodox as well as unorthodox literature, a method which, especially at this early stage of the free-thought movement, when many of the most interesting, most instructive, and most moral books for the young are still written by those nominally within the orthodox fold, would tend to narrow and weaken instead of broadening and strengthening the youthful mind. Liberalism, in its busy struggle to make good its own position against contending forces, has not yet found time or opportunity to give more than an occasional anxious glance in the direction of the education of its young people, although there has always been an undercurrent of sturdy determination to attend to this matter as soon as the time for it can be found. But, if the children of freethinking parents were to be confined, as some wish, to a wholly liberal diet in their "browsing," it would at present be but a poor, hard, and stinted fare. Fortunately, despite the fears of some parents, there is no need of so stinting them. There is, in the first place, a wealth of literature to choose from, such as was never known previous to the present age. Then, the writers of most books nowadays have caught the scientific, progressive, and questioning spirit which permeates all Christendom. It would be well if all parents could acquaint themselves with the merits of the different writers whose books are liable to be read by their children; but life is too short, there is too much other work to be done, and the words of Solomon are truer now than when he uttered them,—that "of making many books there is no end."

So it is impossible for parents to know just what to do in this matter. Still, most parents can catch a general idea, through book reviews, as to the reputation of most of the writers of the day; and, since no child can read everything, it would be a good plan to advise the reading of the authors of whose intellect and moral tone the parents have the best opinion. There will come a day ere long, in this busy life of ours, when every person will have catalogued for him the names of the books best adapted to his peculiar needs. But, as that day has not yet come, we hope it will not be deemed presumptuous if, for the benefit of some perplexed liberal parents, a few names of orthodox and liberal writers, whose works can do the children of Liberals no harm, and some good, be here mentioned. Besides the standard works of the writers, like Shakespeare, Dr. Johnson, Goldsmith, Miss Edgeworth, Harriet Martineau's stories, Byron, Burns, etc., there is a host of later writer, all good and all innocuous. We have space to mention only a few of many whose writings are calculated to raise the moral ideal and stimulate the thinking brain. Huxley, Tyndall, Spencer, and Proctor among scientists; all books of travel, especially those of Livingstone, Stanley, and all Arctic explorers; among moralists, Carlyle, Emerson, Ruskin, and Theodore Parker; among historians, Gibbon, Macaulay, Froude, Lecky, Bancroft, Buckle, and Justin McCarthy; in fiction, George Eliot, Dickens, Wilkie Collins, Charles Kingsley, Mrs. Stowe, Arthur Helps, Elizabeth Stuart Phelps, Dinah Muloch, Fredrika Bremer, Louisa M. Alcott; in humor, Mark Twain, Miss Holly, author of *Semantha at the Centennial*, *My Opinions and Betsey Bobbet's*, etc., Artemas Ward and Nasby; in poetry, Goethe, Mrs. Browning, Tennyson, Lowell, Longfellow, Whittier, Bryant, and Jean Ingelow; among essayists, Carlyle, Richter, Frothingham, Higginson, and Hamerton. These are but a few of the names that occurs to me in a few departments of general literature, yet sufficient to indicate how large the field in which

it will be perfectly safe for the young mind to be turned in to browse at will, without fear of any special religious bias being given. S. A. U.

THE magnitude and complications of the business of an entire nation serve to enwrap the view of the private citizen in a sort of distant perspective that palpably weakens a sense of immediate personal relation to such affairs. Consciousness of individual responsibility is thereby at a low ebb, if indeed existing at all. It is only under the impulse of some powerful lens that his latent apprehension can be coaxed into activity; and, when something like a fair estimate of proximity and proportion is established, he begins to harbor some notion of personal interest and duty. If it were proposed to the superintendent of a private mercantile establishment that he should be the recipient of special favors from without if he would take into employ a larger number of hands than the business required, and moreover shut his eyes to any special unfitness by either endowment or training for the required duties of such hands, it is easy to imagine his reply or the speedy relief from his trust that would accrue, in case he were weak enough to accept the bribe. No corporation or single proprietor of such a house could be caught napping to the extent of a day's submission to such imposition and fraud. Yet such corporations and proprietors all over the land are dozing in blindest oblivion as to the regulation of such interests in the huge national counting-house and mill. The same qualities in every detail as to fitness, training, and fidelity, are demanded for the efficient discharge of the duties involved by national revenue, expense, book-keeping, and records; and, in their neglect and entanglement, the entire nation bears the burden and discomfort of confused affairs and heavier taxation, whether conscious or not of the cause. But, grave as is the detriment to material prosperity through such mismanagement, it is of light significance, beside the debased standard of public morals that gains a wide ratio of corruption by its unhindered exercise. The moulders of private fortunes, too busy and absorbed to give a helping hand toward the just and honorable transaction of the nation's business, are putting their fair structures upon ground that will spoil their value with its foul emanations in the future, if no adequate check is devised for the insidious growth of reckless greed in the public service. With the bulk of considerate minds, there needs only to be a clear presentation of facts for such conviction of working necessity as will insure definite progress for the reform in question.

A LIBERAL is a liberty-lover. The love of liberty does not imply license or libertinism. Restraint of passion, regard for the interests of society, obedience to law, without which society is impossible, is a necessary condition of liberty. If government is converted into a despotism, thereby defeating the very object of its existence, rebellion and revolution are not only a right, but often a duty. If a law is outrageously unjust and oppressive, obedience to it is not always a duty; but let him who resists a law consider well what he is doing, and fear not to bear the consequences of his resistance, the wisdom of which must be tested by its results, not in his own day perhaps, but long after he is forgotten. Men who disregard law are generally the enemies, not the friends of freedom; yet when a wise and sagacious man—with whom an enlightened conscience is the supreme authority, whose life is an exemplification of the principles for which he contends, whose principles are founded upon the impregnable basis of justice—assumes the responsibility of resisting, individually, an outrageous law, willing to give up his freedom and happi-

ness, and even life, if necessary, in order to inaugurate some great and needed reform, such courage and sacrifice must ever command the respect and admiration of independent, honest, truth-loving men and women. But when from ignorance, conceit, or craving for notoriety, a man foolishly resists the law, and in justification of his folly appeals to the example of the great martyrs to liberty and truth, he very naturally excites not respect and admiration, but pity, if not contempt.

THE following reprint of an extract from a speech of Josiah Quincy is highly applicable to the present state of civil service:—

I shall never see any of these notorious solicitors of office standing on this or the other floor, bawling or bullying, or coming down with dead votes in support of executive measures, but I think I see a hackney laboring for hire in a most degrading service,—a poor, earth-spirited animal, trudging in his traces with much attrition of the sides and induration of the membranes, encouraged by this special certainty, that at the end of the journey he shall have measured out to him his proportion of provender. . . . Let, now, one of your great office-holders, a collector of the customs, a marshal, a commissioner of loans, a postmaster in one of your cities, or any officer, agent, . . . or person holding a place of minor distinction, but of considerable profit, be called upon to pay the last great debt of nature. The poor man shall hardly be dead, he shall not be cold, long before the corpse is in the coffin, the mail shall be crowded to repletion with letters and certificates and recommendations and representations and every species of sturdy, sycophantic solicitation. . . . Why, sir, we hear the clamor of the craving animals of the treasury trough here in this capital. Such running, such jostling, such wriggling, such clambering over one another's backs, such squealing because the tub is so narrow and the company so crowded.

At the banquet given to Gladstone, previous to the passage of the Irish Land Bill, John Bright, referring to this measure, said: "I believe it is not possible for legislation to do a greater or more complete act of justice to the tenant farmers of Ireland than the government has intended, and that Parliament has nearly accomplished, by the bill which is now almost ready to receive the royal assent. I have been, as many of you know, for the last thirty years asking Parliament and the country to make certain changes with regard to the tenure and the holding of land in Ireland. I have paid strict attention to the subject. I have felt upon it as strongly as I have ever felt upon any political question; and I am free to say that I believe that this measure is as great and noble a measure on that question as it would be possible for the English Parliament to pass, and one which, when it is passed, it is impossible the Irish people should not regard as a complete measure of satisfaction and redemption for their country, unless they are unable to understand a policy which is intended directly for their benefit."

THE *Catholic Telegraph* declares that, if the Roman Catholic Church had retained all its children, the members of that Church would now number from 20,000,000 to 25,000,000, whereas its present membership is less than 7,000,000. The great loss is ascribed to the influence of the public schools. But the fact is a multitude of agencies, of which the public schools doubtless are one, are constantly in operation in this country to neutralize the influence and check the growth of the Roman Catholic Church. A free press and a free platform, the independent, liberal tone of current literature, the incessant mingling of Catholics with Protestants and Liberals in factories and shops, and in all the relations of business and the pursuits of industry, have contributed to the loss complained of by the *Catholic Telegraph*, in spite of the unwearied vigilance of the leaders of this Church and their Her-

culean efforts to guard their people from the influences of Protestantism and unbelief.

PIUS IX. was bitterly hostile to Italy, and excommunicated its king. To the Catholic nations of Europe, he appealed for restoration to his temporal sovereignty. Personally an amiable man, as a pope he was ready to excommunicate and anathematize all who desired to limit his province to that of a spiritual ruler. The King of Belgium and the Sultan of Turkey were the only monarchs with whom he was on speaking terms before his death. The *Springfield Republican* says therefore, with truth, that "the animosity to Pius IX. is personal; for the people of Rome yet remember what his rule was, and how false he was to the promises his reign began with, and his curses still ring in their ears. Against Leo XIII. there is no such personal feeling. If he could acknowledge himself the spiritual head of a spiritual body alone, and forego the artificial honors of a temporal sovereign, the matter between him and the people of Rome would be settled at once."

THE editor of the *Banner of Light* says: "Having witnessed such materialized forms and recognized our ascended friends, we can safely say we *know* they are immortal." Admitting for the moment that it is certain man's intelligence survives the dissolution of his body, and that individuals have seen their "ascended friends," and know they still exist, how does it follow that they "know they are immortal"? May not "spirits" lose their consciousness and identity? If, as many Spiritualists declare, "spirit is refined matter," is not this refined matter subject to the laws of matter? If not, how refined must matter become to be exempt from mutation, from aggregation, and disaggregation? Whatever a man may *believe* in regard to immortality, can he say with truth that he *knows* he or any other being is immortal, will live forever?

REFERRING to recent arrests of boys in Salem for playing ball on Sunday, the *Boston Herald* says: "With Sunday universally devoted to merry-making, as it now is, it looks very small to single out any particular kind of amusement, especially such an innocent diversion as ball-playing, as a violation of a law that is practically a dead-letter. It is no worse for boys to play ball or to skate than it is to row, swim, or sail on Sunday. If they are guilty of an offence, let them be punished for it, and not for something that is not an offence."

REFORMERS who begin their work with expectations impossible of realization often lose their enthusiasm, and become discouraged, disheartened, and hopeless of anything good in the future. Knowledge of the vices of man and the evils of the world, repeated disappointments and the experience of ingratitude from those for whom sacrifices have been made, frequently breed cynicism and despair. "Misanthropy is philanthropy turned sour."

PRESIDENT BENTLY, of the Philadelphia Telegraph Company, thinks the almost forgotten phonograph has yet a mission to fulfil in various ways, but especially as the accompaniment and register of telephonic orders. Edison, he says, has not quite completed the phonograph as a useful invention, but he will probably take it up again some time when he has leisure and is in the mood, and make of it something as useful as it is wonderful.

THE *Echo* is the name of a freethought paper that comes to us from Dunedin, New Zealand. It discusses with boldness and vigor current religious topics, and emphasizes the importance of keeping religion out of the schools and secularizing the government in all its departments.

SOCIAL SCIENCE AND PHILANTHROPY.

THE State Board of Health of Michigan has adopted a similar plan for determining the influence of meteorological conditions upon disease to that put in operation in London in respect to weather for this purpose, and which was recently explained in *Nature* at some length. The method is likely to throw much light upon the subject, and lead to important practical results both in contending with disease as well as preventing it.

THE *Sanitarian* for August contains a paper by Dr. H. B. Baker, Secretary of the Michigan State Board of Health, read before the last sanitary convention of that State upon "The Systematic Study of Causes of Sickness and Death," in which the mode employed in Michigan for determining the extent to which these causes are meteorological is graphically described. The Board of Health receives contributions of meteorological records from about thirty observers in different parts of the State. Each observer makes records of observations three times a day relative to temperature, humidity, barometric pressure, clouds, winds, ozone, rain, and snow. These reports are compiled in tables showing for each locality the average for each meteorological condition which is observed. In order to estimate the influence upon the disease by each meteorological condition, it is the custom to so perfect the data that it can be represented to the eye on a diagram. These diagrams consist of a succession of intersecting longitudinal and lateral lines at equal distances. Between the spaces of the former, at the top of the diagram, are the names of the months for a given year; while between the latter or at the side are figures that denote a scale of percentage. These lines are crossed by irregular ones that indicate, according to their course, the months when the diseases they represent are more or less prevalent. The percentage may also be seen at a glance by the figures at the side of the diagram. By a comparison of these diagrams with the tables made, in regard to meteorological conditions, it is possible to gain information that can be obtained in no other way. "They enable a person to follow with his own eyes the rise and fall of each disease, and of the temperature, ozone, pressure of atmosphere, or other meteorological condition, and to see at a glance whether the rise and fall of the disease coincide with the rise and fall of any condition of the air, or whether there is any constant coincidence such as would indicate a relation of cause and effect. These diagrams, for example, show, "that very strongly marked relations exist between the heat of summer, and the rise in the lines representing sickness from diarrhoea, cholera morbus, cholera infantum, etc., and between the cold, dry air in winter and spring, and the increase of sickness from inflammation of the lungs (pneumonia), etc., diseases which nearly disappear during warm months." Of course, it is recognized that there are other factors which must be taken into account in these calculations besides meteorological conditions, such as the measure of vitality of persons at different periods of life, and the relation of different localities, as, for instance, high or low land, swamps, etc., upon disease. The relations which exist between the outbreak of communicable diseases among children at certain seasons of the year and the general opening of schools at the time is also to be considered. There will come in with these investigations also those pertaining to the mode of propagating disease, as to whether they are contagious, whether also the invisible germs or elements of poison, whose presence in the body causes the disease, are reproduced in substances outside the body, and how long they can live

in such substances and retain their deadly power. The State Board is aided in this work by the cooperation of about one hundred prominent physicians, in nearly as many different parts of the State, who send the Board weekly reports of the sickness under their observation, and promptly notify it of the outbreak of any communicable disease. This enables the Board to send at once to such localities documents conveying information in respect to the disease, and the most approved methods in use for restricting and dealing with it. The system devised by the Michigan State Board of Health for collecting facts and diffusing intelligence in respect to pathological science, which comprises so large a province of its labors, we believe to be more thorough and detailed in its plan and methods of operation than has been attempted in any other part of the country. It cannot fail to contribute much to the sum of exact knowledge in regard to disease, and the solution of the complicated problems in which it is engaged.

D. H. C.

A SUGGESTION BY AN M.D.

Editor of the Index:—

I desire to call attention to the following facts, and to the suggestions therefrom derived:—

It has been very marked of late, the increase of the evil results, in poor men and women, as well as children, of excessive use of intoxicants of a poor quality. A large proportion of the male medical applicants this summer at the Boston Dispensary, for instance, acknowledge themselves, even, this fact; while their symptoms render their assertions needless. This increase must be due to some particular cause, coming as it does to notice within a year or two at most. And it has been suggested that a poorer quality of liquors is furnished at these many licensed places, in order to make up to the proprietors, in their profits, for the price paid for licenses, etc. In fact, inquiry in several instances, of proprietors and agents, has obtained answers fully sustaining this suggestion.

In view, therefore, of the obtaining for the masses a true temperance in these matters, would it not seem as if the present laws were exactly at variance with those of health and common-sense, causing poor liquor to be very largely sold to ignorant people, who in due time have to learn the dear lesson of their experience through sickness thus produced? Without question, poor liquor is to blame for fully one-half of the cases calling for charity, whether medical or otherwise, as I do not believe any real prohibition can be enforced, neither do I believe that the present laws prevent the evils of intemperate liquor-drinking in the least degree. It has become more and more impressed on my mind that, were the masses instructed as to the usual results on the human system of too much liquor, by newspapers, lectures, and school-teaching, and no restrictions whatever were made on the selling, but a graver penalty for any breach of the peace so caused, fewer charity patients would apply to our hospitals and dispensaries than now, as fewer would be sick and more could pay their own physician than now.

One word in regard to penalty. I would suggest that, as now provided, no reform by this means is expected, none in the majority of cases is obtained. Whereas, if common drunkards, when convicted in court, had publicly to clean the streets, remove offal, etc., some possible element of shame might be reached, and a better result, both for the convict's future welfare and the city expenses, might be obtained.

Very truly, JOHN DIXWELL, M.D.
BOSTON, Aug. 7, 1881.

THAT jealousy which charges others with "feeling above" you is contemptible, because it indicates both extreme self-consciousness and lack of self-respect. It arouses suspicion that you are not yourself genuine, else why do you care for another's assumptions? Why are you not "dowered with scorn of scorn"? Anybody whose philosophy is so scant, whose religion is so narrow, whose life interests are so meagre, that he is troubled by people "looking down" upon him, ought to be looked down upon, whether or not people do it!—*Springfield Republican*.

BOOK NOTICES.

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

THE *Modern Review*, No. 7, July, 1881.—The leading article on "The Example of Jesus" is by Dr. Hooykaas, well known as an able representative of the Dutch School of criticism. It is a reply to certain strictures of Mr. F. W. Newman on the example of Jesus. There is force in some of his considerations. Others are more ingenious than profound. Our own Minot J. Savage contributes a characteristic article on "Evolution and Theism." An article on "The Morality of the Medical Profession" will probably attract more attention than any other. It is an answer to the article in the April number, which was a terrible arraignment of the medical profession. The present writers have an easy victory in the main over their antagonist. Mr. Wicksteed writes with intelligence of "The Place of the Israelites in History," his article being nominally a review of Robertson Smith's *Old Testament in the Jewish Church*. It is to be regretted that it was not confined more closely to its text, for the lectures of Professor Smith are in some respects deserving of the sternest reprobation. An article on William Blake has comparatively little merit. "The Modern Unitarian" reviews a volume of sermons by different English Unitarians that has been lately published. The article on "Married Women's Debts" is an astonishing revelation of the irresponsibility of English married women. If their debts exceed their allowance, no tradesman can collect them. "Some Notes on the Revised Version" are instructive and suggestive. J. Allanson Picton contributes an article entitled "A Rationalist of the Sixteenth Century." It is mainly taken up with a speech inserted in Lord Herbert's *Life of Henry VIII.*, which Mr. Picton contends is an imaginary speech of Lord Herbert's own composition.

THE *International Review* for September has eight articles of interest and value, all important in the sphere of discussion to which they pertain. Mr. Alexander Bliss writes upon "Naturalization." Mr. Wm. J. Armstrong contributes a very readable sketch of "Spain of To-day," which gives a good idea of the political progress of that land since Queen Isabella abdicated the throne in 1808. Mr. John Codman writes of "Mormonism." "The Difficulties of Prison Reform" are treated by Mr. A. S. Meyrick, who has made the subject a special study for several years. Mr. Henry C. Adams discusses the "Payment of Public Debts," and concludes that future issues of bonds should be so drawn that the government will have full control over them, and a sufficient amount be each year redeemable to consume the treasury surplus devoted to debt-payment. "The Endowment of Colleges," by Rev. Charles F. Thwing, gives some very interesting facts relative to the value of college property and productive funds, income, scholarship endowments, etc. "Baron Bettino Ricasoli," the Italian statesman, and one of Victor Emmanuel's staunchest supporters, is made the subject of a critical and biographical sketch, by Mr. Wm. Chauncy Langdon. The number closes with the first instalment of a series of studies of "Victor Hugo," by Auguste Laugel.

THE *North American Review* for September opens with an article by William T. Harris on "The Church, the State, and the School." M. J. Savage contributes an able article, well worth reading, on "Natural Ethics." John A. Kasson has an article in exposition of "The Monroe Declaration." Rev. E. E. Hale advocates the taxation of church property, with exemption only to rebate the public relief afforded by its charities. The titles of the remaining articles, every one of which is very readable, are "Jewish Ostracism in America," by Nina Morais; "The Decay of New England Thought," by Julius H. Ward; "Ghost Seeing," by Frederic H. Hedge; and "Factitious History," by Rossiter Johnson.

THE *Catholic World* for September has an interesting article on "Latin and French Plays at the College of Louis le Grand," from the pen of the late Lady Blanche Murphy, whose romantic story was made the subject of so many newspaper paragraphs at the time of her death, some months ago,—a story in which interest has been revived by the recent death of her father, Lord Gainsborough. Dr. Nolan contributes

an instructive paper on "The Opium Habit." The other articles are mainly of interest to Catholics. The literary standard of this periodical is always excellent.

THE *Atlantic Monthly* shows a brilliant array of notable names among its contributors to the September number. Prof. John Fiske, W. D. Howells, Henry James, Jr., E. L. Godkin, Mary Halleck Foote, Helen Hunt,—names that give assurance of excellence in their several departments. The other writers are Edith Thomas, J. V. Sears, Wm. Chauncy Langdon, and J. B. Matthews. An interesting number.

PERSONAL ITEMS.

KING KALAKAU will sail for New York next month. "SUNSET" COX was in Constantinople, on his way to Syria, last week.

GENERAL SHERMAN is to visit the New England Fair at Worcester, September 7.

F. A. HINCKLEY preached last Sunday at the Memorial Chapel, Tiverton, R.I.

SIR W. HARCOURT the other day called Gladstone "the foremost man of the age."

SENATOR BAYARD will give an address on civil-service reform in Cambridge some time in October.

DR. JONES, the Platonist, has returned to his home at Jacksonville, Ill., and has resumed the practice of medicine.

CAPT. EDWARD TRELAWEY, who wrote biographies of Shelley and Byron, is still living in England at the age of ninety.

REV. GEORGE C. LORIMER, of Chicago, of "unconscious absorption" fame, preached in Allentown, N.H., last Sunday.

WE are sorry to learn that Mrs. Elizabeth Cady Stanton has been for some weeks and still is prostrated with a severe fever.

BARTON, the stage-robber, now under arrest at Denver, was pardoned by President Hayes last winter. Since then, he has robbed five stages.

HON. GEORGE WILLIAM CURTIS will deliver the address before the Alumni of Brown University at their next anniversary preceding Commencement.

BISMARCK, who is passing the summer at Kissengen, has grown so corpulent that, like Senator Davis, an arm-chair is constructed specially for his use.

QUEEN VICTORIA's hostility to physicians of her own sex is generally regarded as ungenerous and unwomanly, and it has cost her the loss of no little respect.

MRS. JULIA WARD HOWE, Lucy Stone, and Rev. J. W. Chadwick are announced to speak at a Suffrage Convention to be held at Cummington, Mass., the 23d.

PROFESSOR HUXLEY, in a recent paper before the London Zoological Society, said he was not aware of any zoologist who maintains the independent creation hypothesis.

THE *Commonwealth* thinks "now that George Eliot is gone, there is no woman in England so well equipped for general literary work as Miss Frances Power Cobbe."

JOHN BRIGHT is said to be a very charitable man in an unobtrusive way. He has a library of twelve hundred volumes presented him by admirers after the passage of the corn laws.

A CORRESPONDENT of the *Advertiser* says, "Mr. Alcott has the opportunity of writing a chapter on degeneration, which will make a sensation among naturalists, if not in philosophical circles."

It is not likely that Leo XIII. will come to this country. If he does, he will be cordially welcomed by many, and, if he does not meddle with politics or religion, will be treated well by all.

"MISS GRUNDY" writes from Saratoga: "Four senatorial widowers have been here at once,—David Davis of Illinois, Jones of Florida, and 'the Rhode Island twins,' Anthony and Burnside."

THEODORE D. WELD, of Hyde Park, will give the first discourse after the summer vacation in Cosmian Hall, Florence, on Sunday, September 4. Subject: "Poetry: its Educational Power."

GUITEAU said, in reply to a postal card addressed by Mrs. Scoville, his sister, to the Prison Warden, "Inform her that I am well, and am praying daily for the recovery of the President; and I regret my deed."

THE *New York Times* asks: "What would become of Mr. Phillips' rhetoric, pray, if he were obliged to consider facts? Mr. Wendell Phillips, dealing solely with facts, would cease to be entertaining or even eloquent."

THE *Evening News* of this city speaks of Dr. George B. Loring's address, at the opening of the Manufacturers' and Mechanics' Fair, as "the Loring bouquet of glittering generalities. All very proper and very nice."

CARDINAL MANNING is described by Mrs. Livermore as spare almost to emaciation, and bald as if shorn; his appearance severely monastic. His voice and manner, however, are pleasant; and his speech is full of kindness.

GLADSTONE'S greatness as a statesman is shown in his willingness to endure taunts that he was cowed by the Tory peers rather than allow the Irish Land Bill to be defeated in the fight between the Radicals and Conservatives.

MRS. CAROLINE WEBSTER DAY, the last of six children of Fletcher Webster, and the last but one of the grandchildren of Daniel Webster, died at Marshfield, Mass., the 16th. The distinguished grandfather died twenty-nine years ago.

It is provoking and humiliating to read of the inefficiency of the captain and the cowardice of the crew and many of the passengers of the "Plymouth Rock" during the recent accident on the trip of that steamer from New York to Long Branch.

CAPT. AMOS SHIRLEY, the fallen commander of the Salvation Army, has eloped with a pretty girl he had converted; and now he is a runaway from his wife and children and from the army with which he was going to carry dismay into the ranks of Satan.

MR. SETH HUNT and wife of Northampton, old-time friends of the *Index*, and Rev. W. H. Spencer of Florence, Felix Adler, F. E. Abbot, George Chainey, J. P. Mendum, George W. Park, and W. H. Hamlin favored the *Index* office with their presence last week.

THERE was another fox hunt at Newport last week. Twenty-five persons, including several women, followed the hounds, and pursued to the death a little frightened fox. "The brush was given to Mrs. Sally Hewitt of New York and the pate to Mrs. William Bassett of London."

ANNA DICKINSON told a woman's temperance meeting at Ocean Grove the other day that "woman's proper work is with her sisters, and not with men"; and in the afternoon a good sister, who probably has no notion of having a woman for her husband, prayed for Anna's conversion.—*Springfield Republican*.

It is proposed in Iowa to present a testimonial to Kate Shelley, the brave Irish girl who saved a passenger train from going through a bridge in a storm, and who is now very ill from exposure in that heroic act. What is proposed in Iowa, if it appeals to the generosity of the people of that noble State, is usually carried out.

ACCORDING to the *Springfield Republican*, the best newspaper reports of the Concord School were those written by Mrs. Harriette Shattuck for the *Boston Transcript*. She is the daughter of the well remembered and regretted "Warrington," and inherits, the *Republican* says, "the gift of her father for exact reporting."

PROF. ROBERTSON SMITH is only thirty-five years old. At the age of twenty-four, he was elected to the Hebrew chair in the Aberdeen Free Church College. "Here I continued," he says, "for seven years, pursuing my own studies and occasionally writing, till my connection with the *Encyclopædia Britannica* suddenly aroused the conservative party." His present residence is in Edinburgh.

SUNDAY, the 14th, three thousand people gathered at Sea Cliff, L.I., in memory of Capt. Charles P. Smith, the pilot of the "Seawanhaka," through whose heroism hundreds of lives were saved at the cost of injuries that resulted in his own death. Hon. Richard O. Gorman, who witnessed the brave act of Captain Smith, was the principal orator. He dwelt on the fact that to-day live courageous, unselfish men, in whose hands no swords are held, and who live to save and bless, and not to kill.

PEOPLE on Cape Cod have been guessing as to the author of the interesting story *Cape Cod Folks*. The novelist is said to be Miss Sarah McLean, of Simsbury, Conn., daughter of Justice McLean, a leading citizen of the town. Miss McLean is described as a handsome woman, twenty-two years old, who spent a year at

Mt. Holyoke Seminary, but completed her course at Madison, Wis. She spent a season or two on Cape Cod as a teacher. The first edition of her novel has been exhausted.

ROBERT BROWNING has an antipathy to publishing his poems in any of the current periodicals before they appear in book form. He has only made an exception to this rule when by breaking it he could gain money for some charitable object. He did so to gain £100 for the fund for the relief of the sufferers from the Paris siege. To help Hood when on his death-bed, Mr. Browning wrote a number of shorter poems for *Hood's Magazine*. These are the only known infringements of his rule.

THE business-tied snatcher of the inner needful is sadly familiar with the features of the ordinary city restaurant. The nondescript flavors, heat, flies, untidy and bawling confusion, to say nothing of the homœopathic amount dispensed. The sickening "inwardness" and recoil of the home-bred stomach from these horrors find relief in the neatness, order, and abundance at Marston's, on Brattle Street, where a "big clock" rising above the curbstone indicates prompt and ample accommodation.

THE State Department has invited the living representatives of the family of Baron Steuben to visit this country on the occasion of the Centennial Celebration of the final surrender of the British army under Cornwallis at Yorktown, Va., Oct. 19, 1781. Acceptance of this invitation would tend to strengthen the friendly relations between Germany and the United States, which, as the Emperor remarked to the retiring American minister a few days ago, have existed between these two countries from the time of Frederick the Great.

DR. T. L. NICHOLS, who several years ago published a monthly in Ohio, in defence of Spiritualism and free-lovism, and who with his wife became a convert to Roman Catholicism, is now in London. He says: "I by means of Spiritualism became a Roman Catholic, as I have remained to this hour. As all Catholics are Spiritualists, I do not see why Spiritualists may not be Catholics." The *Religio-Philosophical Journal* thinks "one who has 'boxed the compass' as free-thinker, spiritualist, free-lover, and Catholic, lacks mental and moral health, and is not safe to follow or affiliate with."

OLIVER WENDELL HOLMES, in the *Atlantic Monthly*, referring to his cousin Wendell Phillips and a common Dutch ancestry, says:—

"Like our Motley's John of Barnveld, you have always been inclined

To speak,—well,—somewhat frankly,—to let us know your mind,

And the Mynbeers would have told you to be cautious what you said,

Or else that silver tongue of yours might cost your precious head.

But we're very glad you've kept it; it was always Freedom's own,

And whenever reason chose it she found a royal throne; You have whacked us with your sceptre; our backs were little harmed,

And while we rubbed our bruises we owned we had been charmed."

MR. O. B. FROTHINGHAM, of New York, who for over two years has been in the south of Europe, has just passed a few days in London, and is now among the lochs of Scotland. He is accompanied by his wife and daughter, and they will sail for New York in a month from now. Although Mr. Frothingham has recovered his health in a good degree, New York will not again be able to listen to his brilliant discourses. His profession will hereafter be that of literature, and he will at once enter upon it by undertaking a biography of George Ripley. There is no man better fitted than Frothingham for a task which is of less importance as concerning Ripley personally than in connection with the transcendental, rationalistic, and socialistic movements in New England, of which he (Ripley) was the vice-admiral.—*M. D. Conway's London Letter*.

IN a letter to the *New York Herald* referring to Secretary Blaine and the Hartmann case, Wendell Phillips says: "His trumpet gives, indeed, in this critical moment, such an uncertain sound as discredits the administration, belittles the nation, and brings in doubt that grand independence of all foreign dictation on which England and America have prided themselves for the last century. Of course, no one believes that the State department in Mr. Blaine's hands is to set about a curious search for some such disgraceful

distinction as will enable it to pander to Russia, soil the record of Anglo-Saxon freedom, and join in a slave hunt more disgraceful than those which followed the fugitive slave bill of 1850. And, if that is impossible, why allow Europe and two or three hundred muddled editors to believe in its possibility for the next six months?"

ROBERT COLLYER tells a contributor to *Potter's Monthly* that his change from Methodism to Unitarianism was due to "a little, great woman, and the African; that is, Lucretia Mott and the slave. Two years in England I had been a Methodist local preacher, and the same eight or nine years in this country, working in the hammer factory near Philadelphia through the week and speaking religiously to the people on Sunday. I preached because I loved the cause, not for money. I think all I ever received as a Methodist preacher aggregated \$7.50. Mrs. Mott came to hear me preach. I thought her grand, and I grew in favor with her. I was made the welcome guest of herself and husband. But, as I became also a convert to immediate emancipation, perhaps half the motive to change was that I was ashamed and confounded, in those years just before the war, that my Methodist desk was not high enough for sermons against slavery and for liberty, but that the Unitarian was. I thought Christ stood beside the slave, and I turned toward that light."

LAMARTINE, in one of his works, pays a deserved tribute to the far-reaching influence of intellectual womanhood everywhere, when, speaking of the literary salons presided over by women, which have been for many years a marked feature of literary and political life in France, he says: "They are throughout the sign of an exuberant civilization. They are also the sign of a happy influence of women on the human mind. From Pericles and Socrates at Aspasia's, from Michel Angelo and Raphael at Vittoria Colonna's, from Ariosto and Tasso at Elenora d'Este's, from Petrarch at Laura de Sade's, from Bossuet and Racine at the Hôtel Rambouillet, from Voltaire at Madame du Defant's or Madame du Châtelet's, from J. J. Rousseau at Madame d'Epinau's or Madame de Luxembourg's, from Verginand at Madame Roland's, from Chateaubriand at Madame Recamier's,—everywhere it is from the fireside of a lettered, political, or enthusiastic woman that an age is lighted up or an eloquence bursts forth. Always a woman, as the nurse of genius at the cradle of literature!"

THE *Independent* says it fails "to recall evidence in his writings that Dean Stanley was a believer in the supernatural history of Jesus Christ. He seems to speak in such a way as to leave it in doubt what was his belief. We question whether he ever satisfied his own mind on this subject. His sympathies seem to have been too much with the wing of the English Church called 'Broad,' a word in England used of a latitudinarian faith, rather than, as here, of breadth of comprehension. This phase of his influence we deeply regret, and doubt if Baptists and Presbyterians and others who have been charmed by his fraternal Christian fellowship and his frank acceptance of their right scholarly positions have not been too ready to condone his lack of positive, expressed faith. We should like to omit this criticism on the writings of a man whom we so much admire; but it cannot be passed by in a fair review of his life. But this does not detract from the value of his writings, for the objects which they intended, nor from the spiritual profit with which they are read."

GEORGE WILLIAM CURTIS, who is himself not only a polished writer, but a brilliant orator, says in the "Editor's Easy Chair" of *Harper's Monthly* that "the great Commencement event of the summer was Wendell Phillips' oration at the centennial anniversary of the venerable Phi Beta Kappa, at Cambridge." He says: "Mr. Phillips rises and buttons his frock coat across his white waistcoat, as he moves to the front of the platform. Seen from the theatre, his hair is gray, and his face looks older, but there is the same patrician air; and with the familiar tranquillity and colloquial ease he begins to speak. He spoke, perhaps, for two hours, perhaps for half an hour. But there was no sense of the lapse of time. His voice was somewhat less strong; but it had all the old force and the old music. He was in constant action, never vehement, never declamatory in tone, walking often to and fro, every gesture expressive, art perfectly concealing art. It was all melody and grace and magic, all wit and paradox and power. . . . But here is an orator without an

antagonist, with no measure to urge or oppose, whose simple theme upon a literary occasion is the public duty of the scholar. But he touches and stirs and inspires every listener; and, as he quietly ends his discourse with a stanza of Lowell's that he has quoted a hundred times, every hearer feels that it is an historic day, and that what he has seen and heard will be one of the traditions of Harvard and of Phi Beta Kappa."

FOREIGN.

A SPECIAL library has been established by subscription in Paris for secular education. The subscribers have resolved to adopt a scientific creed, and to proscribe the use of fiction in books written for young people.—*Nature*.

PRESIDENT SOLOMON, of the Republic of Hayti, is a coal-black negro, a man of education and refinement, and an executive who is doing his best to promote the prosperity of the country. Minister Langston finds society in Hayti mixed as to color, miscegenation being the rule.

COUNT WILHELM BISMARCK, the youngest son of the German Chancellor, has joined the anti-Jewish faction, and delivered an address a few evenings ago to the members of a Conservative anti-Semitic Association at Berlin. The Bismarcks are inveterate foes of equal rights and popular liberty, and it is about time for the German people to resent and resist their insolence.

The eruption of Mauna Loa, which has been going on eight months, is attracting visitors from all parts of the world to the Hawaiian group to witness the grand display. The entire destruction of the lovely town of Hilo is threatened. Mauna Loa is situated on Hawaii, the largest island of the group; and it rises from the ocean's shore, a snow-capped dome, fourteen thousand feet high.

A FEW weeks ago, the Jewish congregation at Emetzhofen (Middelfranken) were invited by the Roman Catholic priest of a neighboring town to attend the service of his church and to listen to his sermon, the nature of which would convince them that the persecutions of the Jews which had taken place in Germany and Russia were looked upon by the Church as a disgrace to Christianity. The invitation was accepted; and the Jews, at the termination of the service, warmly thanked the priest for his tolerant and timely remarks.

A CORRESPONDENT of the Otago, New Zealand, *Echo* writes: "The friends of freethought are mustering strong in Auckland." They have formed an association "to discuss the advanced opinions of the age." Another correspondent says: "I am afraid that freethought must have penetrated further than most people imagine. I hear that at the lyceum, the other Sunday, the conductor asked the children to name some heroes; and one boy said 'Thomas Paine,' another 'Galileo,' and a third 'Jesus Christ.' What would our grandfathers have said to this?"

THE *Lanterne* publishes the following despatch from its St. Petersburg correspondent: "The executive committee of the Russian revolutionary party held, a few days ago, a great and solemn meeting, at which several members of the exiled committee, who had secretly gone to St. Petersburg for the purpose, were present. It is impossible for me to communicate to you the resolutions adopted. All I can say is that, before three months are over, a fresh catastrophe will break over Russia. The new Emperor, having deceived the hopes everybody had centred in him, will be sacrificed,—in what manner I am unable to state, for that is a secret known only to the chiefs of the revolutionary movement."

THERE are, it is said, about nine hundred Wesleyan chapels in the Fijian Islands, and the missionaries have made many converts; but Miss Gordon Cumming, in a recent work entitled *A Home in Fiji*, says that these missionaries find it one of their hardest tasks to subdue the cannibal appetite in these savage converts. She instances, among others, one case where an ex-cannibal, creeping up close to his pastor, who chanced to be unusually plump and healthy-looking, took hold of him, and then, as if he could not refrain, he put out his hand and stroked him down the thigh, licking his lips, and exclaiming with delight, "Oh, but you are nice and fat!" A rather dangerous sort of affection that.

THE American government is criticised for refusing coöperation with certain European measures asking Russia to suspend its persecution and pillaging of Jews in that empire. The attitude of Russia toward all "heretics" is described, by a writer in St. Petersburg, as bitter and unrelenting in the extreme: "There are settlements in Siberia whose inhabitants are to this day called 'Kolovitchi,' or descendants of men who have been impaled for their faith. The public squares were dyed with the blood of 'heretics.' Thousands of them have perished under torture in prisons and casemates of convents or on the scaffold, their only fault being that they wished to believe and pray according to their consciences." With fourteen million dissidents remaining in the present population, it is not strange that ferment is beyond forcible suppression.

JESTINGS.

PAPA: "That picture shows the story of Prometheus, and the vulture that fed on his liver. Every day the vulture devoured it, and every night it grew for him to eat it again." *Sympathetic Child*: "Poor, dear old vulture! How sick he must have been of liver every day!"

A YOUNG lady became so dissatisfied with a gentleman to whom she was engaged to be married that she dismissed him. In revenge, he threatened to publish her letters to him. "Very well," replied the lady: "I have no reason to be ashamed of any part of my letters, except the address."

BURNE JONES was made a D.C.L. of Oxford the other day, being greeted by the undergraduates with an uproarious chorus of

"A most intense young man,
A soulful-eyed young man,
An ultra-poetical, super-aesthetical,
Out-of-the-way young man."

THE following is from an amusing letter to the *Evening Traveller* by a Concord correspondent: "The hardest of all for me to bear was the question of a Western lady to Dr. Harris, 'If the word "outside" or "inside" should be applied to the potentiality of an atom?' He went on to explain at length in a manner utterly unintelligible to me, until I am sure he was struck by the utter absence of light or hope in my countenance; and, turning toward me, he said kindly: 'You can say either "outside" or "inside" with perfect propriety, as you can say of a handful of potatoes in a hat that they are either outside or inside the hat. They are both outside and inside.' I have thought a good deal on that. He meant probably outside as regards the texture, inside as regards the form; but, oh dear, the outside or inside of the potentiality of an atom! But I may get used to it. I hear conversation on the transcendent deductions of the categories, on entity ('entity is mind'), on *Entelechias* first and second. That is easy enough. The first is one who has not, but can realize the totality of his potentiality; the second is one who has realized the totality of his potentiality. That does not seem exactly as it was given to me; but my poor head is in such a confused state that I must renew the ice bandage, and hastily sign myself,
AN ATOM OUTSIDE OF POTENTIALITY."

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was organized in 1867. Though having its headquarters in Boston it is a national organization, and has members and officers in various States of the Union. It has the following

CONSTITUTION.

I. This Organization shall be called the Free Religious Association,—its objects being to promote the practical interests of pure religion, to increase fellowship in the spirit, and to encourage the scientific study of man's religious nature and history; and to this end all persons interested in these objects are cordially invited to its membership.

II. Membership in this Association shall leave each individual responsible for his own opinions alone, and affect in no degree his relations to other associations; and nothing in the name or Constitution of the Association shall ever be construed as limiting membership by any test of speculative opinion or belief,—or as defining the position of the Association, collectively considered, with reference to any such opinion or belief,—or as interfering, in any other way, with that absolute freedom of thought and expression which is the natural right of every rational being. Any person desiring to coöperate with the Association shall be considered a member, with full right to speak in its meetings; but an annual contribution of one dollar shall be necessary to give a title to vote,—provided, also, that those thus entitled may at any time confer the privilege of voting upon the whole assembly, on questions not pertaining to the management of business.

III. The officers of the Association shall be a President, twelve Vice-Presidents, a Secretary and Assistant Secretary, a Treasurer, and not less than six nor more than ten Directors; who together shall constitute an Executive Committee, intrusted with all the business and interests of the Association in the interim of its meetings. The officers shall be chosen by ballot, at the Annual Meeting of the Association, and shall hold their offices for one year, or until others be chosen in their place; and they shall have power to fill any vacancies that may occur in their number between the annual meetings. Five members of the Executive Committee shall constitute a quorum.

IV. The Annual Meeting of the Association shall be held in the city of Boston, on Thursday of what is known as "Anniversary Week," at such place, and with such sessions, as the Executive Committee may appoint; of which at least one month's previous notice shall be publicly given. Other meetings and conventions may be called by the Committee, according to their judgment, at such times and places as may seem to them desirable.

V. These Articles may be amended at any Annual Meeting of the Association, by a majority vote of the members present, provided public notice of the amendment has been given with the call for the meeting.

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A WEEKLY JOURNAL

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AT

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EDITOR,

WILLIAM J. POTTER,

Secretary of the Association.

For list of co-laborers, see editorial page.

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

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

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

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

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SPECIAL FEATURE,

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Proceedings of Ninth Annual Meeting, 1876.

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

Proceedings of Tenth Annual Meeting, 1877.

Contains Essays by Rev. William R. Alger, on "Steps towards Religious Emancipation in Christendom," and by C. D. B. Mills, Esq., on "Intellectual Dangers to Free Thought and Free Religion"; Addresses by O. B. Frothingham, William Henry Channing, Rabbi Lasker, Dr. J. L. Dudley, and T. W. Higginson.

Proceedings of Eleventh Annual Meeting, 1878.

Contains essays by T. B. Wakeman, Esq., on "The Religion of Humanity," and by Wm. H. Spencer, on "The Religion of Supernaturalism,—why it should be disorganized, and how it may be done"; addresses by O. B. Frothingham, George William Curtis, Miss Anna C. Garlin, Mr. Clara Neymann, Maurice Ellinger, and a poem by Mrs. Elizabeth Oakes Smith.

Proceedings of Twelfth Annual Meeting, 1879.

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LIVE THOUGHTS OLD OR NEW.

THE most ardent votary of science holds his firmest convictions, not because the men he most venerates hold them, not because their verity is tested by portents and wonders, but because his experience teaches him that, whenever he chooses to bring these convictions into contact with their primary source, Nature, whenever he thinks fit to test them by appealing to experiment and observation, Nature will confirm them. The man of science has learned to believe in justification not by faith, but by verification.—O. B. Frothingham.

NEVER violate the sacredness of your individual self-respect. Be true to your own mind and conscience, your heart and your soul, so only can you be true to God.—Theodore Parker.

"NAY, falter not: 'tis an assured good
To seek the nobler; 'tis your only good,
Now you have seen it; for that higher vision
Poisons all meaner choice for evermore."

—George Eliot.

If thou seekest thine own will and pleasure, thou shalt never be quiet nor free from care; for in everything something will be wanting.—Thomas à Kempis.

"WHERE'er a single slave doth pine,
Where'er one man may hope another,
Thank God for such a birthright, brother:
That spot of earth is thine and mine!
There is the true man's birthplace grand,
His is a world-wide fatherland."

—J. R. Lowell.

WE might all, without much difficulty, be just a little wiser than we are; and the aggregate effect of a number of such small improvements would be considerable.—Edith Simcox.

LET truth and falsehood grapple: who ever knew truth put to the worst in a fair and open encounter?—Milton.

WHY, of all things living, art thou made capable of blushing? The world shall read thy shame upon thy face: therefore do nothing shameful.—Brahminic.

THE free and lovely impulses of hospitality, the faithful attachment of friends,—these, too, are a holy religion to the heart.—Schiller.

TO do good, which is really good, a man must act from the love of good, and not with a view to reward here or hereafter.—Swedenborg.

THE chief of men is he who stands in the van of men, fronting the peril which frightens back all others.—Carlyle.

BEGIN the morning by saying to thyself, I shall meet with the busybody, the ungrateful, arrogant, deceitful, envious, unsocial. All these things happen to them by reason of their ignorance of what is good and evil. But I who have seen the nature of the good that it is beautiful, and of the bad that it is ugly, and the nature of him who does wrong that it is akin to me, not only of the same blood or seed, but that it participates in the same intelligence and the same portion of the divinity, I can neither be injured by any of them; for no one can fix on me what is ugly, nor can I be angry with my kinsman, nor hate him. For we are made for coöperation, like feet, like hands, like eyelids, like the rows of the upper and lower teeth. To act against one another, then, is contrary to nature; and it is acting against one another to be vexed and to turn away.—Marcus Aurelius.

CURRENT TOPICS.

THE death of the President was momentarily expected last week; but the news has been more encouraging the past few days, and there is now renewed hope of his recovery.

A NEW code of criminal procedure went into operation in the State of New York last Thursday. One of its provisions is that no person charged with crime can be subjected before conviction to any more restraint than is necessary to detain him to answer to the charge.

THE Boston *Herald* thinks the "Massachusetts Greenbackers are quite too modest and self-denying in their proposition to divide the surplus income of corporations above six per cent. among the employés, when a law to divide the capital and earnings would be just as practicable."

THE people this season evidently prefer going to the seaside to going to church. Twenty-four thousand pleasure-seekers were conveyed last Sunday to Nantasket Beach by the Boston and Hingham Steamboat Company. Thousands went by rail. The scene at the beach was one of great gayety.

THERE is a strong and growing conviction that all the telegraph lines of this country should be purchased and controlled by the General Government, as in England, where messages of twenty words, exclusive of address, can be sent from one part of the land to another for twenty-five cents.

THE *Presbyterian* calls Wendell Phillips "a Communist and a Nihilist," and characterizes extracts which it copies from his late address as "his expression of elegant deviltries, for which he ought to be placed in the category of Hartmann and Rosa and Guiteau, if not that more pestilent list of assassins who will instigate others to do what they have not the courage to do themselves."

THE *Memphis Appeal*, in an article upon the progress of the negro as a laborer, says: "It is an undeniable fact that the negro is making his way, and is winning a more forward position than had been thought possible in the same generation that saw him a slave. . . . Their children are absorbing education with a power of assimilation they had never been credited with possessing; and events are proving that, as working-men, they are not to be tied down to the position of mere hewers of wood and drawers of water."

IT begins to look as though the Westboro' Reform School needs reforming. When a superintendent makes himself so obnoxious to all the boys under his charge that they dare the most desperate measures, regardless of any future punishment, in order to free themselves from his despotic sway; when he resorts to firing pistols dangerously near the heads of two or three half-grown lads who had entrenched themselves in a room, determined to resist what they considered his tyrannical authority,—it seems about time for the credit of the old Bay

State that some sort of a change be made either in method or masters.

THE *Nation*, referring to the recent French elections, says that their most striking consequence lies in the fact that, "for the first time in French history, the Chamber contains an overwhelming majority—a majority so great as to make the minority of no account—of members who are loyal to the republican form of government, while differing about policy. In other words, the French Republic has now, for the first time, a loyal as distinguished from a revolutionary opposition,—an opposition which seeks not to overturn the established government, but simply, as in England or in this country, to administer it in a different way."

AN agitation in the Mormon Church in Utah in favor of the abolition of polygamy is reported. With this relic of barbarism thrown aside, the Mormons will be entitled to respectful recognition as a Christian sect that has eliminated from its creed and practice a doctrine which, although sanctioned by the Bible, is plainly in conflict with the civilization of the nineteenth century. Joseph Smith, son of the founder of Mormonism, who is President of the "Primitive Mormons," now numbering fifteen thousand, informs us that polygamy never had the sanction of his father, but that it is one of the "corruptions" of true Mormonism.

THE bearing of sectarian bias on Southern politics brings to mind an incident attributed to President Jackson. It is stated that, when a newly appointed foreign minister asked his opinion of a young clerk whom the Secretary of State had commended for his selection, the President emphatically denounced the youth as unfit for service. His reason for this judgment was frankly stated. It seemed the clerk in question had been observed at church, where the Methodist Episcopal discourse had greatly refreshed the President; and, on asking the youth's opinion of it at a chance subsequent interview, Jackson was disgusted at his blunt disagreement with the eloquent divine, and declared "the upstart" to be "no judge of preaching," hence unworthy of business confidence.

GOV. HAWKINS, of Tennessee, following the example of Gov. Foster, of Ohio, has addressed a circular letter to the Governors of all the States and Territories, suggesting that, in the event of the President's death, they request by proclamation the suspension of all secular business, and the assembling of the people at the hour "set apart for the funeral ceremonies, for the purpose of holding memorial services, and devoutly invoking the blessing of Almighty God upon our stricken country." Whether Gov. Hawkins sincerely believes in the efficacy of prayer, or is an unscrupulous politician, whose object is to attract attention and improve his political prospects, we have no means of knowing; but it is certain that his letter deserves the censure of every man who believes in the total separation of Church and State.

The Method of Science and its Application to Metaphysics.

BY GEORGE HENRY LEWES.

1. No one meditating on the present condition of the intellectual world can fail to be arrested by the evidences of its deep-seated unrest. Yeast is working everywhere. Ancient formulas and time-honored creeds are yielding as much to internal pressure as to external assault. The expansion of knowledge is loosening the very earth clutched by the roots of creeds and churches. Rejoice over this or deplore it, the fact is unmistakable. Sects and parties, in the endeavor to sustain their positions, and to preserve at least their watchwords and the outward semblance of their creeds, nowadays snatch eagerly at compromises which a few years ago would have been scouted as heresies. Science is penetrating everywhere, and slowly changing men's conception of the world and of man's destiny. Doctrines which once were damnable are now fashionable, and heresies are appropriated as aids to faith. Ours is no longer the age described by Carlyle, "destitute of faith, yet terrified at scepticism." It is an age clamorous for faith, and only dissatisfied with scepticism when scepticism is a resting-place instead of a starting-point, a result instead of a preliminary caution. The purely negative attitude of Unbelief, once regarded as philosophical, is now generally understood to be only laudable in the face of the demonstrably incredible.

2. The great desire of this age is for a Doctrine which may serve to condense our knowledge, guide our researches, and shape our lives, so that Conduct may really be the consequence of Belief. We are growing impatient of futile compromises and half-beliefs: we see that it will not do to believe, or pretend to believe, one theory of the universe, yet show, in every way wherein confidence can show itself, that our lives are ruled by another theory. In consequence of this desire, while thinking men appear, on a superficial view, to be daily separating wider and wider from each other, they are, on a deeper view, seen to be drawing closer together: differing in opinion, they are approximating in spirit and purpose.

There is a conspicuous effort to reconcile the aims and claims of Religion and Science, the two mightiest antagonists. The many and piteous complaints, old as religion itself, against the growing infidelity of the age, might be disregarded, were they not confirmed on all sides by the evidence that religion is rapidly tending to one of two issues, either toward extinction or toward transformation. Some considerable thinkers regard the former alternative as the probable and desirable issue. They argue that religion has played its part in the evolution of humanity, a noble part, yet only that of a provisional organ, which, in the course of development, must be displaced by a final organ. Other thinkers, and I follow these, consider that religion will continue to regulate the evolution, but that, to do this in the coming ages, it must occupy a position similar to the one it occupied in the past, and express the highest thought of the time, as that thought widens with the ever-growing experience. It must not attempt to imprison the mind in formulas which no longer contain the whole of positive knowledge. It must not attempt to force on our acceptance, as explanations of the universe, dogmas which were originally the childish guesses at truth made by barbarian tribes. It must no longer present a conception of the world and physical laws, or of man and moral laws, which has any other basis than that of scientific induction. It must no longer put forward principles which are unintelligible and incredible, nor make their very unintelligibility a source of glory, and a belief in them a higher virtue than belief in demonstration. In a word, this transformed religion must cease to accept for its tests and sanctions such tests as would be foolishness in science, and such sanctions as would be selfishness in life. Instead of proclaiming the nothingness of this life, the worthlessness of human love, and the imbecility of the human mind, it will proclaim the supreme importance of this life, the supreme value of human love, and the grandeur of human intellect. Those who entertain this hope, and this view of a religion founded on science expressing at each stage what is known of the world and of man, believe, and I share the belief, that the present antagonism will rapidly merge in an energetic coöperation. The internecine warfare which has so

long disturbed religion and obstructed science will give place to a doctrine which will respect the claims of both and satisfy the needs of both.

3. This future may be undetermined, but it will come. It will not come without contention. The ground will be contested inch by inch. The pathway of progress will still, as of old, bear traces of martyrdom, but the advance is inevitable. The signs of the advent are not few. Looking at them with some closeness, one observes that science itself is also in travail. Assuredly, some mighty new birth is at hand. Solid as the ground appears, and fixed as are our present landmarks, we cannot but feel the strange tremors of subterranean agitation which must ere long be followed by upheavals disturbing those landmarks. Not only do we see physics on the eve of a reconstruction through molecular dynamics, we also see metaphysics strangely agitated, and showing symptoms of a reawakened life. After a long period of neglect and contempt, its problems are once more reasserting their claims. And, whatever we may think of those claims, we have only to reflect on the important part played by metaphysics in sustaining and developing religious conceptions, no less than in thwarting and misdirecting scientific conceptions, to feel assured that before religion and science can be reconciled by the reduction of their principles to a common method, it will be necessary to transform metaphysics or to stamp it out of existence. There is but this alternative. At present, metaphysics is an obstacle in our path: it must be crushed into dust, and our chariot wheels must pass over it, or its forces of resistance must be converted into motive powers, and what is an obstacle become an impulse.

4. It is toward the transformation of metaphysics by reduction to the method of science that these pages tend. Their object is to show that the method which has hitherto achieved such splendid success in science needs only to be properly interpreted and applied, and by it the inductions and deductions from experience will furnish solutions to every metaphysical problem that can be rationally stated. Whereas, no problem, metaphysical or scientific, which is irrationally stated, can receive a rational solution. I propose to show that metaphysical problems have, rationally, no other difficulties than those which beset all problems; and, when scientifically treated, they are capable of solutions not less satisfactory and certain than those of physics.

To one class of readers, this announcement will perhaps seem extravagant, and the attempt absurd; to another class, the limitation to scientific method will seem narrow and insufficient. But, if I succeed in showing the first that solutions *can* thus be reached, and in showing the second that *only* thus can any solution be reached, the gain will be obvious. Not only will a vast region of speculative disorder be reduced to order, not only will one obstacle to the reconciliation between religion and science be removed, but we shall be in possession of a method which will make religion also the expression of experience, and thus dissipate the clouds of mystery and incredibility which have so long concealed the clear heavens.

5. Should these pages fall into the hands of readers who on former occasions have given me their attention, they will doubtless feel some surprise at this announcement of my present aim. I may here seem to be unsaying what it has been the chief purpose of my labors to enforce. But it is not really so. I have indeed incessantly, for some thirty years, tried to dissuade men from wasting precious energies on insoluble problems. That purpose still animates my efforts. But, although formerly I regarded problems as insoluble which I now hold to be soluble, there has been no other change than this: that I now see how problems which were insoluble by the method then in use are soluble by the method of science. This is not a retreat, but a change of front. Throughout my polemic against metaphysics, the attacks were directed against the irrational method, as one by which *all* problems whatever must be insoluble.

6. Descartes opened modern philosophy by his famous "Discourse on Method." It was a brilliant effort, but the consecration of experience has been wanting to it. History proves that it was not really capable of furnishing any satisfactory solutions.

Auguste Comte opened the new era by his great conception of method; namely, the extension to *all* inquiries—even morals and politics—of those inductive principles which alone have been found fruitful in any inquiries. I shall not be supposed to underrate the

value of the Positive Philosophy, as conceived by Comte, in pointing out a defect of that scheme which has often been pointed out by its opponents; namely, that it displays no effort to apply the positive method to one great branch of speculation, that of metaphysics. He peremptorily excluded all research whatever in this direction, declaring metaphysical problems to be essentially insoluble, consequently idle and mischievous. Nor can there be any dispute that the speculations he had in view are inane, when pursued on the method traditionally followed; but an extension of the principles of positivism may legitimately include even these speculations; and scientific method, rightly interpreted, will find its employment there. It is surely more philosophical to bring metaphysical problems under the same speculative conditions as all other problems than to exclude them altogether, since our ignoring them will not extirpate them. The problems exist, and form obstacles to research. Speculative minds cannot resist the fascination of metaphysics, even when forced to admit that its inquiries are hopeless. This fact must be taken into account, since it makes refutation powerless. Indeed, one may say, generally, that no deeply rooted tendency was ever extirpated by adverse argument. Not having originally been founded on argument, it cannot be destroyed by logic. The very mind which admits your evidence to be unanswerable will swing back to its old position the instant that the pressure of evidence abates; and the opponent whom you left yesterday seemingly converted is found to-day no less confident than of old. Contempt, ridicule, argument, are all vain against tendencies toward metaphysical speculation. There is but one effective mode of displacing an error; and that is to replace it by a conception which, while readily adjusting itself to conceptions firmly held on other points, is seen to explain the facts more completely. The one permanent victory over a false method is by philosophizing better. The disciples of Descartes were not drawn over to the side of Newton by arguments exposing the imperfections of their system, but by examples of the greater sweep and efficiency of the Newtonian system, interpreted on principles common to Descartes and Newton. The hypothesis of vortices gradually sank into neglect when the law of gravitation was seen to be equally consistent with the mathematical principles advocated by Descartes, and more competent to explain the phenomena.

7. No array of argument, no accumulation of contempt, no historical exhibition of the fruitlessness of its effort, has sufficed to extirpate the tendency toward metaphysical speculation. Although its doctrines have become a scoff (except among the valiant few), its method still survives, still prompts to renewed research, and still misleads some men of science. In vain history points to the unequivocal failure of twenty centuries: the metaphysician admits the fact, but appeals to history in proof of the persistent passion which no failure can dismay, and hence draws confidence in ultimate success. A cause which is vigorous after centuries of defeat is a cause baffled but not hopeless, beaten but not subdued. The ranks of its army may be thinned, its banners torn and mud-stained; but the indomitable energy breaks out anew, and the fight is continued. Nay,—instructive fact!—even some great captains of science, while standing on triumphal cars in the presence of applauding crowds, are ever and anon seen to cast lingering glances at those dark avenues of forbidden research, and are stung by secret misgivings lest after all those avenues should not be issueless, but might some day open on a grander plain. They are not quite at ease in the suspicion that other minds confessedly of splendid powers can deliberately relinquish the certain glories of scientific labor for the nebulous splendors of metaphysics. They are not quite at ease lest what to their unaided vision now appears a nebula may not one day by aided vision resolve itself into stars. This hesitation is comprehensible: it is due in some measure to an imperfect appreciation of the limits and possibilities of research, and in many cases due to the fact that many minds well trained in science are imperfectly trained in philosophy. Hence, a want of harmony in their conceptions leads them to follow implicitly in one direction the principles which they peremptorily reject in another.

8. Few researches can be conducted in any one line of inquiry without sooner or later abutting on some metaphysical problem, were it only that of force, matter, or cause. Since science will not, and metaphysics

cannot, solve it, the result is a patchwork of demonstration and speculation very pitiable to contemplate. Look where we will, unless we choose to overlook all that we do not understand, we are mostly confronted with a meshwork of fact and fiction, observation curiously precise beside traditions painfully absurd, a compound of sunlight and mist. Thus, in various writings, we come upon laws which compel phenomena to obey their prescription; plans and archetypal ideas which shape the course of events, and give forms and functions to organisms; forces playing about like sprites amid atoms that are at once contradictorily indivisible and infinitely divisible; bodies acting where they are not, and non-being (pure space) endowed with physical properties, among others that of resistance (since forces in spite of their alleged independence of matter are supposed to be diminished by the spaces they traverse). These and many analogous phantoms, more or less credited, too frequently hover amid phenomena, and convert speculation into what Hegel in another connection sarcastically calls a "true witches' circle."*

9. Why is this? Mainly because men of science are generally trained either to ignore all metaphysical questions, or to regard them as "mysteries which must be accepted." Some of the first have their confidence shaken by the steadfast faith of the metaphysician that the mysteries can be unveiled. Some of the second are found expressing decided opinions on those very mysteries declared to lie beyond human ken. Both argue from metaphysical assumptions and traditions as from acceptable data. Both resemble those theologians who solemnly affirm God to be unknowable, yet nevertheless have no hesitation in assigning attributes to his nature and purposes to his creations.

The continuance of metaphysical inquiry is, for the present at least, inevitable. The continuance of the metaphysical method is a serious evil, and is evitable. It sustains and fortifies those theological conceptions which would be seen to be preposterous, were it not for the dialectical dexterity which presents them in a light assuredly no less rational than that in which many metaphysical conceptions are presented. It is this which causes the adhesion of so many eminent men of science to theological dogmas flagrantly at variance with their positive knowledge. Renouncing all hope of a rational solution, yet unable to release their minds from the pressure of certain problems, they fly to faith for refuge. One of the sincerest of men and one of the most cautious of investigators, — Faraday, — when asked by a friend how he could believe the astounding propositions current in the religious sect to which he belonged, replied, "I prostrate my reason in this matter; for, if I applied the same process of reasoning which I use in matters of science, I should be an unbeliever." It was in a less philosophical spirit that Pascal wrote, "Je trouve bien qu'on n'approfondisse pas le système de Copernic." Pascal carried even into science his theological terror at the possible consequences of reasoning when a dogma seemed in peril. Faraday kept the two provinces and their two methods distinct. It is remarkable that both these great men were not reassured by the certainty that no truth in one direction can really contradict another; and Faraday might have been told that the legitimate application of those tests and sanctions which he regarded as sufficient in physical research might, if applied to metaphysical or theological questions, make him an unbeliever in the doctrines of his sect, but not an unbeliever in the truths which replaced them.

10. It may be noted that metaphysics, refusing to adopt the method of science, has received the protection of theology, but only such protection as is accorded to a vassal, and which is changed into hostility whenever their conclusions clash, or whenever argument threatens to disturb the secular slumber of dogma. Treated as a vassal by theology, it is treated by science as a visionary. Is there no escape from this equivocal position?

We have two cardinal facts to consider: first, that certain problems, though incessantly grappled with, have yielded no permanently accepted solutions; secondly, that in spite of constant failure they press on our attention with ever-renewed solicitation. Here,

* "In der That befindet man sich in einer Art von Hexenkreise worin Bestimmungen des Daseyns und Bestimmungen der Reflexion, Grund und Begründetes, Phänomene und Phantome in unausgeschiedener Gesellschaft durch einander laufen und gleichen Rang mit einander genießen." — *Logik*, II. 93.

then, is ample justification for the attempt to create a doctrine capable of embracing all that metaphysics rationally may seek and all that science finds, by the reduction of both to common principles and common tests. One method, one logic, one canon of truth and demonstration, must be applied to both. Which must it be? Not the one hitherto employed in metaphysics: its incompetence is manifest in the unprogressive nature of its results. There is, therefore, only the alternative of prolonging this uncertainty, or of adopting the method which has been uniformly successful wherever rightly employed. . . .

The several sciences differ among each other by reason of the differences in their sensible data and the complexity of the phenomena they investigate. With these differences necessarily arise different means of investigation, different tests, and different degrees of certainty. Each science has thus its special logic. The means and tests which suffice in mathematics are no longer sufficiently comprehensive for physics; the logic of biology is, in special characters, unlike that of chemistry. Yet one method, one logic, rules throughout; and this general method may be applied to problems, social or metaphysical, which have hitherto been investigated in a quite different spirit and under different tests. When so applied, it will reach results having scientific certainty, because conforming to the conditions of science. More cannot lawfully be claimed. If, after all efforts, there still loom in the distance vast stretches of untrodden ground, and beyond these a region inaccessible to man, this is equally true of all research. I do not claim a wider reach nor a higher validity for metaphysical conceptions than for scientific conceptions; but I claim one equivalent reach and validity. To many minds, this holds out promise of but a meagre result. Impatient to pass beyond the limits of experience, they will reject a solution which confines them within the human horizon. That which fascinates them is the hope of passing beyond this horizon. It will therefore be incumbent on me to show that such a hope is futile, and *per contra* that every question which can be stated in terms of experience is capable of an answer on the experimental method.

For the *Free Religious Index*. THE CONFLICT OF AGES.

The longest conflict of the ages, if not the greatest as well, has been that between religion and knowledge. Knowledge has not always been truth. Religion has not always been error. But all progress has been, in its beginning, — speaking of psychical progress only, — speculation. Its motive power has been intellectual activity. The ascension of humanity has been wholly upon the wings of mind. No miraculous hand has ever lifted it up. No God ever came from the depthless realms "beyond the stars," to show our race the way from savagery to civilization. No "miraculous conception" ever brought it a Saviour. In all respects in which it stands, and in all the sublime height at which it stands above what we know to have been its condition when savagery and barbarism were universal, the change is due to intellectual activity and consequent growth.

Religion, on the other hand, — born of dreams, child of the night and off-spring of darkness, — has been by its nature positive, persistent, stubborn, unyielding, dogmatic, and bigoted. The religion of the past is an epitome of man's relation to an unseen, unknown, imaginary world of spiritual beings and powers.

Men slept and dreamed. In dreams, they saw strange or familiar forms, with which they held mysterious converse. In dreams, they travelled into strange lands and places. They learned, as it seemed to them, strange things. In dreams, they took part in the same phenomena with which we are familiar; but how different the interpretation they put upon them! To them, the things seen in dreams were not subjectivities of a half-awakened brain, but actually existing beings, who lived and moved and acted as did the bodily counterparts of them which they saw before them when awake. It could not well have been otherwise. Even yet, with all our elevation above the savage, there are people who still believe that the forms seen in dreams are actual beings. They keep alive by lingering survival the primitive simplicity of the race.

The savage reasoned, doubtless, some such way as this: "I did not see man, for my eyes were shut. Yet I am sure that I saw him, too. What was it? Man must be two beings." The second being was called

his soul, or ghost. The forms seen were without question believed to be real, but ghostly or spiritual. Dreams were thus the origin of belief in spirits.

To the early man, not only all animal life, but every tree, mountain, river, sea, and sun, had its spirit, or ghost. This belief in ghosts grew until it became a wide-spread system of ghostly government, based upon such system of government as was recognized and practised in the actual life of the believers. The tribe had its chief. He died, but his ghost still lived. It became the guardian spirit of the tribe. He watched over his children as in life, and virtually continued to be their ruler. His successor was the "medium," through whom the old chief — the "big injun" of the modern "science" — made his "communications" for the guidance of his people.

The belief in spirits grew; and with it the spirits themselves grew in power, with the growing imagination of the slowly developing savage mind, until the early spirit-chiefs, watching over their tribes, became mighty gods, ruling vast departments of nature. The development continued until polytheism melted into monotheism; and, instead of many gods supreme over different departments of nature, there was but one supreme, — supreme over all gods and men and spirits and demons. As in the tribe there was but one chief, as in the confederation of tribes there must be the big chief, so the conception travels to the spirit-world, and constructs the relation of things there. The conception that the early savage formed of the vision seen in his dream became by slow process of evolution the supreme God of the world.

Why did this, to us, strange system of belief have this wonderful growth? Such a development could not be made among civilized people. The reason doubtless is that "civilized" peoples feel the control of intellect, and possess knowledge. When men began to dream dreams and see ghosts, as they supposed, there was no knowledge, and intellect was but little, if anything, more than the animal instinct of self-preservation. From his beginning, the animal man, has possessed a nervous system and an emotional nature. He possessed curiosity and wonder. Ignorance was the mother of fear; and fear was a progeny the most prolific that people the world of man for thousands of years before instinct had been developed into intellect and intellect had lifted man high enough to discover that his fears were groundless, — a work of development that is not quite finished. Spirits and ghosts of departed children, companions, and especially of dead chiefs, were a continual appeal to the marvellous and the emotional in human nature. Few there are who have not felt it in some way for some one gone. Suppress the mind of man in its development above savagery, and the race would soon become savages again under control of emotion, curiosity, and fear. What appeals to the emotions becomes fact to the undeveloped or but feebly active mind. Beliefs became fixed regarding spirit agencies long before intellect became capable of reflecting upon them. Religion of ghosts and gods had crystallized before doubt became a factor in life. Emotion was the parent of the religion of superstition. Hence, intellect has been forced to fight it at every step of its development; and hence, too, the long and often bitter and bloody conflict that has been waged between them.

But the world of man has arrived at time and place when the good of humanity requires that a new departure be made. Nothing less than a religion of knowledge and a science of moral culture will meet the wants of humanity, and hold it to a still upward development. The emotions must be lifted from the savagery and superstition of the long survivals of their primitive condition, and placed by the side of intellect and made to act in harmony with it, before it is possible to fulfil the sublime prophecy of this strange yet grand humanity.

Recognizing the fixity of beliefs founded upon the emotional nature of primitive mankind, such men as Buckle and Draper have asserted that there is no growth in morals. If we assume that morals are to be measured by those early emotional developments, those men are right. But they made the mistake of supposing that emotion and intellect are actually in a state of conflict. I believe they are not. I believe they will live and grow in harmony. I believe that, when emotion is divorced from its early and old superstitions, it will become the natural counsellor and bride of intellect, and inspire it to nobler heights than it has yet attained, than it can attain without such aid. I

believe that the reason of the conflict between them is that emotion was old and long established, fixed, solidified in its instinctive beliefs regarding souls, spirits, ghosts, and gods, before intellect became keen enough to question feeling, and hence, as already said, the conflict. Because of the instinctive nature of those early beliefs, they have been vastly harder to change than are the more strictly intellectual beliefs of more modern times. No bigotry so bigoted as that which can't think! There is but one way to treat those lingering relics of barbarism, and that is to cut them away as outgrown and useless appendages to modern civilization as worthless survivals of conditions that belong only to the mental infancy of the human race, and could have been formed only when it was in a state of savagery. When that is done, it will be found that morals can be cultivated and increased not less than intelligence. I believe that the best possible thing to be done for the good of society in general is to make it understand that the only road to heaven is through intellectual development, and the only way to permanency of civilization is through making intellectual culture moral. The first step is out of the lingering beliefs about ghosts and gods of a future life,—leaving that until we get to it,—and into a "scientific method" of making the best of this. An intellectual religion has never existed, nor has it ever been attempted until now. The conditions have been slowly forming for it for hundreds of years, and are now ripening to perfection of opportunity. It is a movement in the direct line of evolution, and it has the benefit of ages of human experience. That it will be ultimately successful I have the utmost confidence. All nature is behind it with steel of logic and sweep of law.

CHARLES ELLIS.

For the *Free Religious Index*.

THE SCIENTIFIC BASIS OF MORALITY.

I do not know any more idle talk than that about the influence of materialism on morality. Whatever metaphysical subtlety may be expounded on materialism against idealism, or on materialism against Spiritualism, there can be but one meaning attached to the relations of materialism and morality. A system of morality founded on materialism can only mean one which is deduced from the facts and laws of science and conditions of life. That these are quite sufficient for the purpose, that a system of rules for human guidance can be so constructed, far more definite and better adapted to further a perfect life than any supernatural system, has been abundantly proven. George Combe in the *Constitution of Man*, Herbert Spencer in *Social Statics*, *Education*, and *Data of Ethics*, and many others too numerous to mention, have labored in this field; and, every year, the possibility of constructing a system of morality without reference to any supernatural revelation is coming more and more to be recognized. Mr. H. Clay Neville recurs again and again to this subject in the columns of the *Index*. Judging by his latest utterance, he does not seem to be aware that any attempt has ever been made to place morality on a scientific basis. One would suppose, from the plentiful use he makes of the old, unmeaning phrases of "blind," "cold," "dark," "brutal" "forces of nature," that his reading on the subject had terminated fifty years ago. Otherwise, he would scarcely say that, according to materialistic morality, "a thing might be right in London and wrong in San Francisco, or wrong to-day and right to-morrow." Still less would he speak of "right resting on the changing fancy of each individual mind."

Mr. Neville is very fond of dwelling on the necessity of having an eternal standard of right, although he acknowledges that there is no such thing to be found anywhere. It is absurd to suppose that there can be anything eternal in human obligation, seeing that it is all implied in man's constitution and his relationships to other creatures. There could be no such virtues as temperance, chastity, or cleanliness, if the human organism had no existence. There could be no such virtues as truthfulness, honesty, or justice, if men did not live in social relations. The new philosophy of evolution has worked and is still working great changes in men's views on this subject, as well as in every other department of human thought. It teaches us that the human constitution, with all its endowments of physical organ and mental faculty, has been produced by action and interaction between the organism and the external world. We learn also, from the law of natural selection and survival of the fittest, that certain courses of conduct are better adapted

than others for the continuance and completeness of life. All races of men in past ages have been bound by the law of nature to comply with these conditions or to perish; and the results of this process going on through so many ages are registered in every organ of the human frame. It has now become possible, and it will be the work of future moralists, to construct a code of human duties directly from the study of the organism and man's relations in social life. The necessity of temperance, exercise, cleanliness, and other individual virtues, even apart from experience, is written in the structure of the stomach, the muscles, the lungs, and other organs. The necessity of truthfulness, honesty, industry, and other social virtues, is written on the groundwork of social relations, and all these lessons are confirmed and verified by experience. It is instructive to compare a code of human duties, so constructed, with that deduced from the Bible or any other form of revelation. The writers of the Bible, being entirely ignorant of physiology, had no idea of the importance of those activities which minister to sound health and self-preservation. The main points which they inculcated were not the discharge of man's duties to himself, his family, and his fellow-men, but the discharge of his duty to God, and the preparation for a future life. The Scripture says: "Resist not evil." "Wives, be in subjection to your husbands." "The powers that be are ordained of God." "Let every soul be subject to the higher powers." The law of equal liberty says: Resist evil. Resist every form of oppression and injustice. Let no human being be in subjection to another. Resist every government that goes beyond its proper sphere. The one, in short, is adapted to man in a barbarous age, and is well fitted to keep him in it; the other is adapted to further progress in civilization.

J. G. WHYTE.

OTTAWA, CANADA, Aug. 18, 1881.

For the *Free Religious Index*.

CARLYLE AND THE SOCIAL QUESTION.

We wish to call attention to Carlyle's appreciation of the social question, as shown in Mr. Mead's thoughtful little volume on *The Philosophy of Carlyle*. Mr. Mead assures us that Carlyle's horror of democracy was not the horror of a monarchist or a Tory, and that "it will be the democrat, and not the despot, who will quote Carlyle, as the years show clearly the drift of his thought" (p. 112). To thought over the social question, we are told, he has given more attention in the last forty years than to almost any other subject. "To disagree with all reformers about reform was doubtless his mistake," says Mr. Mead; yet he quotes such sentiments as these, uttered as long ago as 1840. "To us individually, the condition of the working-classes appears, and has for many years appeared, to be the most ominous of all practical matters whatever,—matter in regard to which, if something be not done, something will do itself one day, and in a fashion that will please nobody. . . . According to the newspapers, the chimera of Chartism has been put down. It is indeed the 'chimera' of Chartism which has been put down; but the living essence of Chartism has not been put down. Chartism means the bitter discontent, grown fierce and mad, the wrong condition of the working-classes of England" (quoted p. 123). Emerson is quoted as saying, "He [*i.e.*, Carlyle] thinks it the only question for wise men, instead of art and fine fancies and poetry, and such things, to address themselves to the problem of society" (p. 121). "The real poem for a man at present," Carlyle said to Cooper, "is to make a bit of *cosmos* out of the horrible practical chaos round us" (p. 124).

Our touchstone of a man's real political and social sympathies is his estimation of the French Revolution, which Mr. Phillips has recently pronounced so "unmixed a blessing" to mankind. M. Taine had remarked that Carlyle saw "nothing but evil" in it, to which Mr. Mead responds: "This is very far from the truth. The French Revolution was to Carlyle a truth, if indeed a truth clad in hell-fire" (p. 125 n). The following passage from *Past and Present* does not hint at the sacredness of the present system of land ownership in Great Britain: "Properly speaking, the land belongs to these two: to the almighty God; and to all his children of men that have ever worked well on it, or that shall ever work well on it"; and Mr. Mead even asserts (p. 127) that it was a part of his later view that private proprietorship in land should be abolished. Carlyle did not even fail to touch upon the puzzling economical problem of the organization of

industry: "The question arises," he says (p. 126), "whether in some ulterior, perhaps not far-distant stage of this 'chivalry of labor,' your master-worker may not find it possible, and needful, to grant his workers permanent interest in his enterprise and theirs, so that it become in practical result what in essential fact and justice it ever is, a joint enterprise; all men, from the chief master down to the lowest overseer and operative, economically as well as loyally concerned for it. Which question I do not answer. The answer, near or else far, is perhaps, yes; and yet one knows the difficulties."

These closing pages of Mr. Mead's book quite atone for what we feared, at the time of reading, might be a disposition to slight present issues, in the following earlier passage (p. 42): "Our problems and duties remain the same at bottom as Socrates and Plato found or King Arthur's Knights, and history is greater and wiser than we." Surely, we thought at the time, there are "new occasions" and there are "new duties." History not seldom indicates the right road by actually taking the wrong one, and with equal truth we might say we are (or should be) greater and wiser than history. The undue glorification of history surely belongs to another school of thought than the Transcendental one, to which the idea in its value and transcendent truth is not measured by its historical triumphs, and is, in truth, a goal rather than an attainment.

Thus viewed, history has most significance as hint and prophecy. We are indeed to heed the past, to be instructed by it; but, after all, we are to heed deepest its ideas and aspirations, its fruitless prayers, to heed, indeed, what never became history, and, in the light of it, to judge history and find our link with the past not in retracing its path, but in marking out a better one. Mr. Mead's word was, perhaps, not uncalled for in view of some of our nineteenth century conceit and irreverence. To be chastened a little is no bad thing for any of us; but we are glad that these closing pages set him right before the eyes of the public, as one with eyes open to the needs of our time, and ready for remedies, as yet all untried. Courage and faith will be as necessary for the future as they ever were in the past; for the essence of courage is to stake one's life on a possibility, and the essence of faith is to believe that there is a possibility, despite all the contradictions of experience and the world's indifference or sure prophecy of failure. Mr. Mead says, "The heaven of the principle of neighborhood—Lessing's 'humanity,' Mazzini's 'association,' 'swarmery,' if you please—is what Carlyle's political philosophy chiefly lacks" (p. 125).

We will content ourselves now with simply thanking our author for this hint, and with wishing that he might himself at some time develop its varied and rich suggestions for us.

W. M. SALTER.

For the *Free Religious Index*.

VACATION SUNDAYS IN TOWN.

No. V.

The most remarkable phenomenon of the religious or unreligious sort in Boston, of late, is the gathering which George Chainey draws to Paine Hall on Sunday. It is scarcely less of a surprise to the Infidel than the Christian. Up to the time that Mr. Chainey entered it, Paine Hall attracted but little attention from the general public. A debating society of twelve or fifteen persons, more or less, composed of pretty nearly the same disputants on each occasion, and ready to discuss all points of history, political economy, and the profoundest questions of the universe and beyond, should the discussion take that range, met once or twice on Sunday, but outside of the columns of the *Investigator* received little notice from the press. Moreover, the dilapidated social and moral status of some of these persons had a tendency to repel many from the place, who, but for this, would have been in sympathy with it. The situation, in view of these facts, did not appear promising at the time Mr. Chainey started upon his enterprise. Still further, there was a good deal of doubt among radicals, even of the ultra class, as to whether Mr. Chainey himself had the requisite qualities for the success of such a movement. Although much lauded by Col. Ingersoll, and advantage was taken of this in getting an introduction to the Boston public, it must be confessed, in frankness, that his realizations came short of expectation. His Music Hall lecture was a disappointment. We mention these things, because they go to show that the success Mr. Chainey has attained,

and we think he has attained a large success of its kind, is all the more extraordinary. It is probably the first time so large and ultra a congregation in religion has been held together under the leadership of one man, so long, in this city.

It is certainly an exceptional thing that when so large a number of the people are away on their vacations, and the churches as thinned out as they are, Mr. Chainey's congregations continue with but little diminution. If, therefore, effecting what a person starts out to do is success, it must be conceded that Mr. Chainey has been successful. There are many radicals, as truly radical as Mr. Chainey according to every right use of the word, who would not covet the success he has gained, at least if won in his way. There are others who could not gain it, though they should covet it. The movement has now proceeded far enough to bear the outward appearance of permanence. What are the elements of its success? In the first place, Mr. Chainey, if not a good, is at least a fair speaker. His voice has considerable depth of tone, and his enunciation is, for the most part, clear and distinct; though a little elocutionary drill would do him no harm, even in these respects, if he made proper use of it. There is a tendency to a choked and hurried utterance, which he needs to correct in time, as it detracts from, rather than adds to, the effect of his speaking. Mr. Chainey's style of discourse, too, is lively. It is of the wide-awake description. There is little of the syllogistic form in its treatment of a subject. It does not impress one as a painfully wrought argument, but as specially prepared for the platform, after the manner a play is adapted to the stage. It is broken, somewhat desultory, a kind of mingled colloquy and declamation. There is now and then a show of humor, but it is of rather a languid sort. In this respect, the contrast is quite marked between him and his distinguished prototype, Col. Ingersoll. Indeed, the prevailing tone of Mr. Chainey's discourse is too grave and earnest to admit of very much play of the humorous element. It has some touches of poetic sensibility and expression, occasionally of sentiment, but is much more characterized by sharpness and severity. Even those who are partial to the kind of speaking that *hits* somebody are likely to feel the hits in this case are a little too frequent.

It seems to us that Mr. Chainey's success is largely due to the fact that his speaking is so directly upon the level of those he addresses. It was very evident, both from the discourse and the manner in which it was received when we heard him, that his hearers were not those who are accustomed to discriminating habits of thought or a judicial way of looking at things. There were many passages that we might quote as illustrations of this. "We want more Radicalism and less Liberalism," said Mr. Chainey, near the beginning of his discourse. Liberalism, as we understand it and as we think it is generally understood, means liberal modes of thought, with due respect for the intellectual rights of others. It says, Let me think as I may, and I will let you think as you may, only it is better that we should reason and compare notes in a friendly way in respect to each other's conclusions and opinions. But Liberalism, a discreet and thoughtful Liberalism, also holds that there are certain canons of conduct and thought which are essential to all well-ordered society, and to which all men and women should render allegiance. Now there is a Radicalism that is in the strictest accord with this kind of Liberalism, but it is not the kind Mr. Chainey advocates. On the other hand, he seemed to prefer that which pulls up by the roots everything it can lay its hands on that others hold sacred, that does not agree with its notions or theories, without regard to how extravagant or absurd those notions or theories may be. It would unloose unnumbered Guitaues to roam at large with infamous and rampant lawlessness, to assassinate moral and social order, reason and intelligence. Again said Mr. Chainey, "Every great wrong that is done in the world takes God into partnership." Is this true? Is there not much wrong in the world in which the thought of God and religion do not enter. The Bible and the Churches were severely denounced throughout the discourse. But is there not also something that may be said in their favor? Would it be advisable, even if it could be done, to entirely stop the reading of the Bible or put it out of existence? And, if so, ought not the Bibles of all the other religions to be extinguished? Is all the hypocrisy and scoundrelism in the Church, and all nobleness and virtue among Radicals? This would seem to be the implica-

tion of the Infidel Pulpit, when we listened to it. With all the merits of Mr. Chainey's sermon, it seemed to us too unqualified in its denunciations. Indeed there was altogether too much denunciation in it. There was too little recognition of what society, with all the fallacies of the creeds and the Churches, still owes, in every community, to their adherents for a very preponderating amount of support to its institutions of enlightenment, of humanity, and charity. Mr. Chainey is young. He has got a good start in the work he has undertaken, and a fair prospect of usefulness and influence before him. It is to be hoped that he may turn it to the best account, and thus, instead of a short-lived popularity or success, win that which shall be enduring and worthy of his opportunity and ability.

ARTICUS.

BOOK NOTICES.

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

THE INFIDEL PULPIT. Vol. I. Lectures by George Chainey. Published by the author: Roxbury, Mass.

From this first volume of Mr. Chainey's *Infidel Pulpit*, we learn that he, as a recent convert to Liberalism, has not yet

"Lost the dream of doing.
In the other dream of done;
The first spring in the pursuing,
The first pride in the begun."

And we hope that he may never, like too many in this pursuit of truth, feel the chill of the

"First recoil from incompleteness
In the face of what is won."

Every page of this volume burns with the enthusiasm of the newly emancipated thinker, who as yet only feels the glad sense of mental liberty and revolt against limitation of thought, without taking into full consideration, perhaps, the dreary road of misconstruction and misunderstanding, that he must inevitably travel over before he reaches the goal of philosophic serenity. One of the chief charms of these lectures consists in their impassioned spirit and poetic diction. Thoughts which are old, and arguments with which intelligent Liberals are familiar, are here presented in an earnest and fervid manner. To show Mr. Chainey's literary style, we give a few sentences culled at random from the volume before us: "Each great and noble soul that has breathed forth sentiments of justice, truth, or liberty, has contributed to the moral atmosphere that goes to the making of our character, as truly as the physical atmosphere goes into the building of our bodies." "All prayer to God necessitates that the hands of superstition should be clasped over the eyes of reason." "Nature kneels at our feet, and acknowledges our sovereign power. The lesson of all history is that the redeemer of man is man." "There is no safeguard to either private or public virtue that is not based on absolute sincerity." "The Czar is dead, but the people live," said one of the prisoners suspected of throwing the bomb that killed the Emperor, 'and I am quite ready to die.' So theology and every institute founded thereon shall perish; but the people will live, growing grander and nobler every day beneath the sunlit skies of liberty and truth." "The rough feet of reformers must no more be allowed to trample on the pure modesty of nature than those of street loafers."

THE LIFE OF GEORGE IV. By Percy Fitzgerald.

This is a gossip history which throws considerable light upon the domestic life of the Hanoverian kings, as well as on the men and manners of England during the reigns of George III. and George IV., though the revelation is not "greatly to their credit." It is a book charming in style and interesting in matter. There is much which reads like romance, even in the inner history of the commonplace Georges of England. Not very edifying romance in the way of good morals or fair dealing, but, looked at in the light of historical "danger signals" to moral honesty, not without use and purpose.

SCRIBNER'S MONTHLY for September is as interesting and timely in its topics as usual, and with the usual quota of beautiful engravings that make it unrivalled in that department by any other American magazine. In regard to the literary topics treated of in this number, art is represented by articles from W. C. Brownell and Richard Whiting, history by Eu-

gene Schuyler's continuation of his "Peter the Great" and A. C. Redwood's "Boy in Gray." Ernest Ingersoll and John Muir treat on subjects in Natural History, Albert Stickney on politics, C. H. Farnham on "Ice-Yacht-Building," J. B. Mathews on "Victor Hugo as a Dramatist," Miss Gordon-Cummings on "The Wheel as a Religious Symbol," H. H. Boyesen, Fanny R. Feudge, J. Vance Cheney, Nellie Cone, L. R. Fairfax, and the author of *An Earnest Tripler* contribute to the departments of romance and poetry.

THE Roman religion was essentially domestic, and it was a main object of the legislator to surround marriage with every circumstance of dignity and solemnity. Monogamy was, from the earliest times, strictly enjoined; and it was one of the great benefits that have resulted from the expansion of Roman power, that it made this type dominant in Europe. "For five hundred and twenty years," it was said, "there was no such thing as a divorce in Rome; and, even after this example, for many years the marriage tie was regarded as absolutely indissoluble. Manners were so severe that a senator was censured for indecency because he had kissed his wife in the presence of their daughter." The courtesan class, though probably numerous and certainly uncontrolled, were regarded with much contempt. The disgrace of publicly professing themselves members of it was believed to be a sufficient punishment; and an old law, which was probably intended to teach in symbol the duties of married life, enjoined that no such person should touch the altar of Juno. It was related of a certain aedile that he failed to obtain redress for an assault which had been made upon him, because it had occurred in a house of ill-fame, in which it was disgraceful for a Roman magistrate to be found. The sanctity of female purity was believed to be attested by all nature. On the whole, however, it is probable that the Roman matron was, from the earliest period, a name of honor; that the beautiful sentence of a jurisconsult of the empire, who defined marriage as a life-long fellowship of all divine and human rights, expressed most faithfully the feelings of the people, and that female virtue shone in every age conspicuously in Roman biographies.—*Lecky's History of European Morals.*

POETRY.

For the Free Religious Index.

ON THE HEIGHTS.

Within this middle cycle of
The onward moving years,
On a pinnacle far Aidenward,
A glorious flame appears.

Which steadily henceforth shall shed
Athwart the psychic night
Celestial, pure, undying rays
Of soul-enthraling light

Across the dreary realms of mind,—
Mind mystical, sublime,—
That to the uttermost shall pierce
And down the steep of time

Obliquely dart where lightness
Never dared to dart before,
Dispelling silent shadows in
The great for evermore.

And gaudy tribes antipodal,
The daughters of the sea,
The children of the setting sun,
With all that are to be,

Laughing at death, shall discard strife,
And calmly drink away
The gladdening effulgence
Of each supernal ray,

Till all of mankind shall be blest
With peace, the spirit's youth.
The name of that flame is liberty;
The name of that mountain, truth.

Who will not see the light of one,
The other dares not climb,
Within this middle cycle of
The onward-moving time.

CINCINNATI, OHIO.

JOHN W. BARK.

The Free Religious Index.

BOSTON, SEPTEMBER 1, 1881.

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

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

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

WILLIAM J. POTTER, Editor.

ALL communications intended for the editor should be addressed to New Bedford, Mass.; all business communications to "FREE RELIGIOUS INDEX," 3 Tremont Place, Boston.

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

EDITORIAL NOTICE.

For two months from this date, during my temporary absence, Mr. B. F. Underwood will have the entire editorial charge of the *Free Religious Index*. All communications intended for the paper should be sent to him, 3 Tremont Place, Boston.

WM. J. POTTER.

July 22, 1881.

TO ANY person whose name is not now on our subscription list, we will send the *Index* on trial three months for fifty cents, or six months for one dollar. Will persons interested in extending the influence of this journal make a little exertion to obtain subscriptions at the above rates?

MONEY due the *Index* is greatly needed at this season, and subscribers who are in arrears will confer a favor by sending at once the amounts they owe.

RADICAL means root. A radical is one that goes to the root of things, to bottom facts, to bed-rock principles. He is dissatisfied with error and exposes it; with evils, and works to remove them. But let nobody mistake rant, or violent denunciation, or Utopian theories, or Quixotic actions for radicalism.

THE *Nation* for August 11 contains an extended notice of Tisstot's *Russes et Allemands*, which gives, in the writer's opinion, "the pith of ponderous German works in a few amusing and well-written pages" on the subject of Nihilism. Those who associate Hegel with political conservatism may be surprised to learn of the "Fathers of Nihilism" (Hertzer, Bakunin, and Tchernysheoski) that they believed that in the doctrine of Hegel they had found a confirmation of their own views on government and society. "We spent whole nights," says Hertzer, "in discussing every paragraph of the three volumes of Hegel's *Logic* and the two volumes of his *Aesthetics*. A *Nihilist Princess* receives slight consideration from the *Nation* of a week earlier. The work is said to be "all at second-hand. The writer had no materials beyond the commonest newspaper reports." Danieleffsky's *Ninth Wave* (which is to be found in the cheap Universal-Bibliothek, under the somewhat misleading title of *Die Nonnenklöster in Russland*) is commended to readers seeking trustworthy information about

Russia. In this connection, we may refer to an explanation given by John Baker (pseudonym), the Russian revolutionist and exile, and reported in *Boston Herald* of August 6, as to Hartmann. He is declared to be "one of the impatient terrorists connected with the smaller faction of the Nihilists," and has "manhood enough not to claim membership with the constitutional revolutionary party." This latter party means to bring about a change by fair means or, better still, by manly means, the same means that were used at Concord and Lexington,—that is, *open warfare*. A distinction is here suggested, that, if true, ought to be borne in mind by those who declaim against Nihilism.

THE PERSECUTION OF THE JEWS.

The return of the Jews into Spain under royal sanction, encouraged by King Alfonso, to repair as far as possible a great wrong done by his ancestors, brings to mind the treatment which this people received from the rulers and the people of Spain near the close of the fifteenth century. Previous to this time, they had been treated throughout Christendom with the greatest injustice. During the Middle Ages, they were objects of the most bitter and cruel persecution. They were separated from their fellow-men, compelled to live in certain quarters and to wear a peculiar dress. They could not eat with Christians. No Christian could employ them as physicians, nor purchase drugs of them. Inter-marriage with them was a terrible crime. Queen Joanna II., in 1317, in a statute regulating the houses of ill-fame in Avignon, after providing fully and with great particularity for the accommodation of Christians, enacted that no Jew should be admitted under severe penalties. When they were executed, they were separated from other criminals, and were hung between dogs, head downwards. Every ecclesiastical revival, every accession of a new sovereign, was an occasion for fresh restrictions and renewed cruelties. The theologians maintained that all they possessed could be lawfully taken from them, and incited the people to plunder and rob them. They were banished from England by Edward II., from France by Charles VI. They sought refuge in Spain, and contributed by their genius and learning to the greatness of that country. "But when, in an ill-omened hour," says Lecky, "the cross supplanted the crescent on the heights of Alhambra, this solitary refuge was destroyed, the last gleam of tolerance vanished from Spain, and the expulsion of the Jews was determined on." The clergy were tireless in their efforts to secure their expulsion; and, when Isabella issued the celebrated decree of banishment, she carried out the wishes of the priests and the people. Various estimates have been made of the number of Jews whom the Inquisition in that age drove from Spain, the lowest being one hundred and sixty thousand and the highest eight hundred thousand. Among the number were Lord Beaconsfield's ancestors, who fled to Venice. The sufferings of the Spanish Jews caused by these measures have been represented by an old historian as terrible as those of their ancestors during the destruction of Jerusalem by the Romans. The decree required that all unconverted Jews should leave Spanish soil in three months. They were forbidden to carry gold or silver from Spain. "The wealth which they accumulated by trade," says Gibbon, "and the management of the finances, invited the pious avarice of their masters; and they might be oppressed without danger, as they had lost the use and remembrance of arms." The pirates that infested the coast robbed multitudes of their goods, and then made them slaves. Tens of thousands died of fam-

ine, pestilence, and at the hands of the Bedouins. Eighty thousand took refuge in Portugal, having received from the king promise of protection. But the Spanish priests stirred up the Portuguese, for which purpose a mission was organized, and the king soon issued a decree more cruel than that of the Spanish Queen. All adult Jews were banished from Portugal. All their children under fourteen years of age were taken from them to be educated in the Christian faith. "Then, indeed," says Lecky, "the cup of bitterness was filled to the brim. The serene fortitude with which the exiled people had borne so many and such grievous calamities gave way, and was replaced with the wildest paroxysms of despair. Piercing shrieks of anguish filled the land. Women were known to fling their children into deep wells or to tear them limb from limb, rather than resign them to the Christians. When at last, childless and broken-hearted, they found that the ships had been purposely detained, and the allotted time having expired, they were reduced to slavery and baptized by force. By the merciful intervention of Rome, most of them at last regained their liberty, but their children were separated from them forever. A great peal of rejoicing filled the Peninsula, and proclaimed that the triumph of the Spanish priests was complete. Certainly, the heroism of the defenders of every other creed fades into insignificance before this martyred people, who for thirteen centuries confronted all the evils that the fiercest fanaticism could devise, enduring obloquy and spoliation, and the violation of the dearest ties and the infliction of the most hideous sufferings, rather than abandon their faith."

From the time here referred to down to the present, the general treatment of the Jews by the people of Christian nations has steadily improved, although it has by no means been generous or just. In many of the European countries, civil disabilities have been removed; and in England but a few years ago, the world witnessed the elevation of a member of the despised race to the highest position to which a British subject can attain. But of late, in Russia, in Germany, and even in the United States, there have been manifestations of prejudice and hostility against the Jews, sadly at variance with the principles of justice, liberality, and religious liberty. It is not strange that they have received but little protection in Russia, for that is not a land of enlightened ideas or religious tolerance, and the Czar himself lives in daily fear of his life; but there is something anomalous and painful to contemplate in the unreasonable and persistent persecution of this people in a country like Germany, and the attempts which have been made to belittle and proscribe the Jews in this "land of the free and home of the brave."

Less than a week ago, at a conference of "The Orthodox Evangelical Clergy," held at Berlin, a prominent member said: "The rights already accorded to the Jews should be withdrawn; and he recommended the substitution of relative rights for the absolute rights giving the equality they now enjoy. These rights, moreover, should be firmly kept within prescribed limits by means of special measures, in order to break the Jewish autocracy. The conference adopted a resolution to this effect." Here we have a virtual confession that the Christians cannot accomplish the subordination and humiliation of the Jews by the force of superior intellect, or the virtue of nobler lives, and that they must therefore have recourse to legislative enactments, and avail themselves of the lingering religious bigotry and hatred which can yet be brought to bear against this race. In this most unjust treatment of the Jews in the closing quarter of the nineteenth century, we see, as Carl Vogt has re-

marked, a manifestation of that deep-seated hatred and that cruel spirit of persecution, exhibitions of which toward the Jews were once unrestrained and universal throughout Christendom. It is an important part of the work of Liberalism to discourage and condemn every effort to revive or strengthen prejudices and hatreds which had their origin in ages of fanatical superstition, on account of race or religion.

AGREEING TO DIFFER.

WHEN a person, after having revolved in his mind the *pros* and *cons* of any subject, as presented by the most careful thinkers on both sides of that subject, comes to some definite conclusion regarding it, I have never been able to understand by what process of that reason he has so proudly relied upon to indorse his own decision, he can make it seem right and just that he should feel anger toward any other individual who, undergoing a like process, has yet arrived at conclusions opposite to his own. When a man, after long "halting between two opinions," has come, and only by slow processes of ratiocination, to hold some decided opinion on any question, it seems odd, to say the least, that he can thereafter be so hard to convince of the purity of intention or moral honesty of conviction of those whose line of reasoning has led them to believe differently.

And yet we often see such result of definite expression of opinion in every department of thought, and, I am sorry to say, too frequently among even those who call themselves liberal in name, though they are assuredly not so in spirit. To protest against any such limitations of freethought as this is the purport of this article.

Not only against those who venture to differ wholly from them in religious matters, not alone against the purely orthodox,—which is in itself uncharitable and unreasonable enough,—is this senseless anger directed by these *soi-disant* "Liberals," but, with even more venom, against any who presume to differ in any unimportant iota from these self-elected infallible popes in the realm of freethought. Forgetting for how long they themselves poised in the balance of reason the arguments for and against the same question, and that it was only after long mental conflict that they came to a decision, they yet have the assurance to assume a judicial and sternly condemnatory air in speaking or writing of those who conscientiously differ from them.

To learn how best to "agree to differ" should be one of the primary lessons in the self-discipline of all students in pursuit of truth. He who, even by reason of superior progressiveness, is so far in advance of his fellows that he cannot be quite understood by them, has more than all others need of that gracious spirit of "charity for all, malice toward none," which must ever be the key-note of any true progress, that makes such progress possible or freethought secure. Yet, to the astonished bewilderment of the true freethinker, it not unfrequently happens that those who have fought most long and desperately the fight against unreasoning faith, who have known through hard experience what it costs to contest step by step for the right of free speech, of freethought, are yet, strangely enough, found among the strongest opponents of liberty of speech in those who doubt the correctness of their conclusions, or give to the world reasons against their pet ideas.

To the mind of one who is thoroughly secure in the ethical or logical foundation of his own belief, there can come no feelings of petty petulance against any of his fellows who, by reason of defect in their mental make-up or even by reason of their greater capacity for clairvoyance of the highest

truth, have arrived at opinions, on one or many subjects, differing from his. If he has been a careful student of human nature, of minds, and of men, he will know that, however circumscribed or however enlarged his views may be, however honest he is, he is quite as liable to be mistaken in his premises and conclusions as his equally earnest and honest fellow-man; and, if he be a conscientious man,—and unless he is he is no sincere seeker after truth or a true lover of wisdom,—he will willingly accord to his sincere opponent all the respectful patience of hearing which he feels is due to his own earnest conviction and loyal love for truth. He will be doing a service, by such patient hearing, to himself and to humanity,—to himself in broadening his sphere of thought, and making himself thereby better able to judge between the true and the false, through giving, as a just judge, a patient and thoughtful hearing to what he thinks false as well as to what he hopes or believes to be true; to humanity in giving an example of careful consideration of and of tender respect for the honest ideas of others.

Strangest of all, these impatient bigots—for there is no other name for them, however much they dub themselves with names of Spiritualist, Liberal, Infidel, or Free Religionist—are the bigots who, having after much tribulation and mental martyrdom sought and found their way out of the sloughs of superstition, and have discarded, after much mental conflict, their early teaching, can yet turn, in a cross-grained and venomous manner, on those who have not yet been able to so battle their way out of the fogs and sloughs, but, in their weakness, are content to believe as they were taught to believe, not having strength enough to break away from the results of ages of inherited superstitious tendencies, and forget to remember that to such as these there is no escape from such inheritance save in the slow-growing new heritage of this age of doubt and discussion,—a heritage which can belong only to the men and women of several generations hence. "Come, let us reason together, saith the Lord," ought to be an inspired text. To reason together without bitterness and without prejudice is always an act of wisdom; but to condemn without listening to the opinion of those who differ from us is a hindrance to true progress.

S. A. U.

THE ground on which it is claimed that Hartmann, the Russian Nihilist, should be exempted from extradition, is that his offence is of a political nature, and that the policy and practice of nations are against their delivering to one another persons charged with offences of this character. But the crime alleged against him is participation in the Moscow railway explosion, which was designed to kill the late Czar, but which failed to accomplish this and caused the death of several other persons. Does such a crime belong to political offences? But the fact is there is no extradition treaty between the government of the United States and that of Russia; and it is extremely doubtful whether the President, in the absence of such a treaty, has the authority to deliver criminals to other governments, whatever be the offence with which they are charged. There is nothing in the Constitution or in the laws of Congress giving the President such authority. Attorney-General Cushing said, "It is the established rule of the United States neither to grant nor ask for the extradition of criminals as between us and any foreign government, unless in cases for which stipulation is made by express convention." In 1855, Judge Barbour, who at a later date became a justice of the Supreme Court of the United States, said, "I am of the opinion that without a treaty stipulation this government is not under any obligation to surrender

a fugitive from justice to another government for trial." There seems to be no constitutional or legal grounds whatever on which Hartmann can be delivered to the Russian government; and the following extract from the *Independent* seems to be entirely just:—

We have no sympathy with Mr. Hartmann or any of his plots; yet we protest in advance against any usurpation of power by the Executive of this government for the sake of bringing him to justice. The theory that any person, peacefully coming within the jurisdiction and protection of our laws and committing no offence against them, may, in the absence of any treaty or law of Congress authorizing his extradition on the charge of crime made by a foreign government, be denied the right of unmolested asylum, at the discretion of the President of the United States, assigns to his office the prerogatives of an absolute despot. No such power inheres in the office, and no such power can be exercised except by a gross usurpation. Hartmann cannot be arrested for the purpose of extradition, except by a legal warrant; and it so happens that Congress has given no authority to the President and none to any court of justice to issue a warrant for this purpose, except in cases provided for by treaty. If, then, Russia makes a request for the extradition of Hartmann, it will be the duty of the government to decline compliance therewith. The one sufficient reason for this course is the simple fact that the President of the United States has no authority to comply with the request. If Russia desires to extradite fugitive criminals from this country who are offenders against her laws, then she must provide for the result by the proper treaty stipulations.

WHEN the first President of the United States was compelled to provide official incumbents, his first questions about a candidate were these: "Is he honest? Is he capable? Has he the confidence of his fellow-citizens?" Items of political sympathy were held rigidly in the background, and mere personal friendship was equally ignored as a factor in his conclusion upon the fitness of an applicant. He asserted of a certain friend that he extended to him unfeigned cordiality in the way of personal hospitality, but he was "not a man of business"; that his political opponent, despite this hospitality, *did* possess the requisite business qualities, and was thence the more suitable man for the situation desired. As a man, he would render his friend any favor in his power, but, as President of the United States, he could do nothing for him. Washington's successors kept intact this high code of honor until the baleful administration of Andrew Jackson. One of them carried it to such an extreme as to deny office to any man, however meritorious, who was a family relative of his own. The dismissals, which were rare in these earlier administrations, were invariably for just and sufficient reasons. President Jackson was the first to abuse the power that had been vested in the chief officers of the nation with regard to the appointment and removal of employes in the civil service; and his reckless thrusting aside of the honorable conditions that had previously ruled the chief rulers inaugurated the system of spoils, that has grown to such alarming and disastrous proportions. The destructive tendency of his policy in this matter was recognized in the following extract from a letter addressed to him by a valued personal friend: "In relation to the principle of rotation, I embrace this occasion to enter my solemn protest against it,—not on account of my office, but because I hold it to be fraught with the greatest mischief to the country. If ever it should be carried out *in extenso*, the days of this Republic will, in my opinion, have been numbered; for, whenever the impression shall become general that the government is only valuable on account of its *offices*, the great and paramount interest of the country will be lost sight of, and the government itself ultimately destroyed." This long-ago prediction is palpably on the high

road to fulfilment, in the light of such developments as those of recent affairs in New York City. If the citizens of the leading metropolis of this great nation, with its appointed head and the governor of the State, can be plunged into a tangled swamp of protracted litigation in the effort to secure plainest redress against a band of reckless public servants in their own midst, if constitutional grounds afford retreat for such foul beasts of prey, there is most emphatic call for constitutional repair.

Gov. ROBERTS recently gave to a representative of the St. Louis *Globe Democrat* his reasons for refusing to issue a proclamation for a day of fasting and prayer for the President's recovery. His remarks justify the opinion we had formed, that he is a man of intelligence, of broad views, and great moral courage. He said: "This union of Church and State is all wrong. It has taken a large and more arduous battle to divide the Church from the State than it did to achieve our national independence. You know how it was in England in the sixteenth and seventeenth centuries. Men of one faith fought for the right to uphold it as against another. When they couldn't achieve it in the old country, they came to the new. You had the Congregationalists in Massachusetts, the Quakers in Pennsylvania, the Lutherans in New York, the Baptists in Maryland, the Huguenots in the Carolinas. Each class had its faith; and that faith swayed the State, especially, as the books tell us, in New England. Only church-members voted, and in all essential matters the conventicle was supreme. But toward the middle of the eighteenth century came along the freethinking English artisan and Scotch Presbyterian who fled from the defeat of Culloden and Preston Pans. These were a thrifty, cultivated, logical class; and they gradually disseminated the leaven whose creation is the present outward separation of Church and State. I say outward, because, as you well know, it is only in name. The religious principle of New England and Ohio makes their politics. We have seen plenty of that in the war; and it is this unconscious, subtle union of the Church and State in the public mind that shows to the front in days of thanksgiving and fasts of solemn prayer. It is all right to fast and pray. I don't object, but I do not see the necessity for the Governor of a State directing its religious concerns; and hence I thought it was about time to inaugurate the contrary policy."

REFERRING to the "Concord School of Philosophers," the New York *Sun* says: "Some years ago there used to be a school of philosophers upon the Eighth Avenue, in this city. They called themselves Theosophists, and they were also after truth. A peculiarity of their method was that they sought to enlist the aid of spirits and devils in the investigation. The metaphysics of the Theosophists would probably excite the derision of the summer philosophers at Concord, the Hegelians and the followers of Kant, and the Transcendentalists and Orphic seers who have never been definitely classified in any synoptical view of philosophy. But the theosophical method cannot possibly appear more ridiculous to the metaphysicians than the metaphysical method, in its turn, appears to the prevalent school of the present day. How much further into the unknowable have the Concord philosophers penetrated than the Eighth Avenue philosophers? How much nearer to absolute truth have they attained? The world listens; but we fear, alas! that it will never get an answer."

COMMENTING on the statement of Dr. Dorchester, that the list of communicants in the evangelical churches of this country keeps pace with the pop-

ulation, the Boston *Sunday Herald* calls attention to the fact that these churches are among the best illustrations of the growing scepticism of the age. It says:—

The evangelical churches have unconsciously shifted their position. They hold to the old and invincible moralities, but the beliefs of half a century ago have been so softened and changed that they are hardly perceptible in their modern dress. These churches survive chiefly because, as Dr. Dorchester suggests, they "have been active factors in the modification of all forms of thought. . . . With the best adaptation to the changed positions which the people of New England have now reached, it is an open question whether these churches, as they now exist, are able to meet the strain which their modifications of belief are leading the way to. The time has come when the changes in beliefs raise the question as to their historical antecedents. Thinking people are going back to inquire whether there are any historical beliefs at all; and this inquiry, if pushed to logical conclusions, will lead the way to results which Dr. Dorchester makes no account of in his statistics. This is the other part of the story, and ought not to be untold.

To THE statement of Rev. W. C. Stiles in the *Congregationalist*, that "if any man should press me to say just what becomes of a lost man, I should tell him to answer the question himself, I do not know," a correspondent replies:—

Evangelical teachers do know, as believers in the divine authority of the New Testament, something respecting the fate of the finally impenitent. A return on the part of teachers and preachers "to the Pauline exhibition of doctrine" will prove, I believe, the sovereign and sufficient remedy for the disease of Christian liberalism and a limber-backed, sugar-coated theologic teaching. Let us say "we know" oftener, and "we know not" very seldom, when dealing publicly with those most momentous topics which relate to the future destiny and the instant, awful responsibilities and risks of frail and sinning men. The policy here recommended is plainly one of ignorance and dishonesty.

CARL SCHURZ thinks Senator Dawes' last letter on civil-service reform indicates that he has been "looking for a safe way how not to do it." Referring to the senator's criticisms on the Pendleton bill, he says that, "when a public man tries to push practical measures of legislation aside, and tells us that public 'sentiment' has to do it all, we are generally warranted in assuming that he is not particularly anxious to have anything done at all."

"ALL who reflect," says the *Presbyterian*, will sadly admit that the spiritual condition of the Church during the last year has not been encouraging. The year's net gain in numbers is only two thousand seven hundred and thirty. This leaves one-half of our churches apparently without a single addition on profession of faith. Is it not time to be agitated and to agitate?"

THE Massachusetts Greenbackers are right in declaring that "the holder of mortgaged property should only be taxed on the amount of his interest therein."

SCIENCE AND RELIGION.

It is easier to see that a great fair, like that of the Manufacturers' and Mechanics' Institute, now open in this city, represents science than religion. Hence, the theme just mentioned, at first thought, may not seem wholly appropriate to a department of the *Index* set apart for both of these spheres. But if the application of science to the promotion of civilization, to the rendering of labor more efficient, to the multiplication of the conveniences of life, and the elevation of taste, be religious in result, even though it be not so in motive and purpose, the subject of a Mechanics' Fair may here properly claim attention. The fact that there is to be this fall two great fairs in Boston, illustrative of the mechanical and manufacturing industry of New

England, where the custom has been, up to this time, to have only one every three years, and on a considerably smaller scale, is in itself a remarkable event, and very impressively shows the growth that is being made in this direction. The fair of the Manufacturers' and Mechanics' Institute has succeeded in enlisting the coöperation and sympathy of many of the leading manufacturers and solid people of New England. It consists of a stock company, in which a sufficient amount of shares have been taken, to meet immediate exigencies.

The land selected has been leased for twenty years, with the privilege of purchasing or extending the lease for thirty years. The main building covers five acres, and yields, with its annexes, more than eight acres of floor space for exhibition purposes. It is a monitor-roofed, elongated structure of one hundred and fifty feet in length and four hundred in width, and abundantly supplied with windows on all sides and at the top. The material of the exterior is brick, with rough brown stone trimmings. Although there is no elaborate ornamentation, the effect is imposing and pleasing. The interior of the building is admirably planned in all respects. Some conception of the size of the building may be gained from the fact that it is estimated to possess the capacity to seat one hundred thousand people.

The central space of the main floor, on either side of the hall or broad thoroughfare, is occupied by a succession of show cases of imposing dimensions, arranged in the form of alcoves, in which a very interesting display is presented of all varieties of textile fabrics. Thirty-six manufacturing corporations of New England are here represented. In close and fitting proximity to this display, one comes upon an exhibit of textile machinery, through which is so largely produced the cottons, woollens, ginghams, and silks just referred to. Then will be found in this department stationary engines, iron working machinery, and various machines and devices of special interest to the machinist and the manufacturer. Here, too, are printing-presses of every size and capacity, from the "boy's printing-press" to the ponderous mechanism fit for a metropolitan journal. In a contiguous group of telegraphic and type-writing machines, a system of rapid telegraphy is shown, by which it is possible to transmit, it is claimed, a thousand words a minute. In this collection is displayed what is termed an "Arithmeter," which is said to give automatically the first four or five figures of a quotient of any multiplication or division.

The great centennial soda fount, weighing thirty-five tons and rising up to the height of forty-six feet, is one of the most striking objects on this floor.

A gorgeous and brilliant display of colors in the exhibit of silk fabrics and sewing-silk near by is pretty sure to arrest the attention of the visitor in this part of the building.

Another very interesting exhibit on this floor is a model shoe-shop, in which all the processes are shown in boot and shoe making until the work is completed, with the latest appliances of the art. A curious and vari-colored pavilion of paper and stationery goods, and a pagoda floral display, are very attractive and pleasing. Carriages of handsome and engaging patterns, and agricultural implements of much interest, are also conspicuous.

In the galleries, canned goods and groceries, furniture, sewing machines, musical instruments, fancy and ceramic articles, educational appliances, and the fine arts alike appeal to the attention.

The building will be lighted by electricity, but gas will also be used. Eight miles of pipe have been put into the building for this purpose.

D. H. C.

THE FREETHINKERS' CONVENTION.

Editor Index:—

As has been announced in your columns, the Free-thinkers' Fourth Annual Convention will be held in Hornellsville, N.Y., commencing the last day of this month and continuing in session for five days. The prospects now are that it will be the largest liberal gathering ever held in this country. I have had the general supervision of these conventions, especially so far as the work of getting them together; and I have succeeded in one thing at least, in making them attract the attention of the public by the numbers that attend them. But I also desire them to attract the attention of the public on the ground of the very able and scholarly utterances of the speakers, and their high moral tone generally.

It was at my suggestion that the society took upon itself the name of "Freethinkers"; and it chose that name, because I thought it could be consistently made to include all classes of Liberals better than any other name. I desired to draw together under that name liberal Unitarians and Universalists, Free Religiousists, Materialists, and Spiritualists, and other liberal parties. As yet it has not been wholly successful in that respect. I regret to state that our Free Religious friends have not very generally met with us, although always cordially invited. But I hope in the future we may be more successful. And I now earnestly invite all the speakers of the Free Religious Association, or either of them, also the members of that Association, to meet with us at Hornellsville. It shall be their convention as well as ours. And it is just the educated and cultivated classes to be found in that Association that our convention needs, to make it the most successful Liberal convention ever held in America.

Yours truly,

H. L. GREEN.

SALAMANCA, N.Y.

HON. A. P. EDGERTON, ON SECULAR SCHOOLS.

DEFIANCE, O., Aug. 15, 1881.

Editor of Index:—

Herewith enclosed, I send you for publication in the *Index* an extract from the address delivered by the Hon. A. P. Edgerton, of the city of Fort Wayne, in the State of Indiana, to the scholars who graduated at the grammar school in that city, on the 23d of last June.

I need hardly say that Mr. Edgerton is a very eloquent and highly polished gentleman, who is not afraid of discussing "church taxation" and kindred subjects. The enclosed will, however, give you some idea of his abilities and moral courage. SENEX.

Section 3 of Article 8 of the Constitution, which I have quoted, declares that "all school funds shall be appropriated to the support of common schools, and to no other purpose whatever." And Section 3 of Article 1—which is the Bill of Rights—declares "that no law shall, in any case whatever, control the free exercise and enjoyment of religious opinions, or interfere with the rights of conscience."

These provisions of the Constitution (and no law contravening them can be passed) exclude all religious creeds and sectarian teachings from our common schools.

The enemies of the school system, here as well as elsewhere, intend that either in or out of the schools a part of the common school fund shall be used so as to secure certain religious teachings within the schools, if sectarian teachers can be placed there, or outside, if they cannot.

Constitutionally, legally, there can be no teachings in the public schools in the forms of any particular church, of its history, its faith, its infallibility, its permanence. While this is true, still, as regards education, there is a distinction and a separation maintained between citizens of different religious faiths, offensive and repugnant to our Constitution. We do not want any divisions in this country—affecting our public school system—into clans, castes, or nationalities, upon religious or any other lines.

Then, what is our duty? For the time has come when some friends of our common-school system, here in this city, as elsewhere, have a duty to perform; and that duty is to see that there is no undermining or weakening of our school system by any effort to make it other than a secular system.

As a member of this school board, I am in favor of all religions in all their forms; but when religious fear would cover the world all over with temples,

monasteries, abbeys, cathedrals, and churches, and pull down—not build up—free schools for a free people, I am not in favor of all religions in all their forms; but I call for schools, more schools, to shake down crumbling tyrannies, superstitions, and hypocrisies, and for light, more light, to show the way to crush out every form of tyranny over the mind of man. Religious teachings must be relegated absolutely to the sanctuary and the fireside. Elementary schools, free to the children of all races, classes, and religions, are essential to the safety of the State. Our secular education, while it gives free thought and makes free men, does not interfere with any rights of conscience or religious obligations. It is one of the things of this world; and, in the things of this world, men are not saved by faith, but by the want of it. Therefore, as a free public school is a creation of the Constitution and the laws of our country, we take them for our guide, and put no faith in the contending creeds which claim to possess higher authority than the Constitution and laws. We let our moral faculties take care of the schools, for "these faculties are given us for the direction of our conduct in this life."

We say, further, that all rights existing here between men arise from the political State, and that there is no authority except from that source, which can enter or have control of a free public school. Any exercise of power in it, not derived from the political State, is as repugnant to the natural liberty of man as it is to the law.

Where there are two co-existent obligations, one religious and the other of a perfectly legal character, we do not interfere with the religious obligations: we only ask parents to act in accord with their legal obligations, to send their children to the free public schools, for they are cheaper, better, than any parochial schools. It is an evidence of doubtful faith when a parent fears to trust the power of his own faith, and that of his church to preserve it, with his child in a free public school-room, where, if his own faith is not taught, there certainly is no other taught. He should have more confidence in the religious teachings of his own home and of his own church than to believe they could be corrupted in a public school. He certainly does not fear to have his children come in contact with the world as it is found in the play-ground, in the streets, in the homes of others, and in all the various avocations of life. Then, what dark angel of evil here, or of his dread hereafter, hovers around a free public school-room that he should fear it?

It is not really the associations of the school-room, nor any of the teachings therein, that he fears; but it is an ecclesiastical power outside of it, for there is none within it.

Our constitutional government implies that each individual is capable of thinking for himself, and ought to think for himself; but, if he combines with others for a religious purpose solely, he may cease to think for himself and surrender a part of his free-thought to others. Such a surrender would not, however, change or lessen his legal obligations.

The high purpose of a free public school education is to make all men think for themselves. Thinkers will govern the toilers. Intellectual superiority must and does rule every people, Christian and pagan; and therefore we seek, through a general system of education, to find and develop intellectual superiority, and to give it direction and power, so that all rulers may rule none but a free people, and that people be their own rulers. Freethought is everywhere the terror of despots; and ignorance everywhere furnishes an apology for despotism.

Wherever there is a monarchy, a dynasty, or a church, afraid of secular and free universal education, it is because they believe that there is in it an abridgment, and, perhaps, a total subversion of their authority. There is no delusive and refined subtilty which can make anything but fear of subversion of authority the ground of hostility to the principles of a free public school system and to a universal and free education.

If the authority were rightful, there would be no fear of an educated people. Hostility implies a doubt of rightful authority, and a belief that free and educated minds would successfully combat every other.

We have a constitution which guarantees religious freedom and all the rights of conscience. Its framers did not read history in vain. They knew that every ruined temple, monastery, abbey, cathedral, and castle

was a monument to oppression; that in all tyrannies and oppressions, in all religious and political institutions and contests, man was the only actor; that he alone acts and suffers, and therefore for man and his freedom here was our Constitution established.

That Constitution wisely separated man from involuntary ecclesiastical control, for history proved that he seldom obtained justice at ecclesiastical tribunals. What system of free government or of free schools could now endure, if subject to the decisions of ecclesiastics?

Paul had a better court in Felix, the Roman governor, than in Ananias, the high priest.

We have no fear for the continued success of our free schools, if you watch vigilantly the insidious beginning of hostility to them, and watch also their own weakness and errors.

RELIGIOUS CULTURE OF THE YOUNG.

Note.—The specimen studies here given and such others as may follow them are but imperfect hints of what some one wiser than the author will in time accomplish. They are put largely in the form of questions, simply as a convenient and effective way of suggesting connected thought; but of course an intelligent leader will use these, if at all, with great freedom. F. A. H.

THE WORLD WE LIVE IN.

THE MINERAL KINGDOM.

THE VEGETABLE KINGDOM.

THE ANIMAL KINGDOM. (Except man.)

MAN.

Study 15.—The Vegetable Kingdom.

Leaves.

Text-book, How Plants Grow, Gray, pp. 43-51.

Specimens: A Leaf with blade, footstalk and stipules complete; a Compound Leaf; and sheets covered with as large a variety of leaves as possible.

In what respects do all leaves seem to be much alike?

How many different kinds of leaves did you ever see?

What are the parts of a complete Leaf?

(Illustrate with specimen.)

Do all leaves have all these parts?

What is a Simple Leaf?

(Illustrate with specimen.)

What is a Compound Leaf?

(Illustrate with specimen.)

Of what two kinds of material are leaves composed?

Which is the woody part?

(Illustrate with specimens.)

Which is the cellular tissue?

(Illustrate with specimen.)

How is the whole protected?

(Illustrate with specimen.)

What are the Ribs of a Leaf?

(Illustrate with specimen.)

How do leaves differ as to Ribs?

(Illustrate with specimen.)

What are Veins and Veinlets?

(Illustrate with specimen.)

How do leaves differ as to these?

(Illustrate with specimen.)

Do leaves differ much as to shape?

(Illustrate with specimen.)

How many different shapes did you ever see?

(Illustrate with specimen.)

Do leaves differ as to length?

(Illustrate with specimen.)

Do they differ as to breadth?

(Illustrate with specimen.)

Are all leaves equally pointed?

(Illustrate with specimen.)

Does the point of leaves always come at the same end?

How do leaves differ as to their edges?

(Illustrate with specimen.)

What is the difference between a leaf and a leaflet?

Are all leaves flat?

Do Pine Trees have leaves?

Leaves differ, then, in what respects?

They are alike in what respects?

As to their most vital parts, do they differ most or agree most?

SELECTIONS.

Oh! what a glory doth this world put on,
For him who, with a fervent heart, goes forth

Under the bright and glorious sky, and looks
On duties well performed and days well spent!
For him the wind, aye, and the yellow leaves,
Shall have a voice, and give him eloquent teachings.
—*Longfellow.*

There's a dance of leaves in that aspen bower,
There's a titter of wind in that beechen tree,
There's a smile on the fruit and a smile on the flower,
And a laugh from the brook that runs to the sea.
—*Bryant.*

In the world of letters, a book is made up of many
leaves; but in Nature each leaf is a book, wherein
every rib is a chapter, and every little veinlet a sen-
tence of unfathomed beauty.

Study the leaf of an orange-tree: what wisdom is
displayed in its structure, how admirable its architect-
ure, what nice framework, what exquisite finish, how
the power of vegetation assimilates the particles of
earth, air, water, whereby it grows into a plant!—
Parker.

What a function the leaf has to perform,—this little
mason, building up the stem of the tree, and getting
really the substance of its flower and fruit!—*Parker.*

Who shall venture to number the world's Bibles,
when so many revelations of the Universal adorn
every bush and tree.

Suggestions to Leader.—If possible, encourage the chil-
dren to collect as many kinds of leaves as they can find,
and to press and arrange the u on paper or card board for
use in this study. In any event, do so yourself. The bright
coloring of autumn will make this little work a pleasure.

Study 16.—The Vegetable Kingdom.

Flowers.

Text-book, *How Plants Grow*, Gray, pp. 65-76.

Specimens: A Complete, an Incomplete, a Symmetrical, an
Unsymmetrical, a Regular, and an Irregular Flower; also
a branch bearing flowers, and a flower without petals.

We have found what about Leaves?

Do Flowers look as much alike as Leaves do?

In what respects do we see at once that flowers
vary?

Is it likely that they vary also in some respects not
at first apparent to us?

To what other part of the plant does the flower cor-
respond?

How is this seen?

[Illustrate with specimen.]

To what do the parts of the flower correspond?

How is this seen in the Calyx?

[Illustrate with specimen.]

How in the Corolla?

[Illustrate with specimen.]

How in the Stamens?

[Illustrate with specimen.]

How in the Pistils?

[Illustrate with specimen.]

What is a complete flower?

[Illustrate with specimen.]

What is an incomplete flower?

[Illustrate with specimen.]

May a flower be incomplete and still be perfect?

What are the Petals?

Do all flowers have these?

[Illustrate with specimen.]

What other parts of the flower may be wanting?

Are all the parts necessary to the production of fruit
and seed?

Hence what must happen with plants which produce
incomplete flowers?

What is a symmetrical flower?

[Illustrate with specimen.]

What is an unsymmetrical flower?

[Illustrate with specimen.]

What is a regular flower?

[Illustrate with specimen.]

What is an irregular flower?

[Illustrate with specimen.]

Do all flowers have all their parts distinct?

[Illustrate with specimens.]

So that with an infinite variety of forms Nature does
what?

And her flowers answer what purposes?

They teach us what?

SELECTIONS.

Spake full well in language quaint and olden
One who dwelleth by the castled Rhine,

When he called the flowers so blue and golden
Stars that in earth's firmament do shine.

—*Longfellow.*

If thou wouldst attain to thy highest, go look upon
a flower: what that does willessly, that do thou will-
ingly.—*Schiller.*

Foster the beautiful, and every hour thou callest
new flowers to birth.—*Schiller.*

Sunshine smiles in every flower.—*Everett.*

Your voiceless lips, O flowers, are living preachers,
—each cup a pulpit, and each leaf a book.—*Horace
Smith.*

How the universal heart of man blesses flowers!—
L. M. Child.

Suggestions to Leader.—Many technical terms occur in
this study, which it will be well, so far as is possible, to
avoid. Remember we are not aiming to teach botany, but
to suggest the infinite wonders of creation and the thread
of universal relation running through them all.

PERSONAL ITEMS.

POSTMASTER-GENERAL JAMES is suffering from hay
fever.

COLONEL HIGGINSON is writing the Life of Benjamin
Franklin.

REV. M. J. SAVAGE was announced to preach at Old
Orchard Beach last Sunday morning.

A CORRESPONDENT of the *Presbyterian* refers to Col.
Ingersoll as "that eminent philanthropist."

MR. GEORGE CHAINY will speak at the Hornells-
ville Convention of Freethinkers next Sunday.

B. F. UNDERWOOD will speak at Paine Hall, at 2.45,
Sunday afternoon. Subject, "Radicalism and Conser-
vatism."

STANLEY, the African explorer, is reported at the
mouth of the Congo, dangerously sick; and his whilom
guide is in this city, "dead-broke."

LAWRENCE BARRETT, it is announced, will appear in
thirty-four cities the coming season, going as far West
as Des Moines and as far south as Galveston.

It is said that Mrs. James T. Fields has prepared a
work in honor of her husband, entitled *Biographical
Notes and Personal Sketches of James T. Fields*.

JOHN L. STODDARD begins his season September 26,
with all dates filled to April 14, when he will sail for
Europe to gather new material for the following year.

WALT WHITMAN is in Boston attending to the proof-
reading and "make-up" of a complete one-volume edi-
tion of his poems, which Osgood & Co. will soon pub-
lish.

A LETTER from Charles Darwin on Infant Develop-
ment will be read at the meeting of the American So-
cial Science Association at Saratoga, Tuesday even-
ing, September 6.

MR. L. K. WASHBURN will lecture at Harwich, Mass.,
August 28. He spoke at Onset Bay July 19; Norway,
Me., July 24; Brighton, Me., July 31. He is open to
applications for lectures, and can be addressed at Lynn,
Mass.

A LONDON critic says: "Mr. Oscar Wilde is no poet,
but a cleverish man, who has an infinite contempt for
his readers, and thinks he can take them in with a
little mouthing verse. Perhaps he is right for the mo-
ment."

HON. WARREN CHASE, of California, who is now a
member of the Senate of that State, is spending a few
weeks in this city, and will speak at Paine Hall next
Sunday evening on "What we know, and how we
know it."

DR. S. F. SMITH mentions having seen two tables,
each the very table on which Dr. Judson wrote his
translation of the Burman Bible. Why should not the
Protestant as well as the Catholic relics have the
power of multiplying?

PROFESSOR VIRCHOW, who has just appeared at the
medical congress in London, is on his way to three
other scientific congresses; and in the winter he will
conduct excavations on the slopes of Mount Ida in the
Troas, with Dr. Schliemann.

REV. WILLIAM MARSHALL, colored, of Clark County,
Ky., announces that he will pray for any desired ob-
ject on receipt of seventy-five cents. This is cheap

compared with the prayers of chaplains in some of the
State legislatures, but still too much.

PROF. J. W. DAWSON, of Montreal, has been elected
President of the American Association for the Ad-
vancement of Science; and William Saunders, of Lon-
don, Ont., General Secretary. More than five hun-
dred members attended the meeting at Cincinnati.

A REPRESENTATIVE of the *St. Louis Globe Democrat*
describes Governor Roberts, of Texas, as "a well-built
man of something over sixty years of age, with gray
hair and full gray beard and moustache and eyebrows
much darker than anything else about his features."

SIR JOHN LUNBOCK, the distinguished ethnologist
and member of Parliament for the University of Lon-
don, is described as forty-seven years old, "and a hand-
some member of a handsome race." He is a banker,
and has a beautiful seat in Kent, where Darwin has
been his neighbor.

MR. E. C. HEGELER, of La Salle, Ill., who is one of
the proprietors of the largest zinc works in America,
and who for several years has been, in an unostenta-
tious way, a generous contributor to the liberal cause,
has, with several members of his family, been spending
a few days in Boston.

DR. AGNEW, the chief of the President's consulting
surgeons, is a distinguished member of the profession
in Philadelphia, and has been engaged for a number of
years on a valuable treatise on operative surgery, two
volumes of which have already been published. He
has also written much on miscellaneous medical
topics.

A COLORED postmaster in South Carolina recently
sent to the Post-office Department a long petition,
praying to be relieved from Sunday work, as he had re-
ligious scruples against making up and opening mails
on Sunday. The department informed him that resig-
nation was the only remedy. Nothing more has
been heard from him.

GEN. WILLIAM BIRNEY, of Washington City, is pre-
paring a work on the life and times of James G. Bir-
ney, or the rise, growth, and success of the anti-slav-
ery movement in the United States. He requests all
persons having in their possession letters from James
G. Birney, or anti-slavery papers or pamphlets pub-
lished between 1831 and 1845, to write him with details.

IN face of the storm of congratulation with which
Dr. Schliemann has recently been welcomed to
Berlin, it may be worth mentioning that his "dis-
covery of Troy" has by no means won universal ac-
quiescence from the scientific archaeologists of Ger-
many. Dr. Brentano has just published a pamphlet
of considerable size, in which he argues that the site
of Homer's city is yet to be found.

A CORRESPONDENT of the *Presbyterian* speaks of Col-
onel Ingersoll as "a traitor to humanity, a traitor to
civilization," asks, "What claim has such a man to a
spark of true patriotism or a pulse of genuine human-
ity?" and adds, "I cannot but view Robert Ingersoll as
a full-grown *Nihilist*, outstripping Guiteau or the as-
sassin of the late Czar of Russia, who aims his strokes
not at a nation's head, but at a nation's heart."

MR. TILDEN, although he has been frequently re-
ferred to as paralyzed and on the brink of the grave, it
is hinted is giving both parties in New York some
bother. One paper says he will endeavor to capture
the Democratic Convention, conciliate all enemies
except John Kelly, whom he will put an end to, politi-
cally speaking, and then defeat the Republicans in the
State election, and run again for the Presidency.

THE Paris correspondent of the *London Times* once
said to Thiers: "It is marvellous, M. le President, how
you deliver long improvised speeches about which
you have not had time to reflect." "You are not pay-
ing me a compliment," he replied: "it is criminal in a
statesman to improvise speeches on public affairs.
The speeches you call improvised, why, for fifty years
I have been rising at five in the morning to prepare
them."

REV. MR. MACKEY, the Methodist minister of Youngs-
town, Ohio, a bachelor, in reply to charges that he
visited vile resorts and kissed those women in the con-
gregation who would let him, said that "he went to
those places to get information for sermons against
them, and that he had confined his kissing to unmar-
ried women, whom he thought he had a perfect right
to kiss, if the exercise were mutually agreeable."

BROTHER SKAVER of the *Investigator* says he "don't
want any more Spiritual stories," for his "head is full
of them," but wants to "take hold of a spirit, and ex-

amine it gently but thoroughly." He adds: "It was Holmes who let Robert Dale Owen see a spirit; and when we asked Mr. Owen why he didn't grasp it, and find out what it was, he told us he was so overpowered with awe and solemnity at the sight that he thought it would be profanation to attempt any such thing. As we have not so much awe and solemnity, we are prepared to grasp a spirit—when we see one."

THE plan of charging a regular admission fee has not proved altogether successful at a negro camp-meeting near Marion, Ohio. Brother Hart had just made a fervent prayer, and was laboring zealously among the mourners, when the six members of the Finance Committee reminded him that he had climbed over the fence instead of entering by the gate. They demanded ten cents for himself and ten more for his wife; but he refused to pay, and they dragged him off the grounds. But he did not long stay expelled. He and his wife armed themselves with clubs, knocked the ticket-taker away from the gate, scattered the opposing committee of six financiers, thrashed the presiding minister himself, and resumed their work among the penitents.

WELL might the President give way, in some of the dragging hours that have seemed weeks, to reproaches of his fate,—that this should be the end and reward to his life of honest, high devotion to duty, to his forlorn but faithful labors as a poor boy in support of his mother, to his scarcely better rewarded toil as a teacher, to his offer of his life to his country on the field of battle, to his long and valuable services in Congress, where no mind engaged in the performance of the nation's business was better instructed, more helpful, or more sagacious than his; to the great work of creating good feeling, a real union, and progress in prosperity he had framed and entered upon in his administration; and now to the sorrow and horror that all this had brought into his home and upon his loved and loving ones! Truly, the measure of sympathy due to James A. Garfield, the man, is an unstinted one.—*Boston Transcript*.

FOREIGN.

THE *Pall Mall Gazette* says, "It is difficult to speak with respect of the grounds which Sir William Harcourt alleged for the rearrest of Mr. Davitt."

THE Killinane (County Limerick) branch of the Land League has emphatically pronounced in favor of the Land Bill. This district has been the centre of fierce agitation.

THE learned and venerable Dr. Dillinger comes forward in defence of the Jews of Germany against their bigoted persecutors. His noble words put to shame those younger German scholars who encourage a revival of mediæval intolerance in this nineteenth century.

THE returns of the elections throughout Portugal give a ministerial majority of over one hundred, and the opposition only about eighteen seats. The late liberal Prime Minister and several statesmen of note in both the liberal and republican parties were beaten by large majorities in Oporto, this city, and other great towns.

SINCE the Emperor of Germany has declared his great dislike to the anti-Jewish agitation, the conservative press has begun to discuss the question in a calmer spirit, and the authorities have taken all necessary measures to prevent the outbreak of new riots. It would seem that the movement has terminated for the present. The progressist press, which is mostly under the influence of Jews, is very triumphant.

THE English tenants are now complaining of their grievances, and various agencies are cooperating to bring the English land laws within the province of practical politics. Gladstone has recently stated that legislation on the subject is needed. Parnell has issued a violent manifesto, ignoring the land act, and declaring it impossible for the Irish party to enter into an alliance "with any section which allows itself to be used in support of the coercionist ministry, who banished personal liberty from Ireland, and reduced it to a worse condition than that of Russia, under the third section."

At the conference of the Orthodox Evangelical Clergy at Berlin on the 25th, Herr Plath, inspector of missions, said the Jewish community, which is hostile to Christianity, is not content with enjoying equal rights with Christians, but aims at absolute predomi-

nance. Christians, he said, must free themselves from the supremacy of the Jews. The rights already accorded to the Jews should be withdrawn, and he recommended the substitution of relative rights for the absolute civic equality they now enjoy. Those rights moreover should be firmly kept within prescribed limits by means of special measures, in order to break the Jewish autocracy. The conference adopted resolutions to this effect.

SOME of the papers of Rome are very plain and not spoken in regard to the Pope and the papacy. The *Libertà* says: "The papacy and the papists must be convinced that Europe is not in the least disposed to disturb itself on account of their lamentations or complaints, much less to take Italy to task in order to please them." The *Capitale* assures its readers that "Rome will never be quiet until the Vatican carries its tents elsewhere." The *Lega della Democrazia* announces that "in every district of Rome the Liberals are busily working to establish anti-clerical clubs for the purpose of reorganizing the liberal forces, and directing them toward obtaining the abolition of the guarantees and the departure forever of the papacy from Rome." The *Italia*, speaking for the Liberals, says: "The true Liberals, those who write on their banners the word 'Tolerance,' felt not the least hurt by the honors paid to the remains of the defunct Pontiff; and, though they might disapprove of the designs of the clericals, they would be cautious not to give, by their protests, an importance to the manifestation which it could only acquire from the behavior of the public. Above all, they would have avoided furnishing arms to the clericals, who now can and will not fail to say: 'You see plainly that the Pope is a prisoner, and cannot issue from the Vatican. If a dead Pope is exposed to such insults, what would happen to a living Pope who ventured to show himself in public?'"

JESTINGS.

A WITNESS was on the stand in an illegal liquor sale case. The counsel was trying to find out in what kind of a glass the liquor was handed to the witness, and at last exclaimed, "What kind of a looking glass was it?" "Begorra, sor, it was not a looking-glass at all: it was a tumbler."—*Albany Evening Times*.

THE FASHIONABLE WEDDING MARCH.—"I wonder," said a young hopeful of seven, who had been to a grand wedding in a stylish church, "I wonder why the organ played 'Lo-he-grins'?" "How stupid, Freddie!" was the prompt reply of his young sister: "it wasn't 'Lo-he-grins,' it was 'Lo-he's-green.'"

A DANBURY boot-black was in South Norwalk when the train went through there, on its way to Hartford, with the nation's military dignitaries. "Did you see General Sherman?" asked a citizen, this morning, while having a shine. "No. Was he looking for me?" was the response. The citizen was shocked.

A CLERGYMAN, in a discourse on charity, said that one of the best illustrations of avarice he ever heard of was that contained in an old caricature, which represents Old Nick carrying an old miser down to his regions; and, while on the way, the miser is making propositions to his majesty to supply him with coals.

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THE FREE RELIGIOUS ASSOCIATION

was organized in 1867. Though having its headquarters in Boston it is a national organization, and has members and officers in various States of the Union. It has the following

CONSTITUTION.

I. This Organization shall be called the Free Religious Association,—its objects being to promote the practical interests of pure religion, to increase fellowship in the spirit, and to encourage the scientific study of man's religious nature and history; and to this end all persons interested in these objects are cordially invited to its membership.

II. Membership in this Association shall leave each individual responsible for his own opinions alone, and affect in no degree his relations to other associations; and nothing in the name or Constitution of the Association shall ever be construed as limiting membership by any test of speculative opinion or belief,—or as defining the position of the Association, collectively considered, with reference to any such opinion or belief,—or as interfering, in any other way, with that absolute freedom of thought and expression which is the natural right of every rational being. Any person desiring to cooperate with the Association shall be considered a member, with full right to speak in its meetings; but an annual contribution of one dollar shall be necessary to give a title to vote,—provided, also, that those thus entitled may at any time confer the privilege of voting upon the whole assembly, on questions not pertaining to the management of business.

III. The officers of the Association shall be a President, twelve Vice-Presidents, a Secretary and Assistant Secretary, a Treasurer, and not less than six nor more than ten Directors; who together shall constitute an Executive Committee, intrusted with all the business and interests of the Association in the interim of its meetings. The officers shall be chosen by ballot, at the Annual Meeting of the Association, and shall hold their offices for one year, or until others be chosen in their place; and they shall have power to fill any vacancies that may occur in their number between the annual meetings. Five members of the Executive Committee shall constitute a quorum.

IV. The Annual Meeting of the Association shall be held in the city of Boston, on Thursday of what is known as "Anniversary Week," at such place, and with such sessions, as the Executive Committee may appoint; of which at least one month's previous notice shall be publicly given. Other meetings and conventions may be called by the Committee, according to their judgment, at such times and places as may seem to them desirable.

V. These Articles may be amended at any Annual Meeting of the Association, by a majority vote of the members present, provided public notice of the amendment has been given with the call for the meeting.

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The office of the Association is at 3 TREMONT PLACE, Boston (directly in the rear of the Tremont House),—where is also the publication-office of the *Free Religious Index*.

All letters pertaining to the business of the Association (payment of membership fees, orders for its publications, etc.) should be addressed to "Free Religious Association," at the office.

Communications intended specially for the Secretary, as well as his personal correspondence, should be addressed to him at NEW BEDFORD, Mass.

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

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A WEEKLY JOURNAL

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AT

No. 3 Tremont Place, Boston, Mass.

EDITOR,

WILLIAM J. POTTER,

Secretary of the Association.

For list of co-laborers, see editorial page.

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

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

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

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SPECIAL FEATURE,

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

Proceedings of Eleventh Annual Meeting, 1878. Contains essays by T. B. Wakeman, Esq., on "The Religion of Humanity," and by Wm. H. Spencer, on "The Religion of Supernaturalism,—why it should be disorganized, and how it may be done"; addresses by O. B. Frothingham, George William Curtis, Miss Anna C. Garlin, Mr. Charles Neymann, Maurice Ellinger, and a poem by Mrs. Elizabeth Oakes Smith.

Proceedings of Twelfth Annual Meeting, 1879. Contains the essay by John W. Chadwick (with an abstract of the speeches hereon by Messrs. Savage, Tiffany, and Potter) on "Theological and Rational Ethics"; the address by the new President of the Association, Felix Adler, on "The Practical Needs of Free Religion," and brief addresses on the same topic by F. E. Abbot, F. A. Hinckley, and C. D. B. Mills.

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TEND the root,

If careful of the branches, and expand
The inner souls of men before you strive
For civic heroes.—*Mrs. Browning.*

THE highest knowledge is a consciousness of ignorance.—*Sir William Hamilton.*

THE higher the wisdom, the more incomprehensible does it become by ignorance.—*Herbert Spencer.*

NO MAN or nation of men, conscious of doing a great thing, was ever in that thing doing other than a small one.—*Carlyle.*

THE love of power and the love of liberty are in eternal antagonism.—*J. S. Mill.*

WHEN thou hast been compelled by circumstances to be disturbed in a manner, quickly return to thyself, and do not continue out of tune longer than the compulsion lasts; for thou wilt have more mastery over the harmony by continually recurring to it.—*Marcus Aurelius.*

LET not the authority of the writer, whether he be of high or low literary repute, influence you; but let the love of pure truth draw you to read. You should not inquire who wrote it, but consider attentively what is written.—*Thomas à Kempis.*

EVERY time that a people which has long crouched in slavery and ignorance is moved to its lowest depths there appear monsters and heroes, prodigies of crime and prodigies of virtue.—*Lamartine.*

NOTHING is so like insanity as that kind of ill-temper which puts itself in opposition to all the world; and the man who thinks no one in the right but himself is, for all the practical purposes of moral life, as insane as if he had crowned himself with straw, and called himself emperor or king in Bedlam.—*E. Lynn Linton.*

AH! we owe something to the men who have had the courage to disbelieve; and we should hold them in mind tenderly,—the men who bore hard names through life, and after death had harder names piled like stones over their memories; the men who wore themselves down with thought, the men who lived solitary and misunderstood, who were called infidels because they believed more than their neighbors!—*O. B. Frothingham.*

IT is ridiculous to suppose that the man of genius is ever a fountain of self-generating energy: whosoever expends much in productive activity must take in much by appropriation; whence comes what of truth there is in the observation, that genius is a genius for industry.—*Dr. Maudsley.*

THE wire invented by the sceptic Franklin defends the crosses on our churches from the lightning stroke of heaven.—*Lecky.*

IT forms a strong presumption against all supernatural and miraculous relations that they are observed chiefly to abound among ignorant and barbarous nations; or, if a civilized nation has ever given admission to any of them, that people will be found to have received them from ignorant and barbarous ancestors, who transmitted them with that inviolable sanction and authority which always attends received opinions. . . . It is strange, a judicious reader is apt to say upon the perusal of these wonderful histories, that such prodigious events never happen in our day. But it is nothing strange, I hope, that men should lie in all ages.—*David Hume.*

CURRENT TOPICS.

THE Supreme Court of Kansas has sustained the constitutionality of the Prohibitory Liquor Law.

THE removal of the President to Long Branch will, it is generally thought, improve his prospects of recovery.

BONFIRES were lighted over a large portion of the north of Ireland on Saturday night, as a mark of gratitude to Mr. Gladstone for the Land Act.

THE telephone is used with great success by divers, in scientific explorations in the Bay of Naples, to communicate with those in the boat above.

IT is announced that the smallest engine in the world, just finished at Baltimore, can be covered with a thimble, and that three drops of water fill its boiler.

IT is stated that over a hundred thousand people were at Coney Island last Sunday. It is time for another sermon by ex-Chaplain Newman on "the European Sunday."

"THERE has been a great deal of praying for the President," says the *New Haven Register*, "but all sensible people put their trust in the physicians and in the courage of the patient."

"MANY of our eminent scientific men," says the *Boston Globe*, "who have earned the honorable title of professor, feel greatly chagrined at the degradation which has come to that appellation. Even boot-blacks claim it."

A WRITER in the London *Secular Review* says it is "assuredly incumbent on every honest Englishman to expedite the movement for the disestablishment of that nest of corruption and citadel of greedy indolence,—the State-supported, people-im-poverishing Church of England, the worst anachronism known."

A PIOUS father in Lynn, Iowa, who had ordered his pretty daughter to go to a prayer-meeting, and finding afterward that she had yielded, girl-like, to the natural impulses of youth and the persuasions of her lover, and attended a picnic with the latter made himself a second Jephtha by tying her to a post on her return, and whipping her until she was so injured that she died from the punishment.

OUT of the depths of their impoverished misery, some Russian peasants have evolved a fantastic religious belief, which, though it will not be realized, cheers them with its promise of better things. Portions of this new faith hinge on the expected appearance, soon after harvest this year, of a strange old man with a gray beard, whose coming is to be the signal of a happier epoch for Russia. His appearance is to be heralded by a tremendous earthquake.

AMONG the latest proclamations recommending the people to ask Almighty God to restore the President to health and "to his stricken wife and

children, and the performance of his public duties," is one from Governor Farnham, of Vermont. In order to touch the heart of Almighty God, it is thought necessary that the appeals to him be general and simultaneous; and so the Governor appoints "Thursday, the eighth day of September, between the hours of ten in the forenoon and twelve at noon," as the time for this combined effort to influence Omniscent Wisdom. Other Governors, including Governor Long, have issued proclamations of a similar character.

IN the summing up of a carefully detailed account, in the *Nation*, of the land-bill struggle in the late British Parliament, an impression is clearly conveyed of weakened prestige in the House of Lords. It is gratifying to note the assertion that even the conservative members of the English press declined to stimulate or even to foster their haughty claims; and the practical fruit of the concessions in both yielding and demand bids fair to be greater gain for the popular cause than might have ensued from a less qualified and more immediate success. For it is worth much to the slowly maturing English judgment to get a deliberate and accurate view of the elements really existing in this quasi-exalted body of Peers.

THE uncomely features lately portrayed in Southern politics are represented by the Richmond correspondent of the *Springfield Republican* as due to other causes than purely political ones. It is claimed indeed that politics in the South are mainly subordinate to social and religious phases in the public mind. These prejudices respecting family distinction and theological status are so predominant as to hold at stake the eligibility of a candidate for office in the face of any and all other qualifications that may appear in his behalf. In a Baptist community, it is seemingly a decisive and permanent obstacle to the election of certain otherwise desirable men simply from the fact that they adhere to the Episcopalian creed; and, in a State largely composed of Methodists, any candidate outside of their peculiar pale of belief is equally disqualified. In portions of the South that retain the aristocratic element, the remaining halo of the original family name operates with force in commending the political aspirant, whether or not he possess in himself very marked capabilities; and, on the other hand, the States that have more plebeian antecedents are subjected to the triumph of the ruder species of Democratic elements, like that just exhibited in North Carolina. It is stated that the majority of the populace have a decided taste for whiskey,—not that all are habitual drunkards, but their idea of a holiday cannot be divested of association with the exhilaration of the cup. Then, a very large element of control exists in the numerous distillers with their dealers and patrons. Hence, the sweeping defeat of the advocates of prohibition when that issue came to the surface for popular handling.

ANTHROPOMORPHIC THEISM.

BY JOHN FISKE.

Though the mediæval conception of an arbitrary Providence overruling natural laws and occasionally setting them aside, influenced by human petitions to bring about special results by extraordinary means, and singling out nations or individuals as the objects of its favor or displeasure, has been partially abandoned for a more refined conception of theism, in which the Deity is represented as working through natural laws, yet the survival of the doctrine of final causes shows that a strong element of anthropomorphism is retained even in the latter conception. The doctrine of final causes ultimately reposes on the assumption that God entertains intentions and purposes closely resembling in kind, though greatly excelling in degree of sagacity, the purposes and intentions of man. In accordance with this view, we are told that it will not do to content ourselves with the discovery of Law, but that we must also look about for indications of Purpose, since Law is not, relatively to our human understanding, an ultimate fact, but may be recognized by us as the expression of the will of a Lawgiver. Everything that exists, it is said, has been created to subserve some design, and as a means to the accomplishment of some end; and the detection of this end, the penetration of this design, must assist us greatly in the scientific study of the universe. Not only must we inquire with Socrates into the divine purposes subserved by the structure of the eyes and the position of the alimentary canal,* but we shall also find it desirable to interpret the design exhibited in the inclinations of the planetary axes; and our knowledge of chemistry must be deemed incomplete until we have ascertained the creative plan in the arrangement of combining equivalents.† Not only will light thus be thrown upon many facts which would else have remained forever wrapped in impenetrable darkness, but the mere recognition of an anthropomorphic purpose or providence in the constitution of things is said to afford unfailing consolation amid perplexity and suffering. He who cherishes the belief in the conscious supervision of a personal Deity is held to possess the surest of safeguards against scepticism and despair.

A hypothesis which holds out such brilliant hopes may well be retained in our Cosmic Philosophy, if it can be shown to be in harmony with the demonstrated scientific truths upon which that philosophy rests. But, if this cannot be done, then the hypothesis must be discarded, even though it should carry with it all our hopes and wishes in indiscriminate ruin. It has been well said that "we must follow Truth, though she lead us to Hades." The noble quest in which Science engages is the quest not of faith or of consolation, but of truth; and, with the scientific philosopher, loyalty to truth is the first principle of religion. The disagreeableness of a well-supported conclusion furnishes no sort of justification for not accepting it, save to those minds which are irreligious as well as unscientific. He who is loyal to Truth will never harbor the misgiving that her paths may lead to Hades: he will fearlessly follow the guidance of Science, never doubting that consolation must come of knowing the truth. In the present case, we shall find reason to conclude that the hypothesis of a quasi-human God is likely to aggravate rather than to relieve the mental distress of scepticism.

The doctrine of final causes we may first contemplate, for a moment, under its logical aspect, and notice that, even if it were true, it could never have the value which is claimed for it as a means of investigation. Even admitting that all things have been created with forethought, and that the harmonious co-operation of phenomena is the fruit of contrivance, it is none the less undeniable that this forethought cannot be perceived, the threads of this contrivance cannot be unravelled by us, until the laws to which phenomena conform have already been discovered. Previous to Newton, for instance, all attempts to detect design in the structure of the solar system must have

shared the fate of the quite different guesses of Descartes and others as to its physical conditions. Evidences of design, therefore, in order to be trustworthy, must be deduced from known laws, and cannot safely be employed as stepping-stones to the discovery of new truths. However plausible they may seem as corollaries, they can never be useful as lemmas or postulates. As M. Scherer well observes, God is the cause of all things, but the explanation of nothing.* Accordingly, unless we are so arrogant as to lay claim to the possession of some direct means of insight into the divine purposes,† what is left for us but to content ourselves with the humbler means of research lying everywhere at our disposal, with being "servants and interpreters of nature," as the great master of inductive inquiry so wisely and modestly said?

Not only does the teleological theory thus appear to be useless, from a scientific point of view, but its claim to philosophic validity is open to serious doubt. Looking at it historically, we observe that its career has been that of a perishable hypothesis born of primeval habits of thought, rather than that of a permanent doctrine obtained by the employment of scientific methods. From time to time, with the steady advance of knowledge, the search for final causes has been discarded in the simpler sciences, until it is now kept up only in the complex and difficult branches of biology and sociology. As Laplace observes, final causes disappear as soon as we obtain the data requisite for resolving problems scientifically. Even Dr. Whewell, the great champion of the teleological method in our day, admits that it must not be applied to the inorganic sciences; which amounts to the confession that, wherever we know enough, we can very well do without it.‡ Creative design, however, if manifested at all, is probably not confined to a limited department of nature; and therefore the rejection of teleology by the most advanced sciences augurs ill for its ultimate chances of survival in any field of inquiry. Previous to the researches of Kant and Laplace, such phenomena as the distribution of satellites and the inclinations of planetary axes were explained teleologically. These phenomena having been at last interpreted by a reference to universal laws of matter and motion, the teleological hypothesis took refuge in biology, where it held for a while a doubtful tenure, as a means of explaining the origination of specific forms of life. The discoveries of Mr. Darwin having gone far toward driving it from this stronghold, replacing the conception of miraculous interposition by the conception of natural selection, it is nevertheless still appealed to by such writers as Mr. Wallace and Mr. Mivart, as furnishing an explanation for sundry phenomena of organic evolution which natural selection, taken alone, seems at present incompetent to account for. In short, the teleological hypothesis derives its apparent confirmation never from the phenomena which were explained yesterday, but always from the phenomena which are awaiting

* "Dieu, comme on l'a très-bien dit, est la cause de tout, mais il n'est explication de rien."—Scherer, *Nouvelles Etudes sur la Littérature Contemporaine*, p. 408. See also Geoffroy Saint-Hilaire, *Anomalies de l'Organisation*, tome iii., p. 608. The only objection which can be made to M. Scherer's statement is its disjunctive form. Obviously, that which is the cause of everything cannot be the explanation of anything. We cannot explain any particular group of phenomena by a reference to divine action, because such a reference is merely a reference to the source of all phenomena alike, and hence cannot give us specific information concerning any particular group. Laplace was therefore quite justified in saying, "Je n'ai pas besoin de cette hypothèse."

† As Descartes somewhere says, "Nous rejetterons entièrement de notre philosophie la recherche des causes finales; car nous ne devons pas tant présumer de nous-mêmes que de croire que Dieu nous ait voulu faire part de ses conseils."

‡ Laplace, *Essai sur les Probabilités*, p. 87; Whewell, *History of the Inductive Sciences*, vol. iii., p. 430. Even in biology, the principle does not always work well. "A final purpose is indeed readily perceived and admitted in regard to the multiplied points of ossification in the skull of the human foetus and their relation to safe parturition. But when we find that the same ossific centres are established, and in similar order, in the skull of the embryo kangaroo, which is born when an inch in length, and in that of the callow bird that breaks the brittle egg, we feel the truth of Bacon's comparison of final causes to the Vestal Virgins."—Owen, *The Nature of Limbs*, p. 39. Or, as Prof. Huxley very happily observes, they "might be more fitly termed the *hetaire* of philosophy, so constantly have they led men astray."—*Lay Sermons*, p. 255.

an explanation to-morrow. "I take up phenomenon A," says the theologian, "for that you have explained in terms of matter and motion; but phenomenon B you can never so explain, and upon that I therefore rest my teleological hypothesis." To-morrow, phenomenon B is interpreted in terms of matter and motion, and appeal is made to phenomenon C, and so on to the end of the alphabet. Now, the cosmic conception of Deity, as we shall hereafter see, being planted in the region of the Unknowable, which is coextensive with that of the Knowable, has no such precarious tenure, and all that the progress of discovery can do is to enlarge and strengthen it. But the anthropomorphic conception lodged in that ever-diminishing area of the Knowable which is to-day unknown is driven from outpost to outpost, and robbed of some part of its jurisdiction by every advance of science. Surely, that must be an unworthy conception of Deity which is confessedly based on those limitations alone of finite phenomenal knowledge, which each day's experience proves more and more clearly to be but temporary. Surely, the teleological hypothesis is built upon a rotten foundation, when it has to dread the shock of each advancing wave of knowledge. Surely, it is no less irreverent than unphilosophical to rest our faith in God's existence upon the alleged impossibility of interpreting in terms of matter and motion the beginnings of life, the cross-relations between marsupials and monodelphia, or the structure of the ears and eyes of a cephalopod.

Further to develop this argument would be premature, in the absence of explanations to be given in the next chapter. Contenting ourselves for the present with this brief indication, let us now approach the subject somewhat more closely, and examine certain metaphysical arguments upon which it has lately been sought to base an elaborate teleological theory. The *Inquiry into the Theories of History*, by Mr. William Adam, presents us with what is probably the last form of the attempt to carry on scientific research by theological methods; and two or three of its arguments may here be fitly noticed, as typical of the entire class to which they belong.

Mr. Adam accepts, with some qualifications, the doctrine of Descartes and Spinoza, that causes resemble their effects. He holds that physical, intellectual, and moral causes respectively resemble their physical, intellectual, and moral effects, and hence infers that the Deity, as a moral and intellectual cause, must resemble the effect man,—must therefore purpose, contrive, and exert volition. The conclusion would have more weight, were it not so manifestly begged in the premise. Next, even in this modified shape, the rule that causes resemble their effects is hampered by awkward exceptions, in dealing with which Mr. Adam has not been fortunate. Assuming, for example, that heat is the cause of steam, he maintains the likeness of the cause to its effect, on the ground that both are in a state of molecular agitation! The mental confusion which resulted in this extraordinary statement is still more explicitly revealed in the assertion that "heat is like steam, as being both physical objects." So, then, we get some conception of the kind of science with which anthropomorphism is practically compatible. Heat, it seems, is a physical object in a state of molecular agitation! The ordinary physicist will certainly object that heat, being the state of molecular agitation, can hardly be called, with propriety, the physical object. And the logician will add that, even if it could be so called, an argument would hardly be thought convincing which should rest upon the alleged resemblance of a billiard-table to a rhinoceros; yet these are both physical objects. Mr. Adam is equally unhappy in his answer to Mr. Mill's humorous criticism of Descartes. Parodying the celebrated maxim,—"Si enim ponamus aliquid in idea reperiri quod non fuerit in ejus causa, hoc igitur habet a nihilo,"—Mr. Mill observes that, "if there be pepper in the soup, there must be pepper in the cook who made it, since otherwise the pepper would be without a cause." Mr. Adam's reply savors strongly of mediæval realism. The cook, he says, is not indeed the efficient cause of the pepper; but the cook's *intelligence* is the efficient cause of the *intelligence* displayed in the mixture of the ingredients of the soup, so that even here the cause is like the effect. Comment is not needed. Human ingenuity is indeed pushed to the limit of its tether, when by a play upon words it tries to liken a physical combination of salt, pepper, and meat-juice to an intellectual coördination of experiences.

Apart from these ill-chosen and ill-managed exam-

* Xenophon, *Memorabilia*, i. 4. § 6.

† "The inorganic world, considered in the same light, would not fail to exhibit unexpected evidences of thought, in the character of the laws regulating chemical combinations, the action of physical forces, the universal attraction, etc. Even the history of human culture ought to be investigated from this point of view."—Agassiz, *Essay on Classification*, p. 199.

plea, the Cartesian argument, as modified by Mr. Adam, appears to stand as follows: When a physical event, such as the pulling of a trigger, is followed by another physical event, such as the firing of a pistol, the antecedent resembles the consequent, since both are physical events. When an intellectual event, such as the rising into consciousness of the idea of Hamlet, is followed by another intellectual event, such as the ideal representation of a crowded theatre, the antecedent resembles the consequent, since both are intellectual events. When a moral event, such as a fit of ungovernable passion, is followed by another moral event, such as a bitter sense of remorse, the antecedent is like the consequent, since both are moral events. Therefore, the primal cause, antecedent to the whole compound series of intellectual and moral events, must be intellectual and moral in its nature.

Underneath this whole argument there lies an ill-concealed *petitio principii*. Three parallel lines of causal sequence being set up, it is unwarrantably assumed that causal relations hold only between the successive members of each separate series, or, in other words, that there are no causal relations between the members of one series and the members of another. A single instance of causal relation between a material event and an intellectual or emotional event—such as the relation between certain atmospheric undulations communicated from violin-strings to the auditory nerve, and the consequent recognition of the triad of A-minor, with the accompanying pleasurable feeling—is fatal to the argument. Waiving this objection, however, and for the moment admitting that the universe, as containing intellectual and moral phenomena, requires an intellectual and moral cause, we may note that the argument proves altogether too much. Since the universe contains material as well as psychical phenomena, its first cause, according to Mr. Adam's argument, must partake of all the differential qualities of those phenomena. If it reasons and wills, like the higher animals, it must also, like minerals, plants, and the lowest animals, be unintelligent and unendowed with the power of volition,—which requires in the first cause a more than Hegelian capacity for uniting contradictory attributes. Else we must suppose its causal action to be confined to man, and those other animals which manifest intelligence and volition, while the rest of the universe either seeks another first cause, or goes without one. All these are alike conclusions which philosophy cannot for a moment tolerate, and which are as shocking to science as to religion.

A still more fatal criticism remains to be made. Considered as a modification of the Cartesian doctrine, Mr. Adam's theory is entirely illegitimate: it is the product of a gross misconception of the Cartesian doctrine. All these causes and effects, so carefully but unskillfully compared by Mr. Adam, are *phenomenal* antecedents and consequents; and, even supposing the universal resemblance of phenomenal causes to phenomenal effects to be fully made out, the anthropomorphic argument is not helped in the least. Until a *phenomenal* effect can be brought into juxtaposition and compared with its *noumenal* cause, the argument has no logical validity; but, because of the relativity of all knowledge, this can never be done. To call the First Cause a phenomenon is to make a statement that is self-contradictory; since phenomena exist only by virtue of their relation to human (or animal) consciousness. The First Cause, being absolute and infinite, is a *noumenon*; and no amount of resemblance, alleged or proved, between various orders of its phenomenal effects, can bear witness to any resemblance between a phenomenal effect and the noumenal cause. The phenomena of motion, for example, exist as phenomena only in so far as they are cognized; and the very constitution of the thinking process renders it impossible for us to assert similarity between the phenomenon and the thing in itself. Indeed, a comparison between the various phenomena of motion gives us good ground for believing that there can be no such thing as resemblance between the phenomena and their noumenal cause. At the beginning of this work, it was shown that the objective reality underlying the phenomena of heat, light, actinism, and mechanical vibration, cannot be held to resemble one of these sets of phenomena more than another, and accordingly cannot be held to resemble any of them. And this conclusion, thus forced upon us by concrete examples, is the only one consistent with what we know of knowledge. Obviously, the phenomena can-

not be held to be like the objective reality, without ignoring the circumstance that the mind is itself a factor in the process of cognition. Now, the Cartesians, with more insight into the exigencies of the case than is shown by Mr. Adam, unflinchingly asserted that phenomenal effects are like noumenal causes, that whatever is in the subjective conception is also in the objective reality. As a proposition in psychology, this is a denial of the relativity of knowledge. As a canon of logic, this is the proclamation of the subjective method. Hence, though the metaphysician and the theologian may adopt an anthropomorphic hypothesis founded upon such an argument, it is impossible for a scientific philosopher to do so.

The attempt to establish the anthropomorphic hypothesis by means of the volitional theory of causation is, from the scientific point of view, equally futile. From first to last, as was fully demonstrated in the chapter on Causation, the argument of the volitionists is made up of pure assumptions. From the unwarranted ontological postulate that Will is a noumenal or efficient cause of muscular action in animals, it proceeds, by a flagrant *non sequitur*, to the equally unwarranted conclusion that Will is the noumenal or efficient cause of all the dynamic phenomena of the universe, and must therefore be the First Cause. Volition being asserted to be the only source whence motion can originate, it is affirmed that, save on the hypothesis of a Supreme Will, the activity of nature baffles comprehension. The reply of the scientific critic is that, in an ultimate analysis, the activity of nature does, and must ever, baffle comprehension; and that, upon any hypothesis framable by our intelligence, whether theistic or non-theistic, the origination of motion must remain not only incomprehensible, but inconceivable. Relatively to our finite power of apprehension, motion is to be regarded, like matter, as eternal.* The unthinkable of the creation or destruction of matter or motion is involved in the axiom that force is persistent, which is the fundamental axiom of all science and of Cosmic Philosophy. Whether motion, considered apart from our power of apprehension, ever had a beginning or not, is a question which cannot concern us as scientific thinkers. To assert that it had is to put into words a hypothesis that cannot be translated into thought, and to assume volition as its primal antecedent is to frame an additional hypothesis that is essentially unverifiable. Phenomenally, we know of Will only as the cause of certain limited and very peculiar kinds of activity displayed by the nerves and muscles of the higher animals. And to argue from this that all other kinds of activity are equally caused by Will, simply because the primal origination of motion is otherwise inexplicable, is as monstrous a stretch of assumption as can well be imagined. While to contend, as many have done, that, because human volitions are attended by a sensation of effort, there is, therefore, effort in each case of causation, is much like identifying gravitational force with the sensation of weight by which the attempt to overcome it is always accompanied.†

The last of the *a priori* arguments which it is necessary to notice in this connection is that which infers the existence of an intelligent Lawgiver from the omnipresence of Law. "The proofs of necessary law and of an intelligent will . . . remain undeniable," says Mr. Adam, "and no hardihood of assertion can annul them; and, when an attempt was made to bring both into logical connection, the mind, not only without violence to its powers, but on the contrary with a clear perception of necessary congruity, believes that law must proceed from a lawgiver, beneficent laws from a moral ruler. To disjoin an intelligent will from necessary law is to shake our confidence in the perpetuity and salutary operation of law itself. The conception of law without will is that of agency without an agent: the conception of will without law is that of an agent without agency. Necessary law is the constant expression of the divine will." Upon this point, Mr. Adam repeatedly insists in the course

* Or, to state the same thing in another form, the possibilities of thought are limited by experience; and experience furnishes no data for enabling us to conceive a time, either past or future, when the Unknowable would be objectively manifested to consciousness otherwise than in movements of matter. But this, it should be remembered, applies solely to our powers of conception. Thought is not the measure of things; and, where the region of experience is transcended, the test of inconceivability becomes inapplicable. See above, vol. I., p. 11.

† See above, vol. I., p. 157.

of his work,* asserting again and again that, without admitting "this great central conception of a Supreme Will," the laws of nature must forever remain unintelligible. Let us not fail to note that Mr. Adam's conception of theism, as here illustrated, is far more refined, and far less hostile to scientific inquiry, than the conception of theism embodied in the accepted creeds of theologians, and officially defended from the pulpit. Those who adopt Mr. Adam's conception will, if consistent, welcome, instead of opposing, every scientific interpretation of phenomena hitherto deemed supernatural; since, in the above passage, God is clearly regarded as manifesting himself in order and not in disorder, in method and not in caprice, in law and not in miracle. With this view, our Cosmic Philosophy thoroughly coincides; and, eliminating the anthropomorphism from Mr. Adam's statement, I, for one, will heartily join in the assertion that "necessary law is the constant expression of the divine working." But the connection asserted between universal law and a supreme quasi-human will is one which a scientific philosophy cannot admit, for it rests upon a mere verbal equivocation. The inference from community of name to community of nature, however appropriate it might have seemed to the realists of the twelfth century, is, in our day, hardly admissible. Because the word "law" is used to describe alike the generalizations of Kepler and the statutes enacted by a legislative body, we must not infer, with a *naïveté* worthy of the schoolmen, that whatever is true of the one will always be true of the other. That the laws of Justinian emanated from a lawgiver is no reason for believing the same to have been the case with the law of gravitation; for the former were edicts enjoining obedience, while the latter is but a generalized expression of the manner in which certain phenomena occur. A law of nature, as formulated in a scientific treatise, is a statement of facts, and nothing more. Expressed in the indicative mood, it has nothing whatever to do with the imperative. Science knows nothing of a celestial Ukase compelling the earth to gravitate toward the sun. We know that it does so gravitate with a certain intensity, and that is the whole story. Nevertheless, so strong is the realistic tendency that, in speaking of laws of nature, the most careful writers too seldom avoid "a tacit reference to the original sense of the word *law*, . . . the expression of the will of a superior."† Indeed, it is immediately after defining a law as "a general name for certain phenomena of the same kind, which regularly recur under the same circumstances," that Mr. Adam alludes to "the Supreme Will which *subjects* (!) all phenomena to law, and *colligates all laws into a universe* (!)." Upon such a confusion of ideas, and amid such a chaos of terminology, is this whole argument, so far as concerns theism, unsuspectingly reared. Strip the phrase "law of nature" of this inherent ambiguity, substitute for it the equivalent phrase, "order of sequence among certain phenomena," and the anthropomorphic inference so confidently drawn from it at once disappears.

Viewed in close connection with the doctrine of evolution, this scholastic argument from the Law to the Lawgiver lands us amid strange and terrible embarrassments. For what is a law, in the sense in which the word is used by legislators? It is a set of relations established by the community, or by some superior mind representing and guiding the community, in correspondence with certain envolving circumstances. Certain phenomena of crime, for example, tend to detract from the fulness of life of society; and to balance these phenomena a certain force of public opinion is embodied in an edict prescribing due punishments for the crimes in question. Or, slightly to vary the definition and make it more comprehensive, a law is the embodiment of a certain amount of psychical energy, directed toward the securing of the highest attainable fulness of social life. Now if, on the strength of an ambiguous terminology, we proceed to regard the "laws" of nature as edicts enjoined upon matter and motion by a personal ruler, shall we also, as we are logically bound to do, carry with us the conceptions of legislation with which the doctrine of evolution has supplied us? Shall we say that the infinite Deity adjusts inner relations to external contingencies?

Here we come upon the brink of the abyss into

* Adam, *Theories of History*, pp. 92, 130, 180, 189, 209, 222, 281, 284, 404. The passage just cited is to be found on p. 192.

† Mill, *System of Logic*, vol. I., p. 348.

which the anthropomorphic hypothesis must precipitate us, if, instead of passively acquiescing in it as a vague authoritative formula, we analyze it with the scientific appliances at our command. To those who have acquired some mastery of the physical truths upon which our Cosmic Philosophy is based, the doctrine not only ceases to be intellectually consoling, but becomes a source of ungovernable disturbance. For to represent the Deity as a person who thinks, contrives, and legislates, is simply to represent him as a product of evolution. The definition of intelligence being "the continuous adjustment of specialized inner relations to specialized outer relations," it follows that to represent the Deity as intelligent is to surround Deity with an environment, and thus to destroy its infinity and its self-existence. The eternal Power, whereof the web of phenomena is but the visible garment, becomes degraded into a mere strand in the web of phenomena; and the Cosmos, in exchange for the loss of its infinite and inscrutable God, receives an anomalous sovereign of mythologic pedigree.

(Concluded next week.)

For the *Free Religious Index*.

THE HEART'S LONGINGS.

Between the life that most of us live and the ideal one of which we sometimes get alluring glimpses, what an impassable chasm! Who has not gazed on the glories of that enchanted land "where the rainbow never fades," and felt with unspeakable bitterness the galling fetters of life's every-day realities? Though

"Lives of great men all remind us
We can make our lives sublime,"

it is impossible to keep our hearts attuned to this inspired melody through all the trials and toils of the "common lot" of mortals. The poetic hues will often fade from life's labor and duty, and leave only the bare facts of pain and necessity. The beautiful and cheering mirage vanishes, and only the pitiless sun and burning desert sand remain.

In this vain effort to grasp the visions of hope and chain the ideal to the conditions of real life, how many have a common experience! In this deep sorrow of the heart that knows no utterance in human speech, how many are akin! For those unnumbered lives that have this "nameless longing and vague unrest," I have the deepest sympathy. For every tear that has fallen because life's morning visions would not stay, I have a tender respect. There is no sorrow so sacred as that which mourns over the hard, inexorable fact that life is not what the heart would have it be, that the ideal cannot be embodied in every-day conditions. I do not wish to encourage a morbid regret because the heart cannot always have its own, but I feel that this part of human experience receives too little sympathy. Life's defeats and disappointments would not be so hard to bear, if we could commune more freely with sympathetic hearts that have felt, in common with ourselves, the same unsatisfied hunger for the unattained. There is, in this refined human sympathy that can deal tenderly with the heart's wounded longings, a power to bless which words cannot measure. I am daily forced to think of the countless hungry souls in all conditions of life that have seen the golden visions of hope rise alluringly over their pathway, but to vanish in cruel mockery just when attainment seemed assured. Many persons feel that these sorrows of the heart are too sacred to be unveiled; and such bury their blighted hopes away from all human eyes, and visit their graves only by stealth. There is in this inclination to conceal from each other our finest feelings and noblest sorrows something strangely pathetic. Is there a realm of solitude in each life into which sympathy cannot enter? Does each heart feel at times that its own sorrows can never be known by another, and that it must bear its burden of disappointment in silence and alone?

It is the tendency of human progress, I believe, to make sympathy more perfect in binding man to man in all the relations of life; and the time may come when fellowship will embrace those retiring sentiments of the heart that now shun the contact of a cold and unfriendly world. We can never bridge that gulf which separates us from the dreamland of hope: the ideal will always elude our grasp, and disappointment continue to be an every-day visitor in real life; but a refined and tender sympathy for each other's unsatisfied aspirations would render the heart much stronger for

its inevitable burden of failure. We cannot afford to cheapen the ideal because it is now beyond our reach. Though our longings for the perfect should never be satisfied, we must not make for ourselves any brazen image of the ideal, and try by this mock worship to quiet our hungry hearts. The ideal must be kept pure and lofty, though it should be sought in vain. But it is not sought in vain.

"It is better to have loved and lost
Than never to have loved at all."

It is better to have a hungry heart through all life's changing scenes than to be satisfied with "the common lot" of humanity.

H. CLAY NEVILLE.

OZARK, MO., Aug. 5, 1881.

For the *Free Religious Index*.

MAX MUELLER AND THE DERIVATION OF THE WORD "ADAM."

In the *Index* of July 7, I notice that "D. H. C." in summarizing a review of Gerald Massey's recent work in the *New York Nation*, makes this quotation from the reviewer: "He [Massey] is, however, right when he points out that such a Hebrew, not British, name as Adam is more likely to be derived from Tem or Atem, the Egyptian word for 'Creator' and 'created' being, than Sanskrit Adima, proposed by Max Müller." This was the first intimation I had received that Max Müller had proposed to derive Adam from the Sanskrit Adima. I have failed to find any such etymology in those works of Prof. Müller with which I am familiar,—*Chips*, 5 vols., *Ancient Sanskrit Literature*, *Science of Religion*, and *Science of Language*. It is true the Sanskrit adjective *adima* signifies "first"; but that this has any more connection with the name of the first man than the ordinal adjective signifying "first" in any other ancient language has with the name of the first man in that language, there has been, I think, no evidence adduced to sustain. Certain it is that in Sanskrit *adima* has no connection with the first human being, though, in two instances, forgeries based on such connection have been attempted to be palmed off upon the literary world. When Lieut. Wilford related to the Brahmans the stories in Genesis, with the request that they furnish him copies of their accounts of the same events, which he insisted they must have in their sacred writings, among the spurious narratives brought him, manufactured for the purpose, was the story of Adima and Heva. Adima meaning in Sanskrit "first," and Adam being the "first" man in Hebrew, there was no necessity to fabricate a word corresponding to Adam, as was done in the cases of the other proper names in the bogus extracts from the *Shastras*,—Heva, Sherma, Chama, Japeta, etc. The same Adima-Heva forgery has been revived of late years, with sundry embellishments, in that disgraceful production, Jacelliot's *Bible in India*.

So far from Max Müller indorsing these fables, in his essay in the *Contemporary Review*, April, 1870, subsequently renamed "On False Analogies in Comparative Theology," he most effectually disclosed their falsity. This essay forms a part of the London edition (but not the American) of the volume containing his *Science of Religion*. I was pleased to see, however, that the recently published (American) fifth volume of his *Chips* contains this very valuable paper. Treating of the supposed identity of Adam and *adima*, Müller says, "Comparative Philosophy has taught us again and again that, when we find a word exactly the same in Greek and Sanskrit, we may be certain that it cannot be the same word, and the same applies to Comparative Mythology."

"The same god or the same hero cannot have exactly the same name in Sanskrit and Greek, for the simple reason that Sanskrit and Greek have deviated from each other, have both followed their own way, have both suffered their own phonetic corruptions; and hence, if they do possess the same word, they can only possess it either in its Greek or in its Sanskrit disguise. And if that caution applies to Sanskrit and Greek, members of the same family of language, how much more strongly must it apply to Sanskrit and Hebrew! If the first man were called in Sanskrit Adima, and in Hebrew Adam, and if the two were really the same word, then Hebrew and Sanskrit could not be members of two different families of speech, or we should be driven to admit that Adam was borrowed by the Jews from the Hindus; for it is in Sanskrit only that Adima means the first, whereas in Hebrew it has no such meaning." (*Science of Religion*, p. 301; *Chips*, v., 109.) Surely, Müller is not here proposing seriously to derive Adam from Adima; rather

does he write to show the absurdity of claiming the identity of the two words. Perhaps, the reviewer in the *Nation*, hurriedly reading the last sentence in the above paragraph, took it as signifying that the writer proposed deriving Adam from Adima. This is the only reference to the subject I am aware of in Müller's words.

It is certainly far more likely that Adam had an Egyptian origin than that it was borrowed from Sanskrit; but no good grounds exist for tracing it to either. The ancient Hebrews, most likely, derived it from their neighbors in Mesopotamia prior to their migration to Canaan and Egypt. In the Chaldean legends of the Creation and Fall of Man, the race of man, said to have fallen immediately after its creation, is called Admi or Adami (Smith's *Chaldean Account of Creation*, p. 86). This word is not used as a proper name, but as a general term for mankind. So in Genesis Adam is used as a generic term (verse 1); and in the second chapter, though translated Adam in our authorized version, in Hebrew the definite article *ha* precedes the word *adam*; i.e., *the adam*, *the man*. The Hebrew legends of creation are evidently a revised and simplified edition of the Babylonian legends, which latter are Akkadian in origin, and date back 2000 to 2200 B.C. Adami is probably an ancient Akkadian word, and no evidence exists of such an historical connection between Akkad and Egypt as would lead to the former borrowing their name for the first human beings from the Egyptian word Tem or Atem. This etymology I deem as fanciful as that of the Sanskrit Adima.

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PRESIDIO OF SAN FRANCISCO, CAL.

VACATION SUNDAYS IN TOWN.

No. VI.

When one considers the systematic completeness of the teachings of Swedenborg, the attractive reconciliation which they offer for the austerities and oppositions of the creeds, their poetic adaptation to high spiritual imagination and feeling, it seems strange they have not made more rapid headway and won wider acceptance. Especially is this the case in view of the progress Spiritualism has made, to which Swedenborgianism, in a certain superficial and distinctive sense, bears a resemblance.

But Swedenborg was of a more gigantic order of mind, the greatest exponent of its theories that Spiritualism has produced. Far more is he entitled to the rank of a religious philosopher. He was one of those commanding and preponderating personalities that initiate new systems and schools of thought. At the same time, he belongs to that strange type of psychological phenomenon that is exemplified in Plotinus, Jacob Behmen, Joan of Arc, William Blake, and the clairvoyant and mediumistic class of the Spiritualistic movement.

It is generally supposed that scientific pursuits and habits of thought are an assurance of rationalism in religion or, at least, of protection from superstition. But there is much evidence that goes to show that we cannot wholly trust this supposition. Emanuel Swedenborg or Swedberg (as more probably was his name) was an eminent scholar and scientist up to the fifty-fourth year of his age, the time of what is called his spiritual illumination. The circumstances of this event are related in his own words as follows: "I was called," he says in a letter to a friend, "to a holy office by the Lord himself, who has most graciously manifested himself in person to me, his servant, in the year 1743, when he opened my sight to the view of the spiritual world, and granted me the privilege of conversing with spirits and angels, which I enjoy to this day." He describes very minutely the appearance of the Divine Presence, whom he declares to have seen "sitting in purple and in majestic splendor near his bed," and to have said, "I have chosen thee to unfold the spiritual sense of the Scriptures." "Thenceforth, the Lord daily opened the eyes of my spirit to see in perfect wakefulness what was going on in the other world." This continued, he says, for twenty-seven years. The heavens and hells were opened to him, and he beheld the conditions and employments of those who peopled them. Hitherto, Swedenborg had been distinguished for important results that he had attained in metallurgy, mining, chemistry, anatomy, and astronomy; but he now renounced these pursuits for the science of the divine, or more properly the revelation of spiritual laws and

phenomena that were given him, as he believed, and through which the physical acquired its absolute and higher interpretation. But though Swedenborg thus exchanged science for theology, and became the author of numerous and elaborate works upon its themes, expository of his peculiar views and mode of thought, he still retained the existing system of Christian doctrines. He simply professed to have discovered a significance that belonged to them beyond what was usually apprehended. According to his view, the world of material things corresponded to a world of spiritual ones. The former are but symbols of the latter. The Bible has a double sense or typical meaning. The story of the fall of man is that of the race, its departure from innocence and purity at some far distant point of its primitive state. The redemption of mankind is not atonement for the sins of man, but conquest over the powers of evil, through Christ who first subdued these in his conflict with them. The trinity is a trinity of principles rather than persons. There are numerous heavens and hells; and each person at death, after a determining intermediate state, is drawn by his own elective affinity to the particular abode to which he belongs. The realization of Swedenborg's conceptions of religion on earth was to be the establishment of the New Jerusalem prefigured in the Apocalypse. Hence, its churches are distinguished as New Jerusalem Churches. Thus, it is seen that, although both Spiritualism and Swedenborgianism are analogous in the emphasis which they lay upon spiritual existences, they are, in other respects, much in contrast to each other. Spiritualism is iconoclastic, violent, pugnacious, Swedenborgianism conservative and unaggressive; and hence the marked difference in the character of the people they attract to themselves. Of the two, Swedenborgianism is obviously of very much the higher moral and intellectual grade. It might have been supposed that Spiritualism would have made greater inroad upon Swedenborgianism; but there is probably no sect that has been less affected by the table-tipping and *seance* mania. As a class, its representatives are distinguished for fine intelligence and character, suggesting the self-contained and unobtrusive temper of the Quaker on the one hand and the refined and conservative Unitarian on the other. It is doubtless due to the impress of Swedenborg's example, who made no effort to proselytize, or propagate his doctrines beyond the publication of his works, and which has continued the policy of his adherents, that his religion has spread so slowly.

The number of its churches in the United States is very small, the smallest perhaps of any of the sects. It has but two, we believe, in Boston. One of these we attended this morning. If one were in pursuit of it for the first time, very likely he would have some trouble to find it. Instead of having followed the churches up town, it occupies a sort of retreating position on Bowdoin Street, one of those parts of the city that still retains its old-time quiet and genteel character. The church is in the rear of buildings upon the street, which hide it from view, between which, however, sufficient space has been left for a narrow freestone front and pointed doorway, through which one finds a broad and extended entrance to the church. It is a very neat and tasteful edifice of Gothic design. The woodwork of the galleries and the pulpit and chancel are of dark walnut, and follow this order. The preliminary services were wholly liturgical and of considerable length, and a highly devotional character. The sermon was from the text, "If thou wilt enter into life, keep the commandments." It was a practical exposition of the Decalogue. Taking up the commandments one by one, the preacher drew from each a spiritual meaning supplementary to the more obvious and literal one. Thus the command "Thou shalt not kill" referred, not only to the taking of the physical life, but also to the spiritual as well, to all acts or influences through us by which the higher nature of another became lost or destroyed; "Thou shalt not commit adultery" comprehended also all lascivious thoughts and desires; "Thou shalt not steal," the robbing of another of his spiritual treasures, his hopes and faith,—a warning here to the Freethinker.

The whole series were commented upon in a like manner. There were no reflections upon other sects in the discourse, not even the slightest reference to them. Neither did it evince any of the dogmatic or controversial temper. The old doctrines were implied, but not dwelt upon. A tone of unstudied gen-

teness and sweetness ran through it from the beginning to the end, and had a tendency to this extent to blunt the arrows of radical criticism. ARTICULUS.

THE New York *Tablet* contains a statement in regard to the last days of Thomas Paine that is new to us, and will probably be new to the readers of the *Index* generally. It says the Jesuit Fathers "attended on his death-bed," but that "their visit inspired the wretch with no pious sentiments; for he was already abandoned by God and the victim of his own debauchery and crime. 'A fortnight before his death,' says his biographer, 'the "philosopher," seeing himself abandoned by his physicians, was plunged into a gloomy despair. Amid the silence of the night, he was heard crying, "Lord, help me! My God, what have I done to suffer so? But there is no God. Yet, if there is a God, what will become of me?" He could not bear to be left alone, and begged to have at least a child near the bed in which he wallowed in abject filth. Seeking new remedies in every direction, Paine saw a shaking Quakeress whom Father Fenwick had baptized some weeks before; and she told him that no one but a Catholic priest could do him any good. The wretched Freethinker, who cared only for his body, immediately believed that a priest might prolong for a few days his wretched existence; and he immediately sent for Father Fenwick. The latter was then only twenty-six years of age, dreaded his own experience, and begged his colleague, Father Kohlmann, to accompany him; and the two Jesuit Fathers proceeded to the house of the infidel. But as soon as Paine saw his error, as soon as he heard his pious visitors speak to him of his soul instead of prescribing a remedy for his physical evils, he imperiously silenced them, refused to listen, and ordered them out of the room. 'Paine was roused into fury,' wrote Father Fenwick, giving an account of this interview. 'He gritted his teeth, twisted and turned himself several times in his bed, uttering all the while the bitterest and foulest imprecations. I firmly believe, such was the rage he was in at this time, that, if he had had a pistol, he would have shot one of us; for he conducted himself more like a madman than a rational creature. "Begone!" said he, "and trouble me no more. I was in peace," he continued, "till you came. Away with you and your God too! Leave the room instantly. All that you have uttered are lies, filthy lies. If I had a little more time I would prove it, as I did about your impostor, Jesus Christ." "Let us go," said I then to Father Kohlmann: "we have nothing more to do here. He seems to be entirely abandoned by God." Thomas Paine soon expired in the anguish of despair, having repulsed the ministers of Protestantism as obstinately as he drove away the Catholic priests.' This statement, making allowance for errors it contains, increases our respect for Paine, who, although besieged in his last illness by Catholic and Protestant fanatics, maintained his principles and the dignity of his character to the last. It is very fitting now, when the advanced representatives of Protestantism are doing justice to Paine, that the Catholic journals should call him a wretch.

MR. THOMAS DAVIDSON, the Aristotelian scholar and recent interpreter of Rosmini, has been suspected of "Catholic" tendencies; but a recent letter to the Boston *Advertiser* (August 25) gives little ground for the suspicion. "Catholicism," he remarks, "has lost hold of the intelligence of the Italian people, as well as of their political sympathies; and the day cannot be far off, thanks to the Jesuits and their friends, when it will be held in contempt by all except the most ignorant." Still, he continues, the inner life and sympathies of the Italians are Catholic; and it is only in the line of Catholic feeling that they can show any artistic genius. When they attempt to follow out their new intellectual convictions, and become realistic, they cease to be artists, and "become mere hewers of stone and house decorators." Great Italian art had a supersensual inspiration, belonged "to a world not only ideal, but to a considerable extent inclined to spurn and disregard the real"; and, so far as the younger artists abandon the old view, they turn to nature in such a way as to see only the crust of it. Modern art must be Aristotelian rather than Platonic, must find the ideal not far away, but in the real, albeit imperfectly expressed, and so remove itself from literal "realism" on the one hand as much as from the "Catholic" view on the other. Not unsympathetically, we must believe, does Mr. Davidson write the following

sentence which comes so near expressing the heart of modern religious aspiration as well as of modern art: "Like all distinctly modern tendencies, it [*i.e.*, modern art] endeavors to show that the new heavens and the new earth are not waiting to be called out of the abysses of nothing by the creative fiat of an external power, but are and always have been present in the old heavens and the old earth, awaiting only the apprehensive feat of the artist to make them visible." Hence comes a caution to our American artists, with respect to going to Italy at an age before their own genius has sufficiently developed itself, and an expression of disappointment at Mr. French's "Endymion" as contrasted with his "Minute Man," which is said to be "worth all the sculpture in the Milan exhibition put together." One passage more must be quoted: "If ever we are to have an American art developed by the spirit which governs and ought to govern all our institutions, we must be careful how we borrow from Catholic art, whose spirit and purpose were so utterly opposed to all that we most prize and *practically* believe." We are not afraid of "Catholic" tendencies in a man who writes in this vein.

THE English Church Congress will hold its annual session this year at Newcastle. Bishop Lightfoot will preside, and give the opening address. It announces a programme which, for boldness and breadth, promises the freest discussion of the religious question that has ever taken place in this Church. Not to give all the subjects, which would take too much space, the following fairly indicate what the congress proposes to discuss: "The Duty of the Church in respect to the Prevalence of Secularism and Spiritualism," "The Limits within which Variations of Ritual may be permitted," "The Social Movements of the Age," "The Principles of the English Reformation as bearing on the Questions of the Present Day," "The Proper Attitude of the Church toward the Question of Sunday Observance," "The Claims of the Revised Version to General Acceptance," "The Principles on which the Ecclesiastical Courts should be constituted, and the Methods by which their Decisions can be made more effectual," and "The Connection between Church and State,—What we gain by it, what we lose by it."

For the *Free Religious Index*.

THE CRY OF CONSCIENCE.

Oh, it is great, most great, to be
A master in the world of soul!
To bend it as a god the sea,
And hold each wave in thy control!

Now, here, who worship me I bless,
Nor yield him moneyed goods unsouled.
Oh, woe to him who worships less:
My gift*, come once, are ne'er retold!

I hover o'er thy heart: I reach
Thine ears, and plead as some sweet song
That holds such pathos in its speech
As makes thee sadden at the wrong.

Thou know'st me best, when thou hast felt
Unwonted passion, or when doubt
Hath fallen, or love grown false hath dealt
The blow that drives all hope without.

Or when thy Satans tempt, and touch
That selfishness they count their prey;
Or thy keen sense hath dulled to much
Deemed right when a free soul hath play.

I know thee, gentle heart! I see
That pain, that joy. Who can evade
My presence? Look! I am that plea
Of which each gracious act is made.

In all, apart from all! I kiss
The virtue of each race and clime.
Oh, love me, for my blessing is
Eternal, and my bliss sublime!

Dear ones! in your rough wilderness,
Seek me, for I am gentle-souled.
And woe to him who worships less:
My gifts, come once, are ne'er retold!

HORACE L. TRAUBEL.

The Free Religious Index.

BOSTON, SEPTEMBER 8, 1881.

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

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

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

WILLIAM J. POTTER, Editor.

ALL communications intended for the editor should be addressed to New Bedford, Mass.; all business communications to "FREE RELIGIOUS INDEX," 3 Tremont Place, Boston.

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EDITORIAL NOTICE.

For two months from this date, during my temporary absence, Mr. B. F. Underwood will have the entire editorial charge of the *Free Religious Index*. All communications intended for the paper should be sent to him, 3 Tremont Place, Boston.

WM. J. POTTER.

July 22, 1881.

TO ANY person whose name is not now on our subscription list, we will send the *Index* on trial three months for fifty cents, or six months for one dollar. Will persons interested in extending the influence of this journal make a little exertion to obtain subscriptions at the above rates?

MONEY due the *Index* is greatly needed at this season, and subscribers who are in arrears will confer a favor by sending at once the amounts they owe.

A CORRESPONDENT of the *Chicago Times* tells of a new religious sect, lately sprung up in Michigan. "They call themselves the living Church of God." Their religious ceremonies partake somewhat of the Episcopal form. New members are installed by exercises akin to those of secret societies. After initiation, they are called the "Chosen"; and some grave secrets in regard to the approaching end of the world are imparted. Twelve of the "Chosen" are now at work upon a Bible which they intend to present for the consideration of a delegation of members from various points, who will meet at Charlotte, Mich., in a short time. Their "Bible" will contain the articles of faith of the Society, and is not for distribution outside of its membership. They observe both Saturday and Sunday as rest days, but it is not obligatory on the members to observe more than one. They have a fund for the support of their preachers, who are given no regular salary. They are strict monogamists, and divorce is not allowed. Twelve elders adjust all their differences. They observe strictly numerous "holy" days, and do not make them holidays. The men are closely shaven and wear their hair short. The women wear the hair long, and unconfined by comb or pin. There is talk of gathering the scattered members of this sect into a colony, in some place far west.

THE TENDENCIES OF PROTESTANTISM.

The *Catholic Review* says that "faith is on the wane; and it is so because it has been pretty thoroughly demonstrated that Puritanism did not, nor does not, furnish any solid, stable ground for faith. No doubt there are a great many good things, and many very nice, respectable people embraced in the Puritan system. We cannot but admire the tenacity with which a remnant of the old stock still adhere to the forms, the language, and even the ideas of the fathers. But the disintegrating process which has made such terrible inroads upon the citadel of Protestantism, which for so many generations was deemed impregnable, furnishes most striking evidence of a radical defect somewhere in its very constitution. The general prevalence of scepticism, even among thinking men; the greediness with which the most blasphemous utterances of atheistic infidels are swallowed by the masses; the incoherent speculations and incongruous discussions of the philosophers,—so called,—as illustrated in the 'theatrical picnic' at Concord; the sad and weary groping after truth, of thoughtful, conservative men; and the longing for some more stable ground of faith by the religiously inclined,—all point in the same direction, and serve but to confirm the assertion, so often made by Catholic controversialists, that the great defect of the Puritan system is the want of *authority*."

Undoubtedly, the principle and spirit of Protestantism involve a "disintegrating process." If we once admit Luther's right to protest against the authority of the Pope and the Roman Catholic interpretation of the Scriptures, we cannot consistently deny the right of others to protest against the authority of Luther and all other representatives of Protestantism, and their interpretations of the Bible. Universalism, Unitarianism, Liberal Christianity, and all forms and phases of dissent from the doctrine and authority of the Church of Rome, are logical, legitimate results of the early Protestant movement. The prevalent scepticism and disbelief in regard to all forms of ecclesiasticism and all systems of supernaturalism are inevitable consequences of the principle and correspondent practice of protesting against what is believed to be false. And this is the fundamental principle of all progress, not only in the domain of theology, but in every province of thought and action. Protestantism implies progress, and Protestant nations are the most progressive nations of Christendom. At the same time, Catholicism is the only consistent form of Christianity on earth. It presents what it calls a system of divinely revealed truth, and a standard by which that system is to be interpreted and understood. The creed is fixed, and whoever questions its truth is a heretic and a blasphemer. Here we have a consistent system, but one that is opposed to intellectual activity and independence, and consequently to scientific and social progress. The *Catholic Review* is right in declaring, what orthodox Protestants are slow to admit, that "infidelity" is a natural result of discarding an external ecclesiastical authority in matters of faith and doctrine; but in the rejection of such an authority, however inconsistently, with the claim that it has an objective revelation from God, Protestantism has conferred an incalculable blessing upon mankind. Our indebtedness to Luther, and the other early Protestant reformers, is not for the theology they taught,—for it was little better, indeed in some respects it was worse, than that of the Romish Church,—but for asserting the right of protest respecting a despotic ecclesiastical authority, and giving an impetus to intellectual and moral progress.

HERO-WORSHIP.

Hero-worship is one of the distinguishing marks of humanity. It is one of the first steps in the ascending scale, from the lower grades of savagery to the highest civilization yet attained by man. Hero-worship is not an attribute of any animal below man. It must have been at first the outcome of the sentiment of fear in conquered savages on meeting with superior strength and power to subdue in their conquerors, a superiority which would naturally awaken envy and then admiration in the slowly developing intellect of the savage mind. In the ages of development which have passed since, the ages through which we begin to discern in the words of Tennyson that

"One increasing purpose runs,
And the thoughts of men are widened with the process of the suns,"

hero-worship has changed its form and meaning by imperceptible degrees. There were first envy and consequent admiration for the brute strength and courage which were able to kill more game and so assure continued life, more complete assuagement of hunger, and perhaps gain in other respects by barter with less successful hunters; the subjection of enemies, tending to ease the labor of the conqueror by giving him slaves, giving him also his first choice of women for wives by his power to capture them from weaker men or tribes; and, lastly, by his power to protect the weaker men who chose to conciliate him. But, as civilization advanced, the admiration of courageous acts gave place to admiration of the sentiments which prompted and made possible the acts. Men began to admire the courage of conviction even more than the courage of the deed following the conviction; for they had learned to reason better and to understand that, by education of themselves and their children, like deeds of courage were possible of achievement by all. When men fully perceived this truth, then hero-worship first began in good earnest. To make all equally brave and, later, equally moral and intelligent, the virtues of those who excelled in any or all of the attributes desirable for the furtherance of happiness were held up to admiration in song, legend, and story, in order to awaken anew ambition and emulation in others.

So hero-worship has in so far subserved a good purpose, and done a noble work in the education and elevation of humanity; but, like nearly every other means of moral and intellectual education, it is possible to make of it an evil, by allowing it to go beyond its rightful limits as an educator, by making of it, not a means alone, but an end and aim in itself. It seems to me—in so far as I understand them—the teachings of the Positivist school have a tendency in this the wrong direction. So far as I have been able to comprehend the Comtian idea on this point, it is that Positivism, recognizing all inherited tendencies in man, and remembering that for ages he has been a worshipper of deities of one sort or another, that these deities have been more or less a reflection of the best or strongest in man himself, and that now, when worship of such deities has become unmeaning to those who confess themselves unable to form a conception of any deity which will bear the inspection of logical reasoning, the worship hitherto bestowed on these dead gods should be continued, so as not too suddenly to shock inherited proclivities, but should be transferred to its true source, from anthropomorphic gods to man himself. That is, that we should all turn hero-worshippers, and glorify in certain well-known men, such as Shakespeare, Newton, Descartes, Goethe, the higher virtues or attributes of humanity. But since these heroes, when closely

scanned in the light of historical truth, are found to be as faulty in some respects as they are exalted in others, it seems that in such hero-worship there will be danger of accepting even their glaring faults as virtues also, or, *per contra*, of turning our admiration of their virtues into disgust of the whole character of the men, virtues and all.

Our hero-worship, then, should merge itself into virtue-worship, if worship at all; and the lesson of to-day must be how to discriminate between the man and his different attributes of character, to bear in mind that human nature is so far from perfection that in no one man can we find the perfections of all men, and that the greater any man's intellect or moral virtues are the more likelihood is there of finding in his character equally glaring faults. Even in Dryden's time there had come to him the knowledge that

"Great wits are sure to madness near allied,
And thin partitions do their bounds divide."

Because a man has faults, prominent faults perhaps, while those faults should tend to make us cease to be hero-worshippers, they should not be allowed to dim the lustre of his virtues or make us less emulative of them.

Since our imagination is liable to outrun facts, on discovering something to admire in one of our fellow-men, we are apt to proceed at once to idealize and idolize him beyond recognition. So it happens that for the hero-worshipper there is nothing so disenchanting as the longed-for intimate, and every-day acquaintance with his hero. Thence comes the proverb that "no man is a hero to his valet," and that "a prophet is not without honor save in his own country and among his own people."

Today, biography, at the behest of the hero-worshipper, eager to know all about his particular idol, even to the smallest minutiae, gives full, complete (and hero-worshippers begin to think, cold-blooded) narratives of all the vices as well as virtues of these idealized men and women. But hero-worship is still so deeply ingrained in human nature that we are inclined to resent it when biography takes us too literally at our word, and reveals to us our hero in prosaic, undignified, and even humiliating aspects. Witness the angry hue and cry of remonstrance over Froude's honest editing of Carlyle's own revelations in regard to himself; how Rousseau's too candid *Confessions* militated against a high regard for him as a thinker; how hurt the most of us feel in reading autobiographies like those of Harriet Martineau and Carlyle, from the harsh judgments there pronounced against the personal character of many of our literary idols.

But, while all this ought to warn us against hero-worship, it should not keep us from admiration of the qualities which go to make heroes. Let us not forget that what De Cormenin says of orators holds equally true of all great men and women, that they "are like those statues placed on elevated niches, which must be hewn somewhat roughly to produce effect from a distance"; and, though we may fear that there is danger of this effect being largely due to such distance lending "enchantment to the view," we can console ourselves by reflecting that, after all,

"Pygmies perched on Alps are pygmies still,
And pyramids are pyramids in vales."

S. A. U.

A MACHINE is on exhibit at Paris for ploughing by electricity. Judging by the sharp angles of original lightning furrows, it must be a hardship for that reckless agent to be forced to dig in parallel lines. Mayhap some skilled machine will one day succeed in harnessing the bandits and sensationalists of human society into regular and beneficent public traces.

INFORMATION ABOUT RUSSIA.

How much need there is of this may be judged from the fact that one of the ablest lecturers in the Concord School of Philosophy spoke of the Nihilists as products of materialism, and of Guiteau as one of their agents, the facts being that the founders of this secret society were all staunch transcendentalists, as is stated in *Harper's Monthly* for August, and that the wicked assassin belonged to that body which now opposes Nihilism most fiercely, the Orthodox Church. At all events there is much to be learned from books like that just published in Leipzig, and called *Von Nicolaus I. to Alexander III.*

The earlier portion of this period is covered partly by documents hitherto unpublished, and partly by interesting anecdotes about how Herzen, Bakunin, Kelssiew, Kossuth, Ruge, Ledru Rollin, and other political exiles, met in London, and were banqueted there by James Buchanan, then our ambassador. Nothing is more instructive than the fact that Herzen's journal, the *Kolokol*, which had flourished as long as it confined itself to stating facts and revealing governmental outrages, lost four-fifths of its subscribers as soon as it became a direct aid to conspirators and revolutionists under Bakunin's wild leadership. The closing chapters give a valuable list of the ministers and other high officials under Alexander II. and Alexander III., and a vigorous criticism of the perpetual inconsistency and sudden vacillations which have marred all the good that might have been effected by the philanthropic intentions with which both of these emperors began to rule. The warmth with which the private character of the younger Alexander is praised, and the extreme measures taken by some of the Nihilists denounced, give all the more weight to the accounts of the way that the Russian government has opposed popular education, checked agricultural prosperity, and violated justice.

The question, which party among the Russians best deserves our sympathy, is so important that we should seek for information from every source. I should myself be glad to have the names of friends willing to give or receive news about what is actually going on in Russia. My address is Box 61, Concord, Mass.

F. M. H.

A NOTICEABLE feature of the Massachusetts Greenback State Convention, held at Worcester recently, was the implied admission that some of the positions heretofore defended by Greenbackers are "wild theories," and the great prominence given to a large number of issues other than those directly related to the Greenback movement. The Convention commended the action of Secretary Windom in refunding portions of the public debt with the option of their prompt payment, and affirmed simply that all money, whether gold, silver, or paper, should be issued and its volume controlled by the general government, and be a legal tender for all debts, public and private. Then resolutions were adopted in favor of the purchase and operation of telegraph lines by the government; of frequent elections of officials by the people, as the best solution of the problem of civil-service reform; of changing the law relating to the selection of jurors, so that at least one-half of the voters shall be on the jury list; of abolishing the prison contract-system, and the poll-tax as a prerequisite of voting; of prohibiting the employment of children under fourteen years of age in manufacturing and mechanical establishments; of extending the ten-hour law to all the States, of requiring that the holder of mortgaged property be taxed only on the amount of his interest therein; of requiring corporations to share

their profits, in excess of six per cent. with their employes; and of extending suffrage to "all citizens, regardless of race, color, sex, or taxes." Resolutions were also adopted approving the objects of the Irish Land League, expressing sympathy with the Russian Nihilists, and congratulating "our brethren in California on the success of their heroic efforts to stem the advance of Chinese hordes which threaten to submerge in Asiatic darkness and degradation the higher civilization of our race upon the Pacific coast." A resolution in favor of the separation of Church and State was presented; but it aroused vigorous opposition and caused much excitement, and was indefinitely postponed. The action of the Convention is a virtual admission of the fact that the main questions pertaining to the financial policy of the country have been settled for a time at least by "the logic of events," and that a political platform, to command attention now, must include measures which have no necessary connection with the Greenback theories. There are few, if any, intelligent men and women to whom some of the propositions affirmed by the Convention will not commend themselves; but, taken as a whole, they will not find a very large number of defenders.

THE infamous doctrines first planted in American ground by Aaron Burr, and thenceforward spread with baneful activity by Van Buren and his retainers, have yielded their legitimate fruit. The string of propositions upon which that pestilent growth was fostered has threaded its way with remorseless energy through the broadening network of American affairs, till the rankness of the product threatens to stifle the nation. These maxims held among them such statements as follow: "Politics is a game, the prizes of which are offices and contracts." "Fidelity to party is the sole virtue of the politician." "No man must be allowed to suffer on account of his fidelity to his party, no matter how odious to the people he may make himself." "The end and aim of the professional politician is to keep great men down and put little men up. Little men, owing all to the wire-puller, will be governed by him. Great men, having ideas and convictions, are perilous even as tools." Martin Van Buren was one of the first to barter political services for public office, securing for himself, in 1808, the office of Surrogate of Columbia County as reward for his support of Tompkins for Governor of New York. A record of public affairs in that State declares: "Every man holding office was forced to take part in the strife during the struggle between Van Buren and Clinton. The Bench was dragged into the defiling pool of politics. Judges became as reckless partisans as the most active machine men." These audacious tenets, so early ingrafted upon public affairs, were so artfully handled as to elude recognition by honest citizens until their successful entanglement became well-nigh remediless. In 1820, the term of subordinates in the Executive Department of New York was reduced to four years; and, in the four years following, some of the most flagrant cases of unjust displacement on partisan grounds were carried. The scheme thus boldly inaugurated in the Empire State, finally involving the municipal tyranny which holds to this day in New York City, at length extended to the national Executive, which, through the adoption of Van Buren's tactics by President Jackson, laid its toils deep and strong for the subjection and defrauding of the entire country. Political intrigue and theft thence grew to such alarming proportions as at length to prompt the efforts at extrication on the part of advocates of national integrity, which commenced through an appeal to Congress by President Grant in 1870, and further agitated by himself and his successor, Pres-

ident Hayes, now promise determinate force. The material prosperity to which the nation has risen, notwithstanding the pressure of so mighty an incubus, discloses a basic vitality well worth the exertions demanded for its defence.

REPLYING to our statement that "the authority to define dogmas, to say what is and what is not true doctrine, implies the power to change, to take from or add to the creed of the Church, and therein is involved the power to create dogmas," the *Catholic Review* says:—

Wrong again! The authority to define dogmas, to say what is and what is not true doctrine, does not imply the power to change, far less to take from or add to the creed of the Church, and therein is not involved the power to create dogmas. The chemist who takes up a pound of Rocky Mountain dust, and is able to declare authoritatively that it contains gold or refuse, is not therefore able to make gold out of what has been refuse. The infallible Pope may take the coin of doctrine, and ringing it against the Rock of Peter, or testing it with the principle, *Quod semper, quod ubique, et quod ab omnibus*, may determine whether it is sound metal of the original deposit of faith; but he has no philosopher's stone, by which he can transmute the base metal, say of the *Index*, into the true coin that will pass current in all the ages and in all the lands where the Catholic faith is known.

If the chemist were able to declare authoritatively what is gold and what is refuse, he would not, it is true, be able therefore to "make gold out of what has been refuse," but he would be able to make all who recognize him as an authority believe the gold and refuse identical, if he so asserted. *Quod bene notandum*. The "infallible Pope" is unable to convert "base metal" into "coin,"—that is to say, truth into error; but with the authority to decide for millions what is "base metal" and what is "coin," what is error and what is truth, he has the power to determine what shall be accepted as doctrines within his recognized spiritual jurisdiction. As for the "Rock of Peter," it is but an imaginary existence; and the principle "*Quod semper, quod ubique, et quod ab omnibus*" is a principle by which the theological doctrines of the Catholic Church never have been tested, and cannot be tested.

THE New York *Sun* occasionally has a pious streak. It says the prayers for the President's recovery "became general and fervent in the darkest hour of his illness, when, lo! a light, as from heaven, began to illumine the darkness. . . . Logicians affect to ridicule this idea. They say that the universe is governed by general laws. But that may be, and still prayers may be efficacious; for it may be one of the mysterious principles of the general system that prayers shall exercise a certain influence, seen only in its effects, like the law of gravitation." The editor knows that such stuff as this will please common readers; but it is nonsense, never theless. If prayer is only a link in the chain of causation, only a part of a preordained plan, it may be defended as a necessary religious exercise, but not as an act determining or modifying the volition of Deity, or changing in any way the world of physical or mental phenomena. If there is a "general system" established by an omniscient and omnipotent Being, who notes the fall of a sparrow, and "doeth all things well," what an absurdity to suppose that the prayers of short-sighted creatures whom he has made, and whose very constitution and conditions he has created, can influence him to prolong or abbreviate the life of any human being!

GOVERNOR HOYT has addressed a letter to the Secretary of State, proposing that "he undertake to secure concurrent action in all the States" in regard to "public prayer for the restoration of the President to health, strength, and the discharge of

his official duties." Secretary Blaine has replied that "proclamations are so essentially acts of supreme executive power that the cabinet has not felt authorized to assume its exercise even for the object which you propose, heartily as it sympathizes with it and earnestly as it desires it." It is just possible that Governor Hoyt was influenced in writing the letter from which we have quoted by a conviction that general prayer throughout the United States would induce Infinite Wisdom to restore our suffering President to health; but it is not likely that a politician of these times has been moved to a recommendation of this sort by such childlike faith and pious simplicity.

SAYS Mr. Bradlaugh in his paper, the *National Reformer*, "If I had not the right as member to try to enter the House, why not have arrested me? I, if reckless enough, could have easily called for force against force; but this, unless I had meant to make revolution, would only have involved possibility of loss of life and certainly of much physical injury both to the police and the people. To say, as a writer in the *Pall Mall Gazette* has said, that my expulsion is the enforcement of obedience to rules essential for the conduct of parliamentary business, is monstrously absurd. The right of a constituency is to have its duly returned member in the House, and the business of a member taking his seat takes precedence of all other business. I have broken no rule of the House. The House has, in my case, broken its own rules, has defied the law, and insulted the constituencies."

THE American Iron and Steel Association announces a meeting to be held in New York in November, to consider the revision of the tariff; and the Industrial League of America, propose a similar conference the same month at Chicago. That there is great need of an intelligent revision of the tariff is generally conceded; but conflicting interests make the work one of great difficulty. The New York *Times* justly observes:—

During the past fifteen years, various efforts have been made from time to time to change one or another of the more absurd and oppressive features of the tariff. They have invariably encountered the united and energetic opposition of the protectionists, who have acted on the avowed policy that there must be given no opportunity for the entrance of the thin end of the wedge of amendment.

THE New York *Herald* says: "The most practical step taken by the Newport Conference was the resolve to found a civil-service reform society in every congressional district. This can have only one intelligent meaning, an intention to influence the congressional elections. If it is carried into effect with earnestness, it may introduce an uncertainty with regard to the result in a great many close districts, which will have a wholesome relation to the partisan nominations. We shall watch with interest the progress the civil-service reformers make in executing this resolve, as a test of their practical ability."

THE third annual meeting of Kansas Liberals was held at Ottawa last week. The attendance was moderate. The addresses of Judge Hagarnan of the *Concordia Blade*, and Mrs. Mattie Krekel of the *Kansas City Mirror*, are mentioned in terms of praise by papers that have come to this office. Resolutions were adopted in favor of total separation of Church and State, of "a free and pure ballot," and "the formation of local societies for the teaching of natural science, pure morals, sociology, hygiene, the laws of heredity, and all that tends to lift the race to a higher plane of thought and action."

THE *Coöperator* is the title of a journal conducted with much ability in the interests of co-operation, which has assumed large proportions in England, and is now receiving considerable attention in this country. "The subject of coöperation is, in my judgment," says Lord Derby, "more important, as regards the future of England, than nine-tenths of those which are discussed in Parliament and around which political controversy gathers." This journal is published by Allen R. Foote, 7 Clinton Place, New York.

It appears that even Mr. Moody, with his world-wide reputation for religious power, is not yet quite equal to soothing all difficulties in the Lord's camp. According to the newspaper reports, during his late enthusiastic Northfield meetings, he was obliged to endure a "thorn in the flesh" in the petulant speech of a brother minister present, who said, "I came to pass my vacation; but I am so disappointed to find the Convocation running into this unhealthy, unscriptural, pre-millennial Convention, that I'm going home disgusted!"

WE learn from the *Seymour Times* that Neal Dow, the veteran prohibitionist, spoke in Seymour, Ind., August 30, and maintained that prohibition in Maine does prohibit. He said that jails and poor-houses are empty, and joy and gladness prevail where whiskey and wretchedness did once abound. But we are sorry to see by the *Portland Argus* that, of the seventy-one arrests in that city last week, sixty-one were for drunkenness.

THE following pious nonsense is from the *Christian Statesman*: "The death of the President, if he should die after eight weeks of incessant prayer to God in his behalf, will be a solemn and humbling revelation of the anger of Almighty God against a sinful people. . . . The cabinet ought to have called the nation to prayer before this time. If the President dies, the reasons for doing so will be still more urgent."

ONE of the great difficulties of missionary operations in the West, says the *Christian Mirror*, arises from the fact "that so many people are foreigners who have left their religion at home, if they ever had any, and that the Western man so delights in broad ideas that he regards the restraints of Christianity as a trespass upon his freedom."

REV. W. H. HUBBARD, in the *Advance*, says there are only 881 installed pastors in the 3,745 Congregational churches in this country. The reason for this discouraging state of things is, he affirms, inability or unwillingness of two-thirds of the churches to support ministers.

THE radical and the conservative spirits and dispositions are both necessary to the true reformer, who, while he works for the removal of the false and the bad, strives to strengthen and perpetuate the true and the good.

It is stated that the average attendance at the Spiritualists' camp-meeting at Lake Pleasant this season has been four thousand daily, and that some Sundays from ten thousand to twelve thousand have been on the camp-ground.

THE *Free Lance* is a monthly paper, published at Brownsville, Pa. It has verve, snap, and sparkle; is printed on good paper, and with excellent type; and is independent in politics and religion. It has just completed its first volume.

THE *New Religion*, a weekly published at Norway, Me., is among the most welcome of our exchanges. It is an organ of Universalism, but Universalism of a broad and rationalized type, not the Universalism of Rev. Dr. Miner. It is independent and able.

SOCIAL SCIENCE AND PHILANTHROPY.

REV. DR. HOWARD CROSBY discusses "Crime and Punishment in New York," in the August number of the *North American Review*. While admitting that New York is not a moral paradise, he maintains that it is not quite so bad as it is frequently represented. The difficulties in the way of its proper government are very much greater than they sometimes appear to its critics. "New York is not only a large city, but it is a seaport, and the principal gate of immigration for the United States. Men of every clime throng its streets, and nearly one-half its population has no personal or inherited interest in American institutions. The worst elements of European society are constantly brought into this civic caldron, in many cases the emptyings of almshouses and prisons." There is far more rowdiness and drunken rioting in Glasgow and Liverpool, Dr. Crosby thinks, than in New York; and its streets are the perfection of cleanness in comparison with those of some of the cities of Southern Europe. It is no less in advance of all others in its various educational and philanthropic agencies. The chief cause of its crime is the "unrestricted sale of distilled liquors." According to the law of New York, a hotel is the only place which has a legal right to sell spirituous liquors by the drink. But, in addition to the hotels which possess this immunity, there are eight thousand saloons in New York where liquor is sold. These carry on their traffic through an evasion of the laws. "The excise commissions have assumed the right to constitute any saloon a hotel." The non-enforcement of the laws is therefore the first obstacle in dealing with intemperance. The apathy of the public is next mentioned as largely accountable for the condition of things in this particular. The influence of partisan politics also contributes to the result, with which cause is closely connected "the dilatoriness of officials in performing the functions for which nominally they were elected." Dr. Crosby proposes the following remedies for the evil: First, "the separation of the politics of the city from those of the country." "This may be begun by a man boldly voting for the nominee of the opposite party, when he is manifestly the candidate of a higher moral character." "This will be the death of machines and all the corruption they manufacture." Second, the personal interest of every citizen in the welfare of the city; the organization in each community of a Society for the Prevention of Crime, "which shall use all diligence to see that the laws are enforced, and that the officers of the law who fail to do their duty are exposed."

THERE is conclusive evidence of an alarming increase of defective eyesight in this and other countries. The subject has been very thoroughly investigated by Prof. Hermann Cohn, and other eminent oculists. They have examined no less than forty thousand school children and attendants of higher institutions of learning, with the following results. It is found that myopia, or short-sightedness, hardly exists at all in the elementary schools, but increases in proportion to the demands that the schools make upon the eyes, and reaches the highest point in the gymnasias. The number of short-sighted scholars rises regularly from the lowest to the highest classes in all institutions. In the highest classes of some of the German universities, sixty per cent. of the students are myopic, at Erlangen eighty per cent., and at Heidelberg not less than one hundred per cent. Some nationalities were more affected than others. In New York twenty-seven per cent., and in Boston twenty-eight per cent. of the scholars in the higher institutions were myopic. Prof. Cohn regards as the chief

causes of myopia badly constructed school benches, bad writing, and bad type. The latter evil, he says, deserves especial consideration.

THE September number of the *Sanitarian* announces that, according to the latest and most authentic reports, the six healthiest cities in the United States were in the order named: Lawrence, Worcester, San Francisco, Lynn, Providence, and Boston. The most unhealthy: Dayton, Wilmington, Indianapolis, Memphis, Cleveland, and Louisville, Cincinnati is not named in this category, because the mortality of the week was specially exceptional by sunstroke.

The healthiest foreign cities were Christiania, Edinburgh, Bristol, Clifton, Bucharest, Bremen and Belfast. The unhealthiest cities in the world were Dayton, St. Petersburg, Wilmington, Indianapolis, Malaga, and Cleveland.

WE find in the *Herald of Health* for September a paper translated from the *Journal de la Société contre l'Abus du Tabac*, Paris, by Dr. Coustan, in which are given the results of his investigations pertaining to the "Influence of Tobacco on the Functions of the Brain." Dr. Coustan's researches were confined to educational establishments. In the second rhetorical and philosophical classes in the grammar schools of Douai, the average rank of the pupils were as follows: non-smokers, 4.08; moderate smokers, 6.53; heavy smokers, 9.35. Tracing the progress of the pupil through the different classes, it was observed that, as his propensity for smoking becomes more marked, his place in the class becomes lower.

At the Polytechnique (Ecole Polytechnique), inquiries were made respecting the pupils promoted in 1878. The non-smokers have lost 21.2 places; the moderate smokers, 27 places; the great smokers, 28 places. At the mining school of Douai, out of eight pupils who do not smoke, five have gained places, one has kept his rank, and only two have lost them. Out of thirteen pupils who smoke, only three have obtained higher places, three have kept theirs, seven have lost them.

The volunteer recruits belonging to the fourteenth battalion of light infantry were grouped as follows, during their year of study (1878-79): Non-smokers, average rank, 15.42; moderate smokers, 20.04; great smokers, 23.40. At the military veterinary school at Samur, out of the pupils promoted in 1879-80, the non-smokers take the average rank of 4.6; the smokers, 16.7. A large number of other educational institutions of different grades were examined with like results. The report closes with these words: "The depressing action of tobacco on the intellectual development is, therefore, beyond question. Its influence clogs all the intellectual faculties, and especially the memory. It is greater in proportion to the youth of the individual and the facilities allowed him for smoking."

D. H. C.

PROF. J. B. WALKER has just published his autobiography. The Eastern papers seem to know little about him. He is the author of *The Philosophy of the Plan of Salvation*, which he says, with entire truth probably, "is now printed in most of the languages of Christendom, and has a wider circulation in the Christian world than any other American book." He was influential in carrying through the Ohio legislature a school-bill, which he thinks "the best common school law existing in any State." Joseph Barker, the infidel lecturer, ascribed his conversion to Christianity largely to the writings and influence of Professor Walker. About eight years ago, we had a public oral discussion with Professor Walker, at St. Charles, Ill. It is reviewed at length in one of his published works. He was then a professor in Wheaton College, and a genial, earnest, honest man, who commanded our respect, however wide the difference between us.

HERBERT SPENCER reaches an interesting point in his study of political institutions in the contribution made to the *Popular Science Monthly* for September, in which he treats of the development of representative bodies and the rise of popular government. The first follows upon the cessation of war and the decline of superstitious beliefs, the latter upon the growth of trading activities. "Progressing industrialism brings together masses of people who by their circumstances are enabled, and by their discipline prompted, to modify the political organization which militancy has bequeathed."

WHEN Alfonso was made King in 1875, Canovas' ascendancy over him was complete; and, prompted by Rome, he aimed to extirpate all liberal thought. The Catholic clergy and their supporters had their own way. But Feb. 6, 1881, the young king, after he had been constrained to suppress the celebration of the republic, saw that the demand for a change was imperative, and, dismissing Canovas, he called Sagasta to the head of the ministry. Sagasta, the liberal leader, dissolved the Cortes, went to the people, and has been victorious.

SOME of the papers mention that the Prince of Wales, when he was believed beyond recovery, ten years ago, the doctors having abandoned all hope, began to mend the very day selected as a day of prayer in the United Kingdom for his recovery. Some one brings up the fact that "Charles O'Connor, six years ago, was given up by his doctors, who left his bedside, and pronounced him past hope and recovery; but the old man of seventy-four rallied, even after the closing rites of the Church had been performed, and the consecrated wafer placed in his mouth, and called for what he had long been craving, a pear, ate it and is alive to-day."

A LETTER to the London *Times* gives an account of the work of a philanthropist, one M. Savorgnan de Brazza, who has purchased a large tract of land near the sources of the Ogowe River, erected a station, and left a white man in charge. He is said to have purchased villages as they stood, freed a great many slaves, and engaged them at monthly wages to cultivate the plantations and keep the ground in order. He seems to have been regarded as the apostle of freedom in the country. Troops of slaves came flocking to him to be freed, and his visit is regarded as having struck a blow at slavery in West Africa. This news is confirmed by a letter from a Roman Catholic missionary, who accompanied him up the Ogowe last December.

WHETHER Stanley lives or dies, the New York *Times* justly says, he deserves to be honored by all brave men, and above all by Americans. The American newspaper reporter has won for himself a name brighter than those of Livingstone, Burton, Cameron, Speke, or Baker. While other explorers have been welcomed home with enthusiasm and their stories accepted without hesitation, Stanley's countrymen treated him with coldness and incredulity, and were only too ready to call measures which were essential to his success and the preservation of the lives of his followers acts of wanton barbarity. We have not done our whole duty to this noble man; and, if he dies in the wilds of Africa, the recollection cannot be other than painful to us.

It has not escaped remark, says the *Graphic*, that during the whole of President Garfield's illness no clergyman or minister of religion has visited him; and it is understood that during all this time no one has been permitted to speak to him respecting his probable death and his preparation for that event. Certain rather harsh criticisms have been made on this fact. But it should be remembered that President Garfield is not only a religious man, but that he is a member of a sect which believes that every one is his own high priest, and that there is no necessity for the ministrations of another in spiritual affairs. Exactly how far this principle extends among the members of the sect to which Mr. Garfield belongs, and in which he formerly held a very prominent position, we do not know. But probably there is no ground for the sad suspicion that he has been deprived of any religious aid which he desired. He probably desired none from any one save himself—and perhaps from his wife.

BOOK NOTICES.

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

WE have received from Dunedin, New Zealand, *The Lyceum Guide*, a text-book for liberal societies and Sunday-schools, the receipt of which is cheering, as showing the progress freethought has made in that far-away land, when the publication of forms of service for liberal societies has become necessary. It is well printed, convenient in form, and its selections are of the best.

THE *Popular Science Monthly* for September is full of good things. The papers of Herbert Spencer on the "Development of Political Institutions" are very clear and valuable expositions of the application of evolution to differentiation and progress in this direction. The present chapter is upon "Representative Bodies." Dr. Felix Oswald continues his articles on "Physical Education," and under the title of "Remedial Education" touches on many popular fallacies in respect to bodily care and diseases with his usual force and piquancy. Prof. N. H. Winchell has a very interesting article on the "Ancient Copper Mines of Isle Royale," in which these traces of prehistoric man are identified with the aborigines of this country, who are also regarded as the mound-builders. "Writing Physiologically Considered," by Carl Vogt, is of curious psychological and ethnological interest. The science of the "Modern Basis of Life Insurance" is elaborately and precisely stated by Theodore Wehle. Those who are accustomed to regard cemeteries as special sources of disease will be surprised to find this view controverted by M. G. Robinet, in an article entitled "Are Cemeteries Unhealthy?" "State Education a Necessity," by Charles S. Bryant, opposes all the more limited educational agencies as its substitutes. I. Stahl Patterson presents conclusive figures in an article on the "Increase and Movement of the Colored Population" in the United States to show that this element is not dying out. There are several other articles in this number which will be read with special interest, and that make it one of great value.

THE *Revue de Belgique* for August opens with an article on the national primary schools, where the kindergarten finds some favor, and where more pains are taken to have the children know the names of Stephenson, Jenner, and Columbus than those of Leonidas, Xerxes, and Alexander. A long account is given of the atrocities committed in Liège by the Inquisition in the sixteenth century, and another of Ximènes Doudan, a liberal author recently deceased, who said of Lamartine's *Joselyn* that the author has two wings, that of a swan, which is his imagination, and that of a sparrow, which is his reason, the result being that the unfortunate genius cannot take any long flight. We have also a poem about a walk in a cemetery, an essay translated from the German on the fall of a poplar, and a series of book notices by one of the editors.

PERSONAL ITEMS.

THE health of the Prince of Wales is said to be broken by years of dissipation.

GAMBETTA has started a new paper, advocating a revision of the French Constitution.

GRACE GREENWOOD is in London, an invalid, suffering severely from acute attacks of bronchitis.

HON. CARL SCHURZ has agreed to lecture this season under the auspices of the Williams Lecture Bureau.

QUEEN VICTORIA is worth about eighty millions of dollars, and she saves about a million and a half yearly.

CAPT. BOYTON, the swimmer, will write an account of his adventures in the water, to be called *Roughing it in Rubber*.

"A STUDY OF THE PENTATEUCH," by Rev. Dr. Rufus P. Stebbins, is announced by George H. Ellis for early publication.

PROFESSOR SCARBOROUGH, of Wilberforce University, a full-blooded negro, is about to publish a text-book in Greek.

A LARGE force of emergency men have arrived at Mr. Boycott's house, at Lough Mask, to assist in gathering the crops.

GUITEAU told the Assistant District Attorney last week that he wanted a wife, "a Christian lady of wealth and good family."

FRED DOUGLASS is writing the reminiscences of his life since his escape from bondage. It can hardly fail to be a work of great interest.

GEORGE DOANE, a leading lawyer at Erie, Pa., became insane at a camp meeting, and believes he is the youngest of twenty-three sons of Jehovah.

It is announced that Dean Stanley's successor has been chosen, in the person of the Rev. George Granville Bradley, M.A., master of University College, Oxford.

ASA B. HUTCHINSON, of the old Hutchinson family, is living in Leadville. He and his wife keep a first-class private boarding-house. They have large mining interests near the city.

THE editor of the *New Religion*, a Maine paper, does not think much of the "Maine Law." "If what we see of the effectiveness of its workings," he says, "is a success, deliver us from a failure."

O'DONOVAN ROSSA says the Fenians do not intend to blow up English ships with passengers, but to destroy British property without destroying life. Men like O'Donovan are Ireland's worst foes.

M. GAMBETTA is not an agreeable speaker. His voice is guttural, it is said. He occasionally astonishes his audience by a tragic hiccup, and even a snort of defiance; and his gestures are incessant and without dignity.

MRS. GARFIELD, according to Brisbin's Life of the President, is traditionally believed by her family to be the grand-niece of Marshal Ney. This is doubtful, but the noble wife has shown qualities worthy of "the bravest of the brave."

It is reported that Hank Monk, the famous stage-driver, upset a stage-coach lately, and that among the passengers were a famous prize-fighter, a Virginia City parson and ex-Attorney-General Devens.

MAYOR KALLOCH, of San Francisco, the blackguard preacher and demagogue politician, whose conduct in Kansas, not to speak of his exploits elsewhere, ought to condemn him to infamy, wants to go to Congress.

THE Grand Duke of Baden, who is about to become a king, is said to be a very liberal man, in sympathy with the people, of unpretending character, and a great favorite with his republican neighbors on the Swiss frontier.

BEN. ISRAEL BUTLER, son of Gen. B. F. Butler, died at Gloucester, Mass., last week, in the twenty-seventh year of his age. He had abilities of a high order, a future of bright promise; and his early death is mourned by many friends by whom he was esteemed.

DR. E. P. MILLER, a prominent New York Greenbacker, says, "I have been trying for the last four years to make the Greenbackers of this State see that the true currency system for our government to adopt will be the legal tender treasury notes, convertible into or kept at par with coin; but I am forced to give it up as a bad job."

THE New York *Herald*, which printed the astonishing romances signed Leo Hartmann, has received a despatch from St. Petersburg, stating that "the Hartmann who visited you in America is a fraud"; while the London *Standard* learns at Copenhagen that the real Hartmann has offered to turn state evidence on condition of amnesty to himself.

MR. WILLIAM CLARKE, a young English Liberal, a Cambridge scholar and a vigorous thinker, a republican and one of the ablest, if not the ablest, lecturer of the Reform Union in England, comes to this country the present month to lecture the coming season under the auspices of the Williams Bureau on subjects pertaining to the English political world.

ESTHER RENAND, having been expelled from a convent in France which she had endowed with her entire fortune, not on account of insubordination, but owing to disease that disabled her from all work, is now an invalid pauper. She has appealed to the courts, but can neither recover the endowment she made nor compel the convent to receive her back.

AMONG the callers at the *Index* office the past week were Prof. Felix Adler on his way to New York from Gloucester, where he has been spending his vacation; E. W. Meddaugh, of Detroit; T. B. Skinner, of Battle Creek; J. S. Johnson, of Almont, Mich.; W. J. Potter,

F. A. Hinckley, F. M. Holland, L. K. Washburn, G. W. Cooke, W. Wickersham, Cornelius Wellington.

A CORRESPONDENT of the New Castle (Ohio) *Courant*, who has visited President Garfield's mother, says she is "a jovial, fresh-faced lady of eighty years, who still walks as spry as a girl. Our gifted President must have inherited much of his marvellous energy from his little mother, whose kindly, resolute face is only a more delicate type of the rugged features of her statesman son."

THE German socialist Fritzsche, who came here as a member of the German diet, and probably also as an authorized delegate, has just opened a beer-shop in Philadelphia. Many a socialist, says the *Advertiser*, communist, nihilist, and revolutionist will become a quiet philistine, if he have but congenial employment, which must be easy, and an income, which may be moderate.

DR. JAMES MARTINEAU, the only living brother of Harriet Martineau, and a widely known and eloquent Unitarian preacher and writer, although seventy-five years of age, is said to be much younger in appearance. He is described by Mrs. Livermore as being "erect and elastic in figure, with abundant iron gray hair, possessing a full, musical voice," and as delivering a long and able address without exhibiting any signs of fatigue.

MR. SAVAGE will probably write no more books, nor venture into print again in the periodicals. The *Methodist* alludes to his paper in the current *North American Review*, as written by "a frivolous person described as 'M. J. Savage.'" This is really crushing. Whatever Brother Savage may do in the future, we trust he will heed the injunction of the pedagogue to the giddy girls under his charge,—"Don't frivel!"—*Christian Register*.

HELEN GLADSTONE, sister of England's Prime Minister, and once the petted belle of England's most aristocratic society, lately died in the convent at Coblenz, where she had retired from the frivolities of fashionable life. Once a woman of the world, she suddenly disappeared from the gay circles of London society, and gave up her religion, her wealth and pleasures, to become the inmate of a convent.

FOREIGN.

PRINCE KRAPOTKINE, the Nihilist, who has been denied an asylum in Switzerland, has decided to take refuge in London.

EDUCATION, such as it is, is more general in Japan than in any other country. Ninety out of every hundred can read and write. In America, eighty out of one hundred.

PRESIDENT GREY is said to be ready to offer M. Gambetta the Premiership, and to be only waiting until Premier Ferry meets a hostile vote in the new Chamber of Deputies.

THE uprising of the Arabs against the French in North Africa is reported to be spreading, and already covering all the country from the frontier of Morocco to the extremity of Tunis.

ONE of the German colonies in the district of Odessa has held a public meeting, and almost unanimously agreed to, and those present signed, a proposition for levying a fine of fifty roubles on anybody letting lodgings to a Jew.

THE Alsace-Lorraine *Gazette* says, "The governor has expelled from Strasburg two workmen suspected of being connected with the German Socialist leaders for the purpose of starting a Socialist propaganda in Alsace and Lorraine."

IN England, according to the London *Times*, almost daily rains are sadly interfering with the harvest; and, unless fine weather immediately sets in, irreparable injury will be caused to the wheat crop, much of which has been cut for some time.

LETTERS from Russia depict a sad condition of things as regards the Jews. It is no rare occurrence, especially in the South, for rich Jews to be falsely accused of some imaginary crime and their property confiscated. The victims are glad to escape with their lives.

THE London *News* says the international struggle for gold has now begun. The banks of England, France, Belgium, and Germany have raised the rates of discount. The bank of Holland is expected to

follow. The American demand for gold thus meets with a resistance which may prove a powerful check.

The government of Liberia has given two hundred acres of land for the foundation of a seminary for the education of young girls. Miss Margaretta Scott has gone to Liberia to begin the work. She carries with her \$5,000 for a commencement, and a charter from the State of Maryland, also an annual endowment of \$5,000.

The salaries of women teachers in Germany are decidedly meagre. The lowest is \$200, and the highest not over \$450. They, however, receive pensions. Retirement at the end of ten years' active service entitles them to a pension of one-fourth of their annual salary, and for every additional year of service one-eighteenth is given.

AFFAIRS IN RUSSIA.—News has been received at Berlin from St. Petersburg of recent arrests there, including an official of the general staff, who is accused of advising the revolutionists of the precautions which the government is taking. Although the prisons are filled with persons accused of political crimes, very few are brought to trial.

The Prussian universities conferred last year five hundred and sixty-six doctors' degrees, twenty-nine of these being honorary. There were twelve thousand two hundred and ten students in the eleven Prussian universities last year. Philosophy claimed the largest number. The total number of teachers was nine hundred and forty-eight.

The Italian government has in consideration a proposition to restore the dethroned king and queen of Naples some of their lost perquisites. In the mean time, the exiled couple spend their summers tranquilly and quietly at Hougate on the French coast, seemingly neither depressed by their misfortunes nor elated by the hopes newly aroused.

GUSTAVE RICHTER, the German painter, is dead. He was born in Berlin. He was a professor in the Berlin Academy of Arts, and a member of the academies of Munich and Vienna. One of his most remarkable paintings is "Jesus raising Jairus' Daughter from the Dead," painted for the King of Prussia, and exhibited in the Paris Salon of 1857. He exhibited portraits at the Universal Expositions of 1855 and 1867.

The latest accounts of the elections in France show that in the new Chamber there will be, leaving the results of second balloting out of the question, one hundred and seventy members who are in complete harmony with M. Gambetta, and as many more in the Pure Left group who, in a general way, share his political views, making a majority of at least one hundred and forty on a vote of the whole Chamber. Against this, the Extreme Left can muster but twenty-eight members.

In the district of Saratow, in Russia, a new religious sect, called "The Underground Sect," is said to be gaining followers. The peculiar name is derived from the habit, practised by the followers of this eccentric form of belief, of seeking out caves and other subterranean places of refuge as habitations. They live an ascetic life, taking only bread and water for food and drink, and tolerating no union of the sexes. Their dead are buried under cover of night, from which the notion has gained currency among the peasantry that they throw the bodies into the Volga.

The Chinese government, for some reason not stated, recently issued a decree commanding its subjects to abstain from shaving the head for a period of one hundred days. Detected in the act of disobeying this arbitrary regulation, between fifty and sixty persons, in the city of Foochow alone, were, on the 11th of June, sentenced to receive castigation with bamboo rods, and to pay each a fine of 3,000 cash (about \$6). It is stated by the local journals that before liberation the heads of the offenders were, as a wholesome warning to others, carefully painted and varnished.

There is food for thought in the admission made by a writer in *All The Year Round*, that in England "confessedly the world of wage-earning men hold very much aloof from the efforts made to evangelize them. The artisan class has never been religious, perhaps never will be; and, as for the helpless, disorganized crowd of unclassed and irregular labor, from the rough-skilled labor of the docks to the delicate manipulations of the matchbox maker and seamstress, probably their rôle in the matter is chiefly as the passive subjects of the experiments and efforts of the various sects. They afford respectable people the

means of practising the Christian virtues." The founder of the Christian religion, "the friend of publicans and sinners," the "meek and lowly," who "had not where to lay his head," would, we fear, find himself sadly out of place, should he venture to appear among his professed followers of to-day.

UNTIL the service begins, attendants at Spurgeon's London Tabernacle, unless they are regular pew-holders, are admitted only by pass. These passes, however, are freely given, on application to men stationed outside the entrance. Each pass consists of a small paper envelope, on which is printed a hint that the visitor's offering may be enclosed in the envelope and dropped into a box just inside the Tabernacle. Mr. Spurgeon is described, by a recent visitor, as having a "full, pallid face, with thick iron-gray hair, and a fringe of dark beard. His voice is worn with much service, even husky in the higher notes, but admirably managed and modulated so as to reach every corner of the wide arena. We feel at once that we are in the presence of a born orator. Without book or scrap of note, there is from the first a confident, easy flow of well-chosen words. A great deal of the charm of Mr. Spurgeon's discourse—and there is a powerful charm about it, causing time to flow on unperceived—is due to the ease and certainty of delivery and the good nervous English in which it is expressed."

JESTINGS.

LITTLE Eddie had had a naughty day, and both father and mother had found it out. At bed-time, he abbreviated his prayers, closing with the words: "God bless brother and sister, and grandma. Amen!" "You have forgotten part of your prayer," suggested the mother. The quick, sharp reply was, "You don't think I'm going to pray for folks that whip me, do you?"

THE Duke of Nemours once sent his steward to call upon an artist, on whom he wished to confer a snuff-box as a mark of his approbation, to ascertain if such a present would be acceptable. The offer was received with enthusiasm. "Where shall I send it?" inquired the envoy. "Oh! if you will be kind enough," replied the grateful artist, "to pawn it on the way, you can just let me have the money."

"OUT in Illinois," said Lincoln, "where I used to live, there was a good Presbyterian minister who was preaching in a town where there was only one church. Among the notices given him to read from the pulpit was one announcing that a Universalist would hold a meeting in the school-house. The good minister, after reading it, said, 'This man will preach on universal salvation; but, brethren, we believe in better things.'"

"How did you like the lecture?" "Oh, it was beautiful!" "What did he say?" "Oh, he said so many beautiful things!" "Tell us some." "Oh, he said—he said—but I can't tell it to you as he said them." "Tell them as you understand them." "Well, he said—he said—oh, I can't!" "Tell us one thing he said." "Well, he said that the æsthetics of existence enabled us to—to—oh, I can't!" "Tell us what you think he meant." "Oh, go along! Why didn't you go and hear him yourself?"

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was organized in 1867. Though having its headquarters in Boston it is a national organization, and has members and officers in various States of the Union. It has the following

CONSTITUTION.

I. This Organization shall be called the Free Religious Association,—its objects being to promote the practical interests of pure religion, to increase fellowship in the spirit, and to encourage the scientific study of man's religious nature and history; and to this end all persons interested in these objects are cordially invited to its membership.

II. Membership in this Association shall leave each individual responsible for his own opinions alone, and affect in no degree his relations to other associations; and nothing in the name or Constitution of the Association shall ever be construed as limiting membership by any test of speculative opinion or belief,—or as defining the position of the Association, collectively considered, with reference to any such opinion or belief,—or as interfering, in any other way, with that absolute freedom of thought and expression which is the natural right of every rational being. Any person desiring to cooperate with the Association shall be considered a member, with full right to speak in its meetings; but an annual contribution of one dollar shall be necessary to give a title to vote,—provided, also, that those thus entitled may at any time confer the privilege of voting upon the whole assembly, on questions not pertaining to the management of business.

III. The officers of the Association shall be a President, twelve Vice-Presidents, a Secretary and Assistant Secretary, a Treasurer, and not less than six nor more than ten Directors; who together shall constitute an Executive Committee, intrusted with all the business and interests of the Association in the interim of its meetings. The officers shall be chosen by ballot, at the Annual Meeting of the Association, and shall hold their offices for one year, or until others be chosen in their place; and they shall have power to fill any vacancies that may occur in their number between the annual meetings. Five members of the Executive Committee shall constitute a quorum.

IV. The Annual Meeting of the Association shall be held in the city of Boston, on Thursday of what is known as "Anniversary Week," at such place, and with such sessions, as the Executive Committee may appoint; of which at least one month's previous notice shall be publicly given. Other meetings and conventions may be called by the Committee, according to their judgment, at such times and places as may seem to them desirable.

V. These Articles may be amended at any Annual Meeting of the Association, by a majority vote of the members present, provided public notice of the amendment has been given with the call for the meeting.

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All letters pertaining to the business of the Association (payment of membership fees, orders for its publications, etc.) should be addressed to "Free Religious Association," at the office.

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EDITOR,
WILLIAM J. POTTER,
Secretary of the Association.

For list of co-laborers, see editorial page.

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

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

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

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

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

SPECIAL FEATURE,

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

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

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

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

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

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

Proceedings of Eleventh Annual Meeting, 1878. Contains essays by T. B. Wakeman, Esq., on "The Religion of Humanity," and by Wm. H. Spencer, on "The Religion of Supernaturalism,—why it should be disorganized, and how it may be done"; addresses by O. B. Frothingham, George William Curtis, Miss Anna C. Garlin, Mrs. Clara Neymann, Maurice Ellinger, and a poem by Mrs. Elizabeth Oakes Smith.

Proceedings of Twelfth Annual Meeting, 1879. Contains the essay by John W. Chadwick (with an abstract of the speeches thereon by Messrs. Savage, Tiffany, and Potter) on "Theological and Rational Ethics"; the address by the new President of the Association, Felix Adler, on "The Practical Needs of Free Religion," and briefer addresses on the same topic by F. E. Abbot, F. A. Hinckley, and C. D. B. Mills.

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INDEX TRACTS.

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

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BOSTON, MASS., THURSDAY, SEPTEMBER 15, 1881.

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LIVE THOUGHTS OLD OR NEW.

WHATEVER has a tendency to promote the civil intercourse of nations by an exchange of benefits is a subject as worthy of philosophy as of politics.—*Thomas Paine.*

DID the Almighty, holding in his right hand truth, and in his left hand search after truth, deign to proffer me the one I might prefer, in all humility, but without hesitation, I should request search after truth.—*Lessing.*

I IMAGINE a man must have a good deal of vanity who believes, and a good deal of boldness who affirms, that all the doctrines he holds are true, and all he rejects are false.—*Benjamin Franklin.*

THE highest wisdom and the highest pleasure need not be costly or exclusive, but may be also as cheap and as free as air; and the greatness of a nation must be measured not by her wealth or apparent power, but by the degree in which all her people have learned together from the world of books, of art, of nature, a pure and ennobling joy.—*Priest Leopold of England.*

THE world's history is a divine poem, of which the history of every nation is a canto, and every man a word. Its strains have been peeling along down the centuries; and, though there have been mingled the discords of warring cannon and dying men, yet to the Christian, philosopher, and historian—the humble listener—there has been a divine melody running through the song which speaks of hope and halcyon days to come.—*James A. Garfield.*

LIKE a beautiful flower full of color, but without scent, are the fine but fruitless words of him who does not act accordingly.—*Buddha.*

THE life of a progressive nation cannot long go forward exclusively on the thinking of the past: its thoughtful men must not be all dead men, but living men who accompany it on his course.—*Philip G. Hamerton.*

THE laws of intellectual progress are to be read in history, not in the individual experience. We breathe the social air, since what we think greatly depends upon what others have thought. The paradox of to-day becomes the commonplace of to-morrow. The truths which required many years to discover and establish are now declared to be innate.—*Leves.*

TO SCEPTICISM, we owe that spirit of inquiry which, during the last two centuries, has gradually encroached on every possible subject, has reformed every department of practical and speculative knowledge, has weakened the authority of the privileged classes, and thus placed liberty on a surer foundation, has chastised the despotism of princes, has restrained the arrogance of the nobles, and has even diminished the prejudices of the clergy.—*T. H. Buckle.*

OUR civil rights have no dependence on our religious opinions, more than our opinions in physics or geometry: therefore, the proscribing any citizen as unworthy the public confidence, by laying upon him an incapacity of being called to offices of trust and emolument, unless he profess or renounce this or that religious opinion, is depriving him injuriously of those privileges and advantages to which, in common with his fellow-citizens, he has a natural right: it tends also to corrupt the principles of that very religion it is meant to encourage,—by bribing with a monopoly of worldly honors and emoluments those who will externally profess and conform to it.—*Thomas Jefferson.*

CURRENT TOPICS.

OVER two thousand converts to Mormonism left Liverpool the past summer for Utah.

THE Supreme Judicial Court of Massachusetts has decided that a woman cannot practise as an attorney in this State.

THE *Two-Religion Magazine* is the odd name of a new journal published in Japan to warn the Japanese against the Christian influences at work there.

A CHICAGO firm supplies ministers at thirty cents per copy, with patent sermons, which in thought and literary style are said to be superior to the average sermon. The firm has built up a large trade, which is evidence of appreciation and demand for its wares.

MAJOR E. C. BENNETT, in a recent lecture in this city, on the Hawaiian Islands, said that there are but two missionaries now on the islands who are not, directly or indirectly, connected with the coolie business, and that the missionaries and their sons own great houses and plantations, and form the bulk of the pro-slavery party in the Hawaiian Islands.

THE Free Thinkers' Convention at Hornellsville, N.Y., last week, adopted resolutions expressing sympathy with Bradlaugh, indorsing the action of Governor Roberts of Texas in refusing to call a day of fasting and prayer, and requesting the publishers of the *North American Review* to issue in pamphlet form the articles by Colonel Ingersoll and Judge Black for general circulation.

THE *Macon Telegraph* says that, "as the negro becomes a land-owner and identifies himself with the country, he seeks political affiliation with the white people of his section." Many negroes, it says, have been voting the Democratic ticket, regardless of party politics. This increasing tendency to harmony between the two races of the same communities is a hopeful and encouraging indication.

THE *Boston Herald* observes that "it does not follow that, because our Unitarian Governor issued a proclamation asking for prayers for the President, he is a believer in the efficacy of prayer." Nor does it follow that the other governors, who have proposed and issued proclamations, or even that the preachers who have encouraged them and done the public praying, are "believers in the efficacy of prayer." What does follow is very evident.

THE *Christian Statesman* descants with lively sympathy upon the efforts making in France for recovery of a rigid observance of the Sabbath. The tone of feeble disapproval of its distinctive papal features is quite overborne by the ringing accord of fellowship in the main principle at issue. The Protestant lamb seems to be inviting the lion of Popery to a peaceful millennial stroll. She must watch his jaws. He is fond of mutton.

ARCHBISHOP HEISS, of Milwaukee, has issued an order to the effect that Catholic children, whose parents desire them to receive their first communion and confirmation, must attend the parochial schools of their respective churches for one year at least before they will be received into the Church. It hardly need be said that this order is the subject of much comment and discussion. The fact that there are American citizens in this Republic who will allow a prelate to dictate to them where they shall send their children to school is evidence in itself that an American citizen may be not only a victim of superstition, but a trembling slave of ecclesiastical despotism.

THE "Social Science Association" convened at Saratoga on Monday, September 5. The Association, apparently wishing to reform the world radically, wisely opened its discussions with a paper from Mrs. Talbot on Infant Education, on which subject letters were read from Charles Darwin and Mr. Alcott. Not much definite knowledge was obtained as to the point under consideration; but it is always well to start right and to get down to the beginnings of education, as of other things, in order the better to make the way clear upward. Among the later subjects discussed by the Association were the treatment of the Insane, the proper instruction of the Deaf and Dumb, Journalism in America by Charles Dudley Warner, and Civil Service Reform by George W. Curtis.

SEPTEMBER 6, 1881, will probably be set down in the annals of New England as "Yellow Tuesday," as one of our city papers happily named it, and will become as famous as the equally unexplained "Dark Day" of 1780, of which it reminded us. No similar atmospheric phenomenon has ever before been witnessed in New England, and it will long be remembered by all who had opportunity of observing it. Outside of all previous experience and coming unheralded by any of our scientific weather prophets, it strongly appealed to all that remains in human nature of the early superstition of our progenitors; and it is decided and unmistakable testimony to the wide-spread faith in science which prevails among the masses that, in spite of the awe-inspiring mystery of this strange aspect of nature, the work of the day, when practicable, all over the area of semi-darkness, went on equably in the usual grooves. In a few places, it is said, groups of devout and expectant Adventists prepared themselves for the long-looked-for end of time and of the world; and here and there was found a more than usually superstitious person of some other faith, who, recalling the spurious prophecy of "Mother Shipton," tremblingly feared the "last day" was upon us, and waited with quivering nerves to hear the first notes of Gabriel's trumpet; but the majority went calmly about their usual avocations, and made blind guesses, based however on the teachings of science, as to the cause of this freak in the sun's usually reliable rays.

ANTHROPOMORPHIC THEISM.

BY JOHN FISKE.

(Concluded from last week.)

Nor can the theologian find a ready avenue of escape from these embarrassments in the assumption that there is such a thing as disembodied intelligence which is not definable as a correspondence between an organism and its environment, and which is therefore not a product of evolution. Experience does not afford the data for testing such a hypothesis, and to meet it with denial would accordingly be unphilosophic in the extreme. That there may be such a thing as disembodied or unembodied spirit will be denied by no one, save by those shallow materialists who fancy that the possibilities of existence are measured by the narrow limitations of their petty knowledge. But such an admission can be of no use to the theologian in establishing his teleological hypothesis. For, even granting the existence of such unembodied spirit, the moment we ascribe to it intelligence we are using words to which experience has assigned definite meanings, and we are not at liberty to play fast and loose with these meanings. When we speak of "intelligence," we either mean nothing at all, or we mean that which we know as intelligence. But that which we know as intelligence implies a circumscribed and limited form of Being adapting its internal processes to other processes going on beyond its limits. Save as describing such a correspondence between circumscribed Being and its environment, the word "intelligence" has no meaning whatever; and to employ it is simply to defy logic and insult common-sense. In ascribing intelligence to unembodied spirit, we are either using meaningless jargon, or we are implicitly surrounding unembodied spirit with an environment of some kind, and are thus declaring it to be both limited and dependent. The assumption of disembodied intelligence therefore leaves the fundamental difficulty quite untouched.

Thus, in default of all tenable *a priori* support for the anthropomorphic hypothesis, it must be left to rest, if it is to be entertained at all, upon its ancient inductive basis. In spite of the difficulties encompassing the conception, we may fairly admit that, if the structure of the universe presents unmistakable evidences of divine contrivance or forethought, these evidences may be received in verification of the hypothesis which ascribes to God a quasi-human nature. And thus the possible establishment of that hypothesis must depend upon the weight accorded to the so-called "evidences of design."

From the dawn of philosophic discussion, Pagan and Christian, Trinitarian and Deist, have appealed with equal confidence to the harmony pervading nature as the surest foundation of their faith in an intelligent and beneficent Ruler of the universe. We meet with the argument in the familiar writings of Xenophon and Cicero, and it is forcibly and eloquently maintained by Voltaire as well as by Paley, and, with various modifications, by Agassiz as well as by the authors of the Bridgewater Treatises. One and all, they challenge us to explain, on any other hypothesis than that of creative design, these manifold harmonies, these exquisite adaptations of means to ends, whereof the world is admitted to be full, and which are especially conspicuous among the phenomena of life. Until the establishment of the doctrine of evolution, the glove thus thrown, age after age, into the arena of philosophic controversy, was never triumphantly taken up. It was Mr. Darwin who first, by his discovery of natural selection, supplied the champions of science with the resistless weapon by which to vanquish, in this their chief stronghold, the champions of theology. And this is doubtless foremost among the causes of the intense hostility which all consistent theologians feel toward Mr. Darwin. This antagonism has been generated, not so much by the silly sentimentalism which regards the Darwinian theory as derogatory to human dignity, not so much by the knowledge that the theory is incompatible with that ancient Hebrew cosmogony which still fascinates the theological imagination, as by the perception, partly vague and partly definite, that in natural selection there has been assigned an adequate cause for the marvellous phenomena of adaptation, which had formerly been regarded as clear proofs of beneficent creative contrivance. It needs but to take into the account the other agencies in organic evolution

besides the one so admirably illustrated by Mr. Darwin, it needs but to remember that life is essentially a process of equilibration, both direct and indirect, in order to be convinced that the doctrine of evolution has once for all deprived natural theology of the materials upon which until lately it subsisted.*

These apparent indications of creative forethought are just so many illustrations of the scientific theorem that life, whether physical or psychical, is the continuous adjustment of inner relations to outer relations. "On this fact," says Mr. Barratt, "depends the usual argument to prove the existence of God from design or final causes, the whole strength of which is produced by a mere verbal sleight of tongue,—by calling an effect a cause. Any combination of laws would produce its own proper results: hence, under any constitution of the universe, good or bad, possible or impossible, as it may seem to us, it would always be true that 'whatever is, is right.' To give an instance, the particular laws of our present universe bring about night, they also cause the phenomenon sleep in animated creatures: these two naturally suit each other, being different results of the same laws,—just as any two propositions in Euclid agree together. But to say that either is the final cause of the other is to transfer an idea derived from one part of ourselves, our motives to action, to an entirely different part of ourselves, our primary laws of sensation. *The earth is suited to its inhabitants because it has produced them, and only such as suit it live.*"† This last statement, which I have italicized, is the triumphant answer with which science meets the challenge of natural theology. It is not that the environment has been adapted to the organism by an exercise of creative intelligence and beneficence, but it is that the organism is necessarily fitted to the environment because the fittest survive. In no way can the contrast between theology and science, between Anthropomorphism and Cosmism, be more clearly illustrated than in this antithesis. Let us now pursue the argument somewhat further into detail, but slightly changing for a moment the point of view, in order that we may not only show the superiority of the scientific explanation, but may also show how the anthropomorphic theory finds its apparent justification. A theory may be shattered by refutation; but, in order to demolish it utterly, it must be accounted for. We shall see that from the very constitution of the human mind, and by reason of the process whereby intelligence has arisen, we are likely everywhere to meet with apparent results of creative forethought, and that thus in the evolution of intelligence itself these phenomena find their own satisfactory explanation.

In the chapter on the Evolution of Mind, it was shown that the intelligence of any man consists partly of inner relations adjusted from moment to moment in conformity with the outer relations present in his own environment, and partly of organized and integrated inner relations bequeathed him by countless generations of ancestors, brute and human, and adjusted to the outer relations constantly presented in innumerable ancestral environments. Throughout all time, therefore, since intelligence first appeared upon the earth, the world of conceptions has been maintained in more or less complete correspondence with the world of phenomena. Just as in the mental evolution of each individual there is preserved a certain degree of harmony with the mental evolution of contemporary and surrounding individuals, so the total evolution of intelligence has kept pace more or less evenly with the changes of the environment with which it has interacted. Sense after sense has assumed distinct existence in response to stimuli from without. One set of experiences after another has been coördinated in harmony with combinations existing without. Emotion after emotion has been slowly generated in conformity with the necessities entailed by outward circumstances. And thus the contemplating mind and the world of phenomena contemplated are, if I may so express it, tuned in mysterious unison.

Let us now inquire into the bearing of this fact upon the origin and apparent justification of the teleological

* That Darwinism has given the death-blow to theology is admitted by Schleiden, an unwilling witness. See Büchner, *Die Darwinsche Theorie*, p. 159. Haeckel also says: "Wir erblicken darin [in Darwin's discovery] den definitiven Tod aller teleologischen und vitalistischen Baurtheile der Organismen."—*Generelle Morphologie der Organismen*, tom. I., p. 160.

† *Physical Ethics*, p. 33.

theory. We have seen that man has, from the earliest times, been wont to project ideally his personality into the external world, assimilating the forces of physical nature to the forces displayed in his own volitions, and with unrestrained fancy multiplying likenesses of his own intelligence as means whereby to render comprehensible the agencies ever at work around him. Stronger in the ages of primeval fetishism than at any subsequent time, this aboriginal tendency is, nevertheless, not yet quite fully overcome. Even as in the crying of an infant at sight of a stranger may be seen, still feebly surviving, the traces of feelings organized in the race at a time when the strange meant the dangerous, so likewise may we detect evanescent symptoms of a fetishistic style of reasoning in many highly subtilized ontological theories now in vogue, of which the volitional theory of causation, above dealt with, is a notable example. This archaic mode of reasoning, now become exceptional, was once universal. Now applied only to the most abstruse problems, it was at first equally employed in the solution of the simplest. Storm and sunshine, as well as defeat and victory, were regarded as the manifestations of superhuman volition and the achievements of superhuman intelligence. But scientific generalization, steadily arranging in correlated groups phenomena which had hitherto seemed isolated and lawless, was followed by the generalization of presiding divinities. And this went on until, in comparatively modern times, the habit of viewing nature as an organic whole has resulted in monotheism. As the most prominent result of this generalizing process, we have seen slowly going on an elimination, from the objects of men's worship, of the less noble qualities originally ascribed to them. One by one, the grosser sensual passions, the emotions least worthy of reverence, and intellectual shortcomings, such as the liability to make mistakes and to be overreached, have been omitted from the conception of Deity. And the culmination of this purifying process is to be seen in the Deity of the modern metaphysician, which is little more than an abstract embodiment of reason and volition. But, in spite of all this progressive change in the form of the conception, its substance still remains the same. It is still the human personality, however refined and etherialized, which is appealed to alike as the source and as the explanation of all phenomena. It is the primitive fetishistic habit of thought, however modified by conflict with scientific habits, which furtively leads us to regard volition as supplying the nexus between cause and effect, and to interpret the harmonious correspondences in nature as results of creative contrivance and indications of creative purpose.

Such being the origin of the teleological hypothesis, its apparent warrant is to be sought in the facts above recounted with respect to the evolution of intelligence. It is the complex and organized correspondence of the mind with its environment, which seems to furnish inductive justification to the thinker who is predisposed to see in nature the workings of a mind like his own. Arranging and combining various experiences received from without, adjusting new inner relations to outer relations established from time immemorial, man reacts upon the environment, and calls into being new aggregations of matter, new channels of motion, new reservoirs of energy. He does not perceive and reflect only, he also contrives and invents. As often as he builds an engine, launches a ship, paints a picture, moulds a statue, or composes a symphony, he creates in the environment new relations tallying with those present within himself. And then, by a natural but deceptive analogy, he infers that what has taken place in the tiny portion of the universe which owns himself as its designer must also have taken place throughout the whole. All the relations externally existing, he interprets as consequent upon primordial relations shaped in a mind similar to his own. By a subtle realism, he projects the idea of himself out upon the field of phenomena, and deals with it henceforth as an objective reality. Human intelligence made the watch, therefore superhuman intelligence made the flower. Human volitions bring to pass wars and revolutions: divine volitions, therefore, cause famine and pestilence. So when, in the pervading unity which, amid endless variety of detail, binds into a synthetic whole the classes and genera of the organic world, an earnest and reverent thinker, like Agassiz, beholds the work of omnipresent thought, he is but unawares contemplating his own personality reflected before him,

and mistaking, Narcissus-like, a mirrored image for a substantial object of adoration. Thus is explained, even while it is refuted, the famous argument of the watch, with all its numerous kindred. In the anthropomorphic hypothesis, the bearings of the inner and the outer worlds are exactly reversed. It is not the intelligence which has made the environment, but it is the environment which has moulded the intelligence. In the mint of nature, the coin Mind has been stamped; and theology, perceiving the likeness of the die to its impression, has unwittingly inverted the causal relation of the two, making Mind, archetypal and self-existent, to be the die.

Therefore, to cite the language employed with slightly different but kindred intent by Mr. Barratt, "we protest against the reversal of the true order. . . . We must not fall down and worship, as the source of our life and virtue, the image which our own minds have set up. Why is such idolatry any better than that of the old wood and stone? If we worship the creations of our minds, why not also those of our hands? The one is, indeed, a more refined self-adoration than the other, but the radical error remains the same in both. The old idolaters were wrong, not because they worshipped themselves, but because they worshipped their creation as if it were their creator; and how can any [anthropomorphic theory] escape the same condemnation?"*

The origin of the teleological hypothesis is thus pointed out, and its plausibility accounted for. On the one hand, the primitive tendency in man to interpret nature anthropomorphically, and his proneness to lend to his own ideas objective embodiment, are facts admitting no dispute. All history teems with evidences of their wide-spread and deep-rooted influence. Has not fetishism been at one time the universal theology, and realism at another time the dominant philosophy? On the other hand, it is a corollary from the fundamental laws of life that psychological development has followed the course and been determined by the conditions above described. The view here defended may thus far claim, at least, equal weight with those which maintain the validity of the teleological hypothesis. But we have next to consider a class of phenomena, in the explanation of which that hypothesis appears at a signal disadvantage.

The perfect adjustment of inner to outer relations is that which constitutes perfect life. Were no chemical or mechanical relations to arise without the organism, too sudden, too intricate, or too unusual, to be met by internal adaptations, death from disease and accident would no longer occur. Were there no concurrence of phenomena defying interpretation and refusing to be classified, there would be perfect knowledge. Were no desires awakened, save such as might be legitimately gratified by the requisite actions, there would be perfect happiness. That the ultimate state of humanity will be characterized by a relatively close approach to such an equilibrium between external requirements and internal resources is a belief which, however paradoxical it may seem to a superficial observer, is justified by all that we know of history and of biology. It is with reason that the modern mind sees its Golden Age in the distant future, as the ancient mind saw it in the forgotten past. But, however bright and glorious may be the destination of mankind, its onward progress is marked by irksome toil and bitter sorrow. Though, like the crusading children in Arnold's beautiful simile, we may cry, from time to time, "Jerusalem is reached!" it is only to be rudely awakened from our delusion, to realize that the goal is yet far off, and that many a weary league must be traversed before we can attain it. Meanwhile, grinding misery is the lot of many, regret and disappointment the portion of all. The life of the wisest man is chiefly made up of lost opportunities, defeated hopes, half-finished projects, and frequent failure in the ever-renewed strife between good and evil inclinations. So penetrated are the noblest careers by the leaven of selfish folly that the conscientious biographer is too often constrained to adopt the tone of apology, mingling condemnation with approval. Side by side with deeds of heroism and sympathetic devotion, history is ever recording deeds of violence and selfish oppression. Undisciplined and conflicting desires are continually coming to fruition in hateful and iniquitous actions. The perennial recurrence of war and persecution, the ob-

stinate vitality of such ugly things as despotism, superstition, fraud, robbery, treachery, and bigotry, show how chaotic as yet is the distribution of moral forces. While the prevalence, here and there, of ignorance and poverty, disease and famine, shows how imperfect as yet is our power to adapt ourselves to the changes going on around us.

That this state of things is temporarily necessitated by the physical constitution of the universe, and by the process of evolution itself, may readily be granted.* The physical ills with which humanity is afflicted are undoubtedly consequent upon the very movement of progress which is bearing it onward toward relative perfection of life, and moral evils likewise are the indispensable concomitants of its slow transition from the primeval state of savage isolation to the ultimate state of civilized interdependence. They are not obstacles to any scientific theory of evolution; nor do they provide an excuse for gloomy cynicism, but should rather be viewed with quiet resignation, relieved by philosophic hopefulness, and enlightened endeavors to ameliorate them. But, though crime and suffering may indeed be destined eventually to disappear, their prevalence throughout the recorded past has, none the less, been ever the stumbling-block and opprobrium of all anthropomorphic theories of the universe. Just so far as the correspondence between the organism and its environment is complete does the teleological hypothesis find apparent confirmation. Just so far as the correspondence is incomplete does it meet with patent contradiction. If harmony and fitness are to be cited as proofs of beneficent design, then discord and unfitness must equally be kept in view as evidences of less admirable contrivance. A scheme which permits thousands of generations to live and die in wretchedness cannot, merely by providing for the well-being of later ages, be absolved from the alternative charge of awkwardness or malevolence. If there exist a personal Creator of the universe who is infinitely intelligent and powerful, he cannot be infinitely good: if, on the other hand, he be infinite in goodness, then he must be lamentably finite in power or in intelligence. By this two-edged difficulty, Theology has ever been foiled. Vainly striving to elude the dilemma, she has at times sought refuge in optimism; alleging the beneficent results of suffering and the evanescent character of evil, as if to prove that suffering and evil do not really exist. Usually, however, she has taken the opposite course, postulating distinct supernatural sources for the evil and the good.† From the Jütuns and Vritras of early Aryan mythology, down to the multimorph Manichæism of later times, may be seen the innumerable vestiges of her fruitless attempts to

* In treating of the special-creation hypothesis (*Principles of Biology*, part iii.), Mr. Spencer calls attention to the numerous cases in which the higher life is sacrificed, without compensation, to the lower, as, for example, in the case of parasites. This is a formidable objection, not only to the doctrine of special creations, but to anthropomorphic theism in general. But, for my present purpose, it is quite enough to point out that the constitution of the world is such that even the genesis of higher life involves an enormous infliction of misery upon sentient creatures.

† "Οὐκ ἄρα πάντων γε αἰτίων τὸ ἀγαθόν, ἀλλὰ τῶν μὲν ἐν ἔχοντων αἰτίων, τῶν δὲ κακῶν ἀναίτιον. Οὐδ' ἄρα ὁ Θεός, ἐπειδὴ ἀγαθός, πάντων ἀν' εἰς αἰτίος, ὥς οἱ πολλοὶ λέγουσιν, ἀλλ' ὁλίγων μὲν τοῖς ἀνθρώποις αἰτίος, πολλῶν δὲ ἀναίτιος· πολλὴ γὰρ ἔλαττω τὰ γὰθὰ τῶν κακῶν ἡμῖν· καὶ τῶν μὲν ἀγαθῶν οὐδὲνα ἄλλον αἰτιατόν, τῶν δὲ κακῶν ἄλλ' ἅπτα δει ζῆττιν τὰ αἰτία, ἀλλ' οὐ τὸν Θεόν."—Plato, *Republic*, ii. 18 (Bekker). He goes on to refute the Homeric conception of the two jars, *Iliad* xxiv., 660. See also Aristotle, *Metaphysics*, A. p. 984, b. 17; and compare the views of James Mill, in J. S. Mill's *Autobiography*, p. 40. For those who may wish to revive the Manichæan doctrine, an excellent point of departure has been afforded by Mr. Martineau, in his suggestion that the primary qualities of matter constitute a "datum objective to God," who, "in shaping the orbits out of immensity, and determining seasons out of eternity, could but follow the laws of curvature, measure, and proportion." *Essays Philosophical and Theological*, pp. 163, 164. In this way, Mr. Martineau preserves the quasi-human character of God, in the only way in which (as I maintain) it can be preserved; namely, by sacrificing his Omnipotence. In seeking to escape from Mr. Spencer's doctrine of the Unknowable, Mr. Martineau succeeds only in positing, in his "objective datum," an ulterior Unknowable, by which God's power is limited, and which *ex hypothesis* is not divine. This brings us directly back to Ormuzd and Ahhriman. See Mr. Spencer's remarks, *Fortnightly Review*, December, 1873; vol. xiv., N.S. pp. 726-728.

reconcile the fact of the existence of evil with the hypothesis of the infinite power and benevolence of a personal Deity.

It is not for the theologian to seek to stifle such objections by telling us that, in raising them, we are blasphemously judging of the character of the Deity by human standards. Nor is it for him to silence us by pointing to the wondrous process of evolution as itself the working out of a mighty teleology of which our finite understandings can fathom but the scantiest rudiments.* As we shall see in the fifth chapter, the process of evolution, when reverently treated with the aid of such scientific resources as we possess, and when disencumbered of anthropomorphic hypotheses, leads us in the way of no such fearful dilemma as the one by which we are now encountered. It is theology alone which drives us to the brink of this fathomless abyss, by insisting upon the representation of the Deity as a person endowed with anthropomorphic attributes. If goodness and intelligence are to be ascribed to the Deity, it must be the goodness and intelligence of which we have some rudimentary knowledge as manifested in humanity: otherwise, our hypothesis is resolved into unmeaning verbiage. "If," as Mr. Mill observes, "in ascribing goodness to God I do not mean what I mean by goodness; if I do not mean the goodness of which I have some knowledge, but an incomprehensible attribute of an incomprehensible substance, which for aught I know may be a totally different quality from that which I love and venerate,—what do I mean by calling it goodness? and what reason have I for venerating it? To say that God's goodness may be different in kind from man's goodness, what is it but saying, with a slight change of phraseology, that God may possibly not be good?" With Mr. Mill, therefore, "I will call no Being good, who is not what I mean when I apply that epithet to my fellow-creatures." And, going a step further, I will add that it is impossible to call that Being good, who, existing prior to the phenomenal universe, and creating it out of the plenitude of infinite power and foreknowledge, endowed with such properties that its material and moral development must inevitably be attended by the misery of untold millions of sentient creatures for whose existence their Creator is ultimately alone responsible. *In short, there can be no hypothesis of a "moral government" of the world, which does not implicitly assert an immoral government.* As soon as we seek to go beyond the process of evolution disclosed by science, and posit an external agency which is in the slightest degree anthropomorphic, we are obliged either to supplement and limit this agency by a second one that is diabolic, or else to include elements of diabolism in the character of the first agency itself. And, in the latter case, the blasphemy—if we choose to call it so—lies at the door of those who, by urging upon us their anthropomorphic hypothesis, oblige us to judge the character of the Deity by human standards, and not at the door of those who simply reveal the true character of that anthropomorphic hypothesis by setting forth its hidden implications.

Thus, from every point of view, the doctrine of a quasi-human God appears equally unsatisfactory to the scientific thinker. It rests upon unsupported theories of causation, upon a mistaken conception of law, and upon a teleological hypothesis whose origin renders it suspicious, and whose evidence fails it in the hour of need. The inductive proof alleged in its support is founded upon the correspondence between the organism and the environment; and, where the correspondence fails, just there the doctrine is left helpless. The doctrine of evolution thus not only accounts for the origin and apparent justification of the anthropomorphic theory, but also reveals its limitations. And, when thus closely scrutinized, the hypothesis appears as imperfect morally as it is intellectually. It is shown to be as incompatible with the truest religion as it is with the truest science. Instead of enlightening, it only mystifies us; and, so far from consoling, it tends to drive us to cynical despair.

In spite of all the care observed in the wording of the foregoing argument,—a care directed toward the bringing out of my entire thought, and not toward the concealing of any portion of it,—the views here maintained will doubtless by many be pronounced "covertly atheistical." It must be reserved for the next

* For by taking such ground as this he would virtually abandon his anthropomorphic hypothesis, and concede all that is demanded by the Cosmist. For this conception of teleology implied in the process of evolution, see Huxley, *Critiques and Addresses*, p. 306.

* *Physical Ethics*, p. 225.

three chapters to demonstrate that they are precisely the reverse, and that the intelligent acceptance of them must leave us in an attitude toward God more reverential than that which is assumed by those who still cling to the anthropomorphic hypothesis. At present, we must be content with noting that our choice is no longer between an intelligent Deity and none at all: it lies between a limited Deity and one that is without limit. For, as the foregoing discussion has plainly shown, and as must appear from every similar discussion of the subject in terms of the Doctrine of Evolution, an anthropomorphic God cannot be conceived as an infinite God. *Personality and Infinity* are terms expressive of ideas which are mutually incompatible. The pseud-idea "Infinite Person" is neither more nor less unthinkable than the pseud-idea "Circular Triangle." As Spinoza somewhere says, *Determinatio negatio est*,—to define God is to deny Him; and, such being the case, what can be more irrational than to insist upon thought and volition, phenomena only known to exist within quite narrow limitations, as the very nature and essence of the infinite Deity? What theory of physical or moral phenomena, built upon such an inadequate basis, can be other than unsound and misleading? What wonder if it continually land us in awkward and conflicting conclusions, painful to us alike as inquiring and as religious beings? As Goethe has profoundly said, "Since the great Being whom we name the Deity manifests himself not only in man, but in a rich and powerful nature, and in mighty world-events, a representation of him, framed from human qualities, cannot of course be adequate; and the thoughtful observer will soon come to imperfections and contradictions, which will drive him to doubt,—nay, even to despair,—unless he be either little enough to let himself be soothed by an artful evasion, or great enough to rise to a higher point of view."* To those whom the habits of thought which science nurtures have led to believe in the existence of an all-pervading and all-sustaining power, eternally and everywhere manifested in the phenomenal activity of the universe, alike the cause of all and the inscrutable essence of all, without whom the world would be as the shadow of a vision and thought itself would vanish,—to these, the conception of a presiding anthropomorphic will is a gross and painful conception. Even were it the highest phenomenal conception which can be framed, it would still be inadequate to represent the ineffable reality. But we do not and cannot know even that it is the highest. Hegel was rash when he said that humanity is the most perfect type of existence in the universe. Our knowledge of the Cosmos has been aptly compared by Carlyle to the knowledge which a minnow in its native creek has of the outlying ocean. Of the innumerable combinations of matter and incarnations of force which are going on within the bounds of space, we know, save a few of the simplest, those only which are confined to the surface of our little planet. And to assert that among them all there may not be forms of existence as far transcending humanity as humanity itself transcends the crystal or the sea-weed is certainly the height of unwarrantable assumption.

"Think you this mould of hopes and fears
Could find no statelier than his peers
In yonder hundred million spheres?"

Until our knowledge becomes coextensive with the entire world of phenomena, questions like these must remain unanswered. Meanwhile, we may rest assured that, could we solve them all, the state of the case would not be essentially altered. Our conception might be relatively far loftier, but from the absolute point of view it would be equally beneath the reality. We are therefore forced to conclude that the process of deanthropomorphization, which has from the first characterized the history of philosophic development, must still continue to go on, until the intelligent will postulated by the modern theologian shall have shared the fate of the earlier and still more imperfect symbols whereby finite man has vainly tried to realize that which must ever transcend his powers of conception.

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*Eckermann, vol. ii., p. 357.

For the Free Religious Index.

LIBERAL RELIGION IN KANSAS.

The third annual "encampment of Kansas Liberals" was held in Forest Park, Ottawa, beginning on the 25th of August and closing on the 29th. All the various shades and grades of "Liberalism" were represented among the speakers—Spiritualism, Materialism, Unitarianism, and Rational (or "Free") Religion. Bishop Samuel Watson, of Memphis, Tenn., for thirty-six years a Methodist minister, and now a Spiritualist, gave several addresses during the meeting, his range of subjects including the philosophy, phenomena, and practicality of Spiritualism. Mr. Watson is a very able expounder of the philosophy of Spiritualism; and the whole tendency of his teaching concerning its application to individual life and action was of a most wholesome character, his most especial emphasis being placed upon the inevitable results of obedience or disobedience of the laws of sobriety, purity, and truthfulness. Carrying over the realism of this life into the life beyond, his characterization of the dwarfed, crippled, and wretched condition of the remnants of evil-doers was sufficiently appalling to set a lazy individual to sighing for the good old doctrine of fire and brimstone, with the possibility of escaping through repentance and vicarious atonement.

Mr. J. E. Remsburg, of Atchison, Kans., was the platform representative of Materialism. Mr. Remsburg so thoroughly demonstrates in character and presence the nobility, the dignity, and unselfishness of that philosophy (however incomplete it may be), which is content to "live again in other lives made better for his being," and to steadily do the right without fear or hope of loss or gain, that it was scarcely necessary for him to argue for his philosophy. Hence, one of his very excellent lectures was given to the work of rescuing four eminent Americans—Washington, Franklin, Jefferson, and Lincoln—from the claims of Orthodoxy, and crediting their noble lives and deeds to Humanity's Church. Another lecture was a beautiful and stirring vindication and tribute to Thomas Paine. Mrs. Mattie Parry Krekle, of Kansas City, Mo., gave a lecture on the "Evolution of Thought and Progress of Ideas," in a style and manner unsurpassed for elegance and eloquence. Miss S. A. Brown, of Lawrence, Kans., Secretary of the State Unitarian Association, represented Neo-Unitarianism, giving a brief outline of the history of the denomination, with a survey of its present status and its hopes and methods for future work. Rev. C. G. Howland, pastor of the Unitarian Society of Lawrence, Kans., was one of the platform speakers. Mr. Howland represents that phase of Unitarianism whose mission is scarcely recognized by the "Liberalism" of to-day, and which clings to the observance of old customs and phraseology, the while sermonizing in a most radical and scholarly style. Mrs. Annie L. Diggs spoke for the rational philosophy of life known as "Free Religion," of its all-inclusive character, and its especial pressing need of getting at the details of organization, and wheeling into line for orderly, systematic, aggressive work, coöperating in local organizations with all shades of rationalism, and especially making use of the admirable tools, in the shape of club and Sunday-school lesson papers prepared and offered by Radical Unitarianism. Other speakers were heard from during the progress of the meeting. The conference meetings which preceded each address gave the most cordial hearing to a great diversity of views on various topics. The attendance for the two last days was very large, persons from all parts of the State and others from Michigan, Illinois, and Missouri being present. The degree of interest and satisfaction evident was a glowing and forcible argument in favor of the opinion held by the writer of this, in contradistinction to that of Mr. Giles B. Stebbins, concerning the advisability of Materialists and Spiritualists working in one organic body. Intending as I did and do to work to bring into harmonious working relations all earnest and aspiring persons who are out of sympathy with the dominant orthodox theology of to-day, it was with considerable dismay and regret that I read in the *Index* the advice to Spiritualists to keep to themselves. From a man so wise and so devoted as Mr. Stebbins, such counsel seems to me quite chilling and disheartening. I still believe that the greater wisdom points toward unity of effort on the common ground of agreement. Surely, this is more essential than the emphasis and pursuance of the points of difference. Both the "building up and tear-

ing down processes" have their uses; and, if I should ever earn the right to speak with so authoritative a voice as Mr. Stebbins, I should say again and again: Spiritualists and Agnostics, work together. You need each other, and you can help each other. You can first grind out, in that hard mill of experience, the lesson of tolerance, mutual respect, and forbearance. Spiritualism needs agnosticism to keep it from credulity and superstition (I refer of course to a tendency seen among certain grades of Spiritualists), and Materialists need—oh, so much!—the cheerful and consoling special message which Spiritualism claims to offer. So, Mr. Stebbins, will you not please teach them how to help each other?

Another *Index* contributor, Mr. Charles Ellis, would have been subjected to a very considerable eye-opening could he have been present at this annual meeting. The writer of this was reminded several times of Mr. Ellis' comment upon the views of Mr. Stebbins and Mrs. Annie Diggs, as expressed at the meeting of the Free Religious Association, concerning the desire for organization among Liberals. Mr. Ellis would scarcely have pronounced them so "misled in judgment," could he have heard and seen how the temper and tone and key-note of the whole meeting were set toward the well-nigh universal interest and desire to get at some sort of constructive and local organic work. The wail in chorus over disembodied and chaotic Liberalism might reach even the ears of Mr. Ellis, if he would but emerge from under his blanket of fear lest somebody might be compromised by some other body's "article of faith." Why, nobody dreams of offering any sort or shape of creed, or expression of belief, as a basis of union. The only proposed "article of faith" is faith in the possibility of bringing about a better and happier state of society by working and studying together for that end. As one evidence of the estimate placed upon organization, this same annual meeting may be cited.

Three years ago, the State Liberal League was organized, and took upon itself the management of a great open-air meeting, where the utmost freedom of expression was accorded to the different phases of liberal thought, with a range of topics larger than those specified by the "League." More than a year ago, when the new officers were elected at the annual meeting, the management passed into the hands of those who were not even members of the State League; and there was a tacit though not expressed understanding that the State organization known as the "Liberal League" stood for a far broader and more comprehensive work than was expressed in the "demands of Liberalism." And later, when the National League took the stand which it did on the Comstock laws, some of the principal workers and officers of the Kansas League would have retired from the organization, except for the great necessity of holding on to that which we had until something more adequate could be provided. The lady who represented the Kansas League at Chicago last year (Mrs. Mattie Parry Krekle) retired from the National League at the same time and for the same reason which necessitated the withdrawal of Colonel Ingersoll; and Mrs. Parry's action received the approval and indorsement of the "League" in Kansas City and of members of the League in various parts of Kansas.

By the action taken at the Ottawa meeting on the 29th of August, the name of the organization was changed to "Kansas Liberal Union." So that, while Liberals everywhere believe most earnestly in the original secular objects of the League, they yet feel that the broad and many-sided Rationalism of to-day cannot be confined to the mere legal phases for which the League alone provided. Furthermore, our genuine Western Liberalism recognized the right of every Liberal to hold his own individual views concerning the Comstock laws, and refused to compel the dissenters to stand committed and compromised by the action of the handful of men and women at Chicago last year. For these reasons, the State League of Kansas is a thing of the dead past. But out of its ashes has arisen a "Union" which will carry forward the interests of the constantly increasing rational thought that is rapidly and enthusiastically taking on the "materialization" of organism, and determining to march on in systematic fashion and with united front against the "wavering ranks of folly, ignorance, and sin."

This already over-lengthy letter will not admit of the report I would like to make of the hopeful beginning at Ottawa under the leadership of the Rev. D.

Cheyney, a Universalist minister. Mr. Cheyney was one of the speakers at the grove meeting, and gave a wholesome and thoughtful address upon "Home Life." A report of the doings of the little company of workers in Mr. Cheyney's church would furnish another point for the enlightenment of Mr. Ellis concerning the desire for organization. So eager are some of the Ottawa friends for constructive work that the greatest extremes meet and mingle, and even so pronounced an agnostic as Mr. W. W. Fraser is one of the most zealous supporters and active workers in Mr. Cheyney's church, while Mr. Ober, whose name the Boston people of the Twenty-eighth Congregational Society will recognize, join hands with Mr. Fraser; and each forgets, while working on a higher plane, that the one has as strong partisan feelings for the *Free Religious Index* as the other has for the *Truth-Seeker*. Of this latter point will Mr. Stebbins please take notice, whenever he is beset by the fear that extremists cannot work together.

Respectfully,
ANNIE L. DIGGS,
Secretary of "State Liberal Union" of Kansas.

For the *Free Religious Index*.
PRAYER CURE.

Can it be possible that, in this the ninth decade of the nineteenth century, any considerable number of the more intelligent portion of those persons who responded to the call of Governor Long to meet at their respective places of worship, and unite in prayer to Almighty God for the recovery of President Garfield, had even the remotest idea that their supplications would induce him to vary to the millionth of a hair any law of his making, in order that the President might be restored to health? I should blush for the much vaunted intelligence of the age, if I thought such were the fact. That our beloved and altogether heroic President should recover and again be able to discharge the functions of his office is, no doubt, the almost universal desire of his countrymen, a wish in which the writer most cordially unites; but he does not lose sight of the fact that James A. Garfield is only a man, and that, under precisely similar conditions of physical capacity to resist disease, and with the same scientific and skilful adjuncts, a burglar, who had been shot while attempting to break and enter, would have presented a parallel case. If President Garfield survives, his recovery will be due to the operation of natural laws,—laws as old as the universe and as immutable as God himself. If all the pious gush that we see displayed on his account has the effect to make those who exhibit it better men and women than they otherwise would have been, I, for one, shall not regret it; but, if its only effect is to bolster up a superstitious dogma, already obsolete with the leading minds of the age, it will be hurtful.

As I heard the bells toll on the 8th inst., calling the people to prayer, this thought occurred to me: would it not be a mockery of justice, were the Almighty to exercise his divine power capriciously on behalf of Mr. Garfield, while thousands of his countrymen, whose lives are as precious to their friends as his, die daily, without providential interposition. As prayers for the President were ascending to heaven, the crackling of a hundred pines, in whose flames scores of human beings were perishing, were breaking the stillness of the forest air; and yet no angel hand was stretched forth to stay their mad fury. Now, if God should miraculously interpose to save the life of the President, while allowing his laws to take their natural course in reference to those other poor children of his, I should lose all faith in his infinite wisdom and supreme goodness, and tremble for the fate of the world.

WOBURN, MASS.

For the *Free Religious Index*.
VACATION SUNDAYS IN TOWN.
No. VII.

A true radicalism requires the backward as well as the forward look. It calls for something more than contempt of the past. An intelligent and a sympathetic study of it is essential to a right interpretation of the present, as well as correct visions of the future. It was this feeling that led me to the Church of the Holy Cross this morning, the Roman Catholic cathedral. Roman Catholicism is mediæval. It is substantially now what it was five hundred years ago. Hence, wherever it becomes established, the characteristics of the ages to which it is most akin revive.

There is a striking analogy between the cathedrals and the faith from whence they sprung. They not only symbolize a heavenly sovereignty, but its earthly embodiment, through whose potent and commanding authority such achievements alone were possible. They suggest a vast system like that of which they are a part,—a mighty organization in which all individualities are merged in a spirit of undivided allegiance and devotion. They betoken also that feeling of permanence in respect to the religious conceptions of those who constructed them that is the concomitant of faith instead of the shifting uncertainties and temporary adaptations of scepticism.

The cathedral is possible only when the religious sentiments dominate practical interests. It is incompatible with those differentiations of thought and worship which are the inevitable results of religious and intellectual progress. And yet there is over and above the ignorance and spiritual degradation which the Roman Catholic Church represents, as it stands amid the din and whirl of our modern life, even in this new world, a power to affect the imagination and quicken emotions that seem for the time in some degree a solace and an inspiration and to which few are insensible. Who so radical that he has not felt amid such influences, in the presence of the massive solidity and grandeur of the building, its vastness and loftiness of space, of vaulted roof and arches and retreating recesses, of the "dim religious light" streaming through painted windows, and in the rich and impassioned music of the hour, as it rose, now tumultuous and overwhelming, like the swell and surge of the ocean, and now sank into low and plaintive tones, like that of a soul in the depths of solitude and woe, a feeling of restfulness and exaltation of spirit, which has, temporarily at least, seemed a response to a deep yearning within him? Is this the effect of inherited experience, which we are to entirely outgrow, or does it signalize a universal element of our nature which the religion of the future, if such there shall be, is to recognize and provide for?

The Catholic Church acts upon the motto of "Look after the cents, and the dollars will take care of themselves." It suffers no occasions to pass unimproved, when they may be swept into its treasury. We were, therefore, required to pay ten cents each before we were admitted to a seat in the service, the fee exacted of the heretical spectator. The contribution-box at the close, too, made very thorough work of it. Not a pew or a person escaped its appeal. The sermon was founded upon the New Testament miracle of the healing of the leper. The preacher was a person of solid frame, with a head and look that betokened more than ordinary mental power. The speaking was without manuscript or notes, the manner calm, devout, and impressive, and the voice so skilfully modulated that it might be heard by every one in the vast assembly. And yet the sermon, estimated by any other standard than the Roman Catholic one, amounted to little. It was in the spirit of the most unqualified supernaturalism. The preacher appeared like a special pleader in behalf of God, who was in great danger of suffering wrong from mankind. Sin was to be shunned chiefly, one would infer, because it injured God instead of man.

ATTICUS.

From a letter not intended for publication, we take the liberty to give the following extract: "Mr. — is neither Christian, Jew, nor Pagan. Neither is he a freethinker. He has an abhorrence of the words 'free' and 'freedom,' and would, if he could, blot them, root and branch, from our language. He loves liberty; but he condemns and utterly abhors everything of the name and nature of freedom. This may seem to you like an insane distinction without a difference; but I assure you the difference is very clear and distinct to him. I also confess that I can feel the difference, but cannot explain it. I ventured to ask him what 'Free Religion' is. He smiled good-naturedly, saying: 'Free Religious fiddlesticks! There is, there can be, no such thing as a Free Religion. We might as well speak of a free gravitation. The one holds all physical matter in the hollow of its hand, with a force as inexorable as fate and as relentless as the grave. The other holds all humanity an indivisible unit, whose foundation is as solid as the granite rocks and whose superstructure is as permanent as the eternal hills. How often have I told you that the links of love that bind us together, though invisible, are stronger than ocean cables or the anchor chains of mighty ships! The cable may snap, and become silent as death, and the ship like an anar-

chist become free to be dashed upon the rocks or swallowed by the waves. Give me liberty within the bonds of law, but freedom without the bonds never. The very word "religion" means to bind. The links of its chains are as iron, brass, or gold. The iron links maintain inexorable and invariable order. The brass links are polished bright in the service of love, binding heart to heart through infinite time among the dead, the living, and the unborn. The golden chain of progress is as ductile as liberty and as uncorrosive as time. It commands without being a despot, and obeys without being a slave. Religion embraces these three in one, inseparable now and forever.' These were nearly his very words, and they have been often repeated."

POETRY.

For the *Free Religious Index*.

"ROOM FOR THE KING!"

"Room for the king!" Past folds of Orient splendor,
Draped high in burning red and antique gold,
What homage new shall bearded vassals render,
What praise be rung, what flatteries freshly told?

Slow, with bowed head, an inner chamber entering,
His heart in tears, his diadem cast down,
All his dark thoughts on one pale pillow centring
Where lieth he whose head shall need no crown!

A later Absalom! A newer David!
And as he moaned who strayed by Galilee
(When round him fell, while the soul's peace he craved,
The shadows of his dear Gethsemane),

So, 'neath its royal roof, a spirit darkening
Moans, as the night creeps up the heavy skies,—
Moans the sealed sense, which, past all speech and hark-
ening,
In its frail casket, on the low couch lies!

"Room for the king!" 'Mid the world's weepers newly,
In robe of serge, with pale, grief-braided brow,
He moves, and thrills to sense of kinship duly,
To mourn with e'en his lowliest subject now!
FLORENCE, MASS. HELEN T. CLARK.

For the *Free Religious Index*.
IRELAND.

Over the waste of the restless
Tide of the turbulent sea
Cometh the voice of a restless
People in turbulent plea,
Artlessly, angrily, daily
For balm for the harms of their race;
Anciently frantical, daily
For change, and the right, and a place
For poverty's pitiful roof,—
For change, and the right, and a place
For poverty's pitiful proof
Of bearing a burden for nought.

Centuried forms of anointed
Grace of a kingly reply
Answer in forms of anointed
Statute to Ireland's cry,
Earnestly, carefully, ever
With thought for the lords of the land;
Anciently reasoning, ever,
For right of the Jewelled Land,
To hold of its measure of need,—
For right of the Jewelled Land,
To hold for its own indeed,
The wealth of the world and the years.

The harm of the centuries long,
The harm of the centuried wrong
Is heavy in Ireland's heart;
And over the turbulent sea
Soundeth her turbulent plea,
For change, and the right, and a place
For poverty's pitiful roof,
And poverty's pitiful proof
Of bearing a burden for nought.

WILLARD PENNINGTON.

The Free Religious Index.

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

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

WILLIAM J. POTTER; Editor.

ALL communications intended for the editor should be addressed to New Bedford, Mass.; all business communications to "FREE RELIGIOUS INDEX," 3 Tremont Place, Boston.

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EDITORIAL NOTICE.

For two months from this date, during my temporary absence, Mr. B. F. Underwood will have the entire editorial charge of the *Free Religious Index*. All communications intended for the paper should be sent to him, 3 Tremont Place, Boston.

WM. J. POTTER.

July 22, 1881.

To ANY person whose name is not now on our subscription list, we will send the *Index* on trial three months for fifty cents, or six months for one dollar. Will persons interested in extending the influence of this journal make a little exertion to obtain subscriptions at the above rates?

MONEY due the *Index* is greatly needed at this season, and subscribers who are in arrears will confer a favor by sending at once the amounts they owe.

MR. POTTER's vacation having expired, he will, after the issue of this number, resume editorial charge of the *Index*.

In the *Index* next week will appear the first of a series of very able discourses delivered by Prof. Felix Adler before the Society for Ethical Culture in New York. Attention is invited to a preliminary statement published in another column. We wish also to call attention to the letter published this week from Mrs. Annie L. Diggs.

THE Channing Memorial Church at Newport, R.I., though not yet quite completed, is to be dedicated Wednesday, September 28, at 11 A.M. The occasion will doubtless be a very impressive one, as the best Unitarian talent of the country, comprising some of the best literary and oratorical ability as well, will participate in the ceremonies, which are to be continued through the day and evening. Dr. Bellows will deliver the dedicatory address. Other speakers announced are Rev. James Freeman Clarke, Rev. E. E. Hale, Rev. W. H. Furness, Rev. Geo. E. Ellis, Rev. H. P. Putnam, and Rev. F. A. Farley. Original hymns have been solicited from Longfellow, Whittier, Holmes, Mrs. Howe, and others.

THE HORNELLSVILLE CONVENTION AND THE NATIONAL LIBERAL LEAGUE.

Mr. H. L. Green, Secretary of the New York Freethinkers' Association, who made arrangements for the Convention of this Association recently held at Hornellsville, N.Y., writes us that "the free-lovers were conspicuous by their absence this year, to the satisfaction of many of us." He also informs us that "the Convention voted to take out a charter as an Auxiliary League, provided the League at its coming Congress will adopt, as its platform, the resolutions passed by the New York Freethinkers' Association in August, 1878." These resolutions, he says, in substance, while declaring that all laws, National and State, which subject to arrest any citizen for an expression of opinion on religious, moral, or scientific subjects, should be repealed, and that "the State Comstock laws" should be "repealed or radically modified," unequivocally condemn those engaged in circulating through the mails or otherwise "literature of an obscene spirit or character," and approve "all such means as may be within the legitimate scope of the government to secure the repression both of the issue and circulation of such matter by the press."

Mr. Green says, "Of course, these resolutions are something of a compromise between the 'repealers' and the 'modifiers'"; but, as they do not demand "entire repeal," he thinks they can probably be made a basis on which all the Liberals of the country can unite, and join the National Liberal League. He adds, "The leaders of the Liberal League who were in attendance—namely, Messrs. Wakeman, Palmer, Leland, and others—gave assurance that they would do all in their power to make the League acceptable to all"; and "there appeared to be a desire manifested by all parties for concession by each, so far as it could be made consistently with honor."

Why Mr. Green takes the pains to write us that the free-lovers "were conspicuous by their absence," when they had a larger proportion of representatives among the speakers than at any previous Convention of the Association, he understands, doubtless, better than we can explain. We will only remark on this point that the platform of a Convention called for no specific purpose, designed only to afford an arena for the discussion of matters in general, should be as free to free-lovers as to any other class of agitators.

We infer from Mr. Green's letter that the Hornellsville Convention was managed by the leaders and in the special interests of the National Liberal League. The National Liberal League is clearly and distinctly committed to the policy that demands the total and unconditional repeal of all postal laws against the circulation of obscene literature. At two of its annual conventions, secessions have occurred in consequence of this policy, which was indicated at Syracuse by an election of officers that involved a "repeal" administration, and afterward unqualifiedly proclaimed at Chicago in those resolutions against which Colonel Ingersoll earnestly protested, and the adoption of which forced him to resign his position as vice-president and to leave the convention.

This year, according to the letter from which we have quoted, the New York Freethinkers' Association votes to become auxiliary to the latter, provided it will adopt some general resolutions that leave untouched the issue on which the League has taken a position objectionable to the great mass of Liberals, that ask for no change in the policy of the League, when it is known to be scattering broadcast its "repeal" tracts and pamphlets, that require as a condition of affiliation no rescission of the resolutions which caused Colonel Ingersoll and Mr

Green with others to withdraw from the convention at Chicago, and, indeed, that can be adopted by the National Liberal League, pledged, though it is, to the policy of repeal, without the slightest concession or any compromise whatever. No wonder that Messrs. Wakeman, Leland, and other leaders of the League, through whose influence the "repeal" policy was adopted, "gave assurance that they would do all in their power to make the League acceptable to all," when the New York Freethinkers' Association, in convention, had voted to apply for a charter which would make it an auxiliary body, on condition that the League would do what every intelligent person, acquainted with its position and prospects, must have known it would be very glad to do for a much smaller accession than the one promised. Although we have no information in regard to the means employed to secure such a vote, it is very evident that the impression prevailed that if the New York Freethinkers' Association would sustain and strengthen it by becoming an Auxiliary League, the National Liberal League would so broaden its platform and modify its policy regarding postal laws as to enable all who are in favor of State secularization to join it, without sacrifice of principle.

That the National Liberal League, under the leadership of Messrs. Wakeman and Leland, and others, will, at its next annual meeting, reconsider and rescind the repeal resolutions passed at Chicago, or that its leaders had or have any thought of attempting to secure such action, is extremely improbable; for, to the demand for the repeal of postal law against obscenity, everything else has been subordinated by those who have had control of this organization. Its organ, published in New York, has kept this subject constantly before its readers, and has treated as enemies those who, however devoted to the cause of State secularization, have favored the reform rather than the repeal of postal laws pertaining to the transmission of nastiness through the mails; while lecturers who divide their time between denouncing all postal laws against obscenity, and advocating wild social theories are recommended as representatives of the organization, worthy of support and of compensation from its treasury. It is not likely that the National Liberal League, although it is a wreck, nearly all its auxiliaries being dead, as Mr. Green, formerly chairman of its executive committee, very well knows, will change substantially the policy it has pursued since 1878, or that there is any intention on the part of the leaders of making such a change. We cannot resist the conviction therefore that Mr. Green, who writes us so gushingly, has been deceived, or—which we do not wish to believe—that, to regain the position that by the advice of Colonel Ingersoll he resigned a year ago, he is willing to encourage an alliance utterly inconsistent with his professions and protests, and involving a sacrifice of principle. If the National Liberal League shall at its next convention rescind all resolutions in favor of repeal, avow itself uncommitted on that subject, and vote to sustain no longer its present position by papers, pamphlets, and lectures, we will be greatly surprised and happily disappointed. Much can be said in favor of the organization of the Liberals of this country; but the National Liberal League will never serve as a nucleus for such an organization, so long as it demands, even in the name of liberty, the repeal of postal laws against obscenity.

VIRGINIA has doubled the number of her public schools and pupils, and nearly doubled the amount expended for their maintenance. Another generation may exhibit in her borders fields whitening to the harvest of rational self-government.

A STRICTER PURITY IN MORALS.

It seems a pertinent question whether in these days there is not as great danger to character from the too general tendency to sympathetic "gush" as there was once in the rigid Puritan strictness, of which this overflow of sympathy is the natural rebound. As a too literal rendering of what was intended for strict justice in past times led to cruel hardness in public laws as well as in private character, so it begins to appear as though there might be as great evil in a too merciful judgment of the crimes and errors of the sinners of to-day.

One begins to sympathize a little with the natural indignation of the faithful elder brother in the story of the Prodigal Son, over the lack of appreciation of his steadfast virtues, while the good-for-nothing Prodigal is feasted and flattered; in these days, when the story is virtually reenacted in the attentions paid to the most brutal murderers and criminals of all sorts in our prisons, who are made the centres of enthusiastic and misplaced pity, the recipients of numerous bouquets and the kindest attentions from those who would shudder to hold a moment's intercourse with any man of like education and instincts who had yet kept himself free from the sentence of a just law, and even from the men who through poverty and temptation as great as these criminals have weakly succumbed to have kept their honor and manhood intact. Remembering the many good and true women who are daily, with noble, unfaltering determination, fighting the face-to-face battle with the wolf Poverty¹ without one word or look of sympathy from any, we begin to grow tired of being constantly called upon to sympathize and to claim sisterhood with the wicked and weak women, whose livelihood is gained only through the sins of men and of themselves. We need to-day a return to greater purity in morals. Those of us who feel acceptance of vicarious atonement to be cowardly and unjust in principle should also feel it cowardly and weak to try to excite pity in ourselves or others, for our own wrong-doing; and, if we make mistakes or do wilful wrong, let us endeavor to develop strength of character by courageously avowing our mistakes, by open repentance of our wrong-doing, and brave acceptance of whatever penalty may thereby be entailed upon us. People having been harshly and unjustly treated in childhood by their parents are apt, when they themselves have children, to rush to the other extreme, and ruin the untrained minds by over-indulgence. So, in a nation of individuals who have witnessed the evils resulting from a too strict rendering of the letter rather than the spirit of a law, there is a tendency in the next generation to self-forgiveness of sins against the common weal. The common sentiment is one of merciful condonement toward all wrong-doing. "Circumstances," "the environments," "inherited tendencies," are all pleaded,—pleaded reasonably to a certain extent in extenuation of certain sins. Weak and short-sighted humanity gladly catches at these excuses, and, whenever the faintest shadow of temptation comes, fortifies itself in advance by reciting these arguments in favor of yielding, and so all the more easily becomes a prey to all immoral temptation, and the character of the individual tempted is thereby lowered and weakened. Stronger men and women are called upon to lower their own high standard of morals, and not only forgive but sympathize with the culprit, who, thus released from the due penalty of his sin, begins to look upon himself as a rather interesting sort of creature. But, being made a prominent object of attention and interest through his evil doings, other weak criminals grow envious; and the consequence is an increase of crime, and a lax estimate in the

public mind of the unending evil which any sin against the general weal, once committed, entails. So to-day a great deal of crime goes unpunished. Dishonesty even in public life is not condemned as it should be, and goes on increasing day by day. Every unpunished, unfrowned upon, and uncondemned crime increases the number of criminals, and saps the foundation of all honesty. There is sure to be collapse and ruin in the future, if this method continues. There is safety only in a stricter, more rigid code of morals. It is time to retrace our steps to a more rigid morality, even if by so doing we grow to be less merciful to man's lower proclivities; for, as Shakespeare, the ever-wise, observes,—

"Nothing emboldens sin so much as mercy."

S. A. U.

THE SITUATION.

Nothing is so impressive in a nation's life as the cumulative energy of popular emotion. Let its causal point be never so slight or essentially insignificant, if once it takes hold of mental currents in the mass, its rapid ratio staggers computation. And when its fountain-head has genuine inherent pathos the topmost wave bears upon its crest transcendent majesty. A trifling whim may gain such headway as to compel attention, even from minds of gravest calibre; but let an occurrence of deep import appeal to the popular heart, and all are swept onward in the resistless tide of awakened sympathy that takes no heed of the barriers of caste. In the pressure of common weal, like the impending cloud on the nation's brow, all eyes seem forced to more lucid introspection, which begets uniform sincerity and warmth, and the honest light of conviction thus developed affords at least a temporary triumph for the proportions of truth and necessity. The high-handed scramblers for pelf are meantime held abashed. They dare not launch their pirate rafts upon such an awakened sea of public scrutiny. The dead calm of social ease and slumbering conscience suits them better. Thus it was that the stanch abettors of the reform now promising a flood-tide of interest had to plough the sluggish element with ineffective stroke so long. Men having eyes saw not and having ears heard not, until a sorrow akin to domestic grief showed its appalling mien and sounded its warning knell directly in the wake of the monster greed.

The occasion teems with advantage for pushing the claims of integrity, and affords an available channel for reaching popular conviction that cannot be too studiously and vigorously plied. Sophistry will try its hand to entangle and defeat practical issues; but the possibility, nay, certainty of bearing the standard of essential principle persistently in view, will make a clear pathway inevitable. Courage, industry, and patience in building up sentiment on the foundations of accurate knowledge of State vicissitudes and healthy demand will furnish means of parrying the most formidable opposition that has been or can be arrayed against justice in the apportionment of the nation's civil duties. Wide-spread enlightenment regarding the facts of legislative fraud will insure equally wide exertion for the abatement of the evil. J. P. T.

BITTER And tedious experience is an ungracious tutor, but a very effective one in bringing wavering judgment to a sticking-point for reform. The leading minds in the British government seem fully made up to lay out fresh tracks for another season, with arrangements for lessening the friction of parliamentary rolling stock. Means are under consideration for the adoption of such rules and methods of debate as shall cut off the chances for prolonged trickery in the obstruction of practical issues.

Even those who had special reverence for time-honored sessional usage are finally worried into emphatic resolve upon improvement of its working gear. The lavish expenditure of eight months of legislative time and opportunity upon the settlement of a single problem, to the absolute exclusion of many other pressing claims, indicates a drain upon governmental resource that would consume years in delay of future exigence. It is hoped that some plan will be devised by which various sections of the House may hold questions, fitted to their respective judicial means, in simultaneous review, thus facilitating their ultimate disposal. The discredit into which Parliament itself has fallen, by reason of its growing disorder, in the estimate of the people who are unable in the mass to discover its exact cause, calls for prompt and sound vindication, in the interest of not only English rule, but of representative government everywhere.

THE *Independent* says,—

The *Northern Christian Advocate* thinks that, in expressing our criticisms of books and events, we err by an "utterly utter style of utterance." It is possible. Nevertheless, we think it better, for one who has an opinion, to express it very clearly, and with as few qualifications as may be.

That is our conviction exactly. We admire the *Independent's* style of criticism. Its estimate of books may not always be just, indeed we are certain they are not; but they are clearly expressed, independent, and evidently honest. The literary department of the paper does not consult the counting-room before expressing an opinion of a book. Some of our Liberal papers admit of great improvement in this respect. An editor who from any personal or business consideration commends to the public a work which he knows is of no value is guilty of dishonesty and deception. No "cause" is in need of such editorial crookedness. Books should be reviewed with discrimination and impartiality. A large number of books and pamphlets that are now published in the name of Liberalism are trash; and Liberal editors, if they notice them at all, should have the courage and the independence to say so. This is due to their readers.

IN the trial of Dr. Thomas at Chicago, Mrs. Benjamin testified that the accused had said, "No sane man could believe the Bible as a whole." Mrs. Garrett said Dr. Thomas told her he "did not want a hobby in preaching Christ, there were enough hobbies now, that his life and example were enough, that the death of Christ was like the death of Stephen, that he did not believe the Bible was inspired or that Joshua's sun stood still or that Job ever lived, and that the idea of endless punishment was all bosh." If such are the views of Dr. Thomas, and he probably believes less than is here stated, why does he care to remain in the Methodist church and conference? When a man has discarded the creed of the church of which he is a member, why not leave the church? Why are thousands of men preaching in different denominations when they have no belief whatever in any form of supernaturalism? We are in sympathy with them in their advanced views, but not in their hypocritical conformity to what they do not believe in and their sacrifice of honesty at the shrine of expediency.

THE *Christian Union*, agreeing with the statement we made last week in regard to Christian treatment of the Jews, says:—

The Orthodox Evangelical Clergy of Germany appear to be doing all they can to make a substantial foundation for the opinion, already widely prevalent, of their bigotry and lack of sympathy with the higher and freer forms of Christian thought. During the

past week, at a conference in Berlin, several leading clergymen made violent speeches against the Jews; their argument being that, as the latter are not satisfied with being put on an equality with Christians, but aim at absolute pre-eminence over them, their rights must be curtailed for the protection of Christians. When it is remembered how small an element the Jewish population constitutes in the German empire, such opinions are nothing but confessions of inability to compete with the Jews in the struggle of life. It is a discouraging and shameful thing that men pretending to represent the spirit of the Christian religion should thus publicly violate its fundamental principles. The intellectual infidelity of Germany could not be more fatal to the true interests of the Christian religion in that country than the spiritual infidelity of these bigoted ministers.

THE jubilee meeting of the British Association held at York was attended by three thousand members; and the President, Sir John Lubbock, delivered an address reviewing the achievements of science during the past fifty years. He said in conclusion:—

Summing up the principal results which have been attained in the last half-century, we may mention (over and above the accumulation of facts) the theory of evolution, the antiquity of man, and the far greater antiquity of the world itself; the correlation of physical forces and the conservation of energy; spectrum analysis and its application to celestial physics; the higher algebra and the modern geometry; lastly, the innumerable applications of science to practical life,—as, for instance, in photography, the locomotive engine, the electric telegraph, the spectroscope, and most recently the electric light and the telephone. To science, again, we owe the idea of progress. The ancients, says Bagehot, “had no conception of progress: they did not so much as reject the idea; they did not even entertain it.” It is not, I think, now going too far to say that the true test of the civilization of a nation must be measured by its progress in science.

AFTER Professor Huxley's lecture in regard to vivisection, the Science Congress passed the following resolution without a dissenting voice: “That this Congress records its conviction that experiments upon living animals have proved of the utmost service to medicine, and are indispensable for its farther progress; that, accordingly, while strongly deprecating the infliction of unnecessary pain, it is of opinion that, alike in the interest of man and of animals, it is not desirable to restrict competent persons in the performance of such experiments.” The *London Times* says that, where philosophers like Mr. Darwin and Dr. Virchow pronounce the practices essential to the advance of medical science, nations will hardly be induced to choose darkness. And the *Nation* adds: “This being, therefore, one of those uncommon cases where doctors do not disagree, the sentimental objectors to vivisection would do well to note the fact.”

SAYS the *New York Tablet*: “The Nihilists are divided into two parties, or factions; namely, the destructionists and the party of order. The former, like Crowe and Rossa, goes in for the free use of dynamite, in order to kill the Czar and to strike terror into the enemy, so as to compel them to grant the required reforms. The latter would employ argument and reason, and enlist public opinion on their side, in order to convince the government of the necessity of granting reforms and justice to the people. Even the Nihilist extremists are more just and merciful in their designs than their Irish imitators. The former would use dynamite for the destruction of the head of the government or his guilty subordinates, while the latter would blow up indiscriminately both the innocent and the guilty.”

BISMARCK has asserted that he is “not going to Canossa.” This phrase relates to the abject penance made by Emperor Henry IV. to Pope Greg-

ory VII., at the small town of Canossa, in Italy, when the haughty monarch had failed in his schemes to control the Church, and the exacting pontiff, in the consciousness of his power, had demanded acts of humiliation from his foe as a condition of absolution. This occurred in the eleventh century. Prince Bismarck will not literally go to Canossa; but it looks very much now as though, in order to conciliate the ultramontane party in Germany, he were ready to acknowledge papal pretension which he has heretofore treated with arrogance and contempt. It is not surprising therefore that a Catholic writer says, “Bismarck has gone to Canossa.”

SAYS the *Boston Sunday Herald*:—

To all Americans—and to many Englishmen, no doubt—a speech from the British throne gives the impression of an anachronism. The idea of a fat and rather dull-witted old lady, with a red nose, speaking, in this age of the world, of “my government,” “my troops,” “my navy,” “my foreign relations,” and so on, is simply absurd. The style is handed down from the times when the reigning monarch believed himself to be, and was recognized as, “the State,” as Louis XIV. of France expressed it. This tradition of the kingly power, projected upon the prosaic and utilitarian age, simply raises a smile. Poor old Queen Victoria is hardly more useful than ornamental in the British government of to-day.

Very true. The English Queen does not write her address, and has no direct power. The British “throne” has scarcely more than a nominal existence, and is a sort of legal fiction; yet Englishmen have a great reverence for it, and are ready to defend and, if necessary, to fight for it.

THE *Springfield Republican* says, in a recent notice of the *History of the Woman's Suffrage Movement*, by Mrs. Stanton and others, that “Frances Wright's *Free Inquirer*, which she edited in New York in 1828, was ‘the first periodical established in the United States for the purpose of free and unbiassed inquiry on all subjects.’ Fanny Wright's remarkable presentation of the Epicurean philosophy, under the guise of fiction, entitled ‘A Few Days in Athens,’ had appeared as a serial in the *Free Inquirer's* predecessor, Robert Dale Owen's *New Harmony Gazette*. The book is worth reading now, and would not now awaken such denunciations of immorality against its author as it received then.”

THE *Advertiser* says “the French Republic has advanced more rapidly than has M. Gambetta's mind. Not that he is left behind; but the special objects of his statesmanship have all been realized . . . The people had a duty to perform, and they performed it with honor to themselves. On the whole, they chose the best man within reach, and constituted a chamber in the hands of which the honor and the progress of France will rest secure. They did better than the Spaniards did on the same day. They did far better in all respects than the Germans are expected to do in October. The old saying about Anglo Saxon sobriety and French levity, never true, is to-day a trite absurdity.”

A THEOLOGICAL assumption that has been stubbornly defended is that, back of all polytheism, are indications of a primeval belief in one God. Prof. Whitney, in the *Princeton Review* for May, says: “The whole tendency of modern scientific thought is opposed to the passing of such an assumption unchallenged.” “No trace of monotheism is to be found anywhere in the world except with a polytheism behind it. When the contrary of this is sought to be discovered,—as, for instance, by some authorities in the Vedic hymns,—it is only by an inversion of the true and obvious relation of things, and by other fruitless straining of facts to sustain an untenable theory.”

THE organist in an English cathedral recently flogged a choir boy for a mistake in singing, and defends himself by the plea that the practice is common in other cathedrals. “As the only thing,” the *Nation* remarks, “which distinguishes singing in a cathedral from singing in the theatre is the supposition that the former is an act of worship, dependent wholly for its value on the spirit in which it is performed, using a whip to make the worshippers sing in tune is one of those absurdities which are too absurd to be laughed at. They are food for reflection rather than for mirth.”

THE Seventh Episcopal Church Congress, to be held at Providence next month, will talk of such subjects as “Civil Service Reform,” “Methods of Charity Organization,” etc. The leaders of this denomination evidently see that, to retain their hold and influence upon the people, they must give attention to matters of present practical interest. Liberal secular thought is forcing the churches to abandon old methods and to subordinate theological creeds to the consideration of current questions affecting the interests of the people. And it is by so doing only that they get a new lease of life.

THE closing session of the Northfield Conference emulated the papal method by expressing a part of its devotion in a foreign tongue: not, however, with the temperate confinement to *one*, like the ancient Latin; for *two* modern novelties were employed to spice the familiar hymns for languid ears. A convert was also held up for notice, who once stumbled into the sacred fold by mistaking the posters of a religious meeting at the doors of a theatre for play-bills,—not the only instance (as Mr. Moody thought) of a man joining the church because he could not read.

REFERRING to the observance of the recent Fast Day in this city, the *Boston Evening Transcript* says: “Some banks and business houses which closed their doors had all the clerks as busy as ever inside. The truth is that the New Englander of the nineteenth century does not take naturally to the old Oriental rite of fasting. It is a hard struggle for moderns to sit still in pious meditation on a week-day.”

REV. MOSES WELCH maintains in the *New Englander* that what Moses really said was not that he was meek above all the sons of men, but that he was more plagued, afflicted, or cast down. He was at the time, Mr. Welch says, harassed indoors by a shrew of a wife and outdoors by the cantankerous Israelites. That may have been one of the causes of Moses' fits of ill-temper.

A WRITER in the *Gardener's Monthly* claims that the edelweiss, the Alpine blossom so often referred to in song and story, is a much overrated flower, that it is surpassed in beauty by many other mountain flowers, that it is easily grown in gardens, and many of our American florists keep the seed for sale. So perishes another of our idealisms.

THE *Boston Herald* says that “the weekly religious press of this country, with two or three exceptions, would be a discredit to amateur journalism. A minister who has not force enough to hold an intellectual congregation is only fit to empty editorial waste baskets. Certainly, he is not the man to wield the pen.”

A WRITER in the *Nation* justly says that “there are few operations performed on living animals in the interest of science which for unmitigated cruelty can be compared to hunting an animal to death.” And yet announcements of fox-hunts have brought together thousands this season at Newport and Martha's Vineyard.

SCIENCE AND RELIGION.

ALLUSION was made in the address of Prof. Barker, before the American Association for the Advancement of Science at its session in this city, a year ago this summer, to a remarkable invention of Dr. Mosso, of Turin, for testing the degree of cerebral circulation in performing different kinds of intellectual work. M. Gley, a French physiologist, has made some experiments on himself recently, which coincide with the testimony of the apparatus referred to. Some of the results of M. Gley's experiments are briefly stated in this note in *Nature*, of July 28: "He finds that the rhythm of the heart through intellectual work is slightly accelerated; and this increase seems in direct ratio of the intensity of the attention. Thus, the pulse was more frequent when the author studied geometry, with which he had little familiarity, than when he studied philosophy, of which he had a good knowledge. With the heart-rhythm is accelerated the carotid artery, is dilated during cerebral work, and the carotidian pulse becomes dicrotic. But the radical pulse becomes smaller and less ample. The phenomena of congestion observed in the brain persist a certain time after cerebral activity."

Sir Bartle Frere, who has had a good deal of experience in South Africa, recently gave a lecture before the Anthropological Institute in London, in which he sketched the condition of things in that part of the world, and stated the results of the contact of the civilized with its uncivilized races. The conclusions the lecturer presented are summarized in the following propositions: "(1) It is possible for the civilized to destroy by war the savage races, to expel or repel or turn them aside in their migrations. (2) Proximity of civilized and savage races has led or is leading to the decay and probable extinction of the Bushman race. But this result is doubtful in the case of the Hottentot races, and is certainly not taking place with regard to the Bantoes or Kaffir races. (3) The changes consequent on proximity of civilized and uncivilized races are an approximation to the European type of civilization. (4) The essentials to such approximation are (a) a *pax Romana* or *Anglicana*, bringing with it (b) protection of life and property, which involves equality before the law, individual property in land, abolition of slavery, abolition of private rights of making war, and of carrying arms without the authority of the supreme ruler, (c) power of local legislation on European principles, with a vigor to secure education in the arts of civilized life, taxation sufficient for State purposes, restrictions on the use of intoxicating substances, as measures essential to the full attainment of any one of the preceding objects." All this sounds well, and looks well on paper. But, unfortunately, English dealings with these African tribes have shown but little disposition to put into operation principles like those above.

D. H. C.

At the Social Science Convention, held at Saratoga, Dr. Emily Pope stated that, of four hundred and seventy women graduates, three hundred and ninety are in practice, the larger proportion being in New York, Massachusetts, and Pennsylvania.

At Savannah drug-stores, medical potions are not denied to colored purchasers, but they are not permitted to buy a harmless draught from the refreshing soda fountain. Possibly, a sly prop on the part of the white dealer for the cause of what he considers survival of the fittest.

The September *Unitarian Review* will contain a sermon by George MacDonald, the novelist, said to be the first and only one he has ever written.

ARE WE ATHEISTS?

A statement embodied in a discourse delivered by Prof. Felix Adler, before the Society for Ethical Culture, in Chickering Hall, New York.

There is a feeling on the part of many who are no longer Theists that causes them to reject the appellation Atheists. Perhaps the following thought will explain this feeling, and will set right the position of a large and constantly increasing class in the eyes of the religious world.

A vital distinction is to be drawn between the *foundation of a belief and the belief itself*. A structure is so connected with its foundation that without the foundation it cannot exist. But the foundation can exist very well without a particular structure, and others may be raised upon it when the ancient one has crumbled into ruins. I cling with all my soul to the foundation on which Theism has been built. I do not accept Theism. The foundation of Theism is twofold: first, the denial of chance, the conviction that there is order in the world; secondly, the conviction that this order is a good order,—in other words, that there is progress in the world.

Now there have been different ways of building upon, of accounting for, these two fundamental facts of religious conviction. Theism is one of those ways, Pantheism is another. Theism says, Before the world existed there was an Infinite, Almighty Being, who called it into existence and put order into it, hence the world's order; and gave it a purpose toward which to progress, hence the world's progress. Pantheism declares that God is not distinct from the Universe, that God and the Universe are one. There is a spirit, say the Pantheists, breathing through all things, the life of all life, the substance of all existence. The heavens are the starry robe of God, the earth the hem of his garment. The order which we perceive in the world is the manifestation of the present God, the progressive tendency which we observe in things is the struggling of God to utter his indwelling perfection.

But there is a third class—and of this, I, the speaker, am one—who content themselves with simply recognizing and admiring in all reverence the marvellous beauty, magnitude, harmony,—in brief, the order of the material world, content themselves with noting the glorious spectacle of the ascending myriads who rise ever higher and higher on the golden stairway of being, without yet attempting to explain, because no human mind can explain, how this order originated in the beginning, if there was a beginning, or how the goal will be reached in the end, if there will be an end. Enough for them, as the firm anchorage of their lives, the grand fact that there is order, that there is an evident progress toward the higher in the world.

This class may not be called Theists, because they know nothing of a captaincy of God, under whose guidance the world aims are to be achieved; nor yet may they be called Atheists, for they believe wholly in the aims themselves,—no matter how, in the unsearchable mystery of things these priceless aims are to be realized.

THREE CASES.

1. It is said that King Alphonso, of Castile, volunteered the suggestion that, if he had been present at the creation of the world, he could have given some useful hints.

2. On the 3d of September, Governor Hoyt, of Pennsylvania, issued an official proclamation, inviting all citizens of that State to unite, on the Tuesday next following, in prayer and supplication to God for the restoration to health of the President.

3. Let us suppose that, in a certain important case pending before the Supreme Court of Pennsylvania, Governor Hoyt should issue a proclamation calling upon his people to assemble at a specified time, and notify the Chief Justice of the manner in which they wish the case decided.

The three cases above mentioned, two real and one supposititious, resemble each other in one particular; namely, that in each of them Wisdom, having a specified matter officially in charge, is requested to decide it in the manner suggested by Ignorance.

Everybody admits that King Alphonso was conceited and presumptuous. Everybody would agree that a popular assembly could not intelligently instruct the Chief Justice on a point of law. How comes it that so many people, profoundly serious and

in many respects intelligent, assume that Ignorance may appropriately make suggestions to Wisdom in the second of the cases above mentioned? C. K. W.

Ecce Spiritus is the title of an anonymous book to be published soon by George H. Ellis. It is an earnest plea for spirituality,—as typified and exemplified in the life of Jesus of Nazareth. The author makes the attempt to distinguish the essential and permanent elements of Christianity from the extraneous and ephemeral elements which characterize the religious systems passing currently under that name. How far he has succeeded in discovering the vital germ, each reader must judge for himself. The work is fresh and original, vigorous and suggestive.

PROF. W. ROBERTSON SMITH is described by a writer in the *Christian Union* as looking not unlike Mr. Spurgeon in his younger days, but he goes on to say: "Professor Smith is a smaller man than the great London preacher, and far more slightly built. But the dark hair, eyes, and complexion, the large mouth, the firmly set jaw, and resolute chin make the resemblance between the two real and striking. . . . Though not far from thirty-six, the Professor looks scarcely twenty. But, if one's eyes pronounce the man a boy, one's ears soon rectify the error. He speaks with great rapidity, but with an accuracy and elegance rarely heard. . . . At twenty-four, he was appointed to his professorship in the Seminary at Aberdeen. In ten years, he has not only made it one of the most eminent in Europe, but he has also, a combination of accomplishments exceedingly rare, taken rank among the half-dozen most accomplished speakers in Scotland, and is counted one of the most erudite scholars of his years in Great Britain."

THE *Independent* says: "Professor Robertson Smith's volume of lectures on 'The Old Testament in the Jewish Church' may be almost called, for the English-speaking world, epoch-making. We say for the English-speaking world; for on the Continent of Europe the method of criticism and the results reached are perfectly familiar, while in England and America they are known to but few. It is one of the sad illustrations of the slavery in which religious thinking has been kept by the stringent creeds of our churches that it has been only with bated breath and with terror of ecclesiastical consequences that our theological scholars have dared to consider the conclusions—or speculations, as we have preferred to call them—of French, German, and Dutch scholars. The result has been to produce a large school of absolutely dishonest apologetics, while for fearless and honest criticism we have unfortunately been compelled to go to that which has not been restrained by evangelical faith. This is harsh language, but we fear it is true."

It does great credit to the heart and religious convictions of Governor Hoyt that he is anxious to have a day of general prayer for the recovery of the President designated. We do not know but this should be accepted as evidence of an important change in the Governor since the issue of his Thanksgiving proclamation last autumn, when he became the target of orthodoxy all over the State for a certain sin of verbal omission. It is to be hoped, as the Governor's movement is having its desired result, that a general and formal petition to Divine Providence may do the President great good. After this is done, and the days pass, and the President is recovered, it might not be amiss to have a day of special prayer for Governor Hoyt. We make this remark in all earnestness and solemnity.—*Pittsburgh Dispatch*.

MR. FLOWER, an English gentleman who travelled in this country in 1816, and was a guest of President Jefferson, gives the following description of the great American statesman: "Mr. Jefferson's figure was rather majestic,—tall (over six feet), thin, and rather high-shouldered; manners simple, kind, and courteous. His dress, in form and color, was quaint and old-fashioned, plain and neat. A dark pepper-and-salt coat, cut in the old Quaker fashion, with a single row of large metal buttons, knee-breeches, gray worsted stockings, shoes fastened by large metal buckles,—such was the appearance of Jefferson when I first made his acquaintance, in 1816. His two granddaughters (the Misses Randolph), well educated and

accomplished young ladies, were staying with him at the time. The chief charm of the visit was in the evening conversations with Mr. Jefferson, who gave me the inside history of events, before only known to me, as to the world generally, in the published record or outside history, which is all that the public is generally allowed to see."

PETER GANON, the suicide, who died recently in the Roosevelt Hospital, left a letter, in which he said: "I think my mind is well balanced, and I have no fear of death. What little fear I did possess has been dissipated by the facts of Spiritualism. The mere act of dying is nothing to me, if there is not physical pain; and I think I know somewhat of the country to which I am going." In conclusion, he wrote: "What a beautiful evening! Just the time to die. So by your leave, gods, I will make another assault on the affections of that coy damsel, Death,—a thorough coquette, who forces her favors on those that do not want them, but ever flies from the ardent, earnest wooer. But I will court you in so bold a fashion this time you must yield. How one hates to inflict physical pain on one's self! It did not bother me a particle to inject and swallow morphine, but I do hate to slash into my arteries. Well, bye-bye old world, I believe I have had enough of you!"

ELISABETH, the young Queen of Roumania, who, it is said, speaks six languages and is a handsome and womanly woman, keeps an album in which she jots down her stray thoughts, some of which have been copied by a continental journalist. Here are a few extracts: "Life is an art in which too many remain only dilettantes. To become a master, one must pour out one's life-blood." "White hairs are the crests of foam which cover the sea after the tempest." "Sleep is a generous thief: he gives to vigor what he takes from time." "If you could throw as an alms, to those who would use it well, the time that you fritter away, how many beggars would become rich!" "Duty only frowns when you flee from it. Follow it, and it smiles upon you." "The world never forgives our talents our successes, our friends, nor our pleasures. It only forgives our death. Nay, it does not always pardon that."

STEPHEN S. FOSTER, whose work as an anti-slavery agitator and as an advocate of temperance and woman's rights is well known, died at Worcester, the 8th inst. Mr. Foster was born at Canterbury, N.H., Nov. 17, 1809, graduated at Dartmouth College 1838; and, although he afterward commenced the study of theology, he abandoned it to engage with Garrison, Phillips, and such men, in the great anti-slavery struggle. With his wife, Abby Kelly, a noted anti-slavery and woman's rights lecturer, whom he married in 1845, he travelled through the Northern and Western States, defending with great earnestness and power the most radical wing of the anti-slavery party. He wrote a work, which has been read by but few persons of this generation, entitled *The Brotherhood of Thieves, a True Picture of the American Church and Clergy*. He was mobbed several times for his utterances, and it is stated that the coolness with which he could face a mob was remarkable. The following humorous description of Mr. Foster is from the pen of James Russell Lowell:—

"Hard by, as calm as summer even,
Smiles the reviled and pelted Stephen,
The unappeasable Boanerges
To all the churches and the clergies;
The grim savant, who, to complete
His own peculiar cabinet,
Contrived to label with his kicks
One from the followers of Elias Hicks;
Who studied mineralogy,
Not with soft book upon the knee,
But learned the properties of stones
By contact sharp of flesh and bones,
And made the *experimentum crucis*
With his own body's vital juices;
A man with caoutchouc endurance,
A perfect gem for life insurance;
A kind of maddened John the Baptist,
To whom the harshest word comes aptest,
Who, struck by stone or brick ill starred,
Hurls back an epithet as hard,
Which, deadlier than stone or brick,
Has a propensity to stick.
His oratory is like the scream
Of the iron horse's frenzied steam,
Which warns the world to leave a space
For the black engine's swerveless race."

BOOK NOTICES.

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

EVOLUTION AND PROGRESS. An Exposition and Defence. By Rev. William I. Gill, A.M., of Newark Conference, N.J. The first volume of the International Prize Series. Third edition. New York: The Author's Publishing Co.

This work, originally published in 1875, is a remarkable production and well worth reading. Its author was arraigned before the Methodist Conference, some of whose members censured him severely, and were opposed to "sending forth a minister to preach a gospel which his book utterly destroys." Mr. Gill told his brethren "if they did not like the book they could reject it. He did not believe it was the business of the Conference to pass judgment as to what were the truths of science. His book was written according to new ideas which have been evolved, and he said that to-day the evolutionists have the advantage philosophically over the Church." He was still permitted to preach; but he has since learned that the Methodist Church has methods without expelling him to punish a minister for courageous, independent thinking and writing.

"The object of this volume," the author says, "is first to show to the orthodox that they stand on slippery places, that their philosophy and logic afford them no legitimate aid and comfort; second, to show to the quasi-evolutionists that there is no medium between a-theism and non-theism and the rejection of their own principles of science and philosophy; third, to show to the thorough naturalistic evolutionist that there is at least one man among the orthodox who thoroughly understands them,—knows them better even than they know themselves,—and who grants them all their principles, better expounded, and admits their legitimate principle; and, fourth, that therefore the author must accept not only these principles, but also these consequences, unless he can furnish a new philosophy which shall use these acknowledged principles in combination with others, and thus attain other or rather higher results. This the author believes to be possible, and that he is called to attempt it."

Some conception of the scope, aim, and views of the author may be formed from the following headings of chapters and sections:—

"No Bridge between Ego and non-Ego, nor between the Internal and External," "Matter known only as Force," "Motion and Succession refute Inertia," "Unity of Power precludes Duality of Matter and Spirit," "Miracles must be rejected," "Inference that Man is evolved from the Brute," "That Life had a Natural Origin only," "That Nature is Eternal and Self-existent," "A Personal God must be proved, not assumed," "Natural Phenomena cannot prove this," "So far as we can know, Miracles are Impossible," "The Senses cannot prove a Miracle," "Much less can the Testimonies of Others prove a Miracle," "No Proof that Nature had a Beginning," "No Proof of Design in Nature," "Futility of Teleology against Evolution," "Evolution makes nothing Fortuitous or Insignificant," "Evolution and Involution the widest of known Laws."

"Evolution," says Mr. Gill (page 131), "has swallowed up all the old and standard arguments of Theism, as the rod-serpent of Moses devoured those of the Egyptian magicians. We may attempt the overthrow of evolution either by assailing its fundamental principle, or by an attempt to prove facts which are incompatible with evolution. The fundamental principle of evolution is the law of natural causation. This law can no longer be disputed. . . . Evolution must therefore stand, unless we can rebut it by other principles and facts equally indisputable and of paramount authority."

Our author narrows down all the proofs of supernaturalism to the province of our moral powers, nor can one reasonably infer from the work that he is very confident they are to be found even there.

"If there is anything in our moral powers and judgments," he says, "which is supernatural, and if this supernatural is clearly incompatible with evolution, it will confute and supersede evolution so far as this incompatibility extends. But where is this supernatural moral element? The assertion of it is of no force against those who declare that they are unconscious of it; and these, to say the least, are vastly in the ma-

jority in the ranks of both philosophy and science, as well as in theology." (Page 132.)

Let it be shown that "the will is really a supernatural power, superior to all natural force, and in its action entirely independent of the law and the force of natural causation, then we shall have a basis on which to build a system of supernaturalism in opposition to naturalistic evolution."

But Mr. Gill sees clearly enough that while he has, to his own satisfaction at least, completely refuted all the ordinary orthodox arguments in favor of a Deity, men will be slow to accept or to be restricted to the arguments which he but barely suggests; for he says: "Those who proclaim most loudly the freedom of the will are by no means clear that the will is strictly and fully a supernatural power; and nothing less than this will save them. . . . A large proportion of the orthodox and some of the first-class in mental power and culture, like Dr. McCosh, not only admit, but earnestly maintain, as of very great importance, that the law of cause and effect holds in relation to the will as really and as certainly as in any other relation." "Evolutionists," Mr. Gill generously remarks, "may leave the latter [supernatural force] to take care of itself till the orthodox are agreed among themselves on the question," and by implication until that time there is no evidence that will bear examination fit to be presented in favor of supernaturalism.

The real strength and value of *Evolution and Progress* consist in the boldness and acuteness of its reasonings in defence of evolution. The common objections to the theory are met with much ingenuity, and the work is a strong defence of naturalism. The argument and tendency of the work are wholly against every form and phase of supernaturalism; and, but for a few paragraphs it contains, the reader would regard the author as thoroughly atheistic. The wonder is that he was not expelled from the Methodist Conference.

PERSONAL ITEMS.

MANTON MARBLE talks of returning to journalism.

MR. TENNYSON has just passed his seventy-second birthday.

It is said that Mr. Froude is soon to be elevated to the Peerage.

THE King of Sweden has just finished a drama, *The Castle of Kronborg*.

PAUL DU CHAILLU, the noted traveller, is hunting in Kansas and the territories.

MR. JUSTIN MCCARTHY's *History of our Own Times* has been translated into French.

PROF. HENRY DRAPER, the astronomer, is about to start on a hunting expedition to the Rocky Mountains.

MR. WATTERSON, of Louisville, says Dr. Loring "is inimical to the interests of agricultural communities."

MR. FREEMAN, the historian, will sail for this country on the 27th of September, and will deliver his first lecture in Boston.

LEE & SHEPARD have in press and will issue in November a book by Col. T. W. Higginson, entitled *Common Sense about Woman*.

MISS ABBY F. GOODSSELL has accepted the position of lady principal of Vassar College. She is the first graduate of the college who has reached a place in the faculty.

THE Army and Navy *Journal* says that General McDowell is so abstemious that he not only never drank a glass of spirituous liquor, but refrains from tea and coffee even.

ASKED what he thought of the Irish Land Bill, a cynical ministerialist replied, "It is like the Athanasian creed: we all believe in it, though we do not understand it."

IN a debate at the Social Science Convention at Saratoga, E. Emory Aldrich, of Worcester, advocated a prohibitory law, Rev. Leonard Bacon advocated a license law.

MEN like Senator Sessions, says the *Atlanta Constitution*, make religious convocations suspicious, not because of peculiar habits, but because of sandwiching poker-playing and bribery with Bible-reading and psalms.

"AMONG THE AMERICANS" is the title under which Mr. George Jacob Holyoake has put together an interesting volume of his experiences here, published by Belford, Clarke & Co., Chicago, in handsome form.

REV. C. A. BARTOL is reported as speaking of the late Father Taylor as "worthy of intellectual mention with Choate or Webster at the bar, or Emerson or Hawthorne in literature, or Allston or Hunt in art." This is wild talk.

REV. DR. THOMAS, of Chicago, has been convicted in a church tribunal of heresy, and now his case goes to the general conference for trial. It is believed the conference will sustain the judgment of Dr. Thomas' accusers. He belongs properly outside the Methodist Church.

THE present Marquis of Queensberry has apparently all his distinguished predecessor's fondness for a "mill," and subscribed \$250 toward the Bradlaugh fund, whereupon the Prince of Wales has cut him. Yet, of the two, prince and republican, Bradlaugh has led the cleaner life, and does.—*Springfield Republican*.

THE author of *Josiah Allen's Wife, My Opinions and Betsey Bobbit's*, etc., is Miss Marietta Holly, a much younger lady than her writings would lead any one to believe. She is described as being of medium size, with dark brown hair which is combed low on her brow, beautiful and expressive black eyes, and a sweet and benevolent expression of face.

LOTTA, the charming actress who has given pleasure to so many thousands by her piquant and bewitching ways, has spent the summer at Lake George, in a cottage built by Robert Dale Owen for his own use. It is situated on a hillside sloping down to the edge of the lake, where there is a tiny pier from whence Lotta starts on her frequent rowing expeditions.

REV. SAMUEL SEABURY, father of the first Protestant Episcopal bishop of the United States, records in his diary for 1768 how "the ticket, number 5856, by the blessing of God, in the Light-house and Public Lottery of New York," netted him £425, "for which I now record to my posterity my thanks and praise to Almighty God the giver of all good gifts. Amen!"

THE *London Standard* has announced the death of Dr. Tanner at Amsterdam. Dr. Tanner writes the *Pittsburgh Despatch* from Corry, Pa.: "The *London Standard* is no doubt good authority for the statement of my decease. I, therefore, am forced to the conclusion that the Dr. Tanner now practising in Jamestown and Corry is the materialized spirit of the man who died in Amsterdam."

JOHN WISE, a laborer, while excavating for a tunnel at West Point, N.Y., was partly buried beneath a land slide. His fellow-laborers tried to save him; but, looking up and seeing more of the tunnel about to fall, the noble fellow shouted: "You can't save me, boys. Run to save yourselves." They fled, while he hid his face in his hands, and in a moment he was buried beneath the ruins.

NEWMAN HALL, referring to the visit of Moody and Sankey to London, says some of their meetings were held in his church; and yet out of a membership of thirteen hundred there are not three who are the fruit of that mission. He says it may not be wise sweepingly to say, "I don't believe in revivals," but adds, "It is perilous foolishness to trust to them as a means of increasing the membership of the church."

MANY a common laborer, says the *Sun*, living from hand to mouth on his daily earnings, possesses the priceless treasure of a wife just as devoted as Mrs. Garfield; while it is fortunate that the conspicuous example of a President's wife has brought these common but high qualities of American women so prominently before the world. The *Philadelphia Record* says: "Certainly, Mrs. Garfield is a good wife. The country is full of good wives, thank Heaven!"

A REV. MOSES KELLEY slapped the face of one Foster Harvey for using insulting language in regard to the President. A subscription of five dollars was raised, and sent to the minister to reimburse him for the amount he was fined. He sent a note in reply, saying he was deeply touched by the expression of the donors and cheerfully accepting the money. But immediately afterward he issued a card, saying of the man whose face he slapped that "on review I believe he did not use such language." What is to be done next?

HON. WARREN CHASE, of California, in a recent lecture at Paine Hall, maintained that there is but one substance, that what is called the soul or mind is matter in an attenuated condition, that the forms of mind-matter are subject to change the same as those of gross matter, and that, although man sur-

vives the ordeal of the physical death we witness, there is no assurance that he will be exempt from a succession of deaths in the future.

THIS is the way Miss Fanny Parnell pays her respects to Gladstone, Forster, Bright, and the Land Bill:—

Tear up the parchment Lie!

You, Gladstone, sunk supine to quivering slush,—

You, Forster, with the seal of Cain in breast and eye,—

You, Bright, whose slopping tongue can gloss and gush—

You, puppet-brood, the lesser legislative fry;—

A people's might your bungled work shall crush,

A people's wrath your grinning cozenage defy.

We will not yield, we will not starve, we will not fly,—

Tear up your parchment Lie!

This time, we'll neither crouch nor die.

FOREIGN.

CRIME in Italy is less frequent this year than last. In Germany, it is more frequent.

THE *London Times* demands the disbandment of the Egyptian army, and the military occupation of Egypt by France and England jointly.

MR. DICKSON, the ministerial candidate, has been elected in Tyrone. Mr. Dickson's election is an extraordinary triumph for the Government.

A TOTAL of fifty-six thousand spindles, out of two million one hundred thousand, have been stopped by the strike of cotton operatives in England.

THE *London Economist* says that the small German landholder is pushed almost to the wall, and hints that some day he will make a struggle as desperate as that in Ireland.

REPORTS seem to confirm the opinion that at the conference at Dantzig the Czar of Russia and the German Emperor were to make some mutual arrangement for combating socialism.

A CONFLICT between the police and people took place at Limerick last week, caused by soldiers making offensive remarks about the Pope. Fifteen were wounded, some seriously.

BRADLAUGH has issued a manifesto to the English people, announcing his intention to go to the House of Commons again at the next session of Parliament, and asks them to protect him against unlawful violence.

CHERIF KASHA, whom the mutinous troops at Cairo demanded should be made Prime Minister, absolutely refuses to take office as the nominee of the army, but is willing to act as intermediary between the Khedive and the malcontents.

IN proportion to their numbers, eight times more Jews than Christians attend the upper schools in Prussia. One-eighth of the university students in Austria are Jews, though their proportion to the general population is very much smaller.

THE "Jeannette," in the opinion of Mr. W. L. Howard, who was sent to Iceland on an exploring expedition by the United States Government last year, was caught in the ice; but it is possible that the crew took to quarters. Last winter was a very severe one in the polar regions.

THE demi-monde of Paris in the future will be excluded from the amphitheatre seats at the opera, where, by their manner and conversation, there has lately been grievous affliction to the American and English tourists, who at this season constitute the chief part of the audience.

THE Berlin correspondent of the *Times* says: "The issue of the Nihilist newspaper, *Will of the People*, is convincing proof that during the summer the Nihilists quietly carry on the propaganda in the interior, and only recommence their activity in winter. There seems, therefore, no doubt that the coming winter will bring more plots and panics in spite of the success of the authorities in arresting them and in unearthing secret presses."

A LONDON paper says: "The evictions on the Mitchelstown estate were resumed last week. The sheriff was assisted by a force of cavalry and infantry amounting to over three hundred and fifty men. Miss Anna Parnell was also on the scene, according to her own statement, to look after the interests of the tenants. What she did was to run to each house before the sheriff, and to warn the tenants to retire or barricade their doors. The part she took was so mischievous that the resident magistrate was compelled to order the police to exclude her from accompanying the expedition."

JESTINGS.

A LOVER of King James' English calls it the "reversed edition of the New Testament."

SUNDAY-SCHOOL TEACHER: "Annie, what must we do to be forgiven?" ANNIE: "We must sin."

"YOUNG man, is your father a believer in spirits?" asked a teacher of one of her scholars. The boy simply answered, "Gnome."

"JUDGE, what is the best substitute for wisdom?" asked a loquacious lawyer. "Suppose you try silence," responded the judge.

AMATEUR ARTIST, painting a bunch of apple-blossoms, to small boy, looking on: "Well, Tommy, do you know what they are?" Small boy, with absolute certainty in his tones: "Yes, marm. Hens."

A YOUNG LADY TO AN ORTHODOX OLD LADY: "I declare, you are a dreadful fanatic, Mrs. McCizzen. I do believe you think that no one but you and your minister will be saved!" Old lady: "Aweel, my dear, ah whiles hae my doots about the meenister."

SARATOGA is famous as a place for unexpected meetings of old friends. Two venerable clergymen came upon each other in Congress Park the other morning. "You old sinner!" cried the eccentric but excellent Dr. Magoon, of Philadelphia. "My dear brother," responded the affable Dr. Burchard, of New York.

MILDMAY has never been in the habit of punishing his children, leaving that disagreeable duty to his wife; but the other day one of his numerous progeny became very unruly, and he was obliged to say, "Flora, if you don't keep quiet, I shall have to whip you." "Pooh!" retorted little three-years-old, with a contemptuous toss of her dainty head, "you ain't the mother."

A LITTLE girl who saw a balloon for the first time on the Fourth of July was much astonished to find that it remained in the air, and plied her nurse with all kinds of questions. None of the answers, however, seemed to satisfy her; and the statement that it floated because it was filled with gas she treated with the utmost infantile disdain. "No, Anna," she said, with a sedate Sunday-school expression on her young brows, "it is kept up there by the poweration of God."

"ONE evening," says Wm. Howie Wylie, "at a small literary gathering, a lady, famous for her 'muslin theology,' was bewailing the wickedness of the Jews in not receiving our Saviour, and ended her diatribe by expressing regret that he had not appeared in our own time. "How delighted," said she, "we should all be to throw our doors open to him, and listen to his divine precepts. Don't you think so, Mr. Carlyle?" Thus appealed to, he replied: "No, madam, I don't. I think that, had he come very fashionably dressed, with plenty of money, and preaching doctrines palatable to the higher orders, I might have had the honor of receiving from you a card of invitation, on the back of which would be written, 'To meet our Saviour'; but if he had come uttering his sublime precepts, and denouncing the Pharisees, and associating with the Publicans and lower orders, as he did, you would have treated him much as the Jews did, and have cried out, 'Take him to Newgate and hang him.'"

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A WEEKLY JOURNAL

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FREE RELIGIOUS ASSOCIATION,

AT

No. 3 Tremont Place, Boston, Mass.

EDITOR,

WILLIAM J. POTTER,

Secretary of the Association.

For list of co-laborers, see editorial page.

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

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

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

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

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

SPECIAL FEATURE,

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

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

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

Proceedings of Eleventh Annual Meeting, 1878. Contains essays by T. B. Wakeman, Esq., on "The Religion of Humanity," and by Wm. H. Spencer, on "The Religion of Supernaturalism,—why it should be disorganized, and how it may be done"; addresses by O. B. Frothingham, George William Curtis, Miss Anna C. Garlin, Mrs. Clara Neymann, Maurice Ellinger, and a poem by Mrs. Elizabeth Oakes Smith.

Proceedings of Twelfth Annual Meeting, 1879. Contains the essay by John W. Chadwick (with an abstract of the speeches thereon by Messrs. Savage, Tiffany, and Potter) on "Theological and Rational Ethics"; the address by the new President of the Association, Felix Adler, on "The Practical Needs of Free Religion"; and briefer addresses on the same topic by F. E. Abbot, F. A. Hinckley, and C. D. B. Mills.

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FREE RELIGIOUS INDEX

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LIVE THOUGHTS OLD OR NEW.

HE who knows truth knows the Divinity, and this will enable him to slay all evil lusts.—*Hindu*.

A GOOD conscience fears no witnesses, but a guilty conscience is solicitous even in solitude. If we do nothing but what is honest, let all the world know it; but, if otherwise, what does it signify to have nobody else know it, so long as I know it myself? Miserable is he who slights that witness.—*Seneca*.

If reason justly contradicts an article, it is not of the household of faith.—*Jeremy Taylor*.

WHAT man, in his right mind, would conspire his own hurt? Men are beside themselves when they transgress against their convictions.—*William Penn*.

SINCERITY is the indispensable ground of all conscientiousness, and by consequence of all heartfelt religion.—*Kant*.

NECESSITY is cruel, but it is the only test of inward strength. Every fool may live according to his own likings.—*Goethe*.

THE basest thought possible concerning man is that he has no spiritual nature; and the foolishlest misunderstanding of him possible is that he has, or should have, no animal nature. For his nature is nobly animal, nobly spiritual,—coherently and irrevocably so: neither part of it may, but at its peril, expel, despise, or defy the other.—*Ruskin*.

TO-day is a king in disguise. To-day always looks mean to the thoughtless, in the face of a uniform experience that all good and great and happy actions are made up precisely of these blank to-days. Let us not be so deceived. Let us unmask the king as he passes. Let us not inhabit times of wonderful and various promise without divining their tendency. Let us not see the foundations of nations, and of a new and better order of things, laid with roving eyes and an attention preoccupied with trifles.—*Emerson*.

TO REDEEM a world sunk in dishonesty has not been given thee. Solely over one man therein thou hast quite absolute control. Him redeem, him make honest.—*Carlyle*.

GREAT deeds are great legacies, which work with wondrous usury.—*Samuel Smiles*.

HAPPINESS in this world, when it comes, comes incidentally. Make it the object of pursuit, and it leads us a wild-goose chase and is never attained.—*Hawthorne*.

NOTHING really succeeds which is not based on reality: sham, in a large sense, is never successful. In the life of the individual, as in the more comprehensive life of the State, pretension is nothing and power is everything.—*E. P. Whipple*.

WE must admit that although high intellect would lead us inevitably to high and pure morality, and to most scrupulously beautiful conduct in everything toward men, toward women, toward even the lower and lowest animals, still it does not lead us to that belief in the otherwise unbelievable, or to that detailed cultus which is meant by religion in the universally accepted sense.—*P. G. Hamerton*.

I, too, rest in faith
That man's perfection is the crowning flower,
Toward which the urgent sap in life's great tree
Is pressing,—seen in puny blossoms now,
But in the world's great morrow to expand
With broadest petal and with deepest glow.
—*George Eliot*.

CURRENT TOPICS.

AN Ecumenical Council of all the branches of the Methodist Church is being held in London.

THE first number of the *Free Trade Bulletin*, published by the New York Free Trade Club, has just been issued.

HOW VAST is the politico-social problem which Great Britain has to solve is indicated by the fact that one in every nine of her population is a pauper.

SINCE the passage of the Land Bill by the British Parliament, Mr. Parnell and his followers have advanced to new demands. They now agitate for national self-government for Ireland and the abolition of landlordism.

WHEN religion becomes free, what is it to do? is a question which not a few people are now asking. If it is the genuine article, it will set to work in some way for human elevation and improvement. That it may do this more effectively is the object of its becoming free.

FRANCE does not find it so easy to keep her foothold in Tunis as it was to get it. The task is requiring more soldiers and money than was dreamed of, and the question is beginning to be asked in Paris whether the glory is going to be worth the cost. There appear some symptoms, moreover, of a general Mohammedan uprising in Northern Africa against farther Christian invasions.

THE Supreme Court of Minnesota has just given a decision in the interest of sound morality as well as sound law. It has decided that the constitutional amendment of that State under which the Railroad Debt of the State was repudiated is null and void, because in conflict with the United States Constitution, which forbids the passage of any State law impairing the obligation of contracts. This is a decision which should be applied in other States.

WHEN Dean Stanley left his professorship at Oxford to become Dean of Westminster Abbey, in his farewell address to the young men who had sat under his teachings, he gave them this charge: "Be as free, be as liberal, be as courageous as you will, but be religious because you are liberal; be pure because you are bold; cast away the works of darkness because you are the children of light; be humble and considerate and forbearing, because you are charged with hopes as grand as were ever committed to the rising generation of any church or of any country." These are noble words, which, with hardly a change, might well be taken to heart by the class of people specially called Liberals both in this country and England.

THE Unitarian Ministers' Institute to be held at Princeton, Mass., October 3 to 7, presents a pro-

gramme liberal in breadth and attractive in variety; that is, judging by the names of the speakers, for we have yet seen no announcement of the topics. Dr. Bellows is to give an introductory discourse on Monday evening, the 3d. On the following days there are to be essays by Professor Henry James, Mr. John Fiske, Professor Crawford A. Toy, Professor Geo. L. Cary, Dr. Hedge, Dr. Rufus Ellis, Rev. J. H. Allen, Rev. R. Heber Newton, and Edward Atkinson, Esq. The Ministers' Institute may fairly be considered one of the effects of the Free Religious movement on Unitarianism. It seems to have been established to meet the demand of the spirit of freedom in the progressive portion of the denomination, which the National Conference denied.

ONE of the latest criticisms of the Free Religious Association coming to our notice is that it retains very few of the speakers, whom people were accustomed and delighted to hear at its early conventions. This may balance the criticism that was made after the Association had been in existence some half dozen years; namely, that the same old stagers were brought out on the platform every year. But, really, does not this latest critic set up a standard altogether too severe? We know of no society which holds the secret of a remedy against the ravages of age, disease, and death among its members and speakers. Fourteen years have brought their inevitable changes on the platform of the Free Religious Association. But one of the specially encouraging features in the present condition of the Association is that younger men and women, with fresh zeal and ability, are coming forward to take the places of the departed and the disabled.

FREE Religion is older than the Free Religious Association. It is easy to say when the Free Religious Association began. It is not so easy to say when Free Religion began. In Christendom, the seeds of Free Religion began to germinate when the Renaissance era appeared, followed closely by its most important result, the Protestant Reformation. The Renaissance was the awakening of the human intellect to a perception of its own rights and powers in the search for truth, and this awakening soon brought on an inevitable conflict between the human mind and the traditional authority of the Church. The Protestant Reformation, though itself the result of the principle of mental liberty, did not achieve the full triumph of that principle, nor indeed comprehend it. Hence the contest between mental liberty and some species of church authority has gone on from that day to this. The battles have been marked by successive protests and secessions, followed generally by new sectarian encampments, with new though looser bonds. At last, the Free Religious Association came, with a proclamation meant to be broad enough to cover all the mental demands, not merely of Christian or Jewish or Mohammedan or Buddhist liberty, but of universal human liberty.

For the *Free Religious Index*.

THE PERSONALITY OF GOD.

A Lecture delivered before the Society for Ethical Culture at Chickering Hall, N.Y., March 13, 1881.

BY FELIX ADLER, Ph.D.

In attempting a brief discussion of the question of the personality of Deity, it behooves us first to determine what we are to understand by the word *personal*. Individuality does not yet imply personality. A stone or a bar of iron may possess properties peculiar to itself and sufficient to distinguish it from any other object of the same class, yet because it is individual it is not therefore personal. Animals again are often endowed with elaborate instincts, armed with a certain degree of foresight, capable of feelings of pity and attachment, and the marks of individuality are thus both numerous and complex; and yet there is not one among the lower animals on whom the dignifying appellation of person can properly be bestowed. Even among human beings, not every one is as much a person as others are; and, though in general we attribute personality to all men and women, yet some are in a very limited sense persons, while others are very grandly persons. The slaves of passion and the parrots of opinion, the hooting mob on the streets, the "voting cattle" at the polls, are for the time being destitute of personality. The mark of personality, then, is to be found in the conscious guidance of actions according to law. All action, indeed, is according to law. It is impossible to act contrary to the laws of the world. The stone that strikes us as we walk along the streets, the brute that hunts its prey in the wood, the white ant that builds its palaces in the sand hill, the faithful dog that leaps into the water to clutch a drowning lad, all act according to law; but they act blindly. Man alone can attain consciousness of the law by which he acts; and only in so far as we rise to this consciousness, only in so far as we make the consciousness of the law the determining ground of our action, have we real personality, only in so far have we a right to claim admittance to the community of persons.

The question, therefore, whether there exists a personal God, is identical with the question whether there is a conscious intelligence at the heart of the universe. Now, in the first place, we might say as others have said: Let the brain of the world be pointed out to us before we will believe in a supreme intelligence of the world. For it must be conceded that consciousness never appears, so far as we know, save only in connection with material phenomena in a brain. The only instance of developed intelligence outside of ourselves whereof we have any knowledge is found in the case of human beings like ourselves. The only instance of incomplete intelligence of which we know is found in the case of animals, and these also have brains. And many persons are content to rest the case here, and say: We need inquire no further. Show us first the world-brain, search the stellar depths with a view to discovering its whereabouts, bring us back authentic reports of your discovery, and we may then begin to believe in the existence of a world-mind. Nor would this position be otherwise than simply impregnable, if it were true that mind is connected with matter as an effect with its cause. If mental action were a function of the brain in the same sense that the secretion of fluids is the function of certain glands, then should we be justified in asserting that mind and matter cannot even be conceived of as separable. But the relation between matter and mind is in no wise a causal relation. Some of the most eminent scientific investigators of our time, men wholly free from theological bias and free also from the suspicion of metaphysical prepossession, have distinctly affirmed that the proposition that mind is the effect of matter is not only not proved, but not provable. True the relation between matter and mind within the field of experience is one of concomitance; but it is not a causal relation, and upon this difference the whole argument hinges. The two things certain are: first, that matter does not explain mind; secondly, that mental action has never been discovered independent of its material parallel, so far as our knowledge extends.

We have at various times used the words "so far as we know"; and it now behooves us to remind our hearers of the essential significance of this important qualification. For, if we will only remember that

our knowledge does not by any means cover the whole field of the knowable, the fact that, so far as we know, intelligence and brain always exist together, a causal relation between them being set aside, does not at all involve the conclusion that they must of necessity exist together. It follows that the existence of mind independently of a brain, if not conceivable, is at least thinkable. It follows that there may be intellectual beings on distant planets or stars, whose intellects act through material organs totally different from ours. It follows finally that there may be an intelligence at the heart of the universe of whose instrumentalities of action, it is true, we can form no conception, of whose conditions of existence we can render no definition, but whose bare possibility is none the less indisputable. But, in order that this merely negative possibility of the existence of a conscious intelligence of the universe should have any value whatsoever, it must be shown that there is some positive reason for assuming it. We now advance to a farther stage of our discussion, and will touch briefly upon the reason popularly alleged for converting this bare possibility into a moral certainty.*

The theologian lifts up his voice, and says: There is such a reason. The marks of design in nature allow of no other interpretation but that there is an intelligence at work which has caused these adaptations of means to ends. But the theory of Darwin has overthrown the argument from design in this familiar and ancient form. These successful adaptations, which we so much admire in nature, do not really resemble the purposeful action of intelligence, working directly and deliberately toward its ends, but appear to be rather the final fortunate outcome after countless tentative efforts, after countless miserable failures. Professor Lange, in his *History of Materialism*, has compared nature's method in evolution to that of a man who should go out upon a wide plain with the intention of hitting a certain mark, and behold he takes his gun and shoots up and down, right and left, millions of shots in every conceivable direction, and finally he hits also his aim. Or suppose that a man, wishing to enter a room which is locked, were to purchase ten thousand keys of all sizes, and were to try them all indiscriminately, hoping to come at last upon the right one, that would illustrate the method of nature in obtaining her ends. Or again, if a man desired to build him a house, and in order to get what he wanted would first build a whole city and then leave all the superfluous houses to go to rot and ruin under the action of the elements, in order to retain the one house which he desired, that would show the manner in which nature goes toward the achievement of her aims. For so we see that millions of seeds are sacrificed by nature, in order that one may take root and become a plant; that, for every one animal that lives, nature destroys countless others, for which she has no use; that she even sweeps away whole types of existence, in order to make way for the few that survive. Nay, the enormous annual slaughter of children, the sinking and perishing of multitudes who are unfit to maintain themselves in the struggle for existence, show that the same terribly clumsy process—as it must appear to us—obtains in the human world also as well as among the lower orders of existence. And thus it has come about that the purposefulness of nature is denied altogether; and it is said, There is naught but cause and effect in the material world, and, out of the multitude of possible existences which the flood of cause and effect casts up, those which are capable of adapting themselves to their environment live, the others are wiped out. And it is said, moreover, that it is better to suppose that there is no intelligence in the substance of things than to suppose that there is such an intelligence as the facts appear to exhibit to us. For twofold are the charges against the method of nature, the enormous waste which it involves and the unspeakable pain to sentient beings implied in that waste.

And yet, if we turn from the method itself and regard the results reached by it, we cannot help being impressed by the grandeur of these results. The form of the crystal itself is beautiful, no matter how many atoms were requisite to its production. The rose is beautiful, no matter how many seeds perished before this one flower found the conditions under which it could bloom. The sweet anemones, the white lilies,

* We pass by for the present the metaphysical arguments for existence of God, which we have discussed and rejected on a former occasion in the discourse on Atheism, and shall confine ourselves to the empirical argument.

the violet, stir the chords of pleasure within us, no matter on what substratum of destruction they may rise. The mystery of the growth of plants, the complicated mechanism of organic life in animals, not to speak of the mightier harmonies of law that are visible in the motion of the celestial bodies, carry us irresistibly along in a strain of admiration and praise. But most admirable of all things in nature, and most unfathomable too, are we unto ourselves. That such a being as man and his sweet partner, woman, should have been born out of the whirlpool of the universal atoms, that this intelligence, this spirituality of ours should have come out of things, must "give us pause." And so the more we dwell upon the results achieved in the course of evolution, the more do we become convinced that the category of cause and effect is insufficient to explain the universe, and that there must be, in the nature of things, something more than the blind movement of atoms, stirring hither and thither according to the winds of chance: that there must have been prearranged, before time was, the possibility that atoms should arrange themselves in the beautiful form of the crystal, the possibility that certain atoms, no matter after how many failures, should come together in the shape of a bird, the possibility that stars and suns should roll through the immensities, the possibility that at last the atoms should come together in a human brain and in a human heart, and that, as Venus was said of old to have arisen out of the deep, so out of the grim profounds of being the moral nature should arise, and the mystery of soul begin to unfold itself. The evolutionist of the dogmatic kind asserts that the casting up of a variety capable of adaptation explains everything, but he forgets that the *appearance of a variety capable of adaptation* requires to be explained; and not this only, but we perceive also that the victorious forms of life follow one another in an ascending scale, that higher forms succeed to lower, that there is a *progressive development from the less perfect to the more perfect*, that there is a growing, though never complete, congruity between the results brought about by adaptation to environment and the scheme of systematization laid down independently in the human reason.

Now, I grant that this fact of progress cannot, in the strict sense, be proved from experience. Whether the forward movement which we observe is more than temporary, who will prove? Whether the present world, taken as a whole, is an improvement, compared with others that may have preceded it, who will demonstrate? Whether, after the solar system shall have become extinct, a higher state of existence will follow in new systems that may rise from out the wreck of this present one, who will undertake to show? And yet the idea of progress involves for us a certainty. World progress is a *moral demand*, hence its certainty. It can never be wholly proved from experience; but, having imported its certainty from a totally different sphere,* we are now permitted to read the facts of experience in the light of that certainty, and to interpret them as parts of that progress whose universality we are sure of on other grounds. Thus, the forward movement, which we observe in nature and in history, is authoritatively pronounced more than temporary, and a significance is attributed to it far vaster than the meagre facts of induction would warrant.

The result of all our investigations seems, therefore, to be somewhat as follows: The method by which nature compasses her ends appears to be inferior to the best human methods; the results which she achieves are valuable in the extreme, and moreover exhibit a tendency to become more and more valuable as time proceeds. It is evident that the first of these results is out of accord with the second, and that clumsiness and hurtfulness of method are inconsistent with an intelligence capable of devising and, as must be supposed, of achieving the sublime ends of universal progress.

But here we are earnestly warned to give attention to a consideration which is designed to be decisive in settling our views in this most profound of all problems. We are to remember the *constitutional deficiency of the human understanding*, and give all the weight to that thought which belongs to it. We are to reflect with all seriousness that, if the world seems all wrong to our speculating minds, perhaps it is not the world that is at fault, but our own mind, in whose

* Having found it, by another discussion, connected as a postulate with the moral law, incorporated with the foundations of our morality.

inadequacy the cause of the distorted image of things is to be found, just as an observer, who regards a landscape through an imperfect lens, may truly declare that the image which he sees is utterly out of proportion, while the cause of the defect is to be found, not in the landscape itself, but in the medium through which it is viewed.

And absolutely beyond dispute it is that our minds are incapable of grasping the ultimate truth, of seeing the relations of things as they really are. Even in studying the works of great human thinkers, we sometimes find that we are unable to follow the argument, not because it is unreasonable, but because it is too reasonable, as it were; because our intellects are too feeble to follow the sustained and complicated lines of the thought. Shall we not, then, assume that the great argument, which is being written out in the universe before our eyes, is also not fully understood by us, not because it is unreasonable, but because it contains a deeper reason than we wot of. Nay, this is not only a position which it is open for us to assume; but, if the dictates of morality have any meaning, it is a view which we are morally compelled to take. Plainly, what we call our experience of the world is only a fragment torn from an immense book, and the great world with all its infinite possibilities lies beyond. In that fragment which we know, we find much that is beautiful and noble, much also that seems to us incoherent and irrational. It is for us to remember that the text we have before us is torn out of its context, and to deepen in ourselves the conviction that much that is now unexplained and that seems against reason would find, not only an explanation, but a great explanation, if the connection were known in which it properly stands.

As to the power, which is behind all these appearances of things, the ultimate reality itself, out of which is growing the harmony of the world, it seems to me inadmissible to speak of it as *conscious intelligence*. The terms "consciousness," "intelligence," and "will," have a meaning only when used with reference to the discursive minds of men or of other sense-bound creatures like ourselves. Carried beyond that sphere, they are mere ideas of whose corresponding reality we know nothing. It has been said, indeed, that the underlying basis of all reality must, at least, embrace intelligence within itself, since intelligence has come out of it. But this is saying very little of it. Rather let us say that it must be so infinitely greater than anything which we understand by conscious intelligence that these words prove totally inadequate to describe it. Nor is it necessary that we should have a name and label for the highest. The name of the most awful and supreme sanctity is too much on men's lips. It has become a hollow form, a tinkling bell by which hypocrisy vends its wares. Let us agree to feel more what it implies, to speak of it less; to act it more, to parade it less. Let the courageous heart of man turn to the divine order that is working upward in the world, and see in this the token of an ulterior light, of which even intelligence and will are only the reflected rays, and not the light itself. Let us return to the practice of an older religion, which preserved the name of supreme sanctity unutterable, and which, when it spoke of the highest at all, named it by a name which simply means, "It is." It is! *There is a highest!* Let us do honor to that confession of faith in our deeds!

For the *Free Religious Index*.

SOME IMPRESSIONS OF THE CONCORD SCHOOL OF PHILOSOPHY.

"A School of Philosophy at Concord," rather than 'The Concord School of Philosophy,' please remember," said Mr. Alcott, the dean of the school.

This is well. No particular system of philosophical doctrines is taught there. Probably, no two of the lecturers hold precisely the same scheme of the universe. There are certain general principles, no doubt, in which they would all agree. All would affirm, perhaps, a Supreme Mind as the ultimate principle, something transcendent in man, and immortality. The spirit of the school is indeed one, but intellectually it is many.

I attended all the lectures and conversations of the school for four consecutive weeks, and have since read the published abstracts of the remaining lectures. I should say that it seems to be the object of the school to stimulate philosophic thought and to proclaim no finalities. Said Mr. Alcott, in opening one of his lectures, "This School of Philosophy deems

itself in sympathy with the best thought of all times." And, again, "We will hear the agnostic, if he will keep his temper." Said Dr. Jones: "The object of philosophy is not to give us rounded marbles or balls to be put in our pockets and carried away. Such philosophers will never appear in the world. He is the greatest thinker who moves to thought." And, again, "To find the logic of the universe is the problem of all philosophy." The school cannot be said to be in any sense dogmatic or exclusive. But, in its drift, it is positively, emphatically, anti-materialistic. In my judgment, the one feature lacking to make this School of Philosophy complete was some such lecturer or lecturers as John Fiske. And some such comprehensive School of Philosophy is needed in our time.

The Concord School of Philosophy is a tentative movement in the right direction. And why should not passing the weeks of vacation and rest in retreats of thought and culture, where one need only listen or participate in interesting conversations, be as recreative as rounds of fashionable pleasure or absolute idleness? Is not rest attained by change rather than by inaction? The horse relieved of the collar and turned into clover continues to exert himself, but he recuperates. At Concord, we were turned into clover.

If the lecturers at Concord ever studied elocution, no visible traces of the study have been left on their delivery. One had to screw his mind down to the most undivided attention to follow the readers, and had to elicit their meaning himself. But monotony of tone, acting like a constant opiate on the senses, was partly counteracted by mosquitoes and by the sensible "effigy" of an uneasy member of the faculty always going out and coming in during each lecture, whispering to one or more persons on the way, and occasionally distributing newspapers. Even the lofty Emerson when present, as he followed this "effigy" with his eye, was awakened a little, and recalled, I fancy, a fragment of Dr. Jones' philosophy,—"We only see a manifestation of the man with the corporeal eye: it is a hallucination that we see the man."

The art of presentation has not received sufficient attention at Concord. No doubt, if the philosophers should make everything perfectly clear to others and to themselves, it would use up the school in a single season. Nevertheless, in the lecture-room, the art of presentation is not only supremely important, but it becomes the duty of an instructor to study it. It is one thing to understand a subject well one's self: it is another and a very different thing to present it well to the understanding of others. Again, lectures which were two and a quarter hours long or more might have been cut down to half that length with positive gain to the sense. A Scotch minister once apologized for the length of a letter by saying that he had not time to write a short one. Webster once consented to deliver an address at a certain time and place, provided he might speak an hour or two; but, if he were limited to half an hour, he must decline for lack of time to prepare. Moreover, lectures too long cut off opportunity for conversation by the faculty and class, one of the most profitable features of the school.

Plato was preached, not lectured on, by Dr. Jones. Woe betide the luckless wight who presumed to question the findings of Plato! The sturdy old Roman was erect at once, and with an insinuation informed the objector that there were two kinds of mystics,—the name of the one kind was spelled with a *y*, and the name of the other kind was spelled with an *i*. And Mr. Alcott was ready instantly to add that, if the meaning of those two different words was not comprehended, they could be found in the dictionary. Which dictionary is *mistic* in, in his sense? Taken in all his connections, with all his antecedents and consequents, no one, it is true, illustrates so preeminently well the mental and speculative atmosphere of the age in which Christian theology was born as Plato; and he must have a place in every comprehensive School of Philosophy. But to preach Plato is to endanger one's hold on a modern class. A *priori* reasoning has its risks as well as its attractions. Lofty summits are sometimes turbaned with fog. A stubborn fact may, at any moment, rise up and confront the mystic, like Banquo's ghost. I once heard Dr. A. A. Hodge, of Princeton Theological Seminary, say, "If sin were not in the world, I could prove from the attributes of the Divine Nature the impossibility of its entering the world."

Professor Harris is a full man, and thoroughly de-

serves the name of philosopher. His mental processes seem to be at antipodes with those of the Platonists. He seems to prefer travelling exclusively by rail, and by balloon not at all. For does he not see that the solid road-bed also crosses the mountain-tops tipped with eternal light? His reading has been wide, his thought is deep, he has no hobby. He surveys the entire field of philosophic thought, as far as known to history, and shows what contributions have been made to it by different thinkers and nations. At whatsoever point you touch him, at that point he emits light.

The practical part of Mr. Alcott's philosophy finds so beautiful an exemplification in his own sweet, pure, vigorous life that one cannot doubt the truth of it. Not every philosopher offers to his audience both his practical doctrines and a demonstration of the truth of these in his own person at one and the same time.

The philosophers at Concord do not regard their doctrines as antagonizing Christianity as they define it. Nor do they conceal that their views antagonize the current theologies radically. Dr. Jones reads from the Bible concerning the Logos; but his is not the Church's Logos. Mr. Alcott accepts the Trinity; but his definition of it would utterly evacuate of all meaning any formula ever framed of this doctrine by a Trinitarian, and overwhelm with astonishment any theologian who should look beyond the word, and its jingle, into the sense. Seemingly, one might as well identify length, breadth, and thickness with the Trinity, because they are three.

Free Religious people need not fear, I think, that the Concord School is supporting the old theologies, or that it is in any sense organized in their interest; nor, on the other hand, need the Church fear that it is in any sense hostile to true and pure religion. Indeed, I have seldom been lifted to so high a spiritual plane, and into so clear and pure and ennobling a religious atmosphere as at this school. Its courtesies, temper, thoughts, inspirations, were as bracing and vitalizing as the air of a mountain peak. The school is spiritual, hopeful, helpful, suggestive, stimulating, informing. Its value to professional men and women is inestimable, and in the comparison all blemishes sink into insignificance. One must not attend it carrying a basket to be filled with bricks, but to be filled with seeds. A casual attendant is very liable to form a mistaken estimate of it; to hear phrases which provoke a smile, because not understood, and back of which, to be understood, must stand the entire work of the school or many lectures. Then, again, some things are said so conversationally that the speakers, I presume, do not propose that all their terms and phrases shall take a permanent place in the elegant and classical department of the English language.

The Church itself, at large, could not do better than wholly to lay aside its dry, dead, fixed formulas, and adopt in their place some such living, mobile philosophy as that taught at Concord. Sooner or later, too, all religious reformers will, I think, discover that the mass of men must have some hopeful as well as reasonable footing for their religion, and that we are never lightly to afflict with biting frost man's instinctive expectation of immortality, nor his instinctive conviction that this universe sprang from a first principle which is intelligent. And this latter conviction necessitates us to formulate no metaphysical idol whatever as an object of faith. We need only postulate what is felt to be the truth.

That we may know what man is, and is to be, we must know what man has been. The Concord lectures helped us much to understand what man has been as a thinker. And now will the Free Religious Association organize a similar school for a two or three weeks' course of lectures next season, to be given, say, at Cleveland, Ohio,—a point midway between the East and West, and fanned by the cool breezes of Lake Erie,—the aim of which shall be to exhibit the several systems of philosophy which have formed the basis of the great religions, the Brahmanic, the Buddhistic, the Zoroastrian, the Egyptian, the Greek and Roman, the Scandinavian, and the Christian? Such a school, manned by men competent to the work, would make a most valuable contribution to the science of religion, and to our stock of general knowledge.

A. N. ALCOTT.

FREDERICKSBURG, OHIO, Sept. 5, 1881.

CANON FARRAR'S *Mercy and Judgment*, which is an earnest protest against the doctrine of eternal punishment, is dedicated to Tennyson, the poet of "the larger hope."

For the *Free Religious Index*.

WORKING BASIS OF THE NEW RELIGION.

Says Mr. John Fiske, "In the study of the moral sense, we contemplate the last and noblest product of evolution which we can ever know,—the latest attribute to be unfolded in the development of psychical life, and by the possession of which we have indeed become, as gods knowing the good and the evil."

The latest attribute to be unfolded, it is the fruit, and must ultimately be the perfection of the whole development of mankind. Hence, all progress must be one-sided and imperfect which does not recognize that the highest duty of society to the present and the future is to nurture and develop the moral sense. But the moral sense described by Mr. Fiske is not what is understood by the teachers of theology. To them there can be no moral sense in man. How is it possible for a being who is totally depraved to possess any faculty, or germ of faculty, by which it can become conscious of right and wrong? Logically, it is impossible. To such creatures, what has passed for "moral sense" can never have been anything more than a "revelation" of God's will, setting forth the duties required of mankind and portraying the consequences of obedience and disobedience. The only possible consciousness that man could feel in his obedience to such a "will" would be simply a sense of physical safety, or a sense of fear, in his disobedience. In no sense but nonsense could a duty performed under such restraint be said to be moral, or meritorious to any extent. Therefore, it is strictly correct to say that not only does theology not recognize a moral sense in man, but that it is impossible for man to become moral in the true sense of the term, so long as he is bound in fear and ignorance by the theological conception of man's relation to the universe.

This will be seen to be true, if we consider that, while the moral sense, as Mr. Fiske says, is the latest and noblest product of psychical evolution, theology, substantially as it exists to-day, was one of the very earliest products of such evolution. The two are separated by celestial distances. If I were to attempt to represent them objectively, I might say that "moral sense" is Professor Fiske, and theology is South Sea Islander. Therefore, I insist that the very first step toward a due recognition and culture of the moral sense is to wash our hands entirely of theology. Just so long as society attempts to guide itself by theological "revelation," "will of God," and what not, just so long must it develop the sin of hypocrisy faster than the sense of morality. Intellect will not be forced to believe that white is black, so long as it knows it to be white. Intelligent men and women cannot compel themselves to believe the thousand falsehoods and absurdities that underlie theology. If they accept it at all, they do so only in appearance, and for some personal consideration of popularity or social relationship, and not for any truth it may be said to contain. Thus, they place themselves before the world ostensibly as sincere observers of the moral requirements of the theological scheme of life, but in reality as the secret scorners and mockers of such scheme; and hence the only possible evolution their conduct encourages and allows is that of hypocrisy. Theology is, therefore, not only an obstacle in the way of moral culture, but is, unintentionally, I gladly admit, but nevertheless actually, an immoral agency in society. The attempt to control society by theology is, in point of fact, nothing more nor less than the attempt of the emotions of perhaps tens of thousands of years ago to control the intellect of to-day. It is the attempt of a system representing the mental infancy of the race to control its manhood. It is barbarism attempting to control civilization. The moral sense with which society is to be interested to-day is the latest product of human evolution, and therefore can be properly cultivated only when that is done in most complete harmony with the highest, broadest, and best intellectual development.

From what has been said, it will be seen that the moral sense is neither a gift from God, as has been maintained, or the result of ages of theological government. What, then, is its genesis? Darwin, Spencer, Fiske, and other modern students of the problem, have shown that the splendid powers of intellect that distinguish man from the highest life below him have all been acquired by long, slow variations and improvements under the law of natural selection. The moral sense is the latest acquisition under this process of evolution, and stands as the crown of human life. The

intellect was developed in the interest of the individual. The moral sense grew out of the slowly evolving interest of the individual in others.

Pure intellect is selfish. Morality is unselfish. Intellectual development alone makes man skilful in getting the best of his neighbor. Morality, or the influence of the moral sense, makes him not only respect the rights of his neighbor, but willing, ready, and glad to show his neighbor wherein he can be benefited. The world of trade to-day largely represents man on the purely intellectual plane, and hence largely selfish and too ready to take advantage of his neighbor. There is but little moral sense in business. The rule is to get all you can out of the necessities of customers. It almost seems as if it had come to be accepted as morally correct to lie and cheat whenever a dollar or a dime could be obtained in that way.

This is the legitimate result of the long reign of the theological government of society. The highest moral duty was to be honest with God. Honesty to man was a secondary affair. But, when the intellect had scattered the fog that enveloped the conception of God, and men saw that the much-talked-of future torments were extremely improbable, their observance of duty to God became formality, and duty to man was forgotten. One of the most certain needs of society to-day is the introduction of a moral sense into business. The absence of it there makes all professions of morality in church and synagogue but a mockery of justice and right. This points to the work to be done by the religion of the future.

But, to go back to the genesis of the moral sense, it is undoubtedly true, as has been shown by the writers above named, and eminently so by Mr. Fiske, that the moral sense is due to the fact that man is not only a gregarious but more a social animal. Many animals below man are gregarious. Man is that by inheritance. By variation and psychical development in himself, he becomes a social animal. As Mr. Fiske says, "In the permanent family, we have the germ of society." Out of social relationship, through development of sympathy, affection, ties of blood, all linking the family in closer and more enduring relations, until family becomes tribe, and tribe becomes confederation, confederation becomes nation, and nations become brotherhoods shadowing forth

"The federation of the world,"—

have grown, little by little, through the long, long ages now sleeping, dust-covered, upon the silent bosom of the dead past, those feelings of regard for others that have given us right and wrong, justice and duty, honor and shame.

Here, then,—for elaboration of the thought cannot be made in the brief article here intended,—we come to the purpose with which we set out, in the series of articles published in the *Index*. Free Religion, or the movement, by whatever name known, that is to set on foot the New Reformation demanded by the intellectual and moral mind of the time, must take for its starting-point the fact that man is by nature a social animal, not a solitary individual; and that the true evolution of society can take place only under the most generous culture of those social feelings which stimulate sympathy, affection, care for each other, justice, honesty, and the disposition to turn away from every temptation to do whatever would wrong another. This will be to cultivate the moral sense. It will be to increase in the individual the sense of pleasure when he has done right, the sense of pain when he has done wrong. Carry this course of development into all departments and all relations of life, not only of man to man, but of man to all animal life; continue it from generation to generation, giving the law of natural and sexual selection points of variation upon which to seize,—and in time the old dream of heaven will have become a glorious reality on earth.

But what of the intellect? Nothing. It will take care of itself. If we but cut away the fungus of theology, bring emotion forward from its age-long imprisonment in the surviving savagery of primitive conceptions of life, and set it in harmony with the intellect of to-day, and then go to work as above indicated in the line of social evolution, we will have started on the grandest work of reformation that the world has ever seen, the one to which all others have pointed, and for which all others have done their part. But it will be greater than them all, because it will embody the good results of all. It will be strictly in the line of scientific development, thus falling at once into fullest harmony with intellectual growth; and it will have

the whole force and upward pull of natural law through the science of heredity and selection, to plant its success permanently in the blood and brains of the growing world of man. Will Free Religion accept the opportunity?

CHARLES ELLIS.

For the *Free Religious Index*.

IS LIFE REASONABLE?

To reduce human conduct to a rational system seems to be the hope of many good and intelligent people. But those same enthusiastic disciples of reason would stand appalled before the wreck of life's loves and hopes, could they see accomplished the actual results of their logic. How little of what we call the true life of an individual soul can be sustained at the bar of reason! Ask the mother who loves so tenderly her invalid or deformed child to give a satisfactory reason for this peculiar fondness, and what will she say? Reason would certainly dictate that the healthy and more promising children should receive more maternal care, as they are the future's hope and strength, while the unfortunate imbecile can never repay the love and labor wasted on its barren life. Who dares listen to the voice of reason here? Observe the expensive care bestowed on the dead, both before and after burial. Why this useless expenditure of labor and money? Reason would ask. Put away your dead in the cheapest possible way, and stop the superstitious custom of marking with costly marble the graves of your friends. Better plant some useful crop on the ground where your dead rest than foolishly venerate it as you do, for it is no more sacred than any other part of this vast tomb of life on which we live.

So reason would despoil many of our noblest sentiments, if we were to arraign them before this stern tribunal. We cannot give a reason for many things without which life would not be worth living. There is no reason in the stern nature of things, outside our mysterious selves, why the brook on whose grassy banks we played in childhood should be dearer to us than other streams. We can give no reason why the grave of a friend is to us sacred ground, and yet it is sacred. The human heart cannot explain itself, nor is it under any obligations to do so. Life will always be more than any formula of philosophy can compass. Reason will demand in vain that the inner life of man adjust itself to the logic of utility. The soul will not abdicate its throne of loves and hopes because it can furnish no reason for its emotions. Certain sentiments will continue to sway human conduct, though the most enlightened reason may pronounce these sentiments in the nature of things absurd. The heart will not suspend its loving and hating till reason has given assent to these states of feeling. Life has secrets which no philosophy has yet discovered, and what is called the "light of reason" shines but dimly into the deep recesses of human consciousness. We must live in many ways without knowing how or why. We will not cease to admire the beauties of nature and art, because we cannot tell why they are beautiful. The soul will claim and exercise sovereignty over a realm which reason cannot explore and define.

H. CLAY NEVILLE.

OZARK, Mo., Aug. 27, 1881.

THE American weakness for rocking-chairs gets humorous allusion by a *Transcript* correspondent, who recalls the effort of a Geneva landlord who sets out a wholerow of genuine American rocking-chairs on his terrace as a sure trap for American tourists. And also an American scene on a burlesque stage in Hungary, where "every chair, sofa, table, and ottoman was on rockers, while the occupants of the room were entirely hidden by huge newspapers." It seems the Hungarian dailies are printed on several sheets of a size scarcely above that of commercial note-paper, and the ample proportions of our sovereign educators awaken keen amusement there.

SPEAKING of competitive examinations for appointment to government office, the *Nation* says: "Notoriously, such examinations in our service soon degenerate into a hollow semblance of the thing, into an illustration of the art how not to do it. But that is exactly what the ordinary member of Congress desires; and, having reached that point, his right to nominate for examination will, in nine cases out of ten, be equivalent to a right to nominate for appointment. This will be the result: it will be reached by more or less slow approaches, but it will be inevitable. If we are to have civil-service reform with a little patronage in

it, we shall soon have, as heretofore, a good deal of patronage with little or no civil-service reform in it."

It seemed to me that Phillips was unjust to Cambridge scholarship in remembering only its lapses and forgetting its examples of courage. He remembered Everett and forgot Sumner. He condemned John Pierpont for one action, and says nothing of his long career of courageous, self-sacrificing devotion to reform. Though he quoted Lowell, he did not mention him as an exception to his censure. He forgot to remember the combined scholarship and courage of Theodore Parker, equally eminent as a reformer and as a man of learning. When we recollect that Cambridge has given to the work of reform such scholars as Channing, Emerson, Horace Mann, Theodore Parker, Charles Sumner, Samuel J. May, James Russell Lowell, John Gorham Palfrey, John Quincy Adams, Josiah Quincy, we see that there is another side to the question.—*James Freeman Clarke.*

In a talk on the Bible at Northfield, Mass., last week, Mr. Moody, the revivalist, said: "If the word of God is true in one part, it's true in every part, in the whole. It's a great fashion here in this country for people to talk about the 'supernatural' in the Bible, in religion. You people here from Great Britain don't often hear this word. People nowadays cut and slash at the Bible till it's all gone. Some don't want anything to do with the Old Testament: the New is all right, but, oh dear, the Old is gone by. But Jesus and his apostles had no other scriptures. Then think of the hundreds of references in the New to the Old. For instance, Matthew has one hundred; and in Revelations there are two hundred and forty-five. Some want everything supernatural taken out of the Bible." Mr. Moody went on to cite the supernatural events recorded in the New and Old Testaments, saying, among other things, "Now there's Jonah and the whale. 'Pooh!' says the scientific man, 'a whale's mouth isn't big enough to swallow a man, anyway.' But couldn't God make a whale big enough to swallow a man? Why, he could make a man big enough to swallow a whale." Upon considerable laughter in the audience at this, Mr. Moody emphasized the assertion. "Yes, I haven't the least doubt he could, not the least."

THERE is a "reorganized church" among the Mormons, or a branch of that faith that abhors polygamy, and will have nothing to do with its practices. Its work was commenced in 1852; and an effort is being made to reclaim the Brigham Young "heretics." And this organization, which claims to be governed by the original Book of Mormon, has had missionaries operating in Utah since 1864; and it is said they are reforming a good many. A Chicago Times reporter recently interviewed Elder T. M. Smith, one of the leaders of the anti-Brigham Young sect. In speaking of polygamy, he said that Joseph Smith and that organization were in perfect accord on the marriage question, and said: "On page 116 of the 'Book of Mormon,' we read, 'Behold, David and Solomon truly had many wives and concubines, which thing was abominable before me, saith the Lord.' Again: 'Wherefore, my brethren, hear me, and hearken to the word of the Lord; for there shall not any man among you have save it be one wife, and concubines you shall have none.' You notice that the polygamous course of David and Solomon, whose history is found in the Bible and whose polygamous relations are not condemned there, is denounced by the 'Book of Mormon' as being 'abominable' before the Lord, and is expressly forbidden; but 'one wife,' and no 'concubines' or secondary wives, is allowed."—*Rochester Chronicle.*

ASTRONOMERS are frequently asked whether they believe the nebular theory. The question is logically preposterous. An hypothesis may be believed or disbelieved; but a theory is an organized system of observed phenomena, which may be accepted as good and complete or discarded on account of its defects, but of which belief or disbelief cannot properly be predicated. The nebular theory is preëminently a grand ideal organization of all the phenomena of the celestial universe, and embraces a complete ideal history of the inorganic world. The universe, according to that theory, commences with an all-pervading substance in which there is no apparent structure nor division into parts, but the same monotonous uniformity

throughout. Passing through innumerable transformations, it terminates in a system whence disorganization has been wholly eliminated, and where vast multitudes of individuals, each a perfect organism in itself, are combined in indestructible harmony. In the beginning, it has the unity of monotony; in the end, it has the unity of complete organization. . . . It has proved a curious and unfailing guide amid the mazes of nature, and it seemingly stretches throughout the labyrinthine windings of intricate investigation. It must be liberated from needless hypothesis, which may unguardedly have been allowed to enter it, be closer fitted to fact, and become more and more the incorporation of ideality with strict and exact observation.—*Prof. Peirce.*

THE New York Tablet, a leading Catholic paper, says: "Despite all this opposition, Gladstone has triumphed and has carried to a successful issue his pet measure. True, there is much diversity of opinion as to whether the bill is of any account or not. The followers of Mr. Parnell denounce it as a mere makeshift measure; while the Archbishop of Cashel, who has shown himself to be both a brave and wise friend of the Irish people in all their troubles and struggles, declares that the bill is "a great boon and blessing, calculated to do immeasurable good to the tenant-farmers of Ireland." The statement of this learned and patriotic prelate will carry more conviction to the minds of impartial persons as to the efficiency of the measure than anything said or urged to the contrary by the Tory press, who aim at belittling anything done by Mr. Gladstone or by impracticable extremists. We are of opinion that the changes made by the Lords in the bill are not of much consequence, and were tolerated by Gladstone as a kind of salve to their wounded honor and pride. Mr. Gladstone said last spring to the Catholic bishops of Ireland that he would not submit to any alteration in the bill which would have the effect of changing its character. He is a man of firm will and purpose, and we feel confident that he would not stultify himself by suffering the bill to be emasculated after making such a promise. We cannot forget the fact that Gladstone has done more for Ireland than any other statesman in our day, and is therefore entitled to the gratitude of the Irish people. Let not partisan zeal or over-enthusiastic patriotism close our eyes to the fact that to him we owe the disestablishment of an alien church in Ireland, an institution which the people had to support so long that they came to look upon it as a part of the British Constitution and the bulwark of the crown. To him is due the destruction of the last sectarian statute which made collegiate education in Ireland a thing of bigotry. When to these we add the recollection of what he has done to extend the suffrage, to emancipate the people from the serfdom of the aristocracy, and the passage of his crowning measure,—namely, the Irish Land Bill,—we must feel that he has done much, not only for Ireland, but for the progress of universal liberty."

PERSONAL ITEMS.

HON. JAMES M. BUFFUM, of Lynn, is lying quite ill. In the *Atlantic Monthly* for October, Phillips Brooks has a very interesting and sympathetic article on Dean Stanley.

MISS MARGARET HICKS, a recent graduate of Cornell, is mentioned as the first woman who has adopted the profession of architecture.

GOLDWIN SMITH is mentioned as possible successor to Dr. Bradley, the new dean of Westminster, for the mastership of University College.

MR. B. F. UNDERWOOD is engaged to give one of the lectures in the course to be given the coming season before the Philosophical Society of Chicago.

THE Rev. William Marshall, a colored minister of Clark County, Ky., advertises that he will pray for any desired object on receipt of seventy-five cents.

MRS. ANTOINETTE BROWN BLACKWELL is said to have read one of the ablest papers at the recent meeting, in Cincinnati, of the Association for the Advancement of Science.

KING HUMBERT, of Italy, has paid off his father's debts and keeps out of debt himself. Such stock is a credit to any country, but especially deserves liberal ground for its culture.

DR. BLISS says he receives about one hundred and fifty letters per day, giving advice as to treatment, etc.

and nearly every one begins with, "Pardon the liberty I take in suggesting," etc.

JUDGE BLAKE, the newly elected mayor of San Francisco, is said to be a man of high character and eminently worthy of public confidence, thereby a strong contrast to his predecessor, Rev. Isaac Kallloch.

COL. J. C. BUNDY, of the *Religio-Philosophical Journal*, has been passing several weeks in Colorado, where he has regained health and strength. He will resume his editorial work about the first of October.

THE present Princess of Egypt, the Khedive's only wife, is a cultivated and liberal-minded woman. She received a European education, and her children are brought up by English governesses and in English ways.

MR. CHARLES ELLIS has returned from his vacation in Nova Scotia, and, as will be seen in another column, is ready to make engagements as a lecturer. We commend him to the attention of liberal communities.

MISS PIERCE, who favored the Old South Fair with hose knit from the fleece of "Mary's little lamb," is enjoying the new Mechanics' Fair. She expects to add twenty-five years to the seventy-five already attained.

JEAN INGKLOW's life is more beautiful than her poetry. Her face is well known among the wretched poor of London, and three times a week she gives a dinner to the sick poor and the discharged convalescents from hospitals, who either are unable to work or have not yet found employment. She once said, "I find it one of the great pleasures of writing, that it gives one more money for such purposes than falls to the lot of most women."—*Boston Transcript.*

MRS. A. B. HATHAWAY, of Chicago, says the *Woman's Journal*, is fast gaining a reputation as one of the ablest philosophical thinkers in America. Mr. Alcott, after hearing her speak once before the Chicago Philosophical Society, immediately invited her to appear before the Concord School of Philosophy, and says that she undoubtedly possesses the keenest mind in speculative philosophy in this country. Her address before the Concord School, August 12, was an admirable exposition of the system of Schopenhauer.

For the *Free Religious Index.*

GOOD-BY MORNINGS WITH THE SWALLOWS.

Wee, pensive birds
On the barn crest,
These parting words
My grief attest.

In silent row
Ye're gathered there,
I'd gladly know—
To hear my prayer?

Then hear me mourn
Your taking leave:
As one forlorn
I watch and grieve.

The vacant skies,
When you are gone,
With lonely guise
Will front the dawn.

The meads will fade,
The woods will sere,
And cast their shade,
With you not here.

No more you'll plash
The astonished pool,
With skimming dash
Your wing to cool.

At milking chores,
I'll miss your fit
Through the barn doors,
With cheery twit.

Good-by! arise,
I to my times,
You to far skies,
To welcoming rhymes.

R. L. HOWARD.

The Free Religious Index.

BOSTON, SEPTEMBER 22, 1881.

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

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

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

WILLIAM J. POTTER, Editor.

ALL communications intended for the editor should be addressed to New Bedford, Mass.; all business communications to "FREE RELIGIOUS INDEX," 3 Tremont Place, Boston.

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

MONEY due the *Index* is greatly needed at this season, and subscribers who are in arrears will confer a favor by sending at once the amounts they owe.

To ANY person whose name is not now on our subscription list, we will send the *Index* on trial three months for fifty cents, or six months for one dollar. Will persons interested in extending the influence of this journal make a little exertion to obtain subscriptions at the above rates?

IN resuming our editorial duties, we must first of all congratulate our readers on the ability and general good judgment with which Mr. Underwood has edited the *Index* in our absence. With the help of his estimable wife, he has provided a paper full of various interest, and made us all hope that the *Index* columns will continue to receive frequent communications from both their pens.

PROF. FELIX ADLER is to speak at the Parker Memorial Hall on the next two Sundays, September 25 and October 2, at 10.30 A.M. Many people in Boston and vicinity will welcome this opportunity of hearing him. Mr. Adler has found his summer rest at Gloucester very beneficial to him. His wife also has been greatly benefitted, and is now nearly restored to health.

THE condition of President Garfield became again very critical toward the end of last week; and on Saturday, just as the twelfth week began since he was shot, he had a severe chill, lasting for a half-hour and attended with delirium. This was followed by extreme prostration, and every appearance of a collapse of his strong constitution under the ravages of the blood-poisoning, which is now admitted by the surgeons to exist. His hold on life is by so slender a tenure that before this reaches our readers they may already have been informed of his death. If so, a noble man and most capable President will have gone by an infamous crime, and the country's political prospects will not be so bright; but the Republic will live. —The above was put in type Monday, P.M. On Monday evening, at 10.35, the end of the long, brave struggle came. Against the sympathies and prayers of the nation and the world, death won the victory. The President is dead! Long live the President!

BULWARKS OF BELIEF.

No fact is more evident in the religious world than that the old outward props of faith are giving way. Foundations of belief which have hitherto been deemed impregnable by the great majority of the Christian Church are being largely undermined. The Church itself no longer speaks with the authority which once it did. It is asked to give a reason for its authority; and, when reasons are asked for, they may be accepted or not according as they appear *reasonable* to the questioner. The creeds are being modified or abandoned. Traditional ecclesiastical institutions and sacred ordinances are slipping from their places, and losing their hold upon the popular heart. Prophets and holy personages, who have been believed to be God-inspired and God-born, and wondrous workers of miracles, are having their histories written as if they were purely human. And now the book which pious Christians have clung to for centuries as either wholly and verbally or essentially infallible has been subjected to human revision and amendment; and, what is more, the whole process of its various and uncertain origin and of its certain historical manipulation by human agencies has been laid bare to the popular gaze.

Nor has this recent work of loosening and undermining these ecclesiastical supports of religious belief been done to any great extent by assaults from enemies of the Church on the outside. It is not done by the so-called infidels of the day, however wide may be the hearing of some of them. They voice a scepticism already outside of the churches, or meet and welcome a scepticism just ready to come out. Nor is it being done immediately by the teachers of science; for science does not get much direct hearing in the churches. The loosening of the old foundation stones is now going on very largely by reason of workers inside of the Church. The work is being done by men of theological scholarship and piety; by such men as Professor Robertson Smith of the Scotch Presbyterian Church, Bishop Colenso and Dean Stanley of the Church of England, Professors Kuenen and Oort of the Dutch Church, not to name others in Europe and America who, in like manner, are noted for theological heresy, for religious zeal, and for adherence to some branch of the Church. A revision of the English Bible coming forth from Colonel Ingersoll or Mr. Bradlaugh, even if they had the learning adequate for the task, which they have not, would fall dead upon the Christian world. A revision of the Bible coming out of the heart of the old Church of England, however much opposition it may encounter, is a blow at the central Protestant doctrine of an infallible book revelation, whose effects in this questioning age of the world will not cease until the bottommost stone of the faith of Protestant Christendom is shaken.

In this modern disturbance of the foundations of faith there are of course many people who still hold to the old supports, ignorant that anything has happened to them. There are others in the precincts of the Church who are well aware that something has happened, and who are made not a little anxious thereby concerning the faith of coming generations, but who yet, though perceiving clearly that old religious beliefs and usages are fast slipping away, are grateful that enough of them are likely to remain through their lifetime to supply their needs, and thank their fortune that they were born and religiously bred before this era of new theological discovery and questioning arrived. Others, again, and still within the Church, are readily adjusting themselves to the new order in religious things; and these are finding, often perhaps to their surprise, that, though the traditional props of

their faith are shaking and falling and though they are letting go religious beliefs and usages which once seemed very precious to them, yet somehow their faith and hope and trust are not disturbed, but are rather thrust back upon some stronger position. In reading a few weeks since a discourse by Rufus Ellis, D.D., of the First Church (Unitarian) in Boston, on the Revised New Testament, our attention was arrested by the remark, so contrary to the usual conservative criticism on this point, that he was ready to welcome even those apparently needless changes in the text which do not alter the meaning at all, but only break old associations of sacred words and sounds. It was worth while, he argued, to break and even shock these associations, which fetter faith to the "outward letter," if thereby it could be driven to deeper reliance on "the spirit." The remark was the more striking as coming from one whose religious attitude is conservative. But, in these times, conservatives and radicals alike, if they are livingly thoughtful, if they have any deep and abiding sources of faith, any hopeful wide vision of the future, any consecrating impulse or earnest labor for human welfare, must find the main supports of their belief and trust and effort elsewhere than in any letter, creed, or usage, that has been traditionally vested with alleged divine authority.

But what is meant *rationality* by reliance on the spirit rather than the letter? There has been a good deal of mystical speculation in theology about the supernatural impartation of the Divine Spirit to certain special persons or natures or churches in the past; and a good deal of mystical speculation in certain schools of religious philosophy about each human soul coming into contact with the Infinite Spirit, and being guided by it as a personal entity apart from its own faculties and powers. But the same critical thought that has been delving under and loosening the outward authorities of religion has been casting discredit also upon these theories of supernatural union between the human and divine spirits. According to rational thought, "the spirit," on which we are to rely as supreme over the letter, is no mystical, disembodied, ghost-like being, personally separate from humanity, but the very power which has become progressively manifest as mental, moral, affectional, social intelligence in man himself. That is, we trust the human intelligence itself, in its highest reaches and capabilities, as the seat of a power behind the throne of every religion which ever set up its authority on the earth, and proclaimed a moral law for man.

With this view of "the spirit," we go back of the religions to their source. What matters it what old structures are falling, so long as the producing power remains? what authorities waver and fail, so long as the fountain-head of authority survives? what creeds and codes and sacred ceremonies may vanish, so long as in this central seat of human selfhood is declared the obligation to serve truth and keep rectitude? We are not disturbed if flaws are detected in past messages of alleged revelation; for the creator of those messages exists to correct them. We can well let our one Bible go, since we keep hold of the power that can make and amend Bibles; or our one revered person of divine incarnation, since we know our human natures to be rooted in that which is the producer of all personality. If the facts of some special fragment of history to which we have clung seem to fade away before investigation, we find that our faith does not depend upon them, but rests rather in the aims and tendencies that shine through all history and throw the light of their purpose even ahead of facts. In fine, though the Church, with all its appendages and supports of

creed, tradition, sacred belief, and usage, is undergoing vital transformation, and were even utterly to change and vanish away, the humanity that has created it will still exist, with its roots in the eternal substance of things, with all its capacities, history, possibilities, intact, and will be adequate, we have reason to trust, for the emergency.

In two succeeding articles, something will be said of two principles, or corner-stones, pertaining to this natural basis of faith.

THE REVOLUTIONARY MOVEMENT IN RUSSIA.

This is the title of a pamphlet just published, and relating the interview held six weeks ago between a correspondent of the *New York Herald* and a leader of those who always call themselves the Revolutionists, and are called so by the Russian government. Scarcely any of these men and women can properly be styled Nihilists; and their general aim is not the destruction of law and order, but the establishment of these blessings in Russia on the basis of such an amount of individual liberty and self-government as is found in this country and Great Britain. The so-called Nihilists do not as a body ask for anything better than a constitutional monarchy, a restricted suffrage, popular education, a free press, a smaller army, religious tolerance, personal liberty, parliamentary representation, local self-government, and amnesty. Such are the statements made in this pamphlet by a gentleman who, as I am personally assured, speaks with authority and accuracy, and who certainly shows his right to be heard by clearly exposing the fraud and oppression which attended the destruction of serfdom, and also by denouncing the private vices and public crimes of Alexander II. with all the grandeur of our Declaration of Independence. He lays great stress on the fact that all the safeguards by which individuals are able to defend their life, liberty, and property in civilized countries are practically out of reach in Russia. Whether even this state of things justifies assassination is a question on which good people may differ; but that of the late Czar should not be judged by any rule more severe than that which we apply to the deeds of William Tell, Charlotte Corday, and Brutus. For myself I must say that I have for years considered that all such acts, though well meant, were in reality morally wrong. The death of Alexander II., in particular, has, I think, been an injury to the cause of liberty. I cannot look upon the patriots, who knowingly gave their lives to do what their leaders deliberately decided to be necessary for their country's good, as mere murderers without excuse, but yet I believe that they were sadly and culpably mistaken; and I am sure that there is not a shadow of excuse for initiating them in this country or any other governed by laws.

Such, I know, is the opinion of my friend, Ivan Panin, who has edited the pamphlet in question and added some notes of great value, and who has given, in the *Boston Herald* for Sunday, August 11, some thrilling stories, originally published in Russia by official permission, of merchants being confined for years merely in consequence of refusing to pay the money illegally demanded by policemen, of women having their breasts burnt by the agents of the government, of all the inmates of a prison being flogged collectively for the amusement of the warden and chaplain, and of other atrocities which certainly ought to be known and condemned everywhere. Both these publications may be obtained of Mr. Panin at 69 College House, Cambridge; and the pamphlet is for sale, price 20 cents, at the *Index* office as well as at the bookstores generally. Those who believe as I do, that Russian despotism should

at present be attacked only through exposure of its iniquities, ought to help the circulation.

F. M. H.

LET US BE FAIR.

That there is much hypocrisy among those who "profess religion," who join the churches and claim to believe in their creeds, is very certain. And, for this, Orthodoxy, which encourages hypocrisy by imposing legal disabilities upon Freethinkers, by subjecting them as far as possible to social ostracism, by condemning honest doubt and disbelief, is chiefly responsible. This kind of hypocrisy, this real hypocrisy, gives no offence whatever to the majority of orthodox Christians, who, indeed, practically sustain it, because they see it adds to the numerical strength of the churches and weakens opposition to their decaying faith, thereby retarding the progress of "avowed infidelity," than which nothing is more offensive to the zealous adherent of evangelical theology. The hypocrisy that calls out exposure and denunciation is of the imaginary sort,—the hypocrisy that has no existence, the hypocrisy that is imputed to sincere believers in Christianity when their character and lives show how powerless mere faith is to prevent the practice of vice or the commission of crime. If a Freethinker is guilty of a disgraceful act, the clergy and religious journals generally are quick to refer to it as an illustration of the bad influence of disbelief, and proof that faith in Christ is absolutely necessary as a support of and incentive to moral virtue. If a minister fails to exemplify in his life the precepts which he teaches, if a Sunday-school teacher defrauds a church or a bank, if a common Christian brings reproach upon the cause of Christ, it is assumed at once that he is a hypocrite, when in fact there may be not the slightest reason to doubt the sincerity of his faith in Christ and the "great scheme of redemption," by which only, according to Orthodoxy, sinners can be saved from "the wrath to come." Let us have honesty and fairness in this matter. Christianity is not responsible for all the follies and crimes of which its adherents are guilty. Liberalism is not responsible for all the vagaries and nonsense of its professed friends. A man may be a believer in Christianity, or he may be an adherent of Liberalism, and yet be very imperfect in character and conduct, although neither omits to enjoin the moral law. Systems must be judged by their principles and precepts, and by their legitimate results, as revealed in the experience of men and nations, and not by the acts of any individual adherent.

B. F. U.

HOW IT HAPPENS.

"What is everybody's business is nobody's business." In ordinary times, the affairs of a nation are held in the consciousness of the people in general, or rather in their unconsciousness, as a matter that will look out for itself; and they go about their busy private concerns without a twinge of compunction as to the necessity of provisional effort of their own toward government regulation.

It is quite true that too many cooks spoil the mess; but it is equally true that the head cook, while needing protection from too many helpers in his immediate work, is also in need of wise lines of effort leading from the very outskirts to the centre, and occupying every inch of his domain. The materials reaching him for supervision cannot otherwise be wholesome; and the consumers of his viands far and near have themselves to thank, if their rations prove chaffy or unsavory or even make them absolutely ill. Indeed, it has to come to this latter point, making them sick even unto death, before they begin to realize that something has turned up somewhere to make them so uncomfortable and to put them in such dangerous plight.

Then they begin to fumble around clumsily for the cause, and try to patch up some crude measures for relief.

In our national housekeeping there have always been some far-seeing and penetrating eyes, some deeply concerned anxieties, and a few gravely counselling voices to warn the populace against the sure results of selfish apathy. But they disliked the trouble of stirring themselves to find out whether they were not haply mistaken in setting down the opinions of these critics as fussy and sentimental, if not covert measures for self-aggrandizement. Glimpses of serious mischief in the conduct of affairs were finally followed by desperate and widespread havoc. Still, they nursed their private schemes with the unreasoning conviction that such misfortunes outside were to be expected and probably inseparable from the necessary political network, and hid their eyes under the comfortable screen of personal pursuits from the glare of the approaching flames. Happily for the common good, the scorch has become so generally perceptible as to induce a fair proportion of the community to try the experiment of some genuine life-saving apparatus based on rational and scientific principles. It would be found much more convenient, in the long run, to use a little pains to discover what will reach the source of the evil now enfeebling national function than to succumb blindly to a supposed necessity for the sake of temporary quiet.

J. P. T.

A CORRESPONDENT of the *Springfield Republican*, writing in regard to the Lake Pleasant Camp Meeting, says:—

With a meeting so prolific of mediums as this, one can get accommodated according to his purse; for they will give you a glimpse of the past, lift the curtain of the future, or tell you more than you ever knew about your own business for from ten cents to five dollars. That some of these mediums are honest and conscientious is fair to presume, but that more of them are frauds there is good reason for presuming. And it seems to make little difference how often these persons are exposed, the more the better for them financially. Here are the Eddy Brothers, whose flimsy tricks any one "with half an eye" can see through; Mrs. Huntoon who represents the "big injun" by standing on a block, the little child by kneeling down, and the ordinary spirit by standing naturally; the slate writers who have confederates to work the sealed slate trick; the readers of the names of dead friends by getting the subject to look in one part of the room for "rapping," while the medium quickly glances over his shoulder and catches the name he has written. These and scores of others "scoop in" thousands of dollars each season, no matter how often the exposures are made. A warrant is held here for the arrest of some of the more prominent mediums on the ground of obtaining money under false pretences; but none of the local officers will serve it, and others do not care to, saying it is hardly fair to make one suffer when all the rest are just as bad. The real earnest, educated Spiritualists upon the grounds are as disgusted with all this chicanery as any one, and realize that it is having a demoralizing influence. There are too many of the catch-penny side-shows with their rag babies, which detract largely from the study of the philosophy of Spiritualism, for which these meetings were inaugurated. . . . It is singular, too, to witness the gullibility of many people who at home are credited with better judgment. Said a member of the association to me recently, "It is astonishing what a large number of church members pay their dollars to our mediums." They say it is "just for fun," but so long as the piper gets his pay he doesn't care who dances. The more ignorant appearing the medium, the larger trade he will draw. It is indeed remarkable what a lot of fallow, cadaverous-looking individuals a majority of these mediums are. It is a treat to go into one of the morning conference meetings, where each one is given a chance to talk, and improves it. Many do not hesitate to expose the tricks played upon the unwary. To his credit be it said the *bona fide* investigating Spiritualist will not hesitate to "go for" any fraudulent medium.

SOCIAL SCIENCE AND PHILANTHROPY.

THE annual session of the American Social Science Association, which occurred at Saratoga week before last, included as usual the consideration of a number of subjects of special interest and importance in the sphere of its studies.

The address of Charles Dudley Warner on "The American Newspaper" has naturally drawn to itself considerable attention. The newspaper sustains so intimate a relation to the every-day life of people in this generation, in all advanced countries, and especially our own, that an examination of its nature, mission, and influence by one as competent and distinguished for fresh and thoughtful views of things as Mr. Warner, gave it prominent interest among the themes presented. "The newspaper," said Mr. Warner, "is a private enterprise. Its object is to make money for its owner. The exceptional cases of newspapers devoted to 'causes,' without regard to profit, are so few as not to affect the rule." Mr. Warner corrected the notion that the newspaper is a sort of open channel for the public to use as it chooses, as well as the presumption that it is established for charitable purposes. The chief function of a newspaper is to collect and print the news. The American journals, in this particular, for a time led the world. But some of the wealthier of the English press soon surpassed them in the use of the telegraph and in the presentation of all sorts of local news, especially that of the law courts and the crimes and mishaps that come within police and legal supervision, though not in the news of casualties and neighborhood events.

The leading papers of the German press, though strong in correspondence and in discussion of affairs, are far less comprehensive in their news than the American or English. The French journals can hardly be called newspapers in the sense we use the word; yet, if they do not give the events and happenings of the day, they give the intellectual ferment of Paris, which is commonly more interesting.

The subject of insanity, which has of late engaged increasing public attention, was considered at the meeting in some of its aspects. Dr. Mary Putnam Jacobi, of New York, read a paper upon "The Moral Treatment of the Insane." Dr. Jacobi selected for the discussion of her paper those forms of insanity which are recognized as curable, and yet very often remain uncured. The desired end, she thought, could be most effectively accomplished by concentrating the energies and interests of the mind upon practical activities. A new world must be built up around each patient out of his own awakened and directed attentions. The work must be accurately adapted to the taste of the patient. The individualizing treatment of the insane was favored. "There seems no good reason," said the essayist, "why the treatment of a mental as of a physical disease should not best be carried out by a private physician, seconded by an intelligent and specially trained nurse. Two exigencies necessitate special arrangement,—provision for states of excitement, and for the occasional association with a certain number of other persons undergoing the same moral treatment. This might be secured by groups of cottages in the country, where patients might be placed temporarily by their own physicians, who would continue the management of the case. This would provide for individual care, prevent routine, and obtain the moral discipline needed for employment, drill, gymnastics," etc.

Dr. Walter Channing thought there was the same need of putting the habitual drunkard under restraint that there is the insane. He advocated that he should be committed to a reformatory in the country. Dr. Channing thus described his idea of

such an institution: "It should be attached to a very large farm, and there should be several detached cottages, these not be near one another, but should be under one general management. The treatment would principally consist of work, and connected with it should be schools, a chapel, bowling-alley, billiard-room, and recreation-room, also a teacher of music, a band, and a military company. The length of time required to make the treatment successful would probably be at least three years. We often lose sight of the fact that chronic inebriety so undermines the health that a period of years of abstinence is necessary before the nervous system may be said to be sufficiently strong to bear the strain.

Robert Treat Paine, Jr., of Boston, read an interesting paper on "Homes for the People," in which he advocated the effort of those in humble circumstances to own their own homes. Mr. Paine showed how this might be effected through a system of coöperative savings and loan association, like that which has been in successful operation in Massachusetts for the last five years, and existed for a greater length of time in Pennsylvania.

The address by George William Curtis on "Civil Service Reform" was one of the most notable of the occasion. Mr. Curtis cheerfully referred, in the opening of his paper, to the progress of the cause as follows: Twelve years ago, I read a paper before this Association upon reform in the civil service. The subject was of very little interest. A few newspapers, which were thought to be visionary, occasionally discussed it; but the press of both parties smiled with profound indifference. This was a dozen years ago. To-day, the demand for reform is imperative. The drop has become a deluge. Leading journals of both parties eagerly proclaim its urgent necessity. From New England to California, public opinion is organizing itself in reform associations. A bill carefully prepared and providing for gradual and thorough reform has been introduced, with an admirable report, in the Senate of the United States. Mr. Pendleton declares that the spoils system which has debauched the civil service of fifty millions of people must be destroyed. Mr. Dawes summons all good citizens to unite to suppress this gigantic evil which threatens the republic.

D. H. C.

VACATION SUNDAYS IN TOWN.

No. VIII.

The vacation season is over. The summer days are drawing to a close. Their hot and languor-producing airs are dissolving into cooler temperatures. The tide of life, which the promptings of weary energies and various quests bore into the restful retreats of the country, the recreative haunts of mountains and seashore, is rapidly returning to its accustomed channels, and the worlds of business, society, religion, and politics adjusting themselves once more to their former ways and relations. These vacation notes must therefore bend to the general order, and hence I submit to-day the last of the series.

There is no preacher in Boston who has made reputation more rapidly and, on the whole, of a more solid quality than Rev. Minot J. Savage, the popular pastor of the Church of the Unity. It used to be observed that Unitarian preachers always had a certain undisguisable, uniform tone and manner. The impress of Harvard College was on them all. It could be detected in the pulpit, in their reading, prayers, and the composition and delivery of their sermons. But this has been growing less and less marked during the last twenty years. As the denomination has scattered itself over the country and its ministers have been edu-

cated at other centres and amid circumstances quite different from those of New England, and accessions have come to it from the Orthodox ranks, the distinctive characteristics referred to have gradually been lost in an increasing diversity.

Rev. Mr. Savage is a good illustration of this change. No one could be more unlike the old-time, typical Unitarian preacher. It is easy to see that, while of sufficient intellectual attainments and culture to entitle him to a foremost place in his profession, he is not enslaved by his rhetoric nor habitually mindful he is addressing a Boston audience. Although Mr. Savage would still be counted with young men, he was long enough an Orthodox minister to have made his mark in that fellowship before he passed to his present one. It is no doubt much due to this early training that he is conspicuous in a certain demonstrative earnestness, in which it has been alleged that Unitarians are lacking and recruits from the Orthodox connection generally bring with them.

Be that as it may, one is immediately struck in listening to Mr. Savage with the straightforwardness and directness of his thought and style of expression.

It is evident that he knows what he is about when he is preaching. You feel from the start that he means business, as the saying goes, and, whether you agree with him or not, that he sees clearly his mark and is making a straight line to it. As the natural association of these characteristics, Mr. Savage possesses the charm of a wholly unaffected manner both in public and private. There is in his speech and bearing a manly openness and frankness that is winning and impressive. It is rarely that a preacher appears on Sunday less got up for the occasion. It is rarely one carries into the pulpit less of a purely sanctimonious or pietistic air. Indeed, so obvious is the desire to avoid sham and pretension that something like a touch of scorn seems to betray itself in his ordinary address and accents; and many Christian people, no doubt, might conclude he is lacking in the adequate devotion and reverence for his vocation.

It will be seen, therefore, that in a very emphatic sense Mr. Savage is a preacher of the new time, and intends to be. Clearly, he believes that

"Time makes ancient good uncouth,
They must up and onward who would keep abreast of truth."

In this respect, his position is quite unique. We know of no one in the pulpit in this country or elsewhere who has planted himself so squarely and unequivocally upon the principles of modern thought, and makes it so notably and largely subservient to the exposition of his views of religion. A persistent and very thorough student of evolution, he fearlessly accepts its conclusions with little less qualification than Darwin or Spencer; though, as it seems to us, with some inconsistency, resulting from his professional position and preëxisting religious convictions. It is evident that he recognizes fully that the old explanations of the phenomena and problems of life and the universe amount to nothing for those purposes, and hence there is no alternative for the honest student and thinker but to yield to the new solutions, whatever the issue may be. Of course, Mr. Savage, especially through his training as an Orthodox clergyman, is more or less familiar with the old religious and devotional literature; but there are few who show less indications of it, and apparently derive so little inspiration from its source. The literary illustrations and allusions of his discourses, on the other hand, are chiefly suggested by modern science and philosophy, and the discussions and modes of argument pursued more in the line of their prin-

ciples. In other words, Mr. Savage, committing himself unreservedly to evolution, aims to substantiate by it the claims of morality and the worth and truth of religion. Indeed, he goes further than this, and seeks to make evolution compatible with Christianity, as a final religious conception and expression.

To this end, his discourses are distinguished by a special systematic purpose and relation to each other. This is particularly exemplified in his volumes the *Religion of Evolution* and the more recent issue, *Belief in God*, the freshest, most remarkable and scientific statements of religion that have proceeded from the modern pulpit. At the same time, it is not difficult to see that, with all of Mr. Savage's admiration of the evolution philosophy and enthusiastic devotion to its modes of thought, he is not a strictly consistent disciple of it. We doubt whether Herbert Spencer or any of its great expositors would indorse him as such. Indeed, the very title of his latest book is itself proof to this effect. The simple fact is, it must be confessed, lamentable as it may be, there is a relentless discordance between evolution and the office of a Christian minister, even though he be, like Mr. Savage, at the very end of that line. We know of no leading evolutionist who directly affirms the existence of God. Yet Mr. Savage does not hesitate to affirm the existence of God, but also to describe his qualities. As a Christian minister, Mr. Savage naturally prays in the pulpit on Sunday; but so little are his prayers like what usually go by that name in churches that they would hardly be recognized as such in most of them. For example, in referring to the President in his prayer to-day, he said: "We do not ask or expect of thee through our prayers anything that would not be effected otherwise"; also, "We recognize in the air of Long Branch, and in the skilful care of his physicians, and the vigor and enduring power of a constitution acquired through hardy ancestors and his own obedience to physical laws, the possibilities on which we rest our confidence and hopes; and these are to us divine agencies, Thy divine laws." The sermon was on "A New Church in a New Universe," and without a text. He described the ancient ideas, both of the physical and moral universe, and showed their circumscribed and insignificant character in comparison with those which growing knowledge and enlightenment revealed. The new church will see and proclaim that all truth is God's truth, whether the truth of Buddhism or Mohammedanism, or wherever or whenever spoken. The Bible is divine only so far as it is good and true. The atrocious things which it ascribes to God or as approved of him are slanders upon his character. Our children are as much his children as any mythological angels.

We should like to dwell at greater length upon the general excellence of the discourse, its unexampled breadth, its advanced thought, elevated and cheerful views of life and the universe, and free and independent spirit. There were some points we should like to have examined more closely, and perhaps have criticised as well as commended, but space forbids. For example, speaking of Christianity, Mr. Savage said, I look upon it but as a larger system among a number of systems. But Mr. Savage knows that, however convenient such a figure of speech may be, as a philosophical fact it is misleading. Since no one system, either of religion or anything else, belonging to the historic, moral, intellectual, or political order of man's development on this planet can be, according to the doctrines of evolution, thus discriminated or separated from others. They are each and all made up and the result of innumerable currents that have been poured into them from the varied life of the world, as the ocean gathers volume and power from

myriad fountains and streams which are lost, one by one, in the onward swell and roll of its tides.

ATTICUS.

RELIGIOUS CULTURE OF THE YOUNG.

Note.—The specimen studies here given and such others as may follow them are but imperfect hints of what some one wiser than the author will in time accomplish. They are put largely in the form of questions, simply as a convenient and effective way of suggesting connected thought; but of course an intelligent leader will use these, if at all, with great freedom.

F. A. H.

THE WORLD WE LIVE IN.

THE MINERAL KINGDOM.

THE VEGETABLE KINGDOM.

THE ANIMAL KINGDOM. (Except man.)
MAN.

Study 17.—The Vegetable Kingdom.

Fruit and Seed.

Text-book, *How Plants Grow*, Gray, pages 77-84.

Specimens: At least one example of each of the three classes of fruit spoken of, varying of necessity according to the season.

The object of the flower is what?

What are fruits good for?

What is their use so far as the plant is concerned?

What are some of the differences between a cranberry, a peach, and a chestnut?

[Illustrate, if possible, with specimens.]

With which of these three would you class oranges and lemons.

With which plums and cherries?

With which peanuts and acorns?

Can you think of any other fruit which belongs with the berry class?

Any other with the peach class?

Any other with the chestnut class?

On this basis, fruits are divided into what three great classes?

To which of these classes do peas belong?

What is the condition of the pea when ripe?

[Illustrate with specimen.]

To which class does the squash belong?

What is the difference between a simple and compound or complex fruit?

[Illustrate, if possible, with specimens.]

Why is the raspberry a compound fruit?

Is the fruit always made of the same part of the flower?

What part of the flower do we eat in the strawberry?

What in apples and pears?

What in peaches and plums?

What in grapes and blueberries?

What part of the fruit contains the germ of the new plant?

[Illustrate with specimen.]

The parts of the seed are what?

[Illustrate, if possible, with specimen.]

What is the kernel for?

What are the coats for?

What are the downy hairs of the dandelion for?

Of what use is cotton to the cotton plant?

For what are many kinds of fruit used, besides containing the seed which produces the new plant?

Is it likely that in time all the fruit will be eaten up?

What would happen if it were?

That this does not happen shows what?

SELECTIONS.

The tree is known by its fruit.—*Jesus*.

A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.—*Jesus*.

True Bramin, in the morning meadows wet,
Expond the Vedas of the violet,
Or, hid in vines, peeping through many a loop,
See the plum redden and the beurre stoop.

—*Emerson*.

The stately maize, a fair and goodly sight,
With serried spear,—points bristling sharp and bright,—
Shakes out his yellow tresses, for delight,

To all their tawny length,
Like Samson, glorying in his lusty strength.
—*Phebe Cary*.

As the plant lives to grow and bear fruit, so man lives to be and to do good.

The fruit of the vine is the grape; the fruit of the tree is the apple, the peach, the plum, or the pear; but the fruit of right thinking and loving is a pure, aspiring life.

Suggestions to Leader.—In classifying fruits, be particular to illustrate, with such specimens as you can obtain of the different classes, the points they have in common. These specimens will vary from one season of the year to another, but you can always find enough to answer the purpose.

Study 18.—The Vegetable Kingdom.

Flowerless Plants.

Text-books, *Ferns in their Homes and Ours*, Robinson, first three chapters, and *Sea Mosses*, Hervey, chap. 1.

Specimens: As great a variety of Ferns and Lichens as possible. Also, at least one example of each of the three classes of Sea Mosses, if possible.

Into what two great divisions have we found plants divided by botanists?

Which of these divisions have we already studied about?

What is the other division?

What do plants have in this division instead of flowers?

Can you mention some plants of this kind?

Where do Ferns grow?

How do they grow?

[Illustrate with specimens, if possible.]

How many kinds of Ferns do you know about?

How many species are known?

[About twenty-five hundred.]

How many of these are in that portion of North America north of Mexico?

[About one hundred and fifty.]

Have Ferns been on the earth a long time?

What did we find to show that in our study of the Mineral Kingdom?

Is it easy to see all plants growing?

Do you know of any plants which grow entirely out of sight?

What are these called?

Is it known how much plant life the ocean contains?

Is it probably more or less than the land produces?

Why should we think so?

How are Sea Mosses classified?

What is this?

[Show specimen, Bright Green Sea Moss.]

What is this?

[Show specimen, Olive Green Sea Moss.]

And this?

[Show specimen, Red Sea Moss.]

Is there a great variety in each of these classes?

When we look upon the ocean, then we may think of it how?

Are there any flowerless plants besides Ferns and Sea Mosses?

What are Lichens, and how do they grow?

[Illustrate with specimen.]

How much now may we say the Vegetable Kingdom includes?

Is this more or less than we at first thought it included?

SELECTIONS.

The woods and the sea are alike the garden of Nature.

"Dell and crag,
Hollow and lake, hillside and pine arcade,
Are touched with genius."

A sweetness which is nature's own
Breathes out from fern and brake.—*Whittier*.

"Far down in the green and glassy brine,
Where the floor is of sand, like the mountain drift,
And the pearl shells spangle the flinty snow,
There from coral rocks the sea plants lift
Their boughs where the tides and billows flow."

"Study Nature with reverence high, and she will give the key:

So shalt thou learn to comprehend the secret of the sea."

There is a pleasure in the pathless woods,

There is a rapture on the lonely shore.—Byron.

Suggestions to Leader.—The specimen Ferns should be carefully pressed and the Sea Mosses mounted on card. The labor involved will be a great pleasure to any lover of nature. Should there be no opportunity for gathering the Sea Mosses, the cuts in the Text-book will answer. It hardly need be said that this study simply *hints* at two very large and intensely interesting fields of investigation, in which it is easy to awaken a lively and profitable interest.

LECTURES.

DEAR INDEX,—Allow me to refer your readers to my list of subjects published in another column. I am ready to respond to invitations to lecture on Sundays, afternoon or evening, at places that I can reach from Boston the same day, and will be pleased to hear from liberal societies and communities interested in radical thought. My address is either in care of the *Free Religious Index*, or 724 Washington Street, Boston.

Respectfully,

CHARLES ELLIS.

Sept. 18, 1881.

THE agony and crucifixion under Pontius Pilate, we, as before mentioned, have no desire to dispute, as not unlikely in itself, and having, moreover, the Roman historian's testimony in its support. All the more wonderful is that which now follows. The descent into hell is not attested by even one Evangelist. On the other hand, they all bear testimony to the resurrection, but not one of them was an eye-witness, and it is described in a different manner by all; in short, attested like any other event that we are compelled to regard as unhistorical. And what sort of an event? One so impossible, in such direct antagonism to every law of nature that it would require a testimony of tenfold reliability to be as much as discussed, not scouted, from the very first. Finally comes the ascension into heaven, where we know the heavenly bodies, but no longer the throne of God at whose right hand it would be possible to sit, then the return to judgment on the day of doom, a thing we can form no idea of, as we admit either no divine judgment or only such as fulfils itself hour by hour and day by day.—David Friedrich Strauss.

REFUGE OF SUPERSTITION.

THE New York *Tablet* contributes the following to this department:—

Flesh Saints: St. Catherine of Bologna.

A writer in the *Ave Maria* says: A correspondent asks me what I meant by a flesh saint, a term which I have used in my description of the saints of Bologna.

The term in Bologna and in other parts of Italy is so well understood that I did not see the peculiarity of it till the question was asked, so I hasten to explain that by a "flesh saint" is here meant a saint who, though dead, is in substance and form incorrupt. There are three of these in Bologna, who have been seen by thousands of people. They are incontrovertible witnesses of God's miracles for the edification of the weak in faith. For four hundred years and more, the Poor Clares have lived in this good city; and here, as elsewhere, they have spent their lives in prayer, fasting, and self-abnegation for the honor and glory of God, and for the salvation of their own souls and the souls of others. Many among them have been, in the eye of God, glorious saints, and yet died unknown to the world. The rules of their order are very severe. They are not allowed to see friends or to communicate with the outer world, except on very rare occasions or in case of extreme necessity. Within their convent, the utmost spirituality possible to weak human nature is aimed at. . . .

God, for his own wise purposes, sometimes allows a saint among them to become publicly known and honored; and one of these was St. Catherine of Bologna, a "flesh saint." She was of noble birth, a writer, an artist, and musician; beautiful in features and lovely and graceful in form. She looked like an angel only lent to earth. I have seen a portrait of her which was taken when she was quite young. That she was beloved in the order and elected superioress need not be a surprise: her influence was unbounded and her spirituality almost divine.

It is recorded that in her long meditations she often saw and conversed with angels, and a legend still exists to the effect that one Christmas eve the infant

Saviour came and rested in her arms on a cloth that lay in her lap. More than once voices were heard of unseen spirits who conversed with her and taught her spiritual wisdom. The proofs of these manifestations have been satisfactory to those in power to investigate, and they were well authenticated in her canonization. After her death, she was not buried, but was for thirty days laid in a vault, from which there issued such an inexplicably sweet odor that it attracted the attention of the Poor Clares, who were almost inconsolable at her departure. On visiting the place where she lay, it was found that, though thirty days had passed since her death, there was not the least sign of corruption. She was still in perfect form, incorrupt, and emitting a sweet perfume from her body. By order of the superior director, St. Catherine was brought to the little chapel of the convent, and while laying there was visited by many, who, day after day, saw no change apparent in the body. The wonder and veneration grew to such an extent that the new mother, in order to test the miracle, had the body placed in an erect position, and then addressing it said, "Mother Catherine, in the name of God, I command you to sit upon the chair placed for you." Immediately, Mother Catherine sat down; and there she has remained, in corrupt and in a sitting position, for four hundred years. Contrary to all the known laws of matter, the form has not crumbled nor changed to dust. Many miracles followed the death of this saint. To confirm the truth of this wonderful and perpetual miracle of God, once a year, on the anniversary of her death, the door of the chapel is opened to the public, who pass before her and ask her prayers. By special favor, a day or two after our arrival in Bologna, a holy priest allowed our party to go alone to the chapel and see St. Catherine. . . .

With strange feelings of awe, we entered to venerate the Blessed St. Catherine and to ask her intercession. It was radiantly beautiful, with canopy and throne of gold and silver, and rich decorations. On the throne chair, opposite the altar, sat the saint, dressed in robes of golden cloth, presented to her by St. Charles Borromeo, just as perfect in form as she was four hundred years ago; and there in that spot every year, on the anniversary of her death, thousands kneel before her and thank God for this perpetual miracle. There she sat before us, her jewelled hands clasped upon her lap and her feet upon a cushion of damask satin. Her face was dark from time, as paintings become in centuries; but around the mouth were places of the natural color of flesh. "Those are spots upon which the infant Saviour is said to have touched the saint one Christmas eve," whispered the superior. "The following morning, these remarkable signs were noticed on her face, and she with all humility confessed that a visit had been paid to her." The priest informed us that the cloth upon which the Divine Infant rested on her lap has since that time been religiously preserved by the holy Clares.

We each in turn knelt at the feet of St. Catherine and asked her intercession. The good father, to whom we are indebted for this favor, seeing our interest, and that the awe with which our hearts were filled moved us to tears, said, "Pope Pius IX. visited this saint, and had the limbs carefully examined to ascertain the state of them; and, when they were reported to be still flexible, the Holy Father raised his eyes to heaven and exclaimed, 'God is great in his saints!'"

On the right side of this throne-chair, outside the little railing that separates the saint from the crowd, is a precious case in which we saw the prayer-book used by St. Catherine, which was written in beautiful print; also her guitar, a curiously simple and primitive one, from which, no doubt, she drew angelic tones.

We were shown a gold case containing a glass bottle, in which was a clear liquid that looked like thin blood, or blood and water. We noticed that it was not quite full, and when the priest reversed it from top to bottom the liquid flowed. While we looked at it inquiringly, he said: "About a year after the death of St. Catherine there began to exude from her body a liquid so copiously that it was wiped off on fine linen cloths, and wrung out of them again to preserve it. This which you see in this bottle came from her body, and was saved nearly four hundred years ago; yet it is unchanged, as you see."

The canonization of this saintly woman brought to light numerous miraculous favors which God bestowed upon those who asked with faith the intercession of St. Catherine.

FOREIGN.

THE free conservatives of Berlin demand the introduction of laws against immigration.

FRANCE is about to settle compensation for the Spanish claim regarding the victims of the attack on Saida.

A YOUNG Bismarck is named as a possible appointee for the German ministry at Washington; and it awakens comment upon the question of appropriateness in such a step, should the rumor be sustained by fact.

THE International Congress of *Americanists* concerned in the investigation of American archaeology and antiquities celebrates its fourth session at Madrid on the 25th instant, with the King of Spain for its presiding officer. This society counts various sovereigns and chief rulers of states on its list of members. President Garfield is an honorary member. Its work is held in high repute in developing the history and resources of our continent.

THE London *Spectator* gives a glowing record of the triumph of girls and women on the university honors lists. These leading competitors among male rivals are named in abstruse and varied branches that demand unquestioned mental vigor and endurance. "Inability" will rapidly slip from the conservatives' batch of arguments against feminine scholarship under such convincing facts.

MISS MARGARET SOPHIA BRIGHT, the daughter of John Bright, was married to Dr. Theodore Cash after the Quaker fashion. A lady friend made a prayer, after which the bridegroom, taking the bride by the hand, repeated these words, "Friends, in the fear of the Lord and in the presence of this assembly, I take this my friend, Margaret Sophia Bright, to be my wife, promising through divine assistance to be unto her a loving and faithful husband until it shall please the Lord by death to separate us." Similar words were repeated by the bride, after which Mr. W. Robinson, of Scarborough, delivered a brief but impressive address to the newly married couple. The marriage certificate, which was artistically engrossed on vellum, was signed by about forty of those present.

JESTINGS.

AN Arkansas man had seven buckshot taken from his head, and remarked that quite a load was taken off his mind.

PROFESSOR of class in *Butler's Analogy*: "Mr. T—, you may pass on to the 'Future Life.'" Mr. T—: "Not prepared."

A LITTLE son of an evangelical clergyman "wished that he could die and go to heaven." "Why?" asks his grandmother, feeling that he is getting too good to live. "'Cause I want to get some of the pennies I've been giving to God."

A MAN who went West to "grow up with the country" has returned. He got there just in time to get acquainted with a tornado which was doing a little visiting in that section. The tornado took him up an exceedingly high distance, and showed him all the possessions of the earth, and then let him drop down again. He says he has grown enough in the last few days to satisfy him for all the rest of his natural life.

TEXAS SIFTINGS.—They were walking down Austin Avenue and talking about the camp-meeting. "I tells you I nebber seed de like. Dar was seben sisters what got ligeon last night all at wunst. Dey was lying down in de dust, a-rollin' around and a-kickin' like de berry debel was in 'em." "Did sister Malviney White get ligeon too?" "She was dar and displayed some ligeous feelin', but she didn't kick about in de dust like de rest. She had a new silk dress on, she did; and she didn't want ter spile it."

AS YOUNG Chesterfield was getting into a railway car the other evening, he turned around to bid a friend farewell. In doing so, he happened to press the foot of a young lady who was sitting next to the door. The damsel, compressing her pretty brow into an awe-inspiring frown, ejaculated, "You clumsy wretch!" Many men would have looked foolish and apologized; but Chesterfield was equal to the occasion. "My dear young lady," he exclaimed, "you should have feet large enough to be seen, and then they wouldn't be trodden upon." Her brow relaxed, her eyes sparkled, her lips smiled, and the injury was forgotten.

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EDITOR,

WILLIAM J. POTTER,

Secretary of the Association.

For list of co-laborers, see editorial page.

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LIVE THOUGHTS OLD OR NEW.

THE Old World and the New, from sea to sea,
Utter one voice of sympathy and shame!
Sore heart, so stopped when it at last beat high;
Sad life, cut short just as its triumph came.

A deed accursed! Strokes have been struck before
By the assassin's hand; whereof men doubt
If more of horror or disgrace they bore;
But thy foul crime, like Cain's, stands darkly out.
—*London Punch, on Assassination of Lincoln.*

O MATCHLESS perfidy! portentous lust
Of monstrous crime! that horror-striking blade,
Drawn in defiance of the gods, hath laid
The noble Syracusan low in dust!
—*Wordsworth.*

His life was gentle; and the elements
So mixed in him that Nature might stand up
And say to all the world, "This was a man!"
—*Shakespeare.*

Who is the honest man?
He that doth still and strongly good pursue;
To God, his neighbor, and himself most true.
Whom neither force nor fawning can
Unpin, or wrench from giving all their due.

Who, when great trials come,
Nor seeks nor shuns them, but doth calmly stay,
Till he the thing and the example weigh.
All being brought into a sum,
What place or person calls for, he doth pay.

Who never melts or thaws
At close temptations. When the day is done,
His goodness sets not, but in dark can run.
The sun to others writeth laws,
And is their virtue: virtue is *his* sun.
—*George Herbert.*

THAT regal soul I reverence, in whose eyes
Suffices not all worth the city knows
To pay that debt which his own heart he owes;
For less than level to his bosom rise
The low crowd's heaven and stars; above their skies
Runneth the road his daily feet have pressed;
A loftier heaven he beareth in his breast,
And o'er the summits of achieving hies,
With never a thought of merit or of meed;
Choosing divinest labors through a pride
Of soul, that holdeth appetite to feed
Ever on angel herbage, nought beside;
Nor praises more himself for hero deed
Than stones for weight or open seas for tide.
—*D. A. Wasson.*

AS SOME divinely gifted man,
Whose life in low estate began,
And on a simple village green;

Who breaks his birth's invidious bar,
And grasps the skirts of happy chance,
And breasts the blows of circumstance,
And grapples with his evil star;

Who makes by force his merit known,
And lives to clutch the golden keys,
To mould a mighty State's decrees,
And shape the whisper of the throne;

And, moving up from high to higher,
Becomes, on Fortune's crowning slope,
The pillar of a people's hope,
The centre of a world's desire.

—*Tennyson.*

THE memorial of virtue is immortal; because it is known with God and with men. When it is present, men take example at it; and, when it is gone, they desire it: it weareth a crown, and triumpheth forever, having gotten the victory, striving for undefiled rewards.—*Wisdom of Solomon.*

INDIVIDUALS may wear for a time the glory of our institutions, but they carry it not to the grave with them. Like raindrops from heaven, they may pass through the circle of the shining bow and add to its lustre; but, when they have sunk in the earth again, the proud arch still spans the sky and shines gloriously on.—*James A. Garfield.*

CURRENT TOPICS.

LAST Sunday there were, probably, few churches, or religious gatherings of any kind, in this land, in which there were not memorial services or references to President Garfield. For once, pulpits and platforms of all sects and beliefs were united by one theme.

WITHIN four hours after President Garfield's death, Vice-President Arthur took the oath of office, as President, at his private residence in New York. He took the oath, however, again more publicly in Washington, and delivered a brief inaugural address, which was dignified, sensible, and sympathetic with the solemn surroundings.

It is quite evident that a good many editors in this country need to study the anatomy of the human body: else how account for the statement, made in so many editorial comments on the autopsy in President Garfield's case, that the ball was found behind the *heart*, when the surgeons' report said distinctly it was found behind the *pancreas*?

FOUR hundred Russian Jews passed through Germany on September 12, on their way to America. The rigors of Russian treatment are set forth by a reliable hand in Ivan Panin's statement in a late issue of the *Herald*, and makes it impossible for a candid mind to pronounce any verdict clearing the government of responsibility for the desperation of its subjects.

A FEW days after his election to the Presidency, General Garfield wrote to a friend in Cleveland, "I believe all my friends are more gratified in the personal part of my triumph than I am; and although I am proud of the noble support I have received, and the vindication it gives me against my assailants, yet there is a tone of sadness running through this triumph that I can hardly explain."

WE can shake hands with the *Presbyterian* in the following extract: "One of the secular journals suggests that a celebrated divorce case, about

to enter upon a new stage, should be "disinfected" before the details are passed round the press of the country. This process of disinfection is one which is needed in several departments of our newspapers. And the only complete process of this kind, in many cases, is entire *omission*."

PRESIDENT GARFIELD's body was reduced by his sufferings to extreme emaciation. All that remained of it—hardly a semblance of his living self—was carried on Wednesday of last week from Long Branch to Washington, where it was placed for two days in the rotunda of the Capitol, and viewed by many thousands of people. On Friday, P.M., in presence of a great multitude of people, simple funeral services were held in the rotunda, and then the sad funeral train resumed its journey, taking the poor, worn-out body to Cleveland, Ohio, where on Monday it was committed to the rest of its mother earth, in a beautiful cemetery on Lake Erie. Impressive funeral services were not only held at Cleveland, but on the same day there were kindred services in almost every city and town throughout the country.

THE *Boston Sunday Herald* of September 18 had a noteworthy editorial article entitled "Harvard's Opportunity," in support of the proposition which has been broached of converting Harvard Divinity School into a broad theological department of the University, where "theology in all its branches shall be studied on a scientific basis, under the ablest men we have, no matter what may be their creed or personal convictions." So far, however, as we have seen, certainly so far as the scope of the discussion in the *Herald* extends, the broader plan only contemplates the making of the Divinity School unsectarian as concerns the denominational divisions of Christianity; that is, the selection of Professors according to their learning and general competency in any special branch of theology, irrespective of the question to what *Christian* sect they belong. But such a plan, while it might bring enlargement and fresh vigor to theological study at Cambridge, would by no means necessarily put the study on a "scientific basis." It might indeed lead further from that basis than is the present Divinity School. Merely to appoint a large number of learned Professors, representing all varieties of Christian doctrine, would not at all meet the requisite of a school for the scientific study of religion. The question would still remain, Do any of the Professors apply the scientific method in their department of inquiry? No theological school can be put on a scientific basis so long as its instructors begin with the presupposition that "Christian truth" is the limit of all truth. When Harvard shall abandon in theological study, as in its other departments, its narrow and now practically absurd motto, *Christo et Ecclesiae*, and return to its older and every way more appropriate one *Veritas*, then may the University establish a department for the study of theology on a scientific basis.

For the Free Religious Index.

EVOLUTION AND IMMORTALITY.

A Paper read before the Brooklyn Philosophical Society,
May 6, 1880.*

BY LEWIS G. JANES.

After death, what?

"Ashes to ashes, and dust to dust." This, and nothing more. For conscious, personal existence hereafter, we cannot hope. Such is the answer often given in all sincerity by those who have broken the trammels of theological dogma and creed. Science, it is declared, has already solved this question; and its solution is the destruction of all rational hope for personal immortality.

It devolves upon liberal thinkers, believers in human reason as the ultimate arbiter in matters of faith and belief, to meet this question with the utmost frankness and fearlessness. As evolutionists, we have no right to ignore the teachings of the history of the rise and growth of the conception of a future life. As believers in the eternity, the uncreatability, and indestructibility of matter,—that within it, from the beginning of the world, lay the promise and potency of all forms of terrestrial life,—we are bound to accept honestly all that this belief implies, while we deny to matter no quality or capacity which may reasonably be deemed to hold a place among its possibilities.

I therefore ask your thoughtful attention to a brief sketch of the progress of this belief, its genesis and development, which I shall endeavor to deduce, according to the philosophy of evolution, from the facts of history and the life of man; and your careful consideration with me, if haply we may not thus discover some bearing of probability concerning the rationality of this great hope.

Time will forbid the consideration of more than a single illustration of the development of this belief during the historic period, but that, happily, furnishes the most continuous and complete example of the historic evolution of the doctrine of a future life which could possibly be afforded us; while it is of special interest to ourselves, since it pertains to that branch of the world's great religions whose doctrines and dogmas are our own inheritance. I refer to Judaism and Christianity, taken together, in their earlier and later developments.† Other religions—and, indeed, certain phases or branches of these religions—are interesting rather as instances of arrested development, enabling us to study at our leisure the phenomena peculiar to certain periods in religious evolution, but present only imperfect and fragmentary pictures of the process of growth, considered as a whole.

Origin of the Doctrine of a Future Life.

The phenomenon of death seems to have been the starting-point of all the religions of the world. The various offices of mutual helpfulness, growing out of the rude family life of primitive man, developed in his nature a new sense of the continuity of personal relationships and the germs of the altruistic tendency,—or, in popular phrase, a higher form of affection than that which exists among mere animals. Thus arose the first social tendencies, out of which have developed all government, religion, and morality among men.

When death entered the family circle of primitive man, this sense of continuity would not permit him to believe that the child or companion was annihilated. He thought that "death was but a sleep," and that

* Also read before the Manhattan Liberal Club, New York City, and the Newark Liberal League.

† The writer has also made a somewhat careful study of the doctrine of a future life as held in the other great religious systems of the world, and particularly of Buddhism, which is often classed as a system ignoring or denying this doctrine. All Buddhists, however, undeniably accept one form of this belief, metempsychosis; and whether the true conception of *Nirvāna* involves the extinction of conscious existence is, at least, extremely doubtful. There is considerable evidence that this was not the thought of *Sakya Muni*, the Buddha himself. (See many passages from the *Dhammapada*, Max Müller on *Science of Religion*, p. 179, Eugène Burnouf in article on the Buddhist Canon, William Knight, LL.D., on the Doctrine of Metempsychosis, Samuel Johnson in the *Religions of India*, etc.) Bishop Bigandet, a competent witness, declares that the popular conception of *Nirvāna* "suggests rather the idea of a Mohammedan paradise or blissful Elysian fields" (*Science of Religion*, p. 143).

the inanimate form would some time reawaken and resume the ordinary occupations of its earthly life. In this conception, in which was no thought of a soul or spirit separate from the body, we may apparently perceive man's first feeble attempt to answer this momentous question of all the ages.*

The most Archaic Form of the Belief.

But, alas! this early hope was destined never to be realized. The dust returned to the dust, as it was; and the query forced itself anew upon his growing speculative faculties, What has become of the person, the departed life? The phenomena of sleep and dreams, of fainting, catalepsy, and trance, the perception of the shade or shadow accompanying the living person, helped to suggest the next solution. This "shade" or soul or other self had left the body, and was wandering somewhere about the earth. It needed comfort and sustenance, as when it dwelt in the flesh. Unless it were appeased by gifts, by sacrifices, and various rites suggested by these natural needs, it would become an evil demon, and torment those members of its family who owed it these duties and attentions. Hence arose the ceremonies of ancestor worship, the earliest form of religion.†

These beliefs in torpid bodies to be hereafter reanimated, or disembodied shades or ghosts possessed of malevolent purposes and powers, have existed at some time among all peoples except the very lowest, who have absolutely no religion. In their primitive form, these rude conceptions of a future existence present no moral distinctions, no division into good and evil spirits, no idea of an after life wherein good deeds are to be rewarded and evil deeds punished. They arose before the moral nature of man was sufficiently developed to be capable of making such distinctions. All bodies went to the same place. All, if appeased by suitable rites and rendered comfortable by sufficiently munificent presents, remained quiet in their earthly abode. Otherwise, they became wanderers up and down the earth, mischief-makers, vampires, or ghouls, whose business it was to torment, injure, or destroy the living.

Primitive Conception of the Underworld.

As man's intellect grew and his speculative faculties were developed, new inquiries began to be made concerning the abiding-place of departed souls. The first answer to these inquiries seems to have been the conception of a sort of underworld, or cavernous abode, where the good and bad alike maintained a torpid existence, destitute both of active pleasures and pains; whence they could sometimes be recalled, for brief periods, to earth, by the exercise of magic or enchantments or the miraculous intervention of more powerful spiritual agencies. Fetichism was likewise an outgrowth of this primitive spiritism, conceiving these wandering spirits as dwelling in physical objects, both animate and inanimate, to which worship was therefore offered,—a phase in the evolution of the religious sentiment of which there are yet survivals connected with almost all religions.

The Early Belief of the Hebrews.

The earliest belief of the Hebrews, as presented in the Old Testament, is an illustration of a very primitive conception of the condition of the soul after death, preserved by the natural and voluntary isolation of this people from contact and assimilation with more civilized nations during their earlier period, into the age of history and literature. A sketch of the nature and subsequent development and modification of this belief among the Hebrews, and of its later Christian phases, offers the most complete and continuous illustration of the historical evolution of the doctrine of a future life, and should throw valuable light upon our subject.

The word *sheol*—which, in our Bible, is sometimes translated "*hell*" and sometimes "*the grave*," and which literally means a *cavern*—was the designation of the place of the departed. Its meaning involves no idea whatever of punishment, eternal or otherwise, and can hardly be said to indicate a condition of positive consciousness or life. It was a place where the dead were supposed to be laid away, apart alike from the joys and sorrows of an active existence; but whence they might sometimes be called by the exercise of enchantments or by the permission of the Deity, as was Samuel by the woman of Endor, in which case they appeared as in life.

* *The Study of Sociology*, by Herbert Spencer.

† *The Ancient City*, by Fustel de Coulanges. See also Spencer.

There are many expressions in the Old Testament, notably in Ecclesiastes, which can only be interpreted as a denial of any conscious future existence. The Pentateuch makes no mention of a future life. Isaiah says, "The grave cannot praise thee; they that go down into the grave cannot hope for thy truth." In the Psalms we read, "The dead praise not the Lord, neither any that go down into silence." This belief, rather than any conception of conscious existence, expresses the ancient doctrine of the Hebrews. Mr. Alger says,—

"In the canonic books of the old dispensation there is not a single genuine text, claiming to come from God, which teaches explicitly any doctrine whatever of a life beyond the grave."*

This conception of *sheol* as a place "where the wicked cease from troubling and the weary are at rest," as well as the character of the Hebrew Sabbath, a day of complete cessation from labor, and the early legend of the resting of *Elohim* after the creation of the world, seem to have arisen naturally, in happy contrast with the restless life which the Hebrews, as a people, had led. These were the beliefs of their nomadic period, full of conflict and unrest. In their later history, other ideals were presented, and their views of the future existence were gradually changed.

Influence of the Persian Contact.

The ancient Chaldeans, Assyrians, and Persians, with whom the Hebrews were brought in contact, especially during the period of the Babylonian captivity, were profound believers in a future life and the resurrection of the body. After the captivity, more definite ideas of the existence after death entered into the literature of the Hebrews. From Babylon and Persia, they derived the story of the Garden of Eden, the serpent as tempter, the fall of man, and the conception of a hierarchy of archangels who acted as messengers of God. These, however, seem to have been regarded as an independent order of supernatural beings or dethroned gods; originating, no doubt, in the reverence paid to the spirits of the dead in the countries where these notions began, but representing to the Israelites something entirely different.

The ideas of a conscious future existence, possession by evil spirits, and dualistic conditions of life after death, were gradually evolved in the Hebrew mind, under the influence of the Persian contact. These views, however, were not universally accepted until the cessation of temple worship, after the destruction of Jerusalem by Titus. The Sadducees, or priestly party, inherited the ancient Hebrew faith, and believed neither in angels, spirits, bodily resurrection, nor personal continuity.† Their leaders taught that the doctrine of future rewards and punishments appealed to the selfish feelings of men, and that a righteous and just person ought not to expect any reward for his justice. Prof. Felix Adler, the accomplished leader of the new liberal movement among the Jews, seems to be, in this respect, the legitimate successor of the ancient Sadducees.‡

Doctrines of the Pharisees and Josephus.

The Pharisees, a sect which grew up in the centuries immediately preceding the Christian era, and whose doctrines were adopted by the masses of the common people, accepted the Persian belief in a future life of happiness or misery. *Sheol* was transformed into a prison under the earth, wherein the souls of the wicked were supposed to be confined. The less wicked were sent into other bodies, afflicted with infirmities and disease, and into the bodies of animals, while the resurrection of the body and future happiness were promised only to good Jews. Other nations, both good and evil, would remain forever in their graves. It came to be a general belief that the souls of pious Israelites were transferred at death to a region called Paradise, there to remain until the Messiah should recall them to their bodies on the resurrection morning. The Valley of Jehoshaphat was to be the scene of this great reawakening, and pious Jews sought to be buried there.

Josephus, and the writers of the Talmud, accepted these Pharisaic or Persian doctrines. The historian says: "All have mortal bodies, formed of corruptible matter; but the soul is immortal, being a portion of the Divinity inhabiting our bodies. Pure and obedient souls remain about to receive a most holy place in

* *Critical History of the Doctrine of a Future Life*, p. 151, by Rev. W. R. Alger.

† "Judaism and its History," by Rabbi Geiger.

‡ "Creed and Deed," by Prof. Felix Adler.

heaven, from whence, after the revolution of ages, they shall be again appointed to inhabit new bodies. But the souls of those who shall have madly laid violent hands on themselves shall be consigned to the darkest pit.* And again he says: "What man of virtue is there who does not know that those souls which are severed from their fleshly bodies by the sword of battle are received by ether, the purest of elements, and joined to that company who are placed among the stars? that they become good demons and propitious heroes, and show themselves as such to their posterity afterwards? Those souls that wear away in and with their distempered bodies dissolve away to nothing in subterranean nights, and a deep oblivion takes away their memory, even if they be clean from all spots and defilements of this world. So that, in this case, the soul comes to the utmost bounds of its life, its body."†

It will be observed that the Pharisees and Josephus limit the promise of immortality to a very small portion of the human race.

The Doctrine of the Essenes.

The Jewish sect of the Essenes believed in pre-existence and a future state of rewards and punishments, but rejected the doctrine of a resurrection of the body. They suffered much persecution from the Romans, and bore it heroically, believing that they would live forever.† In the conception of the Essenes, the doctrine of immortality reaches its highest, clearest, and most rational development prior to the Christian era.

The Early Christian Belief.

The earliest Christian idea of the future life, as taught by Jesus and the apostles, and universally accepted by the first generation of believers, involved the resurrection, the second coming of Christ, and the establishment of his kingdom on earth in the "heavenly city, Jerusalem," during that immediate generation. The disciples were commanded to go forth and preach, saying, "The kingdom of heaven is at hand" (*Matt. x., 7*). And, again, they were told: "The Son of Man shall come in the glory of the Father, with his angels; and then he shall reward every man according to his works. Verily, I say unto you, there be some standing here who shall not taste death until they see the Son of Man coming in his kingdom" (*Matt. xvi., 27, 28*). Jesus also said to the apostles, "When the Son of Man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel" (*Matt. xix., 28*). Again they are assured, "Verily, I say unto you, all these things shall come upon this generation" (*Matt. xxiii., 36*).

In the next chapter, Jesus again declares: "So likewise ye, when ye shall see all these things, know that it [my second coming] is near, even at the doors. Verily, I say unto you, this generation shall not pass till all these things be fulfilled" (*Matt. xxiv., 33, 34*). All these assurances, and more, are found in the First Gospel alone.

In the Second Gospel, we read again, "There be some that stand here which shall not taste death till they have seen the kingdom of God come with power" (*Mark ix., 1*). Many similar texts could be quoted. This is everywhere the teaching of the "triple tradition" of the Synoptics, our nearest approach to the thought and life of Jesus. There is no plainer teaching in the New Testament than this. The preservation of these assurances in the synoptical Gospels, and their harmony with fragments from another Gospel, in all probability more primitive, which are preserved in the writings of the early Christian Fathers,† together with the undoubted evidence of history, that these promises were wholly unfulfilled, are testimonies of the greatest weight and value, both to the reality of Jesus as a historic personage and to the fact that something of his actual teaching has been preserved to us in these earlier Gospels. For no writer of the second or third century, inventing the history of a person claimed to be a divine being or inspired teacher, could possibly have permitted such an anomaly as the introduction of these unfulfilled promises and prophetic utterances never by any possibility to be fulfilled. Much of the ethical teaching of Jesus, the doctrines of non-resistance and non-acquisition of property, are only comprehensible in con-

nection with this primitive belief. Subsequent generations have by common consent set these doctrines aside, as wholly impracticable and impossible to realize in social life; and the fallacies of modern communism could obtain no support from the New Testament, if its teachings on these subjects were once clearly understood in their proper relation to this unfulfilled prophecy of the immediate coming of the heavenly kingdom, and the return of Jesus to the earth.

It was believed that at the second coming of Jesus those of the true faith who were still alive would never die, but become immortal at once; while the dead would rise from their graves, and join them in the heavenly city. In Corinthians, Paul declares: "We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised, incorruptible, and we shall be changed" (*I. Corinthians xv., 51*). And in I. Thessalonians we read: "For this we say unto you by the word of the Lord, that we which are alive, and remain unto the coming of the Lord, shall not prevent them which are asleep. . . . And the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air" (*I. Thessalonians iv., 15*).

The Book of Revelation, written possibly by the Apostle John himself,* describes prophetically the descending of the new city of Jerusalem, and its establishment upon the earth as the habitation of the saved. The exact dimensions of the city are given, the number of its gates and the materials of its structure. The walls are to be of jasper, "like unto clear glass," the foundations of jasper, sapphire, chalcedony, sardonyx, sardius, beryl, topaz, chrysoprasus, jacinth, and amethyst. The gates are to be twelve pearls. A very magnificent and uncomfortable place to live in evidently thinks Rev. Dr. Duryea, who said in a recent sermon that he "didn't care to sit in a great amphitheatre in a golden city, and sing psalms eternally. When he died, he expected to have a nice little cottage near a trout brook, where he could go trouting and gunning occasionally."† A very pleasant sort of a heaven for him, perhaps, if the poor trout and game were admitted to have "no rights that deceased clergymen are bound to respect."

Modifications of the Primitive Christian Doctrine.

As the earliest Christian generation passed away with disappointed hopes, and others grew up to fill their places, the expectation of the second coming of Christ and the establishment of the heavenly kingdom on the earth was gradually modified, and projected into the distant future. In the last chapter of the Fourth Gospel written probably midway of the second century after Christ, wherein Jesus is reported to have said of the "beloved disciple," "If I will that he tarry till I come, what is that to thee?" this expression, which would have needed no modification or explanation in the synoptic Gospels, is explained by the addition: "Then went this saying abroad among the brethren, that that disciple should not die." Subsequently, legends like that of the Wandering Jew grew up out of the attempt to fulfil some of these misunderstood sayings and promises of Jesus.

Various mystical and philosophical ideas were early adopted into the Christian faith from Persian, Egyptian, and Hellenic sources, which modified their conception of the future life. Chief among these modifying influences were the views of the Jewish philosophical sect of the Cabalists (Heb. *Kabala*, "tradition"), and the philosophy of the Alexandrian Jew, Philo. The former believed that all souls pre-existed in Adam, as everything in the universe pre-existed in the mind of God. When Adam sinned, all souls were thereby corrupted; but all, even the most wicked, would finally yield to the Divine Light which would appear among men in the person of the Messiah, and would ultimately be reunited with *Ensoff*, the Eternal Source of Being. Souls could reach this state of perfection by meditation, prayer, and virtue.

Philo taught that the Lord's chosen people would be gathered together from the four winds of heaven, under the guidance of a heavenly spirit; all nations would pay homage to the superiority of the Jews, and receive wisdom and virtue from them; the heavenly

kingdom would be established on the earth, which would be ever fruitful and beautiful; ferocious animals would be subdued by the heavenly influence, and become the companions of man.*

The early Christian Fathers were not in complete agreement concerning the conditions of the future life. Origen and some others adopted the Oriental idea that the world was created for the purification of erring souls, and believed in the ultimate restoration of all men to happiness and union with the divine mind. The more common view was, however, that the earth would be restored and renovated for the elect, who would first be raised and live for a thousand years in this heavenly kingdom, when a second resurrection of the ungodly or non-elect would occur, together with the final judgment, when these would be condemned to eternal punishment in a lake of fire, which would burn, without destroying, both body and soul. The doctrine of two resurrections was taught in the Book of Revelation and also by Nachmanides, a Jewish rabbi of the first century. •

Doctrine of St. Augustine and the Catholic Church.

Augustine, an early Christian Father, whose influence was preëminent in establishing the doctrine of the Church, says that hell is located in the centre of the earth, and that God supplies its fires by a miracle. Some such conception appears to have been inherited by a majority of those who bear the Christian name to-day, including every member of the Roman Catholic Church. Vicar-General Preston, one of the ablest and purest among American Catholics, said in a recent sermon: "Catholics have no liberty on this subject. In order to be saved, they must believe. I never preach opinions of my own. What opinions I have, I confine to my own breast. I set forth to my congregation the doctrines of the Church. These declare that, at the second coming of Christ, the good will go to eternal life and the bad to eternal fire. . . . There was a very strong opinion among the Fathers that hell was in the centre of the earth. We must believe that it has a locality, and that it is a prison from which the souls of the damned cannot escape. . . . The fire will burn forever, but not consume. . . . It will burn the soul before the resurrection, and the soul and body after the resurrection. It will be a material and corporeal fire, a fire more powerful than that on earth."† These were the views of the entire Christian Church throughout the Middle Ages, and were inherited by the various Orthodox Protestant sects which arose subsequent to the Reformation. Any practical modification of this belief among any considerable number of professing Christians is of comparatively recent origin.

The Views of Swedenborg concerning the Future Life.

The materials for our discussion would be incomplete without some account of certain modern views of the future life. Two of the later sects, arising out of Christianity, assume to have received special revelations on this subject,—the Swedenborgians and the Spiritualists.

Emanuel Swedenborg, the Swedish seer, claims to have had his spiritual vision opened while yet in the body, to have visited heaven and hell and conversed with their inhabitants. Selections could be made from his writings which would convey, perhaps, as rational and intelligible a conception of the conditions of the future life as has been presented by any writer. Emerson pays him the high compliment of characterizing his work as "the most remarkable step in the religious history of recent ages." He also says: "Swedenborg described an intelligible heaven, by continuing the like employments in like circumstances as those we know,—men in societies, in houses, towns, trades, entertainments,—continuations of our earthly experience. We shall pass to the future existence, as we enter into an agreeable dream. All nature will accompany us there."

It is difficult to harmonize these ideas with other statements of Swedenborg which seem neither reasonable nor sane. He describes the universe as appearing before the Lord in the form of a Grand Man. The spirits of the dead, moved by their prevailing desires in earthly life, are drawn to some corresponding portion of the Grand Man, where they perform various functions like those of the human body. Some

* The Works of Josephus.

† Josephus, *History of the Jews*, xviii. v. 2.

‡ *Supernatural Religion*; see also the *Gospel of the Hebrews*, Nicholson's compilation.

* *Daniel and John; or, The Apocalypse of the Old and New Testaments*, by Philip S. Desprez, B.D., vicar of Alverdiston, Wilts.

† Brooklyn Eagle report.

* *The Progress of Religious Ideas*, by L. Maria Child. See also Works of Philo Judæus.

† New York Sun report.

evil spirits enter the other life as food, and pass through all the processes of digestion, accompanied by nausea and dyspepsia. 'An adulterous spirit is described as inflicting heaviness of the stomach, and pain inside the teeth and sole of the left foot. Spirits who in this world act by artifices and lies correspond to spurious tubercles which grow on the pleura and soft membranes. Such spirits are severely punished. They are whirled around, from left to right, with great velocity, and are finally rejected to the left and back of the Grand Man, where they lie on their faces, with only a small portion of human life. Their final hell is in a deep place under the right foot, a little in front.*

This is, perhaps, sufficient for a sample of page upon page of minute description in Swedenborg's writings. If a church had not been founded upon it, and people of more than ordinary intelligence did not claim to perceive sense in it, it could hardly be taken for anything but the fanciful imaginings of epileptic insanity. It is evident from a comparison of Swedenborg's more rational teachings, as interpreted by Mr. Emerson, with these selections, that the material upon which he bases his high praise has been eliminated from the mass of verbiage and fanciful speculation in which it was buried, by a process of "natural selection," resulting in "the survival of the fittest."

Swedenborg teaches an eternal hell, but one in which the souls of the wicked are happier than they would be in heaven, because there they have free permission to derive all the satisfaction possible from the exercise of their evil propensities. He teaches also the existence of an intermediate state, called the world of spirits, which the soul enters at death, and out of which it will advance toward heaven or hell, according as its predominant desires at death were for good or evil.

Spiritualistic Conceptions of the Life after Death.

Modern Spiritualism, in its phenomenal phase, does not differ essentially from other alleged phenomena of which we have numerous relations all through the historic period. Its conceptions of the future life, however, differ materially from those of earlier times. On their more rational side, they conform largely to the views of Swedenborg, as interpreted by Mr. Emerson. Spiritualists, however, do not believe in an eternal hell, nor in the instant attainment of perfect happiness after death. Eternal progress toward a higher and better estate seems to be a universally accepted article of their creed.

In a recent work of Mr. Andrew Jackson Davis, *Views of our Heavenly Home*, we read that the "Summer Land," or second sphere of the spiritual world (the earth constituting the first sphere), has a definite location in the heavens, within the Milky Way.

The appearance of the Summer Land is thus described: "The flashing rivers of light flow out of the darkness of distance. They surge, with pulses of undying music. Far away they flow, over the flower-covered lands in our Heavenly Home. Over head, behold the ever-rolling suns, the ceaselessly turning planets. . . . Like a glorious dream arise the fragrances of millions of the loveliest flowers. A delightful, crystalline light, subdued by the shadows of overhanging trees, spreads everywhere from the bosom of the rivers. Broad and grand is the landscape on every side. Mountains, filled with immortal splendors; among them, the homes of unnumbered brotherhoods. . . . Beautiful birds, bright representatives of affections, pour their music through the soft summer air, making even the sweet-breathed roses tremulous, and sending musical throbbings through the fragrant hearts of the whitest lilies. Mounts and streams glow with the warmth of an overflowing love. And the laughing rivers shine with the deathless light of divine wisdom."†

In this Paradise, he describes homes, schools, universities, artistic and literary societies, and groups of "mental telegraphers," whose duty it is to communicate with the more interior universe. Mutual helpfulness, coöperation, self-culture, seem to be the chief occupations in this heaven. Particular islands, mountains, and lakes are minutely described and illustrated by maps and cuts. In certain valleys dwell the souls of those who were evil-doers on earth; but not eternally, for by slow degrees "they lift their eyes toward the soft light of the summery mountains, and then toward the starry skies," and thus begin to desire to walk in the pathways of purity.

* *Arcana-Coelestia*, by Emanuel Swedenborg.

† *Views of our Heavenly Home*, by Andrew Jackson Davis.

Absurd and materialistic as many of the notions of modern Spiritualism may appear to us, we have no right to forget that its alleged facts and philosophy are accepted by men of clear and honest intellects and unchallenged purity of life. A leading editorial in an American scientific journal of recent date declares: "In England, three representative men of the highest distinction—Wallace, the naturalist, Varley, the electrician, and Crookes, the chemist—have given the subject [of Spiritualism] thorough experimental examination. Crookes devoted four years to the labor, Varley seven, and Wallace ten; and they state in the most decided manner that the alleged phenomena are actual and real. All these scientists are Fellows of the Royal Society. . . . In Germany, five of the renowned professors of the Universities, with Zöllner at the head, have laboriously investigated the problem, and they also avow belief in the verity of the phenomena. In Russia, Wagner and Butleroff, professors in the University of St. Petersburg, after years of patient investigation, have reached similar conclusions. In addition to those named above, Dr. Franz Hoffman, of Wurzburg University, Camille Flammarion, and Hermann Goldschmidt, distinguished astronomers, and a large number of scientific men of Europe, noted for accuracy of research and great acquirements, render the same affirmative verdict."* The opinions of such men are worthy of respect and consideration, even if we cannot accept their conclusions; and every candid mind must pronounce the contemptuous and unfair treatment of this subject by men like Huxley and Tyndall to be as dogmatic and unscientific as the treatment of certain scientific theories by theologians has often been.

(Conclusion next week.)

For the Free Religious Index.

THE RIGHT TO CRITICISE THEOLOGY.

A man may be bad, worse, and worst, but still be tolerated by the Church (while it dislikes him), which will do the best it can to "save his soul." There are a great many gentlemen in heaven, or are believed to have secured admission there at "the last great day," who left home with their necks broken by the public executioner as a final adjustment of their relation to society. A vicious character, a bloody record, a life of crime, is no bar to the admission of such into the company of the best of the world, provided that, when they find they can defy society no longer, they profess "faith in Jesus."

On the other hand, a man may be good, better, and best. Through a long life there may have been no stain on his character; and in all that makes a man loved, trusted, and honored by his fellow-men, he may stand a conspicuous object before the world. But, if he does not belong to the Church, he is an object of suspicion to theological police. If he is known to entertain doubts in regard to prevailing theological dogmas, he is marked as a "dangerous man." If he should venture to proclaim his doubts in sincere desire to benefit his fellow-men, he is despised, hated, slandered, maligned. If he is not burned at the stake now, it is not because the theological spirit of hate is less, but because civil rights are more. While the murderer is coddled and coaxed into a belief that by professing to believe in Jesus he will become as good and pure as the best, the honest heretic is hurried to the gibbet of slander without one effort to save his soul, and vultures of hate tear him day and month and year, as a warning not against crime, but against heresy.

However much the statement may be denied, it is seen to be unquestionably true that the theological spirit is not concerned with the kind of character a man possesses, but with the creed that he professes. Now, therefore, while there are good institutions, good tendencies, and excellent men and women of unsurpassed intellectual and moral culture and character in the Church, and while the Christian religion inculcates the importance of morality, still the Church stands on theology, and is controlled by it in so much that belief in its dogmas is placed above moral conduct, and there is an antagonism between the natural development of humanity and the theological conception of man's place in the universe and the "chief end" of his existence. On one hand, man is seen to be the result of untold ages of variation, differentiation, and evolution in animal life (which we can run still further back into the development of planetary life), out of which the faculties of the mind itself have been

acquired; and the moral sense, the crown of human life, has been the latest formed product of psychical development under the same general law of evolution. Our distinctions of right and wrong, of good and bad, of glory and shame, of just and unjust; our sentiments of love, of purity; our worship of the beautiful and the good,—are all acquired traits and susceptibilities, and contain the sole prophecy of continued race improvement. On the other hand, man is believed to be one in a series of "special creations" (the most stupendous of which was executed one day about six thousand years ago, out of nothing), that he was created perfectly pure, holy, wise, and immortal, in the image of his "maker and builder, God," and that sin, ignorance, savagery, and all that makes the difference between the actual condition of mankind to-day and that of Adam and Eve, as perfect creatures, is due to their temptation and unfortunate "fall." According to theology, man has been from the hour of that fall, is now and will forever be, totally depraved, is born dead in trespasses and sins, and totally incapable of being or doing anything good. It is therefore, according to this scheme, impossible that man should ever possess a moral sense. Logically, the prevailing theology is debarred by itself from an admission that man can be moral. Total depravity cannot be or become moral. Where, then, is the morality? In God. He is moral. He it is who knows what is right and good. All perfection centres in him. All besides him is imperfection. All imperfection deserves only the condemnation of perfection. The greater the imperfection, the greater the just condemnation. Total depravity on the one side calls for infinite wrath, condemnation and punishment on the other. It would therefore be perfectly just that the human race, offspring of fallen Adam, should be eternally damned to deepest woe and curse of offended Infinite Perfection.

So stands the cast of logic. But now behold the open door! The Almighty may do as pleaseth him, certainly. For the exhibition of his own "power and glory" he condescends to "reveal" to fallen man a way by which he can secure, not the moral nature which he possessed before the fall,—oh, no! not that,—but safety from the just wrath and curse of the All-perfect against total depravity. The conditions upon which exemption is to be extended and insurance placed are that the victims shall believe and accept such "revelation" as the All-perfect may choose to make as his "will" for "rule of faith and practice" unto his children. That is the theological scheme in a cocoanut. Any departure from it is destruction of the whole. Unitarian theology is an abortion. It throws away total depravity, and gives man a moral nature. It casts out fear, and substitutes moral sense as guide of life. It by this act destroyed the ancient God; and yet it simply puts a softer heart into the dead idol, and worships it as those had done from whom they dissented. Unitarianism is logically nowhere. Having cut away from the old theological conception, the only stopping-place is the solid science of evolution. Unitarianism is a sterile hybrid. Evolution is a new species. No theology will ever be worth a cent as a motive power that doesn't put mankind into a "tight place," and scare it thoroughly. But for this very reason all good theology is bad for mankind. Fear is a terrible master. It makes slaves of its victims. So I say of theology that, while there are grand men and women in the Church who have outgrown their own theology, and while I would hasten to recognize much that is excellent in the Christian religion, still its theology is bad. It restrains through fear, which keeps alive conditions of mind that should be found only among savages. That the bondage of the human mind among the advanced nations is so much less than it was a few centuries ago is due to the fact that intellectual development has lifted such people above the influence of theology. That this is true is seen, when we consider that all discovery, art, invention, and industry have been opposed by theology. That theology is less bigoted and cruel than it has been means, not as is claimed, that theology has civilized the world, but that advancing civilization has civilized theology. Thousands yet worship theology, not God, and are really good and true men and women, who foolishly believe that, if they are in themselves any improvement on original sin and total depravity, the fact is due to the saving grace of what they worship; while the one solid fact is that they are better than men and women were when savagery was universal, because the quiet but persistent natural law of evolution has been slowly but

* *Boston Journal of Chemistry*, April, 1880.

surely producing in them a moral sense which has become a guide of life to them; and in their elevation they have dragged theology, "dragon of the slime" of early life, up into modern times and conditions of thought, where it is used by priests as a horror to frighten people into subjection, just as foolish mothers yet frighten their children into obedience by threatening to call in "the bad one" and have him carry them off to "the bad place." Any attempt to teach a nobler conception of man's place, growth, and destiny necessitates a contrast with the erroneous teachings of theology on the same general topic. Hence, I have offered so much as an explanation of my hostile attitude toward theology. The few will say, "Let it alone." To the many, the battle between theology and freethought is but opening. Since the contest between Trinitarian and Unitarian there has been comparative peace for many years. The masses now living know little or nothing of that contest. The results of it they enjoy in their greater liberties. But theology is the same mountainous falsehood and misrepresentation that it was then. The battle must be fought from generation to generation, until the power of the surviving horror of early mythological ages has become so thoroughly understood that children will learn its true character at their mother's knee. Then, the race will be free from its bondage. To-day, the contest steadily rises. It will not be another Unitarian compromise. It begins where Unitarianism ended. That contest was tender emotion against ravenous demonism. It was Channing against Calvin. To-day, it is modern science against mediæval superstition. It is truth against myth, logic against guess, Spencer against the dreams of primitive humanity.

If, now, I have made it clear that one cannot treat some of the subjects touching humanity without criticising theology, and that it is right to do that when "the end justifies the means," I am ready to proceed in an effort to show the relation of theology to society and the dangers of "moral interregnum."

CHARLES ELLIS.

BOOK NOTICES.

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

THE AUTOBIOGRAPHY OF MARK RUTHERFORD, Dissenting Minister. Edited by his friend Reuben Shapcott. London: Trübner & Co. 1881.

This is apparently a romance, whose hero, an Orthodox clergyman of honest purpose, languid zeal, and moderate ability, is driven out of the ministry partly by disgust at the meanness, frivolity, and mental torpor prevalent among his fellow-religionists, and partly by his own inability to answer arguments like this: "Moreover, the commonplaces which even the most freethinking of Unitarians seem to consider as axiomatic are to me far from certain and even unthinkable. For example, they are always talking about the omnipotence of God. But power, even of the supremest kind, necessarily implies an object,—that is to say, resistance. Without an object which resists it, it would be a blank; and what, then, is the meaning of omnipotence? It is not that it is merely inconceivable: it is nonsense, and so are all these abstract, illimitable, self-annihilative attributes of which God is made up." Another specimen of the spirit of the book is what Rutherford says of public worship when he was a child: "In all the religion of that day, nothing was false than the long prayer. Direct appeal to God can only be justified when it is passionate. To come maundering into his presence when we have nothing particular to say is an insult, upon which we should never presume if we had a petition to offer to any earthly personage."

There are some powerful sketches of the dull, cold, dark homes of English Dissenters, even Unitarians, and also two portraits, which seem really drawn from life, of freethinking ladies with whom our hero falls in love. Marriage with either might have saved his life from ending in a gloom, to which the author calls attention from an evident desire to show how much the Church does to darken the lives of all who come within her shadow, no matter how faithfully they try to serve her, or how bravely they struggle to save themselves and their race from her blight.

We ought to have noticed earlier *Our Little Ones* for September, the second number of a beautifully illustrated and nicely printed monthly for children,

edited by "Oliver Optic," and published by the Russell Publishing Co., 149 A, Tremont Street, Boston. The little ones of to-day are fortunate in having such literature as this offered to them; and the most fastidious of parents can without any fears give to their children such mental food as this offers, with the assurance that it will give the young mind an added bend in the direction of true moral and æsthetic culture.

THE *Art Amateur* for September.—The present rage for household decoration makes everything relating to it of interest to people generally. The *Art Amateur*, of which the September number is duly received, aims to supply information on this subject by furnishing designs for various kinds of work as well as reading matter. Some of the designs in this number are pretty and suggestive, but we think less space should be given to the accounts of mere trickery in picture-selling and more to real information in matters of taste.

"BABY-LAND," published by D. Lothrop & Co., 32 Franklin Street, Boston, is always "a thing of beauty" even to grown people, and "a joy forever" to those for whom it is published; and the September number is in no way behind its predecessors in beauty of illustration or in the interest of its reading matter.

PERSONAL ITEMS.

MR. WILLIAM C. GANNETT returned to St. Paul, Minn., this week, and to his good work there.

MR. O. B. FROTHINGHAM has returned to this country, and is at present in Boston. We are glad to hear that his health is better.

MR. AND MRS. W. H. SPENCER have removed to Florence, Mass., and entered upon their work in the Free Congregational Society there.

HON. ANDREW D. WHITE, late Minister of the United States in Germany, has returned to this country, and will at once resume his duties as President of Cornell University.

"THE MAN JESUS" is the title of a new book which Mr. J. W. Chadwick has been preparing the past year, and which is to be published early in October. Many readers will be on the lookout for it.

MRS. ANNIE L. DIGGS writes from Indiana that, "if the railroads keep up their depravity and keep down their fares," she will soon return to the East with reference to certain matters pertaining to liberal organization, which is a subject very near her heart.

STEPHEN S. FOSTER, of Worcester, recently deceased, was one of the bravest combatants in the old Garrisonian anti-slavery struggle, and as sharp in logic as he was brave in principle. Mr. T. W. Higginson had an appreciative sketch of him in the *Woman's Journal* of September 15.

PROFESSOR JESSE, recommended for the position of dean of the collegiate department of the University of Virginia,—an institution founded by Jefferson in 1825, and now regarded as the leading educational force at the South,—is a resident of the house in which Mary Washington was born. The birthplace of George Washington is but a few miles distant from it.

TENDER, discreet, and fitting words doubtless came from myriad pulpits throughout the land, in the closing days of tribute to the martyred President; but none could have reached devoted hearers with sweeter pathos than those addressed to the parishioners of Mr. John H. Clifford, of North Andover, last Sunday. The marvellous beauty of the hills embosoming that little church is often matched by the alluring fervor and finish of its pastor's thought.

DR. G. STANLEY HALL is said to be preparing an *Introduction to the Study of Philosophy*, to consist of six sections; namely, Logic, History of Philosophy, Metaphysics, Æsthetics, Ethics, and Psychology. He proposes to adhere to the historic and objective method, and to give, without criticism and without detail concerning controverted points, a clear and concise conception of what mental philosophy is. Each section is to be introduced with an historical sketch; and, under the head of Psychology, it is to be hoped that Dr. Hall will indicate the methods and leading results of the recent German physiological mode of approaching the subject, which is, we believe, one of his own chosen lines of study. Dr. Hall's *Aspects of German Culture* leads us to look with inter-

est to the appearance of this volume, which is to be issued by Ginn & Heath.

H. CABOT LODGE, of Nahant, urged the employment of policemen to cut off the entrance of Mrs. Livermore to the Republican Convention at Worcester, in case she should contest her right to admission as a duly appointed delegate. And Mr. Hoar, of Concord, thought "there would be as much sense in sending a trained monkey from Melrose as a cultivated woman." In coming years, these gentlemen will look proudly back upon their valorous record. P.S.—It is now said that Mr. Hoar was badly misreported,—that what he did say was, "What if Melrose send an alien—or a trained monkey?"—and that he said this in reply to an argument that every constituency had a right to send such delegates as it pleased and the Convention no right to exclude: which is certainly better for Mr. Hoar, even if not a conclusive reply. This Mr. Hoar belongs to the Hoar family, but is a young man.

A FEW months ago, Mrs. Julia Ward Howe was on crutches. We have seen no statement of her having abandoned them; but, from the dexterity with which her versatile genius has been manifesting itself during the summer weeks, we judge that she has certainly escaped from them. In July, she was reported in Vermont, speaking on educational matters in the American Institute of Instruction. Then, she appeared at the Concord School of Philosophy, giving a lecture on Kant. Next, we hear of her playing one of the leading rôles in private theatricals at Newport. A Sunday or two later, she was to preach in the Unitarian chapel at Tiverton. And now she is plaintiff in a lawsuit for the protection of her estate in Rhode Island against some infringement by the Newport water-works. As she succeeded in all the other characters, it is to be presumed that she will succeed in the lawsuit, especially if she is her own lawyer.

MR. WILEY BRITTON of the War Department at Washington, and the frequent contributor of valuable articles to the *Index*, is making his first visit to New England. Mr. Britton is a native of Kansas, and enlisted when a lad of seventeen in our late civil war, in which he served over three years, eventually as an officer of the non-commissioned staff of the Sixth Regiment, Kansas Cavalry. He is now taking measures for the publication of a book entitled *Memoirs of the Rebellion on the Border*, 1861. His experience of the rigors of warfare among the bush-whackers of that wild region, which included the Indian Territory, and the materials then busily gathered and afterward elaborated by his critical, scientific mode of thought, will commend this little volume to careful perusal. The series of papers, written for the *Index*, commenced a few years since, on "The Æsthetic Sense of Animals," including its development in primitive man. The topics of forthcoming numbers are "Harmony and Discord of Colors" and "Music in the Hierarchy of Æsthetic Pleasures." Mr. Britton is also the author of a set of essays that appeared, several years ago, in the *Washington Sunday Chronicle*, on the general subject of Evolution.

POETRY.

For the *Free Religious Index*.

INDIVIDUALITY.

Thou canst not judge for me,
Nor share my joy and pain:
The soul saith, "Thou art free
To own all loss and gain:
The sea may buffet thee,
But thou o'er thine must reign."

Thou canst not own him king,
And hold thyself the throne:
All souls must tribute bring,
Yet each must be alone,
And from each heart must spring
The good for all, or none.

Oh! it is sweet that those
One with themselves are true
To all,—each to disclose
Himself! Doth he undo
His human kin who show
He thus to kinship grew?

HORACE L. TRAUBEL.

The Free Religious Index.

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

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

WILLIAM J. POTTER, Editor.

ALL communications intended for the editor should be addressed to New Bedford, Mass.; all business communications to "FREE RELIGIOUS INDEX," 3 Tremont Place, Boston.

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THE DEAD PRESIDENT.

We were compelled by circumstances last week to put the *Index* in its "forms" a day earlier than usual, and hence were able to give only the most meagre notice concerning President Garfield's death. Our readers, however, all through the country and in foreign lands, know what has been happening since that night when the news came that death had released the patient sufferer. They have themselves been personal sharers in the common sorrow, active participants in some way in the national and even international funereal demonstrations with which the national grief that began three months ago has now culminated. Never was man attended to his grave by such a retinue of mourners. Never before has one man's sick-bed been watched so intently by a world's sympathy, one man's death hushed so many millions of people into reverent silence.

It is impossible that the expression of a sorrow which is so universal should not be sincere. Mourning may sometimes be feigned by a few people, whom mere nearness to the dead forces into the shows of decorum; but a whole people cannot feign a grief they do not feel. People in foreign lands will not stop to hold meetings and send messages of sympathy, to toll church bells, to gather in memorial services, unless inwardly moved by a genuine impulse of sorrow. The grief is as real as it is wide-spread.

The country is not shocked, it is true, by the suddenness of the calamity, as it would have been if the assassin had completed at once his atrocious crime. Time has prepared the nation to meet the disaster. But the sorrow has not thereby been made less, rather has it been deepened and intensified. The lapsing weeks, instead of gradually separating the suffering President from the people, had drawn him closer to their hearts, and made it harder for them to let him go. Before they had respected him as President, now they loved him as a man.

The nation mourns now, as it would have mourned if death had come three months ago

when first expected, the loss of a magistrate from the presidential office who brought to the position exceptional qualifications for its high duties; a man who in intellectual gifts stood peer with the ablest in the line of our Presidents; who in some accomplishments, well befitting the requirements and dignity of the place, excelled them all; who came to the office with the advantage of an experience in public life such as none of our later Presidents has possessed; who had made statesmanship a study, and had ideals of public service much higher than the average standards exhibited among our public men; who had shown himself a wise, far-seeing legislator, a courageous leader on battle-fields and in parliamentary conflicts, a chivalrous, incorruptible patriot and defender of liberty. It is a rare fortune that the nation should have elected to its highest office a man so eminently equipped for it; and hence the nation mourns as deeply to-day as it would have mourned if he had died at once that one so exceptionally fitted for the presidential position should have been lost to it before his service had fairly begun.

But now the nation also mourns for something more than this. It mourns for the greater and better President that it is sure he would have been, if he could have been restored, after this experience of suffering, to the service of his country. While he was in the active administration of the presidential office, he was hampered and hindered by the quarrels of party factions; his time and talents were wasted by the importunate demands of office-seekers; and his own ideals of statesmanship drooped before the exigencies of partisan consideration. But these evils were such as this experience, with the wonderful national sympathy it has called for, and the lessons it has taught, would have enabled him easily to overcome, could he have been again raised to the task. Party faction would have been silenced. A strong-armed public sentiment would have barred his door against the selfish office-seeker's intrusion. He would have found no partisan exigencies dragging down his statesmanly convictions of what are the best methods for meeting the exigencies of the country's welfare. Instead of a faction or a party, he would have had a nation at his back, and an opportunity for putting all his high qualities to a patriotic service, such as perhaps has been given to no President since the days of Washington.

The nation mourns, then, to-day not only for its lost President, but for this lost opportunity. It mourns not merely for the President Garfield that *was*, in the four months of his active presidential service, but because it has been bereft of the President Garfield that *was to be*, in the three and a half or seven and a half years to come,—the country's President, chosen and anointed by the electric touch of a whole people's sympathy in a common calamity.

FUNDAMENTAL PRINCIPLES OF RATIONAL RELIGION.

I.

Our article of last week, entitled "Bulwarks of Belief," closed with a promise of two more articles, for the purpose of stating certain fundamental principles of a rational religious faith. The first of these fundamental principles, and the only one we shall treat this week, is "Belief and Trust in the Universe." We stated this principle in a brief article in the *Index* of June 30, but did not then discuss its philosophy.

Such a statement, of course, may be challenged as an assumption. An objector may ask, What right have you to hold such a principle? Appearances, we know, are often deceptive. Why may not the universe, as a whole, be one grand deception, false at

heart and untrustworthy? And, again, if the principle be not an assumption, and if you go behind it to give a reason for it, why may not some one else, with a wider knowledge and a keener logic, reason it away? To this, we reply, first, that the principle as stated refers not to any theory of the universe nor to any special phenomena of the universe illusive or otherwise, but to the actual universe itself in all its realities of fact and possibility, whatever they may be. The statement is, *Belief and trust in the universe, not as this or that man sees or thinks it to be, but as it actually is in itself.* And, secondly, we reply that the principle thus stated is grounded in the very existence of the relation between finite individual man and the universe of which he is a part. Any and every individual interpretation of this relation may be narrow and incorrect, but that does not alter the fact of the relation. The relation itself is actual, an inherent part of the nature of things; and, by the nature of things, the acceptance of the *fact* of relation is necessary, whether the right theory of it is conceived or not. We should affirm, then, that, primarily, the right to this fundamental principle of faith rests on a necessity of human consciousness, and that, secondarily, the principle is confirmed by human experience.

The most important point, evidently, is to explain how this principle is found to be, by logical necessity, an inherent element of human consciousness. Let us try to make this clear.

Everything that exists, whether a conscious being or an insensate object, exists, of course, in actual relationship with other things more or less immediately around it, and hence indirectly with the whole universe of things. Suppose, for illustration, some insensate object, a common stone that you pick up on the beach. It does not and cannot exist in and by itself alone. It is related to the earth, and held in its place by the law of gravitation. It is related to the tides of the sea that have washed and smoothed its surface. It is related to the atmosphere that may be changing its color. It is related to other stones lying around it, in that it is of the same kind and substance, and had, with most of them, the same parentage. And, if we knew the complete history of the stone, we might find that it was once part of a huge molten mass of matter that had its primal origin in the fiery furnace of the sun-substance. Now, if this stone could come to consciousness and be endowed with a knowledge of its own history, it must needs see itself existing in this actual relation of dependence on all sides. It must needs see that its very existence and nature are the result of this action and interaction of forces and atoms; that it is, itself, so necessarily part and parcel of the things and powers amid which it exists that it can have no possible existence outside of them. What could it do, then, but just accept and confide in all these facts as the necessary facts for explaining its own being? Together, they would make its *system of truth*, which it could no more think of denying or doubting than it could deny or doubt its own existence. It is itself a necessary, inherent, and harmoniously related part of the system. The conscious stone must needs be conscious of the actual fact of its dependence, of its leaning and reliance for its own being on surrounding things and forces; in other words, must needs be conscious of its own necessary trust in the facts of the universe.

Or take, for farther illustration, a growing, fruit-producing plant. The plant's relation to the surrounding system of things is just as actual, its dependence just as real, as is that of the stone, only the relation becomes more complicated because of the principle of vitality that is involved. The *fact* of trust in and acceptance of this system of

relationships is just as much a fact as in the case of the stone; and, were the plant to become conscious of its history, it would necessarily have conscious recognition of this fact. But the plant, having the principle of vitality, would have an additional element of consciousness. Endowed with a complete knowledge of its own nature and history, it would also become conscious of the fact that the proper development of its vitality had depended on its keeping certain relations with surrounding things and forces, and shunning others; that, under certain conditions of soil, of temperature, of atmosphere, of light, it can grow more luxuriantly, and produce handsomer flowers and better fruit, and that, in the reverse of these conditions, it becomes stunted and sterile; that is, if a certain set of relations or a certain order of facts be established with its surroundings, it can trust that surrounding world, through those channels of relation, to pour into its being just the elements needed for increasing its vitality and enriching its productiveness. Here, therefore, the trust that comes from experience is added to that which must exist in the very nature of things where two or more things or beings are by fact dependent for existence one upon another. The reliance or trust, existing in fact, must needs appear in the consciousness as soon as there is consciousness enough to take cognizance of the fact. And experience, as it develops, confirms the evidence of consciousness as trustworthy.

Now, what we have here supposed of the stone and the plant represents the actual state of mankind. Man lives in a world of vastly more complicated relationships, but the conditions of relationship are essentially the same; and man has the added faculty of consciousness. He lives in an immense world of facts behind him and around him, to which he is organically related through his whole nature,—facts material and facts mental, facts from which he can no more get away than he can get away from himself. Without them, he never would have been; without him, they would not be what they are. He is part and parcel of them and with them, sharing indissolubly in the nature of the universe which has produced him. Inherently, therefore, must every sane mind accept and trust the universe in which it thus lives and moves and has its being,—trust its laws, its forces, its operations. Being conscious at all, it must needs be conscious of the tie by which it is vitally related to the universe of which it is a part. The newly born infant, in whom individual consciousness is barely developed and before it has the power of reflective consciousness, is at least cognizant of the fact of its relation to the motherly provision nature has made for its sustenance, and it trusts the provision without a question. This gives us a hint of the larger trust which the human mind must have in the universe from which it has come and on whose breast it reposes: it has inherent assurance that through the actual tie of vital relationship it is connected with genuine sources of supply. And, the wider and more exact grows its knowledge of this relationship of necessary dependency, the firmer and greater must grow the trust. The dependency, the leaning, the reliance,—that is, the actual relationship itself,—is the trust in fact; and, as soon as the knowledge, or consciousness, of the fact comes, it is consequently immediately translated into a *sentiment* of trust.

And more true, also, is it of man than we even supposed it to be of the plant, that his knowledge of his relationship to the universe includes the knowledge how he may so place himself as to increase and enrich his own vitality. He may select conditions to further his growth. If, instinctively and intuitively, before there was any

reflective consciousness of his relations to the surrounding world, he yet trusted in those relations for maintaining his existence, so, after consciousness is fully developed, he knows by his own and the aggregated experience of the race into what attitude he must put himself for promoting and enriching his life in all its manifold activity. He knows that, to every man's effort to establish normal and harmonious relations with nature, she will respond by some increase of benefit. The effort is itself the cause that opens the gateway of supply. The testimony of experience is added to that of consciousness, that the vital channels by which man is connected with the surrounding universe may be trusted to bring to him needed good. On mental and moral fields as on material, let him sow the right seed, keep good the soil, tend the plant, and nature will produce the appropriate harvests. By this knowledge of vital relationship to the world's forces and facts, expressed in a co-operating deed, man stands with his hand on the treasury of the universe, with confidence that its bounty will be unlocked for him. He is so connected with its vital resources that he cannot fail to receive of its best life, if he places himself aright; in other words, he necessarily accepts and trusts the universe as true to him.

PROFESSOR ADLER UPON THE DEATH OF PRESIDENT GARFIELD.

The appreciation of Felix Adler in Boston does not fall far behind that in New York, as is always shown whenever the opportunity presents itself. But, unfortunately, this is not often. His comings and goings are rather tantalizing. Once a year, the annual meeting of the Association over which he presides draws him hither; and there is usually a floating report, two or three times during the interval, of his passing through the city, or tarrying here for a day, though scarcely any one knew it. These brief and infrequent visits comprise the sum of the favors of its kind bestowed on his friends in this locality. Apart from the circumstances of the occasion, therefore, it was but natural that he should have attracted a large congregation at the Parker Memorial Hall last Sunday. The mournful event of the week excluded here, as in all like gatherings, every other theme. The discourse was prefaced by appropriate reading and singing. We shall attempt, in what follows, a summary of its leading points, though without the pretence of a report of its eloquent and impressive verbal expression. It was Daniel Webster, we believe, who said that eloquence consisted in the man, the subject, and the occasion. Two of these conditions every preacher in the land possessed last Sunday, and it was impossible for even the most ordinary one to fail of eloquence. The discourse called into the fullest exercise Professor Adler's mental characteristics. Every word and sentence, from the beginning, seemed fitted into telling and harmonious accord with the emotion of the hour. They were solemn, earnest, thoughtful, now full of tenderness and pathos, now charged with fierce denunciation and withering scorn, conveying impressive warnings, or stirring with the inspirations and hopes of glowing delineations of lofty national and personal ideals.

It is a day, said Professor Adler, like that described in the old Hebrew scriptures, when the mourners went about the streets, because the beauty of Israel was slain and the mighty had fallen. It is not a day for prayer, but it is one for humiliation. Never has the utter inefficiency of prayer to bend the laws of nature to the desires of man been so conclusively demonstrated. The first thought that comes to the mind is the inadequacy of the

motive which was the cause of this great sorrow. We had heard of the Emperor of Russia suddenly and secretly assailed, torn, bleeding, and dying in the public highway; of the Emperor of Germany carrying for months the visible effects of a similar attempt upon his life; of the threats and conspiracies of the Nihilists concerning their rulers and the officials of European States. But in all these instances there were principles of political oppression in action, which explained, even if they did not excuse, these acts. But in this country there are no dynastic connections that set the ruler apart from the people. A few months ago, we should have considered such a deed impossible. Our journals spoke with pity of European sovereigns. The crime was therefore as much one of amazement as horror. It has been attributed to the spoils system. The influence of this dangerous element of our politics is so great that it tends to impel the place-hunter on, until he does not shrink at last from murder, when foiled of his purpose. It may be that Guiteau was partially insane; but the question is, Are we not responsible for his insanity? There is a great lack of a becoming reverence for those who stand in the high places of the nation's honor and trust. There is an unchecked tendency to extravagant and even brutal criticism of them. We have not forgotten the coarse epithets that were hurled at the pure character of Lincoln. It may be said that the public interest demands free discussion; but are there not limits to the decency of such discussion? If our people had been educated in a rightful respect for their rulers, there would not have been found one person in all the land to raise his hand against him in whom the majesty of the law was embodied. Let the people heed the lesson which rises from the bier of the murdered President,—of a greater respect for those who fill its exalted stations. Even the sublime statement that all men are born free and equal is susceptible of gross misapprehension and perversion. It may stimulate a morbid and extreme ambition. There is a very active and prevalent disposition among our people to seek for notoriety. The wretch who compassed President Garfield's death was restless under the sense of his obscurity. He conceived he had a mission to fulfil, to set right the public condition. It is thus that overstimulated ambition begins with a farce and ends with a tragedy.

There has been associated with the central personage of these weary weeks of baffled hopes and suffering, one who has scarcely less enlisted the interest and sympathy of the people. There has been a lady in the White House, with her children, watching at the bedside of pain with a calm, self-repressed, and faithful endurance that has called forth profound admiration, and made her as an ideal of womanhood. The sympathy outside has been universal and real. There has been but one loathsome exception,—everywhere but in the stock market has the event appeared for the time to displace all thought of its relation to private interest. But here, so absorbing has been the power of greed and the love of gold that men, unmindful that yonder a woman's heart was breaking, could speculate upon how much money they might make by her husband's death. There has been much comment in regard to the effect of the event upon business; and the assurance has been complacently given that business is not likely to be disturbed, as though this were the chief thing to be thought of at such a time.

It is said of the new President that he is an honest man. To what a pass have we come, when honesty is mentioned in connection with the Presidency! What is demanded of a President is to preserve the *status quo* of prosperity! Is not his first duty, rather, to study how this country may

be advanced to a more perfect civilization, and avoid the evils of the older civilizations?

It is our duty to give to the government our support. There are many questions to be considered. There is the question of education, North and South and in all the States; the question of the people's land, how it shall be kept safe to the people's use; how the great monopolies may be broken; we want the political conventions to give us for our votes statesmen in the place of politicians, those who will make the country's good their aims instead of their personal interests. We can only watch, and hope that the new President may be chastened by the general grief; that he who has been called to the chair of Washington, Adams, and Lincoln, may emulate their virtues.

But there are feelings of joy as well as humiliation to-day. I would dwell upon the spirit of President Garfield rather than his death, upon his noble and manly example. The gentleness, cheerfulness, and heroism he exemplified during his sickness, the elevation of will-power in aid of the physicians,—it will make many a death-bed lighter.

Professor Adler presented a series of mental pictures of the late President as he mounted from height to height of power, illustrative of the freedom of our political institutions. Where else in the whole world could the prophecy be ventured that the peasant's son should rise to be the magistrate of fifty millions of people. Does it not show that the people govern here in America, and need no man to govern them? Let the nations of the world take to heart the lesson that the people can be trusted. May our people find true leaders who shall be great beacon-lights of character and progress! Let every citizen seek to make noble men and measures triumph in American politics. Under the yew-tree, North and South, through the influence of this great sorrow, shall join hands as they never have before. May the country also be consecrated to the new ideal of working out a truer and better political and social liberty for all mankind.

ATTICUS.

HEALTHY PROPORTION.

Overgrown truth becomes falsehood; swollen beauty spreads out into deformity; and rankly aspiring virtue topples over into vice. Whatever the inherent qualities of a system of belief or action, it is liable to injury or defeat through over-stimulus, and needs all the prudence, oversight, and candor of judgment, in the comparison of side issues, that can be brought to bear upon it. No other course can secure true vigor and symmetrical growth. One-sided estimates are as sure of uprootal as the hold of a sapling in the loose sand of the ocean's edge. Mr. Holyoake says: "My experience teaches me that the ranters are precisely those who become reactionaries. The maddest, most violent, abusive, and intolerant Freethinkers, who have heretofore put themselves forward as the only bold advocates, have turned round when the enmity and disgust they have created have come home to them, and become defamers of the party they did their best to ruin. Bluster is not courage. Cowards make most noise in the dark. Manly, considerate, quiet perseverance indicates more real intrepidity, goes a thousand times further, and can be better depended upon. These are the qualities I have always honored, wherever manifested; for they alone carry a movement forward."

Mr. Underwood, in a recent discourse at Parker Memorial Hall, presented the truly rational bearings of liberal belief, by giving prominence to the basis of truth underlying even the extreme and repulsive features of rank Orthodoxy. The philosophy of Lewes was commended for its distinctive

character in the reconciliation of the intuitional and experiential schools of thought, and a deliberate and searching estimate given to the worthy and admirable essence lying at the root of the discarded tenets, and capable of administering to noblest effort, if unexaggerated. Reasoning like this, which disarms caprice and begets amicable readjustment of useful elements in hostile creeds, betokens the sort of constructive efficiency for which the reflective world is waiting. J. P. T.

THE following is from a private letter from Mrs. Annie L. Diggs, of Kansas; but it is too good to keep private, and we trust to her forgiveness for printing it:—

Isn't it pitiful that we rational religionists are so desperately poor? Just think! We have absolutely nothing to set up church-keeping with. We have no buildings, no organs, no music, no song-books, not even a steeple to begin with. If the Orthodox church-mice are so very poor, I wonder how *our* church-mice manage to get along. When one is all aglow with the desire to give hospitable welcome to some fine accession to our ranks, it's slightly depressing to think what poor entertainment we can offer. We can grasp them warmly by the hand and bid them be as *free as air*, and the free air is about as substantial fare as we can give them until they go to work and earn their own way. If we only had *something* to start with! Why, I have known a company of Liberals to meet for purposes of "mutual improvement" and sing "Rescue the Perishing" from the Moody and Sankey book, just because there was nothing else familiar to all. *Nevertheless*, we need not be discouraged. The first few successes, which we will soon have, will make the rest easier; and I grow more and more certain that the tendency and the desire are set toward construction.

SOME of the politicians convened at Worcester last week, at a certain point of the deliberations, fell into a little panic, such as afflicts rural bovines at sight of a woman's apparel in their vicinity; and, with considerable effort on the part of braver members, the excitement was only sufficiently allayed for the necessary routine of pasturage by keeping the strangely garbed delegate very quiet in the corner. The earlier report of proceedings led one to fear a parody might be enacted of a familiar gospel scene, wherein by the entrance of an evil genius "the whole herd ran violently down the steep" and were choked.

THE International Congress of Astronomers held at Strasburg last week had, for one point of consideration, the establishment of a universal system, of communicating by telegraph all astronomical discoveries or data. Boston had a prominent interest in this matter; and the Science Observer Code was presented by Dr. Copeland, who has received and distributed the comet messages of the past few months, in its actual test.

TO ANY person whose name is not now on our subscription list, we will send the *Index* on trial three months for fifty cents, or six months for one dollar. Will persons interested in extending the influence of this journal make a little exertion to obtain subscriptions at the above rates?

MONEY due the *Index* is greatly needed at this season, and subscribers who are in arrears will confer a favor by sending at once the amounts they owe.

THE *History of the Christian Religion*, by C. B. Waite, Esq., of Chicago, has passed to a third edition. A new preface of ten pages has been added.

OLIVE LOGAN says that English doctors are so scrupulous about "professional ethics" that she heard considerable comment in London, recently, because Dr. Austin Flint's baggage was marked conspicuously with his name and address, his English professional brethren deeming it an indirect advertisement.

SOCIAL SCIENCE AND PHILANTHROPY.

Lord Derby on Co-operation.

THE inaugural address of Lord Derby at the late Co-operative Congress in Leeds, England, is given in the *New York Co-operator* for July, and along with the addresses by Thomas Hughes, Lord Houghton, and Hon. R. M. Milnes, gives valuable light on the subject of English co-operation. His Lordship values co-operation, in the first place, as opposed to the scheme of State aid for the working classes, which is in essence Socialism. "Voluntary associations," he says, "on a large scale, asking no help from the State, but only freedom and non-interference, are a marked and peculiar characteristic of our age; and it is to my mind not the least of the many merits of this co-operative movement that it is to be kept strictly within the limits of that principle." He then proceeds to enumerate the special benefits of co-operation: *First*, it allows no dishonest work or adulteration, and is effectual in this respect, since it puts duty and interest on the same side, makes the interest of the buyer and seller identical, and thus accomplishes "without fuss or parade or pretensions to superior virtue" what moralists have been in vain preaching for "from the earliest days of civilization." Lord Derby has little idealism or enthusiasm; he is rather, as Lord Houghton aptly characterized him, "a king of common-sense." "I should have no great faith," said he, "in the permanence and extension of a movement which required on the part of its promoters a standard of morality and character considerably higher than that which generally prevails. To frame a society perfectly unselfish, in which a man should consider his neighbor's interest as he does his own, is a pleasant dream." Though we may take exception to this, it is at least interesting to find that an ideal for industry, which many in this country are apt to regard as a fanciful scheme, can be defended purely on *common-sense* grounds. *Second*, co-operation abolishes the credit system. *Third*, it is the most promising scheme for closing the long-standing differences between labor and capital. Arbitration is declared to be an imperfect remedy. Trades unions with their strikes may be granted all possible freedom of action, and managed with the utmost skill and prudence; and yet, "to my thinking," says Lord Derby, "in the battle which they carry on, capital will win in the end. The reason is very obvious: the employer can afford to wait longer than the employed, having reserve funds to fall back upon, which the laborer has not. And yet, he continues, "if no remedy be found, if class differences widen instead of narrowing, the prospect is not cheerful. Given the condition that nearly all political power is virtually in one class,—as under a system of household suffrage it is,—whenever that class chooses to take it, and that nearly all the surplus wealth which men desire to possess is in the hands of another class, how long will you be able to avert an explosion? It is an awkward problem; and, like a nasty brook or fence to a hunting man, the longer you look at it, the bigger it seems. Yet in one way or another we have to face it; and it is my deliberate belief that you, the co-operators, if you have not solved the difficulty altogether, are at least moving in the direction which promises the most effectual and the most equitable solution."

He concludes this portion of his address by saying, "If you accomplish these [three] things, you will have done more for the world, or rather that portion of it which adopts your ideas, than has been done, or is likely to be done, by any other agency with which I am acquainted."

He then gives certain sensible cautions, replies to certain objections, advocates agricultural co-operation, remarking that land now in England is cheaper to rent or buy than it has been for the last twenty years, urges the investing of surplus capital in building houses for members, and concludes with these astounding figures: in 1861, "you had 48,000 members; in 1871, 249,000; and in 1879, 504,000." The capital in 1862 was £365,000; in 1871, £2,530,000; in 1879, £6,700,000 nearly. The net profits in 1863 were £166,000; in 1870, £670,000; in 1879, nearly £1,600,000.

The *Co-operator* well deserves the encouragement and support of all friends of reform, if it is able often to present such material as this notable address of Lord Derby's. The full time, the pressing necessity for co-operation, has, perhaps, not yet come in this country as it has in England. Men are not permanently settled into classes here as there; and most individuals, though their own chances may not be great, prefer to take them, rather than to sacrifice the possibility of exceptional individual success by linking their fortune with that of others. But, though the present economical motives are not so strong, tendencies toward an undesirable state of things may be seen clearly enough; and, rather than await the "nasty brook or fence," of which Lord Derby speaks, is it not the part of prudence, not to say religion, to anticipate and, if possible, ward off the event, by devising some other and juster system of industry than now prevails? W. M. S.

SCIENCE AND RELIGION.

MAJOR PINTO, in his work *How I Crossed Africa*, gives some account of the Mucassequeres, who occupy jointly with the Ambellas the territory lying between the Cubango and Cuando,—the latter dwelling on the rivers and the former in the forests. The Mucassequeres are styled the true savages of South Africa, and appear to be at about the lowest point of the human scale. "They construct no dwelling-houses or anything in the likeness of them. They are born under the shadow of a forest tree, and so they are content to die. They despise alike the rains which deluge the earth and the sun which burns it, and bear the rigors of the season with the same stoicism as the wild beasts. In some respects, they would seem to be even below the wild denizens of the jungle; for the lion and tiger have at least a cave or den in which they seek shelter, while the Mucassequeres have neither. As they never cultivate the ground, implements of agriculture are entirely unknown among them. Roots, honey, and the animals caught in the chase constitute their food; and each tribe devotes its entire time to hunting for roots, honey, and game. They rarely sleep to-day where they lay down yesterday. The arrow is their only weapon, but so dexterous are they in its use that an animal sighted is as good as bagged. Even the elephant falls a prey to these dexterous hunters, whose arrows find every vulnerable point in his otherwise impervious hide." These two tribes are described as very unlike in personal appearance. The Ambellas is a black, of the type of the Caucasian race; the Mucassequere a white, of the type of the Hottentot race in all its hideousness.

It is evident that the *Popular Science Monthly* holds in much less esteem the exposition of Zöllner of the phenomena of Spiritualism than the adherents of the movement, who betray, notwithstanding the frequent occurrence of science in their vocabulary, a striking inaptitude for the applications of its methods. In a recent number of the *Monthly*, Zöllner is touched off as follows: "It would seem that

Professor Zöllner has got tired of being shut into the common field of natural law as a theatre of research, and was determined to break out and get into a larger and more promising field. Hence, he properly terms his new results 'Transcendental Physics'; that is, physics beyond the sphere of the senses. We doubt if the time has come for so ambitious an adventure. Old-fashioned physics is still in its infancy, though its growth is vigorous, its accomplishments already vast, and its legitimate promises boundless. After thousands of years of groping to find the true method of arriving at the truth of nature, that method has at last been found and abundantly verified as opening the right path of future inquiry. Yet the method has been really but just mastered; and we think it would be wise if our physicists could content themselves to pursue it humbly and faithfully for—say the next thousand years. . . . But Professor Zöllner has hardly yet learned the rudiments of his scientific lesson. Nature, as disclosed to the common intellect of man, is not sufficient for him. He scorns its limitations, and is bound to know what is outside. So, at the very opening of his book, he makes a grand transcendental somersault, and comes down—Heaven save us!—in the fourth dimension of space. Zöllner is free, but we poor worms of the dust cannot follow him. We have all we can possibly do in three dimensions of space, and it will be a considerable period before this is exhausted. Let those who are inclined buy the *Transcendental Physics*, and follow its author if they can. Yankee enterprise is proverbial, and there will no doubt be many who hold to the inspiring motto of the daring Sam Patch, that 'some things can be done as well as others.'"

INASMUCH as the brain is the organ of mind, all inquiries in respect to its nature and action become of great interest. Owing to exceeding subtilty of the research which such inquiries involve, progress in this department of science has been much slower than in some others. There are, however, signs of an increasing class of special students of its problems, and the subject is beginning to receive attention commensurate with its importance. We find in the July number of the *American Naturalist* an address by S. V. Clevenger, M.D., on "The Origin and Descent of the Human Brain," delivered before the Chicago Academy of Science, which may be referred to this connection. Touching the general conformation of the brain, Dr. Clevenger has this to say: "The most general interest centres in this large mass of nerve-fibres and cells called the 'cerebrum.' In the ornithorynchus, it is smooth and simple in form; but the beaver also has an involuted brain, which shows at once the folly of attaching psychological importance to the number and intricacy of folds in animal brains. With phrenology, which finds bibativeness in the mastoid process of the temporal bone, and amativeness in the occipital ridge, the convoluted controversies must die out, as has the old so-called science of palmistry, which read one's fate and fortune in the skin-folds of the hands. The most noticeable change in form, as we pass up the scale of mammalian life, occurs in the production of the fissure of Sylvius. In most quadrupeds, the olfactory lobe fills up largely the anterior part of the cranium. As the smelling sense diminishes, this lobe degenerates to a mere tract, and the frontal lobe of the brain increases in size, lifting the forehead into a vertical plane. The medulla is pushed forward to a less oblique angle with the front of the brain, from Lemuridae to chimpanzee and man, and the frontal lobe pressure covers the cerebellum with the backward progress of the occipital, till finally the occipital forms

the temporal by curling under and forward, forming the Sylvian fissure. These stages of progress are evident in the horse, elephant, and human embryo. Often in idiots we find, through want of development of this frontal lobe, that ossification takes place in a plane inclined at an angle corresponding with that of lower animals, and the cerebellum is uncovered. This is an adaptation of the skull to its contents, which, however, does not always take place. There are other elements at work to cause the skull to develop normally, or even enlarge it abnormally; as, for example, an accumulation of water in the ventricles will change the relative position of the cranial bones to such an extent as to give to the hydrocephalic idiot the 'front of Jove.'"

D. H. C.

FROM OUR REGULAR CORRESPONDENT.

MILWAUKEE, Sept. 14, 1881.

On Sunday, August 28, an order was issued by Archbishop Heiss, associate and now successor of Archbishop Henni, since deceased, to the Catholic pastors of this city, to the effect that all Catholic children, whose parents desire them to receive their first communion and confirmation, must attend the parochial schools of their respective churches for at least one year before they will be received into the church. Parents were notified to send their children to the Catholic schools that were to be opened on September 5. The Catholic element, which is large in Milwaukee, claims that in contributing its proportion of the \$200,000 for the working expenses of the public school system in the city, and supporting in addition the schools associated with the Catholic churches, it is unfairly handicapped. It urges that religious instruction is carefully eliminated from the public schools, and that the children of Catholic parents should be instructed in the Catholic faith.

The order of the archbishop has created quite a sensation in both religious and secular circles. It is certainly an inevitable and legitimate course on the part of Catholics, but also proves that this most important issue is rapidly receiving its due consideration. The question involves the entire system of public education, and will grow in national importance year by year. It is thought by some that it is to assume considerable importance, in a political sense, before the opening of the fall campaign. It is one of the vital questions which secularists hold imminent in their efforts at State secularization. There can be but one opinion in regard to the importance of the question, whether viewed from the religious or secular standpoint. This order of the Catholic priesthood shows, at least, how our common schools in Milwaukee are conducted,—namely, upon secular principles; and this reflects great credit upon the intelligence of our community.

The result of the order was made a special object of investigation by our newspaper reporters, who visited both the public and parochial schools on the opening day. An increased attendance was noted in the Catholic schools, but the public schools showed a much larger attendance than is usual at the beginning of the fall term.

While upon the subject of public schools, I will mention a circular which came to my hand to-day. It is entitled "Our Industries and our Public Schools," and sets forth the value of technical education, and the increase of schools of technology in Germany, France, and Switzerland, with the result of sending into the world a class of artisans and technical professionals of great intelligence and ability. It gives succinctly the status of studies pursued in the higher grades of our common schools, and deplors the fact that nothing is taught which has any direct bearing upon the trades and professions the pupils intend to follow; that natural philosophy, chemistry, and elementary works on physics, and such practical studies, do not enter the school course until a period when half or more of those who enter the high school have left it to go out into active life.

The circular concludes with the following forcible remarks: "The truth cannot be concealed that our public schools are not conducted upon the principle that public education is for the public good. Their real aim is made the promotion of literature, while the intelligence which makes skilled artisans, builds up factories and workshops, which spreads to the

breeze the wings of commerce, and thus makes a people materially, morally, and intellectually prosperous, is frowned upon as commonplace and unrefined. There should be reform in this respect. Our schools should be for the people, and the lessons taught should be such as will benefit them both materially and intellectually. This done, refinement and literary culture of a higher order will be a natural sequence, and not, as now, a grievous burden of sickly growth and enduring immaturity upon our educational system."

There is no signature to this pertinent statement of facts and appeal for reform; but it is eminently sound, and is significant of the progress in Milwaukee of advanced ideas on the part of a few at least.

Sunday secularization in this city renders it a representative city in secular advance. The mass of Milwaukee people spend Sunday in recreation. A combined effort of the entire ministerial body, including the Unitarian, early in the season, endeavored to prevent the running of Sunday excursion trains on the different roads centering here. The effort was not wholly successful. The Chicago and Northwestern road complied with the request of the ministers, but the Chicago, Milwaukee, and St. Paul road has run through the summer regular Sunday trains at reduced rates to the various summer resorts for which Wisconsin is famous. These trains have been liberally patronized.

The open-air Sunday concerts are well attended by all classes of society. At the National Asylum for Disabled Soldiers, regular Sunday promenade concerts are given by the Home Band, that often are attended by several thousand people. The German gardens, of course, are crowded on Sundays.

The theatrical season opened the past week, and the management of the Academy of Music instituted a series of popular Sunday matinees at the low price of twenty-five cents for first-class entertainments. Last Sunday there was the biggest audience that ever assembled in that theatre. It was a light comedy company, which presented only a trifling performance; but it was well received and greatly enjoyed. I fancy Dr. Felix Oswald would have rejoiced to see that vast crowd of people, changing the current of their busy lives, taking "mirth for medicine" to relieve the strain of worry or routine, and "defying," as he advises, "Sabbath laws" and prejudices, and proving his assertion that "almost any diversion is better than the deadly monotony of the Sabbatarian machinery."

The first Industrial and Art Exposition that has ever been held in Milwaukee was formally opened in an exceedingly fine new building the past week. I note that at a meeting of the directors the subject of opening the Exposition on Sunday, or a part of Sunday, was broached. No decision was reached at that time, and I was hopeful that this would not prove the exceptional instance of prejudice rising above principle in Milwaukee. The decision, however, has not realized my hope. The only reasonable reason that can be given against thus opening the Exposition is that of the laborious efforts of the employes in the building, who should have the Sunday respite. This reason is urged as the primary one, seconded by the statement of the fact that the Exposition is kept open until half-past nine every evening, so that all can attend. But the evening attendance, though large, does not include the laboring classes, who would gladly avail themselves of the privilege of a Sunday visit for themselves and families. The laboring man and woman are altogether too weary at night to tax their energies still further. The night is their time to rest and recuperate for the coming day of labor. Sunday afternoon is devoted by them to recreation. The educational advantages of the Exposition would benefit a large number of working people. It is they who are specially interested in industries; and art in an attractive form would be enjoyed, if not critically appreciated, by them. I am obliged to confess that Milwaukee is behind other cities in this one particular. Probably, the pressure is too strong that is brought to bear upon the management by a class represented by one of our well-known citizens, who said "he hoped lightning would strike the exposition building, and burn it to the ground if it was opened on Sunday."

The picnic and procession of the Trades Assembly on Sunday afternoon, two weeks since, was an occasion pleasant enough to take away the bad flavor of that sweet Christian speech. This procession included bodies of men belonging to the different trades-unions; artisans, representing nearly all the various industries of the city, who marched through the prin-

cipal streets, accompanied by several bands of music, and afterward repaired to Milwaukee Garden, where speeches and different exercises made an enjoyable afternoon. A finer-looking body of men could scarcely be seen on any occasion. This was commented upon by the press generally; and the intelligent faces, the manly but modest bearing of these working men were noted by all who saw them. Certainly, our public system of education should provide the best possible advantages for the rising class of artisans, who will continue, as now, to enrich the nation and enhance its material greatness.

It was a noticeable fact that the proclamation of our mayor, which supplemented the governor's proclamation for a day of prayer for the recovery of the President, was less offensively worded than others I have seen. He did not impose prayer upon the citizens, but said, virtually, that, the mid-day hours having been set apart by the governor of the State for religious services and prayer, he would suggest that places of business be closed during these hours, and the time be spent by individuals in expressing sympathy for the President as seemed to them best. B.

MR. STEBBINS REPLIES TO MR. HUNT.

CHICAGO, ILL., Sept. 17, 1881.

Editor Free Religious Index:—

My brief word in your columns in July last has done good: it has called out a reply from my esteemed friend, Seth Hunt. I do not wish to answer him at any length, and see no reason for changing the conclusions of my letter, which are based on considerable observation, here in the West especially, and on the thought such observation has called up. But I do wish to say that the Cosmian Society, at Florence, Mass., of which Mr. Hunt is a valuable supporter, has done, and is doing, a useful work. The success of such efforts depends much on the spirit and character of the persons engaged in them. Judgment, honor, a desire for the common good, and for truth, and especially mutual respect for honest opinions, like or unlike, are found at Florence in such persons as Messrs. Hunt, Lily, Hill, and others, to a degree seldom reached, and hence their success. Constructive thought, as well as action, has also a large expression there. Doubtless, they can see ways in which they may improve. I find men sometimes who make such poor use of good methods that I can't act with them. Sometimes, I find men making such good use of imperfect methods that it is a pleasure to act with them. There is much in the Cosmian methods to approve, some things not perfect of course; but the management is such that, when it is my privilege to speak for them, I feel entire ease and freedom, as do others who may not think quite as I do; and so it is a great enjoyment to go there,—an enjoyment heightened by meeting old and valued friends.

A word on another topic. I see in your *Index* a quotation from the New York *Times* to the effect that all efforts for a revision of our tariff system are met by the united opposition of the "protectionists," manufacturers, and others. Now, I happen to know personally that the so-called Eaton Tariff Commission Bill (its author a Democrat, and not a protectionist) has had the cordial support of the great manufacturers of different kinds all over the land, and that iron, steel, woollen, wool, and other industries have indorsed it as a measure for wise tariff revision, and approved its hoped-for passage by Congress at Washington. Other like matters from the *Times* I have noted in your paragraphs, which it is probably foreign from the scope of your journal to discuss at length; and so this one statement must suffice to show how poor an authority, from ignorance or worse, the *Times* is on that question.

Yours truly,

G. B. STEBBINS.

"CHRISTIANITY in common with Buddhism," says Strauss, "teaches a thorough cult of poverty and mendicity. The mendicant monks of the Middle Ages, as well as the still flourishing mendicancy at Rome, are genuinely Christian institutions, which have only been restricted in Protestant countries by a culture proceeding from quite another source. It (Christianity) only prolongs its existence among the enlightened and commercial nations of our time by the emendations which a cultivated but profane reason has made in it; and yet this reason is so magnanimous, or perhaps so weak and hypocritical, as to impute the good effects not to itself, but to Christianity, to whose spirit it is nevertheless entirely opposed."

FOREIGN.

KIND words in every direction from foreign lands, as to America's keen bereavement, are welding golden links of international confidence.

COMMERCIAL relations between France and England assume at present a most balmy aspect. It is conjectured dimly that the halo may extend to mutual affairs at the Mediterranean.

THE Khedive of Egypt, by recent quotation, announces strong approbation of American institutions, and a deep purpose to emulate their spirit in the regulation of his own national trusts. While recognizing the obstacles in his way, he declares faith in their ultimate removal.

RELEASE of the imprisoned Irish suspects is denied by England on the ground that as yet public peace would be thus endangered; that they are held in custody, not as means of punishment, but for the avoidance of farther outbreak before the new law has received its test, otherwise they would be at once set at liberty.

At the opening of the Spanish Cortes, Señor Sagasta, the prime minister, gave expression to several amiable promises, among them the point of religious toleration is included, but qualified with a warning to non-Catholics to beware of rash appeal against popular belief. It is proposed to establish the colonies on the footing of provinces; the schools are to receive consideration; and a modification of the tariff is suggested with especial reference to the United States.

JESTINGS.

"WHAT shall I tell people who ask whether you are engaged?" said a young lady at the dinner-table to a somewhat eccentric theological student. "Tell them that you don't know," was the reply.

THE Rev. Mr. Piper was once called upon to marry a man to his fourth wife. As he approached the couple, he said: "Please to rise." The man wriggled about in his chair a moment, and finally spoke: "We've usually sot!"

AN old-fashioned minister, passing a fashionable church on which a new spire was going up, was asked how much higher it was going to be. "Not much," he answered. "That congregation don't own much higher in that direction."

SAM the night watchman, when, about dusk, he was invited to drink a cup of coffee: "No, thank you. Coffee keeps me awake all night." And then he saw his blunder, and looked very embarrassed, and tried to explain it; but it was no use.

THE Archbishop of Cologne has had, says a Catholic paper, a curious experience in a recent examination of children. "Is the Sacrament of Confirmation necessary to salvation?" he inquired of a boy. "No, Monsignor," responded the lad; "but, when there is an opportunity of receiving it, we should not lose it." "Well said," replied the prelate. Then, turning to a girl, he asked if the Sacrament of Matrimony were necessary to salvation. "It is not," was the quaint reply; "but, when the occasion arises, it should not be lost."

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CONSTITUTION.

I. This Organization shall be called the Free Religious Association,—its objects being to promote the practical interests of pure religion, to increase fellowship in the spirit, and to encourage the scientific study of man's religious nature and history; and to this end all persons interested in these objects are cordially invited to its membership.

II. Membership in this Association shall leave each individual responsible for his own opinions alone, and affect in no degree his relations to other associations; and nothing in the name or Constitution of the Association shall ever be construed as limiting membership by any test of speculative opinion or belief,—or as defining the position of the Association, collectively considered, with reference to any such opinion or belief,—or as interfering, in any other way, with that absolute freedom of thought and expression which is the natural right of every rational being. Any person desiring to cooperate with the Association shall be considered a member, with full right to speak in its meetings; but an annual contribution of one dollar shall be necessary to give a title to vote,—provided, also, that those thus entitled may at any time confer the privilege of voting upon the whole assembly, on questions not pertaining to the management of business.

III. The officers of the Association shall be a President, twelve Vice-Presidents, a Secretary and Assistant Secretary, a Treasurer, and not less than six nor more than ten Directors; who together shall constitute an Executive Committee, intrusted with all the business and interests of the Association in the interim of its meetings. The officers shall be chosen by ballot, at the Annual Meeting of the Association, and shall hold their offices for one year, or until others be chosen in their place; and they shall have power to fill any vacancies that may occur in their number between the annual meetings. Five members of the Executive Committee shall constitute a quorum.

IV. The Annual Meeting of the Association shall be held in the city of Boston, on Thursday of what is known as "Anniversary Week," at such place, and with such sessions, as the Executive Committee may appoint; of which at least one month's previous notice shall be publicly given. Other meetings and conventions may be called by the Committee, according to their judgment, at such times and places as may seem to them desirable.

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Secretary of the Association.

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MAN is the metre of all things: the hand is the instrument, and the mind is the form of forms.—*Aristotle*.

ALL philosophy lies in two words, "sustain" and "abstain."—*Epictetus*.

HE that does good for good's sake seeks neither praise nor reward, though sure of both at last.—*William Penn*.

I THINK it must somewhere be written that the virtues of mothers shall occasionally be visited on their children as well as the sins of fathers.—*Dickens*.

EVERY sect, as far as reason will help them, gladly use it: when it fails them, they cry out it is a matter of faith, and above reason.—*Locke*.

READ not books alone, but men, and among them chiefly thyself: if thou find anything questionable there, use the commentary of a severe friend rather than the gloss of a sweet-lipped flatterer. There is more profit in a distasteful truth than deceitful sweetness.—*Quarles*.

WHERE is the thief who cannot find bad when he hunts for it?—*St. Augustine*.

AVOID situations which put our duties in opposition with our interests, and which show us our good in the misfortune of others, sure that in such situations, whatever sincere love of virtue we have, we weaken sooner or later, without perceiving it, and we become unjust and deceitful in deed without having ceased to be just and good in the soul.—*Rousseau*.

THE first and last thing which is required of genius is the love of truth.—*Goethe*.

TRUE glory consists in doing what deserves to be written, in writing what deserves to be read, and in so living as to make the world happier and better for our living in it.—*Pliny*.

THE highest moral nature is nearest in accord with the truth of things. This is why we call those men inspired who have the most exalted moral natures, and those men wise who have exceptionally exalted moral natures as well as superior intellectual natures, and give the man with merely the superior intellectual nature and a mediocre moral nature the lower title of clever, and a man with a good intellectual nature and a low moral nature we call merely sharp or cunning.—*Richard Maurice Bucke, M.D.*

MAN is all symmetry,
Full of proportions, one limb to another,
And all to all the world besides;
Each part may call the farthest, brother;
For head with foot hath private amity,
And both with moons and tides.

Nothing has got so far,
But man hath caught and kept it as his prey.
His eyes dismount the highest star;
He is, in little, all the sphere:
Herbs gladly cure our flesh, because that they
Find their acquaintance there.

The stars have us to bed;
Night draws the curtain, which the sun withdraws.
Music and light attend our head.
All things unto our flesh are kind
In their descent and being, to our mind,
In their ascent and cause.

—*George Herbert*.

CURRENT TOPICS.

It does not look as if the Star route swindlers were to gain anything by the change of administrations. The investigation is being energetically pushed toward the courts.

THE office of preacher at Harvard College, vacated by Dr. Peabody, has not yet been filled. For the present, morning prayers are to be conducted by different clergymen from the vicinity. During October, Rev. E. E. Hale is to officiate; and during November, Rev. Phillips Brooks. Why not try for one month the experiment of a musical service, without any officiating clergyman?

THE Boston *Sunday Herald* thinks that Sunday-schools are in a great degree responsible for the prevailing religious scepticism. The ranks of "Infidelity" are being constantly recruited from the Church, and the reason is, the *Herald* thinks, because the Sunday-schools, by their indiscriminate use of the Bible, start questions among the pupils which the teachers are incompetent to answer. This is hard on the Sunday-schools, of which so great account is now made.

GENERAL MACVEAGH's form of speech, in tendering his resignation to the new President, calls out a good many protests. The press evidently appreciate the manly and independent tone, but regard its final clause as involving unsafe ground, and such as has shown disastrous results in former administrations. It is entirely proper and a matter of course that the members of the cabinet should be on terms of personal friendliness with the President; but it is not at all necessary that they should all be in the same close circle of "political sympathy," if that means, as it appears to, that they should be of one wing or faction of the Republican party.

NEW HAMPSHIRE is becoming one of the most progressive States in respect to legislation in behalf of religious liberty. For a long time, Catholics were debarred by the Constitution from holding office in the State. A few years since, this unjust discrimination was abolished. Then a law was passed, taxing all church property above the value of ten thousand dollars. The law was contested as unconstitutional, but the Supreme Court decided that it was constitutionally valid. The last legislature enacted a law recognizing the right to religious freedom among the inmates of prisons and State reformatory institutions. Thus, it is admitted that even criminals have rights which religious people are bound to respect.

AN Evangelical exchange gives this deplorable description of the Unitarian Church at Greeley, Colorado: "It contains such elements as the following,—Free-thinkers, Unitarians, Universalists, all shades of sceptics, Jews, infidels, and atheists. Two Jews are officers in the church. A man, who has repeatedly in private and public addresses used the most outrageous language in regard to Christ, is

a teacher in the Sunday-school, using Arnold's *Light of Asia* for a text-book instead of the Bible." We remember having seen in former years the name of this society in the Unitarian *Year Book*. It is to be presumed that it is now removed. But as the *Year Book*, for some reason, no longer comes to us, we have no means of ascertaining whether its lists have been purged of this offending member.

A MOVEMENT is announced from Batavia, N.Y., named "The New Departure Association." It owns to the adoption of a "creed" styled "Man not Ruined, but Incomplete," and declares its object to be "the unfoldment and growth of every faculty of man," seeking the accomplishment of this by all the means which modern science may furnish. No action is contemplated that will strive to take the convictions of the people by violence, overturning cherished beliefs by methods repellent to the average mind; but, with charitable and considerate measures, the aim will be to loosen gradually but surely the chains of dogma and superstitious observance, enabling the mind of the honest searcher for truth to grasp the material best suited to his release. Arrangements are in prosecution by which libraries of well-selected matter, lecture courses, and judicious appeal through the secular press, will be brought to bear upon the project in hand. The circular, of which the above are some of the leading points, bears the signature of "C. Houghton, Secretary, Batavia, N.Y."

THE *Christian Statesman* loses no opportunity to try at least to make a point in favor of its theory that this nation would be a great deal safer, if only the word God were written in its Constitution. It says: "It is stated that President Arthur took the oath with uplifted hand and in the precise language prescribed in the Constitution. The oath is as follows: 'I DO SOLEMNLY SWEAR THAT I WILL FAITHFULLY EXECUTE THE OFFICE OF PRESIDENT OF THE UNITED STATES, AND WILL, TO THE BEST OF MY ABILITY, PRESERVE, PROTECT, AND DEFEND THE CONSTITUTION OF THE UNITED STATES.' The exclusion from this oath of the name of God, the appeal to whom gives to an oath its efficacy, seems especially noteworthy and lamentable at an hour so deeply pervaded with religious feeling as the present hour is. If the question could be put to the American people to-day whether the oath should be, 'I do solemnly swear by the living God, the searcher of all hearts, as I shall answer to him at the great day,' etc., hardly a voice would be heard voting in the negative." On the contrary, we think there are a good many people who even at this hour would venture to vote to keep the national Constitution free from all tests of religious belief. For our part, we would rather see our Presidents putting their religion in the shape of justice, temperance, purity, and a vigorous integrity into their deeds than swearing by "the living God" or "the great day." A live religion would be better than the strongest oath.

For the *Free Religious Index*.**EVOLUTION AND IMMORTALITY.**A Paper read before the Brooklyn Philosophical Society,
May 6, 1880.*

BY LEWIS G. JANES.

(Concluded from last week.)

Imaginary and Contradictory Nature of these Conceptions.

What, now, shall we say of these various pictures of the future life? One thing, at least, is certain. As evidences of any truthful conception of a definite, objective reality, they are mutually destructive. One and all, they are pictures of the imagination, traced in the colors of hope upon the canvas of the human consciousness. The varying conceptions held among different peoples and in different ages seem to have been evolved naturally out of the physical and social environments under which they originated, and to express the various ideals of happiness and misery held by their originators.

"Any one might know," said an irreverent friend to me, "that a Jew would imagine heaven as a golden city, with gates of pearl and foundations of precious stones." The dweller in the cold regions of the North pictures a hell of ice and snow, while the nomad of the scorching desert and the dweller in the tropical heat pictures the place of future punishment as a fiery lake. Not in any one of these visions, then, do we find a confirmation of our hope.

Illusory Nature of the Ordinary Christian Argument.

Neither is there any certainty whatever, or any argument appealing to our rational nature, in the common Christian foundation for this belief presented in the alleged bodily resurrection of Jesus. This argument asserts either too much or too little. Viewed rationally, the alleged fact rests upon a basis of evidence so poor and frail that it vanishes at the first breath of doubt. Viewed as a supernatural event, attested by divine and infallible revelation, it offers no foundation whatever for the superstructure of our hope; for, if Jesus was "very God" or in any sense a supernatural being, his conquest over death and decay presents no analogy to which finite and mortal man can safely cling. At best, it can be held to support only the crude conception of a resurrection of the physical body, while Paul himself declares that "flesh and blood cannot inherit the kingdom of God."[†]

The Rational Argument for Immortality.

Not without definite purpose, however, have we passed in review these manifold visions of the future life. Investigating them carefully, I think we shall be able to trace in them an orderly and progressive development toward a definite end. The conception of the future life has steadily grown clearer, more natural and rational, in accordance with that universal progressive tendency which is gradually establishing all our religious ideas on the basis of right reason and common-sense.

The old lazy and mechanical heaven, the city of golden streets, and the "great white throne," before which the saints forever play on golden harps and sing orthodox psalms, has pretty nearly passed out of the thought of the Christian believer. I asked a young friend of mine, the other day, a bright school-girl of the Baptist belief, "What do you expect to do after you die?" "Oh," said she, "I expect to do just the same things that I do here. I expect to live in a pleasant house, among my friends. I expect to study, and have something to do. It would be *awful* not to have anything to do, don't you think so? Of course there will be no sickness, or pain, or sorrow; but there will be plenty of people who want to learn something, and plenty who will be needed to teach and help them." And so the question which Milton asks, in *Paradise Lost*, is uppermost to-day,—

"What if earth
Be but the shadow of heaven, and things therein
Each to the other like, more than on earth is thought."

Tendencies manifested in the Evolution of the Doctrine.

It remains, then, to note the tendencies which are manifested in the progressive evolution of the concep-

* Also read before the Manhattan Liberal Club, New York City, and the Newark Liberal League.
[†] I. Cor. xv., 50.

tion of the future life. If we find that this notion commenced with the clearest and most perfect belief in an eternal, conscious existence after death, and has gradually grown dimmer and less rational with the growing intelligence of the race, until, in the loftiest religions, and among the most intelligent and liberal thinkers, it has, like other superstitions, well-nigh become extinct, then, indeed, will reason and intellectual honesty bid us forever abandon it as a delusive hope. There are those who would have us believe that this is indeed the result of profound thought and enlightened civilization. But the facts that we have passed rapidly in review, seem to reveal a totally different tendency. The beginnings of this doctrine were poor, indefinite, and paltry,—the dull and painful hope that some time the physical body would awaken from the torpor and silence of death. "To die?—to sleep," says the savage Bushman, in harmony with the conception of all the most primitive races. "To sleep?—perchance to dream!" says man in his next step of emergence out of barbarism. And the beliefs of succeeding ages and higher civilizations have recorded the various dreams which men have had of the life beyond the grave.

In the rude idea of primitive man, which founded the individual consciousness wholly with the visible, physical body,—a conception to which, though the most barbarous and archaic of all the notions which men have ever held, some of the disciples of modern positivism would have us return,—in the belief that the consciousness *slept* with the body in death, we find the germ of the doctrine of a future life. The growing conception of the continuity of personal relationships resulted in the idea that the buried person would some time reawaken and resume his earthly occupations. But here is no real thought even of enduring consciousness, much less of immortality. In the next stage, we have conceptions like that of the Hebrew *sheol* or underworld, where "the hardly conscious spirits, things of faint touch and hearing, jostle each other in a dull and aimless way." Here, also, is no definite conception of continued consciousness. Among all the earlier races, who in their more primitive stages could scarcely count the fingers on their two hands, it is certain that no notion of the infinite in any form was possible. They evidently had no thought of immortality.

Next comes that stage in the development of this idea, which was accompanied by the belief in bodily resurrection and an earthly paradise. In this stage, the future life, as among the Pharisaic Jews and other nations, was usually limited to a few believers. The rest of the world was consigned to *sheol*, the land of darkness.

• With the growth of man's moral nature came the development of dualistic notions. All were to be raised, but some to the resurrection of salvation, and others—the non-believers, or "non-elect"—to the resurrection of condemnation. This view we find exemplified, in more or less modified forms, in the religions of Zoroaster, the Egyptians, the Pharisaic Jews, the primitive Christians, and Mohammedans, and still surviving among the followers of some of these religions.

Subsequent developments of the doctrine have spiritualized it,—transferred the locality of heaven from an earthly paradise to an indefinite region of the universe,—and humanized it by the substitution of the doctrine of restoration and final happiness for all for the more barbarous and archaic notion of eternal punishment. In our generation, the conception of a future life is growing steadily more natural and rational and human; finding its highest development in the belief in an eternal future, from which all thought of the resurrection of the earthly, physical body is wholly eliminated; and for which is substituted the idea of a spiritual body, intangible to our sensuous perceptions, gradually evolving by wholly natural processes out of the person's environment and necessities, separable from the body at death, not subject to disintegration or decay, but enduring forever; as tangible and real to the spiritual perceptions as is the physical body to our touch and sight.* And, beyond the river of death, a "happy, homelike Paradise," where every noble faculty may find its complete exercise, and an eternity wherein to develop and unfold its highest possibilities. Thus, the

* These are the views of Rt. Rev. Bishop Clark, of the Protestant Episcopal Church, as expressed in recent sermons and addresses. (See *Free Religious Index*, Jan. 6, 1881, "Science and Religion.")

idea of IMMORTALITY, as the inheritance of every human soul, appears as the culmination and completion of the doctrine of a future life.

Argument based upon the Steady Rationalizing of the Doctrine.

Not in any single dream of the ages, then, may we find a confirmation of our hope, but rather in this grand, underlying tendency, which, amid every variety of physical and social environment, and all vicissitudes of belief, has clung to the fundamental idea that man shall live after the death of the body. Rather, in this other historical fact that, from a dim, dull hope for the renewal of an earthly existence, hardly above that of a brute, it has grown into a clear and lofty conception of the triumph of the affectional, spiritual, and mental nature of man over the bondage of this earthly body, over the pangs of death, and the silence of the grave. As mankind has progressed in culture and civilization, so has this hope broadened and increased. In some form or other, Jesus, Buddha, Mohammed, Socrates, Plato, Shakspeare, Goethe, Emerson, the loftiest minds of all the ages, have cherished and rested in this belief.

We are told that this hope is fading from the world, that the more intelligent are ceasing to cherish it. But the truth seems to be, rather, that it is growing. An agnostic interregnum has indeed followed, naturally, the overthrow of supernaturalism, which in our generation, among thinking minds, is most signal and complete; but speedily we shall find all our high hopes and tender sentiments reorganizing themselves upon a rational foundation, and the wider universe of law shall lack no flower of beauty which satisfied heart or mind in that narrower region from which the intelligence of the age has made its exit.

Materialistic Objections Inconclusive.

But, we are told, reason forbids this expectation. Nothing exists which is not material. All material forms change and ultimately perish. Man can hope for nothing but this inevitable result.

Far be it from my intention to enter into a metaphysical argument to prove the existence of mind or spirit as a separate entity, essentially distinct and independent of matter. Scientific and philosophical research seems tending steadily, on the contrary, to the proof that this is indeed a *universe*. *Unity* is the great word of science, as well as the loftiest religious conception of modern times, that "all-pervading unity" which Confucius sought. The great law of the correlation and conservation of forces, the discovery of the comprehensive—and may we not say *universal*?—method of evolution, has knit together all the phenomena of the visible universe. As philosophers, cognizant of the tendencies and discoveries of modern science, we have a right, therefore, to proceed upon the assumption of the integrity and sanity of this universe. By the orderly process of its natural laws, it has evolved in the mind of man this conception of a life beyond the grave, growing clearer and more comprehensive from age to age. Is it reasonable to suppose that a conception, so evolved and so universal, is unrelated to any objective reality? Is it not, rather, like the quickening nerve-centre in the eyeless fish of the Mammoth Cave, prophetic of a reality which may become fully manifested in the expanded and altered environment which will follow the dissolution of this physical body?

Persistence of Consciousness through Material Dissolution and Change.

The universe has not yet been put into the crucible, that we may deny the possibility of eternal self-consciousness in man. Nay: science itself proves that this self-consciousness is not identical or coordinate with any fixed or definite arrangement of atoms, which are susceptible of investigation by our physical senses. Many times, during every human life, every particle in the body is changed and renewed, yet consciousness, memory, and personal identity endure. We are dying daily, hourly, yet we still live. The force stored in the living organism of man has never been correlated with the force distributable to earth and air in elementary minerals and gases after death. All that can be measured or weighed or put to the test of positive chemistry seems enormously disproportionate to the intellectual activities of a Shakspeare or a Napoleon.

Limitations of our Knowledge concerning the Nature and Properties of Matter.

Neither may we assume that we know matter in all its possible relations. We have only five avenues of

sense whereby we come into conscious relation with the external universe; yet we may not assume that, to beings differently constituted, it might not present itself in manifold other aspects.* Moreover, our senses can apprehend but a narrow range of physical phenomena. Our ears take cognizance of atmospheric vibrations only within a certain definite and contracted range of rapidity. There are waves too rapid or too slow to affect our sense of hearing. The ether vibrations may be too frequent or too infrequent to convey an impression to the human retina. Here again we are limited. This is no speculative theory, but a scientific fact, as was demonstrated and illustrated by Professor Tyndall in his lectures upon light.† And so of all the other senses. A touch may be so faint as to be unfelt, or so powerful as to kill sensation by producing paralysis or death.

Individuals differ in their susceptibility to sensations,—in the acuteness of their sensuous perceptions. This fact utterly destroys the grounds of that speculative idealism, in which so-called positive materialism takes refuge, when it attempts to limit the possibilities of matter to our sensible relations to it. It is a simple matter of fact, of absolute scientific knowledge, that there exists a universe,—yes, a material universe,—which our human senses are unable to comprehend or investigate. That it is a dead universe, peopled by no responsive life, is an unwarrantable assumption. From the analogy of the known, we are better entitled to infer the contrary. We know only that it is, and that it eludes the investigation of our present faculties.

Science has not disproved Immortality.

If it is impossible to prove that within the husk of this sensible body there is being evolved a finer and more enduring habitation for our personality, it is equally impossible to disprove it. That is a very dogmatic and superficial materialism which claims to have demonstrated the impossibility of conscious life after the death of this body. We are told that there is no missing link in the chain of evolutionary cause and effect from inorganic matter up to the highest mental manifestation. We may perhaps assume with Haeckel the disputed fact of spontaneous generation, but I think we must also admit with Tyndall that "the passage from the physics of the brain to the corresponding facts of consciousness is unthinkable.... Were our minds and senses so expanded, strengthened, and illuminated as to enable us to see and feel the very molecules of the brain; were we capable of following all their motions, all their groupings, all their electrical discharges, if such there be; and, were we intimately acquainted with the corresponding states of thought and feeling,—we should be as far as ever from the solution of the problem, 'How are these physical processes connected with the facts of consciousness?' The chasm between the two classes of phenomena would still be intellectually impassable."‡

The materialistic positivism of to-day, with its too hasty generalizations and deductions, is the result of a natural and necessary though incomplete reaction from the theological contempt and contumely that for more than eighteen centuries have been heaped upon matter and the material body of man. But the conquests of science, prophetic of a cosmic unity opening to us a wider and more beautiful universe, should make the reaction complete, and consign these survivals of theological barbarism to an eternal oblivion.

Beautiful matter! It is the blush upon the rose, the glory of sun and stars, the manifold beauties of earth and sky, the warm grasp of the friendly hand, the assurance of eternal faithfulness in Nature! Who shall dare affirm that it has built up for us this great hope of immortality, only for our disappointment? Who dares assert that it does not hold the promise

*An able agnostic writer, Mr. B. F. Underwood, thus frankly recognizes this truth:—

"If we were destitute of sight, touch, taste, smell, and hearing, these qualities would cease to exist, although the external reality which causes these groups of sensations would still exist. To beings differently organized from ourselves, so differently that their mode of being could not be conceived by us, the objective reality might give rise to states of which the word 'matter' would convey no idea to our minds."—*The Philosophy of Herbert Spencer*, by B. F. Underwood, *Free Religious Index*, Nov. 11, 1880.

†Lectures on Light, by John Tyndall, F.R.S.

‡*The Evolution of Man*, by Ernest Haeckel.

§"The Physical Force of Thought," an address before the British Association on the Advancement of Science, by John Tyndall, F.R.S.

and potency, not only of all which now appeals to our bodily senses, but also of infinitely finer and more enduring possibilities?

Conflict between Positive Dogmatism and the Scientific Method.

To science, its great interpreter, and to reason, we submit even this, our highest hope; but we will not consent too hastily to the snap judgment of positivism. There is a dogmatism of denial as well as a dogmatism of credulity, a dogmatism which assumes the garb of science as well as a dogmatism which masquerades beneath the gown and mitre of religion; and both are equally divergent from the scientific method. The method of positivism, assuming to deny or ignore all that is not mathematically or positively demonstrated, is not the method of science. Science is clear-eyed, alert, patient, ready to wait. She does not jump at conclusions. She is not afraid to say, "I do not know." She does not scorn to use the imagination in originating theories for the explanation of the facts of nature and of life.* She weighs these theories carefully, and tests them thoroughly in the crucible of experience and right reason. She views them in all possible relations, and is not forward to declare that to be knowledge which is yet merely a tentative hypothesis. She adopts as her own the maxim of Confucius,—

"When a man knows a thing, to say that he knows it; and when he does not know a thing, to admit that he does not know it,—this is wisdom."

The dogmatic deniers of the future life have discarded the conclusions of scholastic theology, but retained its untrustworthy method. They have reformed in part, but the voice of science is ever calling to them in the words of Hamlet,—

"Oh, reform it altogether!"

Science, whose method is simply that of patient investigation, absolute freedom from preconceptions, and sincerity and singleness of purpose in seeking for the truth, is utterly removed from either sort of dogmatism. She cries, "A plague on both your houses, Messieurs Priests and Positivists!" She permits us to assert in her name that the great question of personal consciousness and immortality after death is not yet closed, and this without prejudice to the theories of either idealists or materialists regarding the ultimate constitution of the universe.

"Religion," says Cicero, "is derived from *relegere*," which means "to collect again; to go over and over carefully in reading, speech, or thought." But this definition, expressing the nature of true religion, is also precisely accordant with the true scientific method. And so, in the ultimate analysis and clearest definition, we have the materials for a profounder synthesis. Out of the alleged duality and antithesis of science and religion there emerges a deeper unity, a unity foreign to all dogmatic assertion, at one with the conception of an integral universe, vital with one harmonious stream of tendency, manifested in one all-comprehensive method of evolution.

Nature's Long Preparation for Human Life.

Looking back over the long line of the ages, we may trace, in imagination, the growth of the physical universe out of the primitive fire-mist; the birth of the separate planets and systems of planets, and the gradual preparation of their surfaces for organic life; the slow development of vegetable and animal forms, prophetic of their final culmination in that wonderful being, MAN. In man, conscious of capacities for infinite improvement and culture, Nature, so far as we can see, has reached her ultimate. Has she expended all these æons of evolutionary labor, merely to produce the creature of a day,—a wisp of grass, that "to-day is, and to-morrow is cast into the oven"? When the visible world, as prophesied by astronomers, finally grows old, and refuses longer to support the life of man, is the result of all this striving and labor of evolution to perish forever? Some one has termed animals "the abortive attempts of Nature to produce man." Is he, too, an abortion and a failure? Nay: this, surely, is not the answer of right reason or common-sense.

Meaning of the Universal Law of Sacrifice.

But, we are reminded by scholarly objectors, the entire process of evolution demonstrates that Nature is careless of the individual, and aims only at the preservation of the type. The sacrifice of the individual is the lesson of the universal law. Man can

*See Tyndall on "The Scientific Use of the Imagination."

expect no exemption from this common fate. Herein, a disciple* of the Religion of Humanity, in a recent essay, found the most conclusive argument against the probability of individual existence after death.

But what is a MAN in the light of the philosophy of evolution? He is the product of the interaction between selfhood, or organism, and environment. The chief element in his individual environment is his ancestry, reaching back through long successions of human progenitors to animal, vegetable, inorganic nature, the primitive fire-mist out of which it sprang. At every step in its development, the environment of this ancestry has been nothing less than THE IMMORTAL AND UNIVERSAL COSMIC LIFE.

Individual man, then, is the coin of which the eternal environing universe is the perfect die. He is the microcosm, reflecting in his nature all the beauties and noble possibilities of the Kosmos. He is the upper half of Nature,—its fruitage and culmination. Is the universal evolutionary process to cease in him when "the dust returns to the dust as it was," or will it still continue to a higher fruition in an unquenchable individuality? May it not well be that he inherits immortality from his undying mother, Nature? On which scale rests the descending weight of reason?

To our mind, the whole theory of evolution is rendered luminous and completely rational by the conception of the eternal continuance of its processes in the nature of individual man, and in no other manner. The contrary hypothesis of a long round of development and dissolution, finally to be quenched forever in the dissolution of the world, is more accordant with the fanciful speculations of obsolete Eastern philosophies than with the rational and progressive philosophy of the nineteenth century.

The Infinite Perfectibility of Human Nature.

A strong argument for the probability of a future life is found in man's capacities for infinite improvement. All other forms of organic life tend toward and finally attain the likeness of a perfect type. Existing powers may then be perfected by training, but no new powers are generated. Evolution proceeds thereafter by the development of higher types, instead of the perfection of the old. The beaver built his house as perfectly in the earliest generations as he does to-day. The perfect horse existed in the days of Job. But how wonderfully has man unfolded higher and higher capacities for usefulness, virtue, and happiness, from age to age. Obedient to his investigations, how have new discoveries of the forces and utilities of nature assisted him in the promotion of a nobler civilization! And how, pace by pace with his development, has come the increasing perception that his present attainment is only the faintest hint and prophecy of what he may become, if only an eternity be given him in which to think over again the infinite thoughts of God! They who have searched most deeply into the secrets of the universe—the apostles of science, the most profound and thorough scholars—are they who stand most reverently before the vast unknown, to which the known is but a drop in an infinite sea. Is individual man, inheriting the capacities and hopes of all preceding generations, to stand, like Moses in the Hebrew legend, on the borders of this land of promise, and never to enter in and partake of its labors and its joys? Surely, the hope of personal immortality, though incapable of sensuous demonstration, is far more rational than a conception which would intensify with every development of man's nature the burden and disappointment of such a Tantalus existence.

Validity of the Emotional Instincts.

Then, there is that other argument which appeals to the strongest feelings of our nature, that continuity of love, generated and strengthened, through the inheritance of ages, which refuses to believe that the friend whose life and personality have become a part of our own, has passed forever from our companionship in crossing the river of death. I refrain from pressing what might be deemed as no argument, but merely an appeal to the emotions, though I cannot wholly admit the validity of this objection. Emotional phenomena are facts of our human nature, and, as such, are legitimate material to submit to the reason for the formation of a just judgment upon any question in which they are involved. The emotional instincts, too, are products of evolution, and,

*Prof. Felix Auer, at Second Unitarian Church, Brooklyn.

as such, are not to be contemptuously dismissed with a sneer, but to be accounted for by the rational intellect, in harmony with the conception of the unity of man with that universe out of which he has sprung. The dualism which would eliminate this emotional element as of no account is as false to the conception of a cosmic unity as is the dualistic separation of matter and spirit which the positivist so strongly decries.

Unity of Man with Nature.

So far as science pronounces upon this question, it declares that man is *one*; the universe, from whose motherly heart he sprang, is *one*; and the mother and child are not aliens. The longings which she has built up in his nature—which he has received with the life she gave him—she must be competent to satisfy.

I believe this ground of the unity of man with nature to be philosophically impregnable, and strengthened and sustained by all the analogies of scientific research. I care not whether you spell this conception of cosmic unity with six letters or with three,—whether you call it *MATTER* or *GOD*. If *GOD*, it is no far-off Deity,—no *deus ex machina*, no anthropomorphic being separate from the universe,—but a life immanent in every atom, unifying all things; a perpetual impulse toward a higher and more perfect material, social, and individual development. If *Matter*, it is a *living* matter, pregnant with *thought* from the beginning, and bearing the possibilities of more perfect life in the future than the past has ever known.

The Hope for Immortality Rational and Consistent.

I believe, therefore, that all we know of science, all we know of this wonderful universe of which we are a part, all we know of the infinite possibilities and the present capacities of our own natures, justify us in cherishing this hope for an immortal life,—a life in which all our desires for knowledge may be met, where there will be perfect compensations for the sorrows and trials and unequal conditions of this earthly existence. I base this belief on the steady growth of this hope, as illustrated in the history of its development out of rude beginnings, and upon the conception of cosmic unity, which regards man and nature as parts of a harmonious universe. The materialistic dualism which considers man an alien and helpless being in the power of a pitiless universe, living his little life of pain and misery or of selfish joy, and then dying as the dog dies, is closely akin to that older dualism which gave birth to the notion of a personal devil. These conceptions arise naturally enough in the early, immature phases of the evolution of man's moral nature, but they are quite unworthy of the intelligence and philosophy of to-day.

Lacking the knowledge of perception and complete demonstration, yet may we hope, basing our hope upon what we *do* know of the eternal order and unity and beneficence manifested in the universe. We know that the race has grown out of ignorance, degradation, and brutehood, up to its present estate. What has already been accomplished through the universal method of evolution is prophetic of greater blessings yet in store. So wonderful, so beneficent is this orderly progression, so satisfying its present results, that it offers firm foundation for perfect trust that whatever is best will happen to us all.

How to strengthen and cultivate this Hope.

"Friendship," says Emerson, "like the immortality of the soul, is too good to be believed." Nay, gentle prophet of the ideal! For once, your inspiration is at fault. Say rather that both are so very good that they *must* be believed. Not by gazing into the distant heavens at the full glory of the sun is the material vision strengthened, so neither may we win immortality or strengthen its glorious hope by persistent otherworldliness. "He who doeth the good law," says Zoroaster, "and teacheth it to the creatures who are first in understanding, *even in this world* he becomes an immortal being." So rather should it be our endeavor to pitch this life high;—to keep clear our minds from preconception, and seek earnestly for the highest truth; to do well the duties that are at hand, to render the life that now is richer and fuller of all strength and beauty,—build here a present heaven. So living, I cannot think that this hope will die away. Rather shall we grow to feel that not greater in mystery and divinity than present living is the conception of the life to come. In the high satisfaction of this present, we shall know, at least, that all is for the

best. Whatever the future has in store for us will be better than our dream.

"O wealth of life beyond all bound!
Eternity each moment given!
What plummet can the present sound?
Who promises a future heaven?
Or glad or grieved,
Oppressed, relieved,
In darkest night or brightest day,
Still pours the flood
Of golden good,
And more than heartfelt fills me eye!
• • • • •
"All mine is thine, the Sky-soul saith;
The wealth I am must thou become;
Richer and richer, breath by breath,
Immortal gain, immortal room.
And since all His
Mine also is,
My gifts outshine my fancy far,
And drown the dream
In larger stream,
As morning drinks the morning star!"

For the *Free Religious Index*.

CLERICAL REASONING.

The mental legerdemain through which a theologian will pass to achieve a predisposed result of thought would surprise the modern world, if the previous centuries had not prepared it to believe priesthood capable of astounding intellectual seven-sidedness. Everything is sacrificed to the determination to prove a theory. Truth itself is credited with no weight as against their method. Falsehood, going their way, is preferable to verity going another. Careless of the inevitable destruction, that their palace may mount into the heavens, they are willing it should be reared on a rotten foundation. So, always, in smaller natures, for the moment's triumph the glad, final victory of the future is resigned. Prejudice ever has held present, generous hands out to pettifogging, legal or clerical, worked in its interest.

The clergy have two natures, neither rich in division. When the preacher goes into the pulpit, he breathes a different atmosphere. He becomes vitiated. He thinks best to judge those about him by standing higher and having them below. He wants the various natures in panorama. He fails. By his endeavor to see clearer, he sees less clearly. To judge another, one must approach, not shrink aloof.

In this wise has the preacher a foreign nature in the pulpit,—that he forces feeling and forces thought, that is so different and purer in his private hours, when spontaneous. He professes such views of man's destiny as would be judged cruel, if manifested in ordinary life. He has his fashion of argument, as the women of dress, that changes with the season, and would not be resorted to in his discussion of social problems. He brandishes follies that in general reasoning he would himself denounce as the powerless weapons of the fool. He forgets that bad argument never yet has bolstered a noble idea, and the sublime grandeur of a truth never yet has gone into partnership with Jesuitism.

The clergy do not commonly admit the open method of general thought into their controversies. Their most energetic sermons are strings of inferences. They are always ready to deliver the *what is* to the *what might be*. As, stepping upon his rostrum, the priest assumes an unnatural voice and manner, seemingly an inferred necessity to goodness and the true spirit of worship, so he attends this change with distorted impressions of life and far-fetched reasonings. This is not done by plan. There is a mental subjection in the very nature of the profession. He pleads a case. He rides a high-horse from which civilization beckons him to dismount.

Surely, all minds must not be sacrificed that one may have its pleasure. Surely, one mind must not be ruined that all may have their tyranny. Yet this is the communism of pulpit and pew. Priest and people must learn this. One cannot hold real freedom in triumph over the dead freedom of another.

There are no two right methods of reasoning in this universe. A sophistry is as much a sophistry in religion as in politics. The preacher has no more claim to argue from his passion than my down-town politician. A preacher must be the call, not the echo. Better pulpits did not exist than exist without free nature. Sincerity must kill expediency, whenever they conflict. There are no two ways to honor. A preacher must speak for himself. He must not relieve the

people of their heads, nor they bestrew his brains in idiocy. The world wants less secretaries, more masters; less skilful policy, more simple sincerity.

How sad to sell one's intellect, dealing it out in seven days' particles! Natures are dissimilar in a free state. The mental world is thus as the physical. If one must think for another, he cannot truly think for himself. If I suppress your individuality, there are suspense and strain—that is, a break of nature's ease—in my own, as when I plant my foot to maintain my equilibrium against a threatened disturbance.

The moment you commission me to speak for you, my freedom is in harness. You rein, and I turn at your will. I am in bribery. In the present arrangement of pulpit and pew, some one's freedom must undergo sacrifice. There is slavery and a master. And even the master, to maintain his authority, will go to means that limit his liberty.

The maintenance of mastership constantly shifts. Sometimes it is the preacher's, oftener the audience's. One accepting clericalism engages to think on certain lines. Thus, at the outset, prostitution commences. Very often, brilliancy builds over the ruins of sincerity. The glitter for a day hides the certain weakness.

Men exchange freedom for comfort. Between the pulpit and pew there is mutual compromise of sincerity, of which the outcome is mental quiescence and decorum. The preacher that thinks is whipped out by the congregation. The congregation that thinks parts ways—in this age—with the Church.

An artist drawing always after one model is impoverished. Nature is rich in colors. She made us very divergent. When this is not plain in a body of men, when all seem of a tone, the divergency is in suppression, obscured by mists of dissimulation. It is always there. If it is not shown, life serves a hypocrisy, and not its pure purpose. You may hide the fact, but never utterly the evidence of its presence.

How is one rose like all other roses, yet so different? that great oak like all its fellows, yet so dissimilar? Out in the freedom of nature is our lesson. Yes, there is harmony, but not the product of a prison mould. The adjustment so beautiful reaches to our intellects, if we will. We love Marak's landscapes, because diverse features are there combined as in a *oneness*,—not all trees or all grasses, all earth or all sky, but trees and grasses, earth and sky, shown to form a gentle beauty by the very nature of their difference. It is a thought that thrills me, that freedom *must* by and by come to all, and that this lovely nature ever attends upon freedom,—yes, is freedom itself! Then men will own themselves, and so truly develop the one real harmony.

HORACE L. TRAUBEL.

For the *Free Religious Index*.

THE POPE AND THE SULTAN.

These two famous potentates, who a few centuries ago divided the empire of the world between them, are in these days getting to be so reduced in power and influence that they are evidently on their last legs. Both are cases of theocracy or theocratic rule; and both have got subjects enough, such as they are. The Sultan as Commander of the Faithful is recognized as their head by some two hundred millions of people; and the Pope in the various countries of Christendom in both hemispheres has about the same number of subjects, who constitute the ignorant, unprogressive population of the civilized area of the world, such as Italian, Spanish, and French peasants, the mongrel populations of Spanish and Portuguese America, the peasantry of Western and Southern Ireland, and the people of Southern Germany. The Pope's subjects are as a rule grossly illiterate, and in point of intelligence mere grown-up children. With all their adherents, neither Sultan nor Pope is happy. Both are sick men. Both are out of date and fashion, and liable to be abolished at any moment.

Wherever the Sultan rules, there is moral and physical blight. Countries once the gardens of the world and the seats of civilization in other days have been literally blasted by Mohammedan ascendancy. What an ignorant Arab enthusiast decreed twelve centuries ago, for the guidance of rude and ignorant Arabs, to borrow the language of another, must rule forever the conduct of the Mussulman world. So the Papacy which flourished as a spiritual power when Europe was morally, socially, and intellectually no farther advanced than Asia and Africa, a mere waste of ignorance, superstition, shiftlessness, poverty, and brutal violence, claims to-day the right to lord it over a civili-

zation which is rapidly solving the enigmas of the universe and lifting the masses of mankind to a higher plane than that occupied by the privileged classes of other days. We are told that about three-fifths of the land in the Turkish empire is mosque property; and the whole of this property, which is secure against taxation and confiscation, is held in mortmain, or belongs to the Ulema or Mohammedan priesthood. Thus, it has been everywhere and always under theocracies or priestly rule. The priests have absorbed the choicest lands invariably, and held them free of taxation. A few centuries ago, three-fifths of the soil even of Great Britain were in the hands of Roman Catholic priests.

Priesthoods of every age and denomination, Egyptian, Mohammedan, and Popish, have been alike given to the absorption of land, and holding it as consecrated soil, which it was sacrilege to tax or utilize for ordinary purposes. Vast tracts of land even in ancient Greece were withdrawn from culture as temple property. The plough was not suffered to furrow them for tillage, nor was any useful industry permitted upon them. The Jesuits in this free country are owning already too much soil in the name of the Pope, whose subjects are allowed to be naturalized here, notwithstanding that they continue to bear allegiance to him, "foreign potentate" though he be to all intents and purposes. A great deal of wrath is expended on the Mormon Theocracy of Utah, whose adherents went off by themselves into the wilderness. But the Papal Theocracy thrusts itself everywhere under the noses of the American people, and with its squalor and brutal, ignorant populations is infinitely more offensive than Mormonism with its Old Bible institution of polygamy. Pope Brigham Young was an abler ruler and high priest than the late Pío Nono.

Mohammedanism, we are told, is a vast militant papacy, more compact and more powerful in its organization than the Papacy of Rome. The Sultan is the executive head of the Mohammedan Church. What we call "the State" does not exist in Islam. Its government is a pure theocracy, or god-rule, which means the rule of priests. The Koran is both its Bible and its civil code. The Sultan enforces this code under the sanction of the Sheikh-ul-Islam, or Mohammedan Pope or high priest. There can be no reform of Mohammedan institutions, for according to Mohammedan belief they were decreed by God himself audibly and *visa voce* to the Arabian prophet. For this and other facts in regard to Mohammedanism, the writer of this article is indebted to a most interesting essay on the hopelessness of reform under the Sultan in the August number of the *Contemporary Review*. Ibn Khaldoun, we are told, an accomplished Moslem historian of standard authority, says, "Of all the divine books, the Koran is the only one of which the text, words, and phrases have been communicated to a prophet by an audible voice. It is otherwise with the Pentateuch, the gospel, and the other divine books which the prophets received under the form of ideas." Here is plenary inspiration. God dictated the Koran directly to Mohammed as his amanuensis. But, according to all accounts, the Arabian prophet was illiterate. But a little miracle doubtless tided him over that difficulty.

Mohammedans hold our Bible, in respect to both the Old and New Testament, as genuine inspirations of Deity. But the Koran, a later version of God's will, superseded them, according to the Mohammedan idea. A Mohammedan Doctor of Divinity, it is needless to say, on the subject of inspiration is fully a match for a Christian Doctor of Divinity. Mohammedans are far better theists than the Papists are, who think a good deal more of the Jewish woman known as the Virgin Mary than they do of God. Mohammedanism to-day is more alive than Christianity, whether Protestant or Papal, because it is not confronted as Christianity is by science, enlightenment, and improvements and inventions of all sorts. Gross ignorance and stagnation everywhere still reign in Islam, while even in the most benighted Popish countries science, popular education, and the republican movement are yearly making inroads on superstition, ignorance, and priestism. Italy, the very seat of the Papacy, if it goes on improving, will shortly spew the Papacy out of its borders. The people of Christendom are no longer capable of the bloodthirsty fanaticism and religious bigotry which characterize the average Mohammedan. Men must be grossly ignorant to be intensely religious. The very sight of a Christian in unfrequented parts of Kurdistan will make a Kurd's moustache lit-

erally curl with ire. Layard gives a curious account of an experience of his own illustrative of the fact in an encounter which he had with a Kurdish horseman in a lonely mountain pass.

According to the authority of the essay already quoted, "the dominions of the Sultan are a part of one vast theocratic power, which claims the divine sanction to reduce all men to the alternative of embracing Islam or submitting to servitude or death,—servitude in the case of Jews and Christians, death in the case of all other non-Mussulman people, and of Christians who take up arms in defence of their liberty. The Koran accordingly divides the world into Dar-ul-Islam and Dar-ul-Harb,—i.e., the country of Islam and the country of the enemy; and it is the duty of the head of the Mussulman faith to compel the whole non-Mussulman world to embrace Mohammedanism at the point of the sword, "but the poor Sultan can no longer fulfil his duty in this matter, and the poor Pope, his theocratic brother of Christendom, can no longer burn heretics"; and there is beginning to be a solidarity of mankind, based on intelligence, free government, and a general perception that all men and races are really kindred, of a common family with common interests, and that it is folly for them to allow themselves to be longer split up into hostile divisions by differences of religious belief, especially because all the theologies and creeds are pure and arrogant assumptions and dogmatic assertions, which lack actuality. Communities now are divided not according to theological belief, but according to their degree of enlightenment and their enjoyment of a regulated liberty. The countries which are still swayed by the Sultan and Pope constitute dark spots on the map of the world, the regions where ignorance, cruelty, and despotism are the rule. When one remembers the millions on millions of men who have been tortured and slain by Sultans and Popes or by their minions in accordance with the dictates of an arrogant theology, one cannot help gloating over "the almighty fix" in which these two seely and dilapidated potentates find themselves to-day. It serves them right, for they are expiating in some slight degree the abominable cruelties of their predecessors of other days. One can hardly understand how enlightened mankind, in view of the hideous memories of the past, can tolerate the presence of a priest. B. W. B.

BOOK NOTICES.

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

THE BIBLE: What it is and How it grew. By S. J. Stewart. Delivered before the Independent Congregational Society, of Bangor, Me.

This pamphlet of sixty-six pages consists of two discourses, by the author, Rev. S. J. Stewart. The point of view from which they are written is that of the modern school of scientific historical criticism, as is indicated by the last clause of the title, *How it grew*. The Bible grew, it was not made. The treatment is radical and bold, and the style robust. Mr. Stewart is reverent; but it is truth that he reverences, and not old associations. He does not fall into sentimentalism. Here is an extract from the discourse on the Old Testament, which is a good specimen of both style and argument:—

It is wonderful what superstitious reverence men have for a book. Any man is inspired who tells the truth. If a preacher were to read the most devotional poems of Whittier or Tennyson or some Hindu in some churches on a Sunday morning, men would be shocked, although it might have infinitely more tenderness and reverence than some verses from an Old Testament. Some men think they feel exceedingly pious when they hear a preacher read, in a monotonous way, that some old patriarch begat sons and daughters and then died, and would feel hurt to hear a really religious literature. But I know not why a record of a babe born to Abraham is any more holy than the story of a babe born in the nineteenth century.

A SHORT HISTORY OF THE BIBLE: Being a popular Account of the Formation and Development of the Canon. By Bronson C. Keeler. Chicago: The Century Publishing Co. 1881.

We know nothing of Mr. Keeler's qualifications for the task he has here undertaken, except what the book itself discloses. Judging by this test, his qualifications were ample. He seems to have made a thorough and careful study of the materials of the subject,

and has given in consequence a book of real value for popular use. It is a volume of one hundred and twenty-six pages, neatly bound in flexible covers, and makes an excellent companion of the Revised New Testament. The price is seventy-five cents only, a small sum for so much information; and it is information of a kind that has not heretofore been within easy reach of the majority of Bible readers.

THE *Catholic Review* contains an earnest protest against Dr. Hale's view of church taxation, involving a provisional guardianship of church charities by the State. His suggestion, that those among the churches who can be shown to exert a full and impartial system of beneficence in the community shall be exempted, while those whose work is exclusively for their own parishioners shall be taxed, and the accompanying statement of the position of the Romish churches in this particular, calls from their patrons lengthy defence and complaint. For this purpose, they adduce cases of Catholic assistance for Protestant woe, and of denial to Catholics, when in Protestant hands, of the spiritual ministrations which they consider vital in their times of distress, and charge the proposition to levy tax upon the Catholic abundance as an expression of intolerance and greed. Were Dr. Hale's plans put to the test, the summing of evidence would require for impartial treatment a masterly discretion and surveillance not easily procured. But the agitation of the theme, even by suggestion of impracticable methods, is useful for calling notice toward the vital features of exclusively secular polity.

THE October issue of the *North American Review* is made up largely of papers bearing upon national affairs. These open with an enumeration, by Senator John T. Morgan, of some of the perilous elements in our governmental structure that call for the wisdom and integrity of the people to be applied for their abatement. An essay follows on "The State and the Nation," by Senator George F. Edmunds; "Why Cornwallis was at Yorktown?" by Sydney Howard Gay; "Shall Two States rule the Union?" by Thomas A. Hendricks; and "Washington as a Strategist," by Colonel Henry B. Carrington. The late concentration of the public eye upon the seat of government seems to have called these themes into a widening field of discussion. The two exceptions in this group of magazine papers are one upon "The Elements of Puritanism," by Professor George P. Fisher, and "The Ruins of Central America," by Désiré Charnay.

THE *International Review* contains a critique, by William E. Boggs, of Mr. Atkinson's article on "The Solid South," and a paper on Roscoe Conkling, by Frederick W. Whitridge. The other contributions are "The Treasury and the Banks," by H. W. Richardson; "The Southern Educational Problem," by Walter H. Page; "John Wesley," by William Myall; and "Immanuel Kant," by Edwin D. Mead. It is said that Mr. Atkinson's paper has awakened considerable excitement in certain circles at the South, thus calling out the reply of Mr. Boggs, of Atlanta, Ga., which was selected from a large group offered, on account especially of its Southern origin. The article on Education at the South is commended to particular attention.

POETRY.

For the *Free Religious Index*.

WORDS.

Ἡρεπνῖτα ἔπα.—Homer.

Articulated air, we yet outlive

Memorial bronze and marble's sculptured brightness;
To thought of sages, bards, we pinions give,
And buoy them through the ages with our lightness

Through gates of sense, on airy plumes we glide

Into the unseen spirit's ædæd mansion;
With speed, its mystic valves unfolding wide
For our ingress with friendliest expansion.

Along sensation's thoroughfares we run,

Thought's dome our music thrills with sweet vibration:
Two worlds, matter and spirit, into one
Are knit and married by our mediation.

B. W. BALL.

The Free Religious Index.

BOSTON, OCTOBER 6, 1881.

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

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

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

WILLIAM J. POTTER, Editor.

ALL communications intended for the editor should be addressed to New Bedford, Mass.; all business communications to "FREE RELIGIOUS INDEX," 3 Tremont Place, Boston.

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

TO ANY person whose name is not now on our subscription list, we will send the *Index* on trial three months for fifty cents, or six months for one dollar. Will persons interested in extending the influence of this journal make a little exertion to obtain subscriptions at the above rates?

FUNDAMENTAL PRINCIPLES OF RATIONAL RELIGION.

No. II.

In our article last week on certain fundamental principles of rational religious faith, we stated the first of these principles to be "Belief and Trust in the Universe." The second principle, which we are to consider in this article, is "Belief and Trust in Goodness." The first principle is intellectual, the second is ethical. Yet the two are intimately allied, and may be said to imply and sustain each other. And as we found that the validity of the first principle rests, primarily, on a necessity of human consciousness, and, secondarily, is confirmed by experience, so is the validity of this second principle established in the same way.

Our statement of the second principle, it will be seen at once, raises the question of the basis of the Moral Law; and our solution of the question is that the root or ever vital germ of morality inheres constitutionally in the human mind,—that is, is intuitive; but the development of this faculty, like the development of the mind in general, has been effected under the tuition of experience.

But to claim that the moral sense is intuitive is by no means to affirm that man must have begun his career on the earth with a fully developed conscience, or even with any apparent conscience at all. There are perceptions of mathematical truths, rightly called intuitive, which did not appear until humanity had made long strides in intellectual progress. There are impulses and sentiments in individual life admitted to be intuitive, which yet do not manifest themselves until the appropriate processes of physical and mental growth have preceded them. Whatever the mind itself contributes from its own inherent resources to the sum of life, whenever and however done, is rightly called *intuitive*: whatever is contributed by the environ-

ment might be called *tuitive*. But the two processes work harmoniously together to one end, both in the individual and the race; and that end is mental and moral development.

We accept entirely the teaching of evolution that conscience is a faculty of slow growth, which can be traced in the human race to a point that may rightly be said to mark its historical origin. According to the now commonly accepted view of primitive mankind, there was a time when man could hardly be said to be a moral being. The vital germ of the moral sense may have been lying within him, but it was unmanifested. He may have had the capacity for morality,—nay, must have had it, since he has become a moral being,—but it was an undeveloped capacity. The question is, How did this capacity become developed? in a way to indicate that it has its root in certain eternal and unchangeable principles, or in such a way as to show that it is only connected with transient and variable phenomena of human experience?

To answer this question, we go back with the modern students of anthropology to that remote era when man was only engaged in a fierce struggle for physical existence, amid savage and brute conditions of life. The deepest instinct he possessed was that of self-preservation. His all-dominant motive was to keep and defend his existence. Whatever threatened peril to life was shunned: it was an evil. Whatever was helpful to life was sought: it was a good. The primitive man, thus seeking instinctively to preserve the life with which nature had endowed him, would begin to classify things as good or bad, according as they helped or hindered this natural desire for life. And, then, he would classify persons in the same way. If another man attempted in any way to interfere with his existence, to deprive him of it, or to take from him any of those things which he had gathered for sustaining it, such a man was an evil man, to be resisted and guarded against. If any two men should come to see that they might help each other to defend their existence by joining their forces against a common enemy, each would regard the other as a good man, whose company was to be welcomed. But all this might go on without any active moral sense. The principle of social sympathy might thus be developed, as well as the principle of warlike hostility, both from the instinct of self-preservation, and yet no faculty of conscience appear. Instinct and experience have both been factors in this process of development. It is instinct that has furnished the motive to self-preservation. The very desire for life, inherent in man and compelling involuntary effort to maintain life, is nature's own self-perpetuating energy. But it is experience that has shown what conditions are favorable and what are unfavorable to this desire, and that has thus separated things and persons into different classes, which are necessarily regarded with different feelings, and are pronounced as *agreeable* and *disagreeable*, or as *good* and *evil*. Here are preparatory ingredients of morality, but not as yet morality itself. One vital ingredient is yet wanting. Thus far, life has developed by the line of the selfish desire to preserve one's own existence. Even when two or more of these primitive men may have combined their forces against some common danger, it has been a combination of self-interests for the better protection of the rights of each to his own existence. All this has been valid action, because in obedience to natural law; but it has not been moral action. Let us see then, if we can, by what steps this process of life development rose to the plane of moral principle.

We have said that, by the very necessity of the conditions of existence in the primitive state of mankind, one of the first elements of human con-

sciousness must have been an instinctive feeling, on the part of each individual man, of a right to existence (not a moral, but a proprietary right), to be maintained against all external assaults. Now, as soon as there came to any one individual of this primitive race the mental perception that another man had as good a right to existence as he had, and that if that other man, his neighbor, had no right to take his life, so he had no right to take his neighbor's life, then dawned the moral sense. It began in the mental transference to others of the same kind of rights claimed for one's self. Man first said to his fellow-man: "You have no right to kill me! You have no right to carry off this food which I have gathered for my subsistence, or these boughs of trees which I have fixed for my protection!" But as the struggle for existence went on, and it dawned upon his growing intelligence that others had the same right to existence as himself, he began to say: "I have no right to kill you! I have no right to carry off by stealth your food or your shelter!" And, at the moment of that recognition, the Moral Law was born. *It is man's intuitive perception of the equation of rights between himself and his fellow-men in their relations to each other.* And this is a perception that must have come just as certainly and naturally, as soon as there was intelligence enough to comprehend the relation, as came the perception that two times three equal six.

Here is the rock-bed of all moral science. Upon this impregnable foundation has been actually built, stone by stone, room by room, the whole edifice of human morality, with its great departments of civil and legal justice, its commercial integrities, social amenities and good-will, and all its august obligations and sanctities. From this Mount Sinai of the human consciousness came the primitive commandments, "Thou shalt not kill!" "Thou shalt not steal!" "Thou shalt not bear false witness against thy neighbor!" "Thou shalt not covet thy neighbor's wife nor house nor field nor any thing that is thy neighbor's!" Here, too, in this equation of rights between human beings, is the later rule which Confucius gave in one word for the conduct of life,—"*Reciprocity*"; and here, also, is the root of the Golden Rule of Zoroaster and Jesus,—"*Do unto others as ye would that they should do unto you.*" In the increasing enlightenment of mankind there has been an ever-widening and improving application of the moral law, because of a more accurate knowledge of the things that are good and evil, and hence special moral codes and precepts have been variable and progressive; but that constraining sense of obligation which the moral law carries with it as its peculiar characteristic is rooted in man's perception of an eternal equity,—a perception that is as inherent to his consciousness as is the perception of any mathematical truth. And this gives us a basis for morality as irrefragable as is the basis of mathematical science. The same mind cannot help believing and trusting in goodness any more than it can help believing and trusting the principles of arithmetic.

That this belief and trust are confirmed by experience needs hardly to be argued. If the aggregate experience of the human race, generation after generation, has taught anything, it has taught that obedience to right brings better and richer and more fruitful life, while disobedience means disorder, misery, sterility, clash of force with force, fratricidal strife among the very elements of existence,—a strife, indeed, that is suicidal and leads toward the abyss of annihilation. The very persistence and existence of mankind, and of the universe, have been conditioned on adherence to this law of equity. The ultimate welfare of the whole depends on each man's fidelity in complet-

ing his side of the equation. Hence, the morality that began with a perception of the equality in human relations opens into a perception of wider relations, and becomes a universal morality. There is an equation of rights which is also to be translatable into duties between man and the universe. As man has received his life from the universe, so does he owe his life's devotion to the good of the universe. From that primitive, instinctive feeling of a right to keep and defend the flesh and blood which nature had bestowed, has at last grown the law of righteousness, by which nations survive and a universe is completed and preserved.

WHERE DOES THE SHOE PINCH?

Among the brief articles of comment upon the grounds, origin, and prospects of civil service discussion, that have appeared of late in the editorial columns of the *Index*, some statements have elicited a letter of remark and criticism from a New York writer, which at its outset disclaims any purpose of publication. But, as this writer lays charge of "much party bigotry and ignorance even in the cultured ranks of Massachusetts liberals," and demands that "they should do justice to the memory of Jefferson," at the same time calling attention to the articles above named, and to that of the issue of September 1 in particular, it may not be out of place to reply briefly in these columns.

It is difficult to locate the ground of his complaint respecting justice to the memory of Jefferson; for, in the very article to which he points, this very one of the early presidential incumbents, although not mentioned by name, was accredited with extreme circumspection in the apportionment of civil service holdings, the statement running thus: "Washington's successors kept intact this high code of honor until the baleful administration of Andrew Jackson. One of them carried it to such an extreme as to deny office to any man, however meritorious, who was a family relative of his own." The writer's avowed familiarity, in other portions of his letter, with the history of those administrations, must have recognized the subject of that last citation. He further calls attention to prominent flaws in the recent administrations of our government (after ventilating troubled periods of the earlier ones), and, while admitting the justice of "charging Van Buren with political crime," "begs to know what was his share in late delinquencies which he specifies. It may not be irrelevant to remark that the shortcomings of this, that, or the other party in various particulars, whether in earlier or later times, can have little weight in determining a judgment of evil in the abstract.

If a claim seemed to be unduly set up for inviolate purity on the one side or undue severity administered in rebuke of the other, it is not impossible to descry the vein of predominating sentiment that pervaded the body politic in the one case or the other. Recent developments are hinting broadly at a state of public opinion that shall operate in wide areas toward the extinction of the sort of partisan affection that fosters or excuses any species of political trickery, and the old furniture will need a powerful revamping to hide the weakness of its joints from a newly awakened popular inspection.

Senator Van Wyck, of Nebraska, may urge that none shall venture into the water until they have learned to swim, reserving to himself and ilk the examination of those who would handle the government ropes; but it seems highly probable that classes may be established among the people at large for learning to swim in the natural way, whatever the risk to political jobbery.

J. P. T.

THE SEARCH FOR A RELIGION.

Another large audience greeted Professor Adler at the Parker Memorial Hall last Sunday. The theme of the day, "The Search for a Religion," was pertinent to the religious condition of the time. There are those at the present time, said the Professor, who feel that something they have esteemed precious has gone out of their life. They have lost the religion of their childhood, and fear that there is nothing to take its place.

The old answers to the great questions do not satisfy them: they long to find something that corresponds to deep yearnings and longings within them, to find in nature that which shall be cognate with their own natures. And, if I rise to speak to-day of the search for a new religion, it is to say that I, too, am a searcher with others. There are those who cannot be counted in this search for a new religion. They are of three classes. First, there are those who are satisfied with the old religions. They afford them a feeling of security: they do not question or criticize its solution of the problems of life. Let us speak of them with respect. Let us avoid the denunciation of extremists, who think no one can hold to these beliefs who is not a knave or a fool. There are persons of exceptional intelligence who still cleave to the old beliefs. This is the case of a considerable number of men of science. The influences of early life are powerful with them, their feelings are stronger than their reason in this domain of thought.

It is supposed by such persons sometimes that the search for a new religion means simply hostility to the old. But it does not array itself against Judaism nor Christianity nor any of the systems of the past. Mankind is greatly indebted to Judaism. It was the first religion of the world to rescue the human mind from idolatry. It was the first ethnic religion that gave to it an ethical one. Neither does the search for a new religion proceed from an indisposition to recognize what is justly due to Jesus or Christianity. The question to be asked of the religions of the past is, Have they served mankind? Do they serve it to-day? Otherwise, they are worthless.

There are others who do not join in the search for a new religion, because they entertain the feeling that it is well for them to be on good terms with the old. Religion is to them like a rich heiress, around whom suitors sing her praise, but who despise her behind her back. It is not her they want. The young physician thinks it advisable that he should bestow upon her attention. It may help him to get started in his profession. The young lawyer joins in the company of her devotees for similar reasons. The banker concludes it will be well for the bank for him to have a pew at church. Others keep up a connection with it, because it is supposed to favor their social interests.

And as the people, so the priest. Many a man occupies the pulpit who disbelieves what he preaches. He justifies himself by saying the people are not ready for the truth, which simply means that he is not ready to meet the consequences of uttering it. It is said of such a one by way of excuse for him, "Oh, it is his business!" As though it were not the first business of the preacher to be sincere!

It is affirmed sometimes that religion was never stronger than at present; and, as an evidence of this, one is pointed to the wealth which it represents, the costly architecture and magnificence of its churches. But do we not know that there was never a time when the temples of Paganism were so magnificent as at its close, when the storm was about to break that was to shake them to their foundations?

A religion which is really strong does not lay such stress upon externals. Christianity was never stronger than when the babe Jesus lay in a manger, and it looked upon outward display with contempt.

The third class, who do not join in the search for a new religion, are those who have no interest either in the old religion or the new. Heine said he became disgusted with atheism when he found it was preached in the beer-shops. The condition of an immense mass of the people in this respect, at the present time, is by no means an exalted or happy one.

It is said that a very large part of the population of London, especially of the working-class, never enter the churches. Every one acquainted with Berlin knows how it is there. The material way of looking at every thing prevails; and the consequences are manifest in the life of the people, from the absence of idealistic views. The material side of science is emphasized. The anthropomorphism that once prevailed in religion is repeated in the personification of science. The unfathomable mystery that unites the operations of matter and force, before which the greatest scientists stand in awe, awakens no such emotions in this class of minds. The world is a machine. Life becomes blank prose. There is no such thing as morality. Any one has a right to follow the objects of his selfishness. There are a large number of such persons in all our great cities, persons whose interests do not go beyond their factory or daily occupations, and whose sympathies are limited to those of their most immediate relations. From whence, then, is to come the power to transform the lives of these persons to that which is worthier to impart the inspiration of loftier ideals?

The artist, though bound to the sphere of the sense, is above it and transfigures it. But neither knowledge, science, or art can satisfy the deepest need of human life. What is that which none of these can meet? It is impossible for one to contemplate the spectacle which the universe presents, without asking from time to time this question,—What does it all mean? Not what this nation or age means, but what does it all mean?

There are times when this question comes with terrible force. Such a time was that period of devastation and havoc known as the Thirty Years' War. The time of the French Revolution was another, when the edge of the guillotine became blunt with the number of its victims; another the time of the Black Plague, when all Europe was a charnel-house, and twenty-five millions were swept away by it. The question must have arisen before these appalling visitations, What does all this mean? But there are times of personal experience when this question presses upon us with ever greater weight, when the loss of even twenty-five million lives seems as nothing to our loss. You go to science for an answer. You ask of astronomy, and it will say, "I have scanned the immensity of space, and I can find no answer." You ask of geology, and it will say, "I have searched through the æons of change in vain for one." Biology will give the same reply. Religion alone can give an answer. It has always given an answer of some kind to this question, and thus has preserved its hold upon the human heart.

But it has been proclaimed, first in whispers and now upon the house-tops, that the answer it has given is false. Christianity answers that the meaning of this life is to prepare for another, a comfortable doctrine so long as believed. Theology answers that the meaning of religion is to reveal the will of God, and our duty is to do his will. But suppose I have lost faith in these old beliefs, and they no longer afford a satisfying answer. I treasure the answer that I have found for myself. It came to me many years ago, shedding into my mind the

peace of starlight. The answer came to me that the purpose of the world is goodness. The purpose of existence is to make real the good, first in our own lives and then in the world. There is no peace, unless we believe that this world means something—that there is a power in it that can work for righteousness, that is capable of rising to higher and higher destiny. We say to those who are sick with doubt, Act out the good, and then you will believe it is the reality of all realities. Look into a city like New York, where thousands pass their lives in squalor and wretchedness, and no one raises a voice in their behalf.

Is it not a poor compliment to Christianity that, after eighteen centuries of its civilization, such things exist. Christianity says: "Be calm: there is a governor of the world who will right these things some time; if not now, by and by."

But who is there that believes in the power of the good to change these wrongs, who does not feel that he ought to try to do it? Man may be a world-builder of right and justice such as there has never been before. Thus, the new religion will summon us away from our selfish interests. As the stream rushes away from the fountain, so may we abandon ourselves to universal ends, and thus find in the happiness of others rather than in our own our real reward. ATTICUS.

AN effort is started this fall in Michigan to organize some effective action in the direction of a revision of the tax laws of the State, for the purpose of greater justice in their administration. Popular expression on this important topic is solicited, those who believe that church property should be taxed being urged to come to the front, and state fairly their reasons therefor. "They are virtually bidden, as at a marriage service, to make their objections known, or ever after hold their peace." It is declared that, if the advocates of equal taxation do not now establish a hearing, "it will be folly to agitate the question again for twenty-five years to come," as silence now stands for acquiescence in the existing policy of church exemption, whereas an effort at resistance, even though unsuccessful, leaves the ground open for future resumption. It is proposed to work on the single line of Equal Taxation; and, as money will be necessary to defray the costs of printing, circulation, correspondence, etc., memberships, with a fee of one dollar, are solicited in the "Michigan Equal Taxation Club." A list of some thirty names, from various portions of the State, the first being that of E. W. Meddaugh, of Detroit, foots a circular, which will be followed by a printed address in pamphlet form as soon as practicable. The provisional secretary is S. B. McCracken, 84 Seitz Block, Detroit.

A CORRESPONDENT inquires of the editor of the *Investigator*, "whether a Free Religionist is a Christian or not." The *Investigator* editor's reply is that "he is an infidel really, though nominally a Christian." If by "Free Religionist" is meant a member of the Free Religious Association, the editor will find, by reading the constitution of that Association on next the last page of the *Index*, that no question is asked or permitted as to the beliefs or disbeliefs of the members. So far as the requirements of the constitution are concerned, members may be either "infidel" or "Christian." As a matter of fact there are among the members both of these classes. There are some members, perhaps, who might rightly be characterized by the *Investigator's* phrase, "nominally Christian, but really infidel." But there are certainly many more who would not even nominally take the Christian name. Both terms, "Christian" and "infidel," have become in popular use of such vague significance

that they do not render much aid toward accurate classification, unless one first defines them. The editor of the *Index* calls himself neither "Christian" nor "infidel."

THE political newspapers, and more especially their Washington correspondents, are very busy in reconstructing the Cabinet for President Arthur. It is probable there will be some changes, but at this writing President Arthur himself has not given any sign as to what they will be. The Senate has been called together in extra session, and is to meet on the 10th inst. By that time or soon after, perhaps, the Cabinet problem will be solved. But, whatever appointments the President may make to Cabinet positions or elsewhere, we do not see how, if he adheres to his inaugural address, he can favor one faction of the Republican party to the exclusion of another. Remembering how he has come to the presidential chair, he will naturally be on his guard against making appointments of such a character as would fulfil Guiteau's confessed purpose in assassinating President Garfield.

THE *Tablet* (Catholic) remarks: "The Methodist convention in London has decided against sending Methodist children to Catholic schools. That was the most natural thing in the world; but when Catholics, who are more firmly wedded to their religion than most people, object to sending their children to Protestant schools, they are denounced as bigots and propagandists." The *Tablet* is right; but the fairest way to settle the matter is to make the public schools neither Protestant nor Catholic. There are so many things that both Protestant and Catholic children need to learn that the public schools may well be confined exclusively to these things, while the teaching of Protestantism and Catholicism can be left to the respective churches.

SOCIAL SCIENCE AND PHILANTHROPY.

It is reported that Professor Laveran, of the Medical School of Valde Grasse, France, has discovered a new parasite, which he claims may be found in the blood of all persons affected with malarial fever. The organism is described as a minute cell, in general appearance somewhat like a white blood corpuscle, with amœboid movements, and having an animal rather than vegetable character.

It is getting to be quite universally recognized that neither epidemics nor the spread of disease in any of its forms are ever supernatural visitations, but the product solely of natural, if not wholly material, causes. The most prolific source of them in great cities is the overcrowded and unhealthy condition in which the population in certain quarters pass their lives. Professor de Chaumont, in a recent address before the Sanitary Institute of Great Britain, testifies as follows upon this point: "We are pretty certain of this, that diseases do not arise indifferently, but are due to certain causes, which we hope will hereafter admit of being traced out and analyzed. We have ascertained that certain conditions of existence are favorable to the development of certain diseases, that the living on a wet and contaminated soil, the drinking of polluted water, the breathing of a vitiated atmosphere, the crowding of human beings, all have their powerful influence in favoring the spread of disease." He insists that "we must scatter our town population by attempting to provide better dwellings and more open spaces to form lungs of towns." He quotes the statistics prepared by Dr. Farr to show that the death-rate in England corresponds very strikingly with the degree of the proximity of the population. London is the healthiest of the great

cities of the world, and exceeds nearly all others in respect to space. "Liverpool, where the average distance from person to person is only seven yards, loses annually one person out of twenty-six, and the mean duration of life is only twenty-six years. Manchester, where the people are seventeen yards apart, loses only one in thirty-five, and has three years more of life. Nine districts, twenty-eight yards apart, lose one in thirty-six, and have an average duration of thirty-two years.

74 districts, 46 yards apart, lose 1 in 40, and live 35 years.
 137 " 97 " " 49, " 40 "
 345 " 139 " " 53, " 45 "
 53 " 147 " " 60, " 51 "

These numbers show the influence which crowding exercises on the health of the community. In particular instances, it has been recognized as one of the most disastrous factors in the propagation of typhus, plague, small-pox, and many other fatal diseases.

ROSAMOND DALE OWEN, who appears to have inherited the intellectual gifts and reformatory aspirations of her distinguished family, has issued a pamphlet bearing the title "Woman's Work," in which she outlines a plan for the improvement of the status of woman in all its aspects, that is entitled to respectful consideration on account of its manifest seriousness of purpose, the freshness of its views, and earnest and vigorous manner of presenting them. Miss Owen proposes a reconstruction and transformation of the whole industrial life of woman, in order that she may secure a wider margin of opportunity for personal culture and the better fulfilment of the various relations that she sustains to others. Miss Owen deplores the large amount of time that is consumed under existing arrangements in domestic labors and cares, and desires to diminish it, if possible. The mode through which she hopes to effect this is given in these words: "The question I wish to discuss in this paper is whether the principle of coöperation can be applied to household labor in such a way as to relieve house-keepers, reduce family expenses, open a wider field to woman, and still preserve home comfort intact." This proposition is worked out in all its details in a very clear and cogent manner. But, unfortunately, there are always, in all such cases, so many adverse contingencies which cannot be put on paper, though the theory appear never so plausible, that the mind naturally tends to hold itself in abeyance in respect to its feasibility, if not to wholly distrust it, until proved. The question, it seems to us, is a very complex one; and there is much that may be said on both sides. In the first place, with all due allowance as to the irksome and onerous nature of woman's work, there are some qualifications and considerations that should be kept in mind in speaking of it, which are often overlooked. We confess we deprecate the growing tendency to look upon woman's domestic work as drudgery and degrading. We know of nothing more disgusting, and few things more criminal, than for a woman, on account of a morbid egotism and desire for a career, to despise the common duties to her home and those nearest to her. Indeed, how often does this idea of the degradation of domestic work lead simply to a shifting of burdens. A large number of young women of the present day are willing to submit to almost any privation, and to even more exacting labors and humiliations in other spheres, if they can escape those of the household. It is no doubt desirable that there should be facilities devised for abridging and lightening the labors of the home. In this respect, it is true, as Miss Owen intimates, woman has been less favored than man. At the same time let it be remembered that there is a discipline of unselfishness accruing from the cheerful and faithful performance of these duties

not to be despised, an attainment in which the mothers of a former generation not unfrequently exceeded those of the present. It is important, too, that in all schemes for coöperative housekeeping the family instinct should be considered, and the obstacle it presents to the success of such enterprises, which our modern life, by the way, tends to unduly override. There are several other topics which Miss Owen takes up in her very interesting pamphlet, such as the coöperation of sewing-women, coöperative hospitals with schools attached for physiological and medical training, brain work, spiritual work, the government of children and the government of nations, and suffrage. But we have dwelt upon only one of these, all of which, however, are fruitful in suggestion. D. H. C.

LETTER FROM ENGLAND.

Life in an English Village.

MID-ENGLAND, July 9, 1881.

There are persons in the United States who would fain have a "National" Church; and many travelled Americans admire our "Established" one in England. Its connection with history, culture, and public order; its liturgy, ceremony, and architecture; the taste, good sense, and general amenity of its clergy,—possess a charm for them above the various heterogeneous and sometimes abnormal forms of worship conducted by ministers of less uniform training and ranker individuality to be found at home. They see Episcopacy, as they do some other of our institutions, through a too favorable, superficial medium, knowing little or nothing of its workings. To such persons and all who fancy that it is possible to crystallize religion instead of leaving it to its own natural development and the organization of such churches as it wants, a sketch of what I must be pardoned for calling the moral and religious aspects of life in an English village may be commended. On the principle that a chain should be tested by its weakest link, the picture should not be without value.

The village in which I have lived for over seven-teens is eighty miles from London and more than four from the market-town of Banbury, renowned in nursery rhyme. It has about seven hundred inhabitants. There are some independent private residents (one of social importance as the son and heir of the lord of the manor), half a dozen farmers, and twice as many tradesfolks, artisans, and shopkeepers, the large majority consisting of the peasantry, agricultural laborers, with their families. The latter are not so badly off as some of their class in other parts of England, but their condition is poor enough from an American point of view; and, like that of all who draw their sustenance from the soil in this country, not likely to improve until there is a radical change in our half-feudal system, now exposed to a crucial test by a series of disastrous seasons and your enormous competition, which threatens both to wreck the landed aristocracy and extirpate the race of tenant farmers. But that by the way. I wish to adhere strictly to my subject.

We have an old church, and almost equally of course, in an English village, a Wesleyan chapel. The rites, etc., of the first, are administered by a resident vicar; the second is supplied by circuit and local preachers. There is a good school on the national system for boys and girls, but no places of public recreation or entertainment, unless I should include under that designation two taverns (licensed to sell spirits) and two beer-shops, all four of which are unmistakable sources of demoralization and poverty to their ignorant frequenters. Most of these do what their proprietors would doubtless call a pretty good business; for the average British laborer has not yet risen above the idea that beer is a good thing *per se*, and desirable, if not indispensable, on all possible occasions. Still, we are by no means a drunken village, and have, I think, but one absolute sot. And teetotalism is making hopeful way among the rising generation, who sometimes get up a festival and procession with flags, hymns, and tea-drinking in honor of it, also addresses at the chapel. The movement, I am sorry to say, is confined exclusively to the "Methodists," the church folks taking no interest therein, and being, indeed, rather a passive and inert

community in general. Which remark brings me at once to the core of my topic.

When I first took up my abode here, the "living," only £135 a year, was held by a mild and amiable middle-aged clergyman, who possessed scarcely any natural qualifications for his office. He had an impediment in his speech, and, whether from fear of exposing it or from diffidence, spoke so low as to be inaudible at a few pews' distance. There was a ridiculous, irreverent comparison which likened his preaching to "a bumble-bee buzzing in a bottle," to which indeed it did bear some resemblance. Truth to tell, the congregation lost very little in not hearing his sermons; for these were the dearest performances it was ever my lot to endure. They were mainly devoted to magnifying "the Church," which he spoke of as a miraculous eidolon and entity, divine, infallible, and supernatural. Apostolical succession, baptismal regeneration, the indissolubility of marriage, the "real presence," etc., in the sacrament,—the poor man believed all these exploded superstitions, and preached them according to his ability. He was, indeed, a ritualist, after the fashion of the late Bishop Wilberforce, who had ordained him and given him his benefice, and for whom, I believe, he entertained a reverence, admiration, and affection beyond all other feelings. I heard him preach on that prelate's death, when he spoke of the "seemingly cruel" accident which caused it, and shed tears. Never once do I remember his saying a hopeful or encouraging word, outside of his pitiful, anachronistic creed, to his fellow-sojourners in this beautiful and wonderful world, nor of the possibility of its becoming, solely by our own efforts, infinitely more and better than the dreary mediæval heaven to which he aspired. That was an idea, I think, which he could not have comprehended. "The Church" comprised everything.

The ministrations of such a man could benefit no mortal. He would have been at home in the bosom of an infallible Romish Church, of which he always spoke with great respect; but here he was utterly misplaced. Yet we mustered an average village congregation on Sundays; and three or four women commonly attended the saints' day performances, which he was so fond of celebrating. The resident gentry went because it was part of their position to do so, the farmers and shopkeepers because it was respectable and customary, a minority of the peasantry for much the same reasons, including propitiation of their employers. From their infancy, most of them had been accustomed to go to church without troubling themselves about the why or wherefore, and the practice had become habitual. It wasn't pleasant, but proper,—a dull hour and a half to be endured with the prospect of finally escaping to dinner or tea. To this, with the poorer folks, was superadded the sensation of resting from their working-day labors and better meals than common. As for understanding the vicar's preaching, could you have obtained a truthful answer from one of them, it would have been a paraphrase, in the Oxfordshire vernacular, of the lines in Tennyson's "Northern Farmer":—

"I 'eerd un a hummin' away loike a buzzard-clock ower my yeid,
An' I niver know'd whot a meän'd, but I thowt a 'ad summut to say,
An' I thowt a said whot a owt to 'a said, an' I comed away."

But for the school boys and girls, duly led by their master and mistress, I think we should have made but a poor job of the responses, etc. However, they went at them like any other task, and scuttled through the creed with a loud, mechanical unconsciousness that was amusing. Our vicar's Romish proclivities commanded no sympathy, except on the part of a silly woman or so,—a doctor's wife who thought it devotional to "flop" or make a low courtesy to the cross over the communion-table whenever she entered the church, and some idle farmers' daughters. The average Briton, whether rural or civic, has a deeply rooted distrust of "Popery," thanks to the Marian persecutions and Fox's *Book of Martyrs*,—a household volume in all old-fashioned families. But there was not much open dissent, beyond an occasional, "I calls that idolatry!" from some Protestant listener of the lower class, after the preacher had been touching on "Confession" and "the Body and Blood of our Lord." He seemed to have a real pleasure in pronouncing those words, as also in reading certain of the Old Testament "lessons,"—the story of Joseph and Potiphar's wife, for instance,—which some clergymen can scarcely

encounter without blushing. Doubtless, he thought the greater the (apparent) scandal, the greater the merit. Such a slave to the letter was he that, on my suggesting that the appearance of the church would be much improved were ivy permitted to grow over its rather bare exterior, he answered that he doubted if the practice was canonical, and inquired, "Did I know what one of the Fathers had written on the subject?" And bare the church remains to this day.

Privately, he was not unkindly nor unsocial, but always from a stand-point which forbade anything like real conversation. As a non-communicant and an exceedingly irregular attendant at church, he unquestionably regarded me as outside the pale of salvation. I had, also, some connection with newspapers, which articles he distrusted, once cautioning an agricultural laborer who migrated to America "never to read any of them." Yet he himself greatly enjoyed the *Times*. Unlike most of his class, ritualists (in the country,—they do good work among poor folks in the towns), he *did* visit his humbler parishioners, which might account for a sort of negative popularity accorded to him; but his charity (entirely derived from the communion alms) was always regulated by the appearance at church on the part of the recipients. Hence, it frequently became a premium on hypocrisy. He knew as little (which is to say almost nothing) of the real characters and feelings of the poor as all the upper classes do in England; for, like the slaves in America before emancipation, our serfs are habitually and unfathomably distrustful of "their superiors." However, most of this kind of "parish work" was performed by our vicar's wife and some lady friends of hers, who regarded the "cottage folks" as dirty, disagreeable, and importunate human animals,—necessary, perhaps, like pigs, but more troublesome. These ladies administered the alms exclusively to their personal sycophants, until the scandal became so great that one of our gentry interfered, and took the business out of their hands by organizing a committee for fairer distribution, since which time there has not been much to complain of.

Mrs. — was a village Mrs. Prondie, and always reminded me of Trollope's Bishopess. In virtue of his office, she regarded her husband as the head of the community, and fought several battles in vindication of his right. All persons who did not defer to him and equally to herself she detested as ill-conditioned contemners of social order. She would, I verily believe, have liked to burn down the chapel and hang the "Methodists." In religious virulence, however, she was eclipsed by a corpulent spinster-friend and toady of hers, who talked so objectionably to them that somebody retaliated by sending her a post-card containing the following lines:—

"Miss —! Miss —! I write unto you,
You ugly old maid and mean old screw:
You go up and down a-prying and peeking,
In folkses houses a-poking your beak in.
You say chapel-folks will go to hell,
But you may go there yourself as well;
And won't you far frizzle and make a smell?"

I believe there was a reward offered for the discovery of the author of this libellous doggerel, but in vain.

The above would lead me at once to the "chapel-folks" and their belongings; but I must remember that the *Index* is not a large paper, and its space is proportionately valuable. If you care to print the foregoing, I will finish my account of our village in another letter. T. B. G.

AN EXPLANATION.

DEAR INDEX:—

The closing paragraph of my article on "The Right to Criticise Theology" should have been omitted. The article was intended for publication prior to my essay on "The Influence of Theology on Society." The editor changed the order, and overlooked the amendment suggested above. I mention it only because those who have taken the trouble to read my articles might misunderstand the intimation conveyed that something more was to come, when, in fact, the last of the series was published in the issue of September 22, under title of "Working Basis," etc.

Respectfully yours,

CHARLES ELLIS.

724 Washington Street.

[In the transition from the vacation editor to the permanent incumbent, the proper order of Mr. Ellis' articles was overlooked.—Ed.]

THE WORD-FETICH.

One step more, and we reach the highest grade of fetichism; rising insensibly from all before described. What is an orthodox creed, but a *mystic word-fetich*? Look at the wafer elevated by the Romish priest in the sacrifice of the mass, as a piece of God-man,—thousands prostrate before it, not daring even to look at it, so awful is their dread of its power to bless them and to curse them, to annihilate them instantly! Yet that is merely a *thing-fetich*. Look now at that dogma, elevated by the Protestant preacher before the logical understanding of his audience, whose souls lie prostrate in the dust before it, not daring to use their reason on it, or to look it for a moment in the face, believing, as they must, that to doubt it is to be damned! That is a *word-fetich*.

What is the school of Gaussen and Hengstenberg among theologians, but a sect of Christianity retiring from the noble reverence and practice of the Spirit of Christ and his apostles, and from the sublime conceptions of the Hebrew poets, and dropping backward and downward on to the ground of literal fetichism; worshipping the letter which, Christ says it, must kill; and converting the literature of all the Hebrew ages, from David and Solomon to James and John, into a gilt-edged quarto bound in calf, putting a more fatal stop to the progress of the Christian Church toward its millennial purity than ever did the golden calf which arrested the progress of Israel into their promised land! There are multitudes of Christians living now, who entertain so strongly the old Jewish reverence for the word Jehovah, that they bring themselves to pronounce it only with a strenuous effort of the reason and the will combined. It is not simply from reverence for the infinite God whose special name it is supposed to be, but reverence for the *word*; because it was for ages one of the great world-fetiches, and called "the unpronounceable." Laymen had no right to take it on their lips. It was a privilege of clergy. It was fetich, or tabu, for the outside masses. Why? Because it lay at the heart of the special religious system of the Hebrews: because it was the supposed formula of Unitarian doctrine as opposed to all idolatry; because it was translated "the living God," and itself shared a sort of weird life; because it was the word-temple in which dwelt the shekinah of all transcendental science; veiled, but ready to break forth in fire and light; veiled like Isis, but before which the initiated priests might worship, trembling and alone. It was, therefore, to the ancient Jew, and still is to the devout but superstitious Christian, an awful silent logos.—*From advance sheets of "Man's Origin and Destiny," by Professor Lesley.*

THE following is a brief digest of the new Irish land act, as published by the Irish land commissioners. It will be seen that, in theory at least, it secures "the three F's,"—fair rent, fixed tenure, and free sale:—

Fair rent. Every existing tenant, from year to year, in Ireland, of an ordinary agricultural or pastoral holding, is entitled to have a fair rent fixed for his holding either by the county court judge or by the land commission, or it may be settled by agreement with the landlord or by arbitration.

Security of tenure. Whenever a fair rent is fixed, either by the court or commission, or by agreement, or by arbitration, the rent cannot be raised or altered for fifteen years, nor can the tenant be disturbed during that period. In the last year of the fifteen years, the tenant can again get the rent settled and a new term of fifteen years granted, and so on. It is not, therefore, merely a term of fifteen years which the tenant gets, but, practically, a term renewable every fifteen years. It amounts to this: that the tenant, paying a fair rent, and treating the land in a proper tenantable way, and not subdividing or subletting his farm, will be safe from eviction or arbitrary increase of rent, and his rent cannot be increased by reason of his own improvements.

Sale of tenancies. Every tenant may sell his tenancy to one person at the best price he can get; but the landlord is to have first the right of buying, at a price either agreed on between the parties, or to be fixed by the court.

Acquisition of the holding out-and-out by the tenant. There are provisions in the act authorizing the land commission to advance money to tenants to enable

them to purchase their holdings and become absolute owners of them.

Fixed leases. There are also provisions enabling tenants for life and other limited owners to give leases in perpetuity to tenants.—*Boston Herald.*

THE October issue of the *Atlantic Monthly* has a brilliant bouquet of graphic gleanings; some recollections of Carlyle, by T. W. Higginson, and a description of a South Sea Islander in a paper on "A Tropical Sequence," by Charles Warren Stoddard, standing among the most prominent. Phillips Brooks also talks of Dean Stanley, Richard L. Dugdale discusses the "Origin of Crime in Society," and a notable array of other valuable matters from eminent pens completes the list.

PERSONAL ITEMS.

SURGEON is accredited with replying to a rude street spokesman who called him "a very great humbug" that he was "only too happy to be a very great anything."

PROFESSOR LESLEY'S *Man's Origin and Destiny*, from the proof-sheets of which we make a striking extract in another column, is to be published at an early day by Geo. H. Ellis, Boston.

MR. B. F. UNDERWOOD will start on his lecture tour this month. He will extend his route as far west as Kansas. Applications for lectures may be addressed to him at Thorndike, Mass.

THE historian Freeman is giving his attention to the proof-sheets of a new book, *Sketches from the Subject and Neighbor Lands of Venice*, the result of a recent visit to the Adriatic. He starts for this country in September, and lectures in Boston on October 17th.

MR. J. L. STODDARD has commenced his brilliant delineations of foreign travel, the opening scenes being drawn from picturesque Scotland. It is a satisfaction to Liberals to reflect that work so pronounced and constant in its popularity as Mr. Stoddard's is not only free from a spirit of truckling to crude prejudice but bears ever the ring of manly and generous culture. The crevices are not few in the ranges of his descriptive scenery, wherein the audience must descry the gleaming vein of some radical truth and sentiment.

GENERAL WILLIAM BIRNEY, of Washington City, is preparing a work on the life and times of James G. Birney, or the rise, growth, and success of the anti-slavery movement in the United States. He requests all persons having in their possession letters from James G. Birney, or anti-slavery papers or pamphlets published between 1831 and 1845, to write, giving him details.

JOHN ALBEE is now at work at his Newcastle, N.H., home upon a novel. He will publish next winter a volume of poems, and soon after a volume of essays selected from his lectures on English language and literature. These lectures were delivered in the winter of 1880-81, in New York, St. Louis, and Washington, and are principally a study of the earliest period of English literature, from "Beowulf" to Spenser inclusive, carrying along an account of the contemporaneous growth and change in our speech. The volume will also contain the two lectures on "Faded Metaphors" which were delivered before the Concord School of Philosophy at the late session.—*Commonwealth.*

THE full text of the late Dean Stanley's will has been published. The gross value of the estate is sworn at £84,291 6s. 2d., the net value being £83,948 2s. 1d. Mr. Edward Hugh Leycester Penrhyn, of East Sheen, Surrey, and Frances Jemima Drummond, wife of Mr. John Drummond, of Megginch Castle, are appointed executor and executrix and trustees. The late Dean's papers, manuscripts, and documents are bequeathed to the Rev. Hugh Pearson, Mr. Theodore Walrond, and Mr. George Grove, for disposal, after consultation, if they think fit, with Professor Jowett, the Rev. Dr. Vaughan, and the Rev. G. G. Bradley (the new Dean of Westminster). Among Dean Stanley's bequests is a sum to be used for remunerating the guides of Westminster Abbey, and so abolishing fees; but that sum is to go to Westminster Hospital, in case the Abbey shall cease to belong to the National Church as now established by law in England. With respect to the appointment of Dr. Bradley as Dean Stanley's

successor, it is mentioned that among the late Dean's papers there was found, after his death, in the shape of a letter addressed to a friend, an expression of his own strong personal wish that, in case of his death, Dr. Bradley might be his successor. This statement was shown to Mr. Gladstone, who communicated the substance of it to the Queen; and Her Majesty was of opinion that she could show her regard for her departed friend in no better way than by allowing his wish to be carried out. Mementoes of the late Dean have been forwarded to various members of the royal family, the Queen receiving a splendid case of binds.

FOREIGN.

Six descendants of Baron von Steuben have sailed from Hamburg to attend the celebration at Yorktown, all of them Prussian officers.

A NEW agreement respecting the naturalization and extradition of Polish emigrants to America is in prospect of negotiation by Herr von Schloezer before he leaves Washington.

THE Irish Land League are said to be on the keen watch for chances to trip up the new bill; but, in its experimental working, issues are possible that may take the starch out of their vigilance.

IT is hoped by the friends of Gambetta that a majority of the chamber of deputies will point him out to President Grévy as the suitable man to form a ministry, by naming him on the opening of the session as provisional president of the chamber.

A SCOTTISH land bill provides for "an adjustment of rents by arbitration, a revaluation of farms, and power in the tenant to sell his holdings." It is considered one of the most effective measures on the land question ever yet submitted to Parliament.

THE Hawaiian domain seems to have plenty of king, but a scarcity of subjects; and the deserted potentate is in search of replenished population to keep his legislative muscles from losing vitality by inaction. The material for such importation is not abundant, for many tribes are unavailable through inadaptation to a tropical climate.

REV. MR. KNOX-LITTLE, the fervent defender of English Church Ritualism, who was in this country last winter and especially distinguished himself by a silly and abominable lecture to women in Philadelphia, has been appointed by Mr. Gladstone to a canonry. He succeeds Dr. Bradley, who has been promoted to the deanery of Westminster as successor to Dean Stanley.

ST. PETERSBURG is on a continued strain of aggression and defence. The beloved sovereign is under the protection of an increased body-guard, and his officials are forced to grave and protracted deliberation over their responsible cares. The circulation of incendiary sheets is on the increase, and large numbers of students are visiting the city, and much apprehension prevails of secret plans.

THE canon of the basilica of St. Peter's, Rev. Sig. Campello, who lately abjured the Church of Rome, is on the point of publishing his autobiography. It is claimed that, in common with other high ecclesiastics, he has tried to "bring about a reform of the papacy, and to obtain a recognition of the right of the Catholic clergy and people to vote at the election of a pope, but that the policy of Leo XIII. has caused him to lose all hope."

THE recent convention in Dublin on the Land Question is said to have been the most representative meeting ever held in Ireland. It was an imposing exhibition of a nation's political strength and stern resolve to wage unrelenting war upon English rule and English despotism in that country. Over twelve hundred delegates assembled from all parts of Ireland to pledge their faith in the national cause and to bid defiance to England's manner of ruling Ireland by gag-law and coercion bills. A remarkable and promising feature of the meeting was shown in the fact that among the delegates, side by side, sat Catholic priests, Orangemen from the north, members of Parliament, Fenians, and even laborers. Indeed, it might be truly said that the millennium of Irish politics has arrived; for never in the history of the country did an assemblage so thoroughly representative come together to deliberate in the name of Ireland upon the affairs of Ireland.—*Tablet.*

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I. This Organization shall be called the Free Religious Association,—its objects being to promote the practical interests of pure religion, to increase fellowship in the spirit, and to encourage the scientific study of man's religious nature and history; and to this end all persons interested in these objects are cordially invited to its membership.

II. Membership in this Association shall leave each individual responsible for his own opinions alone, and affect in no degree his relations to other associations; and nothing in the name or Constitution of the Association shall ever be construed as limiting membership by any test of speculative opinion or belief,—or as defining the position of the Association, collectively considered, with reference to any such opinion or belief,—or as interfering, in any other way, with that absolute freedom of thought and expression which is the natural right of every rational being. Any person desiring to cooperate with the Association shall be considered a member, with full right to speak in its meetings; but an annual contribution of one dollar shall be necessary to give a title to vote,—provided, also, that those thus entitled may at any time confer the privilege of voting upon the whole assembly, on questions not pertaining to the management of business.

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EDITOR,

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Secretary of the Association.

For list of co-laborers, see editorial page.

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

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

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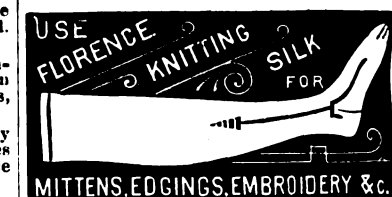
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No WICKEDNESS proceeds on any ground of reason.—*Livy.*

OTHER men's sins are before our eyes, our own behind our back.—*Seneca.*

FIVE things are requisite to a good officer,—ability, clean hands, despatch, patience, and impartiality.—*William Penn.*

LET a man choose what condition he will, and let him accumulate around him all the goods and all the gratifications seemingly calculated to make him happy in it,—if that man is left at any time without occupation or amusement, and reflects on what he is, the meagre, languid felicity of his present lot will not bear him up. He will turn necessarily to gloomy anticipations of the future; and except, therefore, his occupation calls him out of himself, he is inevitably wretched.—*Pascal.*

WE are now in want of an art to teach how books are to be read rather than to read them: such an art is practicable.—*Disraeli.*

IT is an old saying that charity begins at home; but this is no reason it should not go abroad. A man should live with the world as a citizen of the world. He may have a preference for the particular quarter or square or even alley in which he lives, but he should have a generous feeling for the welfare of the whole.—*Cumberland.*

IT is for us to discharge the high duties that devolve on us, and carry our race onward. To be no better, no wiser, no greater than the past is to be little and foolish and bad; it is to misapply noble means, to sacrifice glorious opportunities for the performance of sublime deeds, to become cumberers of the ground. We can and must transcend our predecessors in their efforts to give peace, joy, liberty to the world.—*William Lloyd Garrison.*

THE essence of religion is the strong and earnest direction of the emotions and desires toward an ideal object, recognized as of the highest excellence, and as rightfully paramount over all selfish objects of desire. This condition is fulfilled by the Religion of Humanity in as eminent a degree and in as high a sense as by the supernatural religions even in their best manifestations, and far more so than in any of their other.—*John Stuart Mill.*

THE question, Has God spoken to men? no longer means, Has he once broken an everlasting silence? but does the race in all its higher progress manifest a consciousness of a veritable divine impulse to which all progress is due?—*J. Allanson Picton.*

THE religions of the world are less truly regarded as voices out of the eternal silence than as voices into the eternal silence.—*O. B. Frothingham.*

LET the free State make free religion, the nation of nations stand open to the coming God, whom the exclusive revelations could not reveal. Stand each in the spiritual freedom that is open eye and ear for the practical and intellectual service that shall further others, and soul and State are saved.—*Samuel Johnson.*

CURRENT TOPICS.

THE Unitarian Ministers' Institute, held last week at Princeton, Mass., was voted, at least by those present, to have been a success. The attendance and the interest of the essays and discussions appear to have been all that could be hoped for. We especially hear Professor William James' essay spoken of with high encomiums.

THE Theological Faculty of Yale College has given a good lift toward the adoption of the revised version of the New Testament, by the passage of the following resolution: "Whereas, we believe the revised version of the New Testament to be better than any other English version, because it follows more exactly the Greek text as originally written, and is a more clear and correct translation,—therefore, voted that hereafter it be read, instead of the version of 1611, at morning prayers and other devotional services of the Yale Theological School."

WE fear that the *Sunday-School Times* is guilty of "hedging" in its argument on the efficacy of prayer. This is the agile way in which it meets the fact that all the prayers that were offered for President Garfield did not avail to save him from the fatal effects of the bullet: "Prayer is not to be depended on; but God is. Prayer is not to be tested; but God is. He invites all who will to put him to the test. Those who have hoped for a new argument against Tyndall and Huxley and Ingersoll, in the raising up of President Garfield, are disappointed. God declines to enter the lists for a local controversy on a question which is the subject of bitter personal dispute." Will the *Times* now give its exegesis of the New Testament promise,—"The prayer of faith shall save him that is sick, and the Lord shall raise him up?"

ANY one who has visited Niagara in recent years has been made painfully aware how much the place is desecrated by speculators and showmen, and that his own enjoyment of the wondrous spectacle has been not a little curtailed by the swindlers that beset him at every step. The effort which has been heretofore discussed, to rid the spot of such annoying and incongruous features by making it State property, is now to be more vigorously pushed, and, it is to be hoped, to successful accomplishment. We have received a circular on the subject, from which we intended to print some extracts; but it has been mislaid. It is our hope, however, to see the day when this magnificent wonder of the world shall be surrounded by an international park, owned and cared for by the Dominion of Canada and the United States.

PUBLIC attention is being aroused to the dangers involved in the increasing practice of carrying concealed weapons. The numerous homicides in late years from this cause, culminating in the killing of the President of the Republic by a pistol-

shot, have started the question whether the sale of dangerous weapons cannot be guarded by law. Rev. Robert Collyer well says in a recent sermon: "This is not a land of peace. It is a nation of armed men. The farmer has a revolver in his bedroom, and the merest boy, on the slightest provocation, pulls out his pistol. Two hundred years have proved that, in civil life, at least, the Quaker is right. No Quaker ever shoots, and no Quaker is ever shot. There should be a general disarmament; and we should guard the sale of pistols, as we guard the sale of poisons. It is the brutality that comes from the possession of arms that does the harm."

A WELL-POSTED Liberal writes from Chicago, in regard to the Convention of the Liberal League held in that city recently, as follows: "The compromise bait-resolution was passed. Said resolution is simply a declaration that no resolution passed by the National Liberal League shall be made a test of membership, that it merely stands as an expression of opinion, and the minority voting against it is no way committed to it. Even this shallow thing met with fierce opposition, and a member immediately moved that the League reaffirm its action of last year, and declare in favor of 'repeal' of the offending postal laws. A hearty and nearly unanimous vote carried this resolution. After which the 'prodigal son' was escorted upon the stage; and he declared that, in looking over his past life, he could remember no hour so sad, so desolate, and so repented of as the hour when he withdrew from the National Liberal League. Said he, 'I went out with only three or four, but I thought, if I came back with twelve hundred, maybe you would receive me.'" Is this a portrait of the late chairman of the executive committee?

THE *Boston Herald* says: "A correspondent of the *New York Sun*, over the name of 'Christian,' says, 'Down to hell with Guiteau!' That is an unchristian sentiment to hold about anybody, and we hope none of our readers entertain it. Some of them, we know, would be satisfied to have him promptly sent to heaven, while others would like to give him a season of purgatory." We have noticed, even in the religious journals that are laboring in behalf of Christianity, scarcely a shred of "Christian" sentiment manifested toward Guiteau. Some one who looked over a large number of reports of prayers at memorial services on the day of President Garfield's funeral has announced that there was but one in which Guiteau was prayed for, and that was by a colored preacher in Kentucky. From our point of view, this seems entirely natural; but, to those who believe in the revealed authority of Christ, we cannot help putting the question, What has become of the ethics of the Sermon on the Mount, and especially of the precepts, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them who despitefully use you and persecute you?"

For the *Free Religious Index*.

THE "SACRAMENT OF SORROW."

Memorial Discourse delivered in the North Parish Church,
North Andover, Mass., September 26.

BY JOHN H. CLIFFORD.

We feared, last Sunday, from the sad messages of failing hope from the President's bedside that, before we should come together here again, he would be dead. Too suddenly was that fear realized. The whole week has been a season of grief, more and more profoundly felt, as day after day has passed, bringing the memories of that noble life and of that heroic death in thickening clouds about us, albeit with mournful beauty beaming from their sorrowful depths; days marked, from morning till night and from night to morning again, with the sincerest and saddest tributes of sympathy and esteem, from all parts of the world, that ever were offered by the nations of the earth to a country afflicted and overwhelmed with a universal bereavement. It is impossible that we should fill the accustomed hour with any thoughts but those which occupy the minds and move the hearts of so many millions of men and women, fixing at this moment, it is not too much to say, one and the same impression in the breast of mankind, in every quarter of the globe, where the human race is sufficiently enlightened to appreciate the cause of all this mourning. More than when the strong man was first struck down, more than in all those weeks of unavailing struggle for life, more than at that moment when first we knew that all was over, do we realize now, after days of reflection, of solemn pondering upon the significance of this dark event in our experience, what the nation has been through, what a spectacle the world has looked upon, and what a sacrifice has been made for manhood, for patriotism, and for high and sacred love of duty, that humanity might have, in the mysterious unfolding of the ages' far-reaching purpose, another example for its instruction and inspiration in the things that make for righteousness, for human welfare and peace.

There would seem to be something pretentious and shallow in any attempt now at eulogy of the character which has been lifted up by its own grandeur, and by the terrible power of envious, mad, and too-successful crime, for the admiring and reverential contemplation of mankind. The only helpful, the sole becoming thing that we can do is to seek the heart of all this marvellous experience, that we may draw thence the lessons we need and the consolations that we crave. But the very heart of it all is the sound and truthful core of that man's being who has given himself to his country and to his race, as costly a sacrifice as was ever offered on the earth. It is impossible to study that life at any of its stages, from childhood to martyrdom in the prime of its days, without conviction, steadily strengthening from the beginning to the close, that here were powers as rare, used with a devotion as lofty as ever it was given to man to possess and exhibit in the world. The life of General Garfield is so inscribed in true and generous actions that not even partisan enthusiasm nor personal favoritism could exaggerate the value of the simple, indisputable, self-written record. Nowhere could the praise bestowed equal the character or the conduct which it applauded. He was one of the men who are above all mere plaudits of their fellow-men, as virtue is above all tribute, so that we can only recognize it as we are able, and revere it and love it and strive to follow it. His

"Deeds were like great clusters of ripe grapes,
Which load the branches of the fruitful vine."

And, as the wine of such grapes needs no sign to make men prize or seek it, so the life that consists of such deeds requires no encomiums to make men love and honor it.

The more it was tried by the sternest tests, the more his character shone, throwing its pure beams further and further into the world, until when, like the sun, it reached its setting, all men united to speak its splendor, and those who had before detracted made haste to render tribute to its glories. Never did a cloudy day more suddenly give place to clearest sky, the sun sinking in all his brightness to his evening rest, than the misrepresentations, which men had but lately sought to fix upon our Chief Magistrate, vanished at that noblest act of all his life, his fearless and triumphant death, leaving him to shine upon the

world with the radiance of a spotless fame. And although, in the very noonday brightness of that now newly risen career, we grope as in the night, shadowed in our souls with grief, vainly seeking to understand the mystery of this suffering which seems so cruel,—the emblems of sorrow which almost clothe the land with their sable coverings but faintly symbolizing the sadness of our hearts,—yet shall we find comfort and support, though knowledge may still be denied us of that which made a great blessing come in such shocking disguise, at first, in such execrable shape, when we realize that his spirit still shines forth, with all the great and true, to light our own and other

"Nations, groping on their way,
Stumbling and falling in disastrous night,
Yet hoping ever for the perfect day."

The story of our last great martyr's life is so familiar that there is no need to repeat its details in order to impress upon every mind its grand lessons. And yet we cannot too often recall the leading outlines of that extraordinary career. There is something more than mere talk, more than American self-complacency, in the stress laid upon the fact that he was what we love to call a "man of the people"; that, from most humble birth and beginnings in life, he took his way, step by step, to the highest place in his country's service and honor,—may we not say also, since his great sacrifice, in the admiring and loving regard of mankind? Is it not our just pride that nearly all of our heroes have found their way to the stars along the track whose early steps led through darkness and difficulty up the rugged steep of poverty and toil and severest human trial?

But so perfectly do the laws of the world work with the true spirit and brave endeavor in men that, in spite of all which the great soul has done, we hardly know whether to say, at last, when he has reached the summit of his labor, that he rose by his own efforts or that he was borne aloft by the mysterious forces of the moral universe. "Himself from God he could not free," it is well written of the inspired worker whose work completed stands a grand expression of divine power and grace. And neither can we separate from the unseen powers that move and guide the world the man whom we call the architect of his own fortunes, but whose life we see is builded better than even he could know, built as only the world-shaping forces could build it, of the materials and the purposes which make the universal fabric of the soul. And, when we look at it so, we can partly feel what is in the mystery which shrouds such lives even from their own sight. It is no superstition to believe that Abraham Lincoln in his western wilderness felt obscure intimations in his soul of a destiny in reserve for him, whereby he should be called to do and to suffer for the cause of man,—for what he would have called the cause of God in man's earthly life. Nor is it any more unreasonable to suppose that his great fellow-servant and equal brother-martyr, the man whom we lament and love to-day, walked at times on his uncertain way under the shadow of dim promptings which he could not but regard as coming from the Divine Soul that leads men, as it were, blindfold from duty to duty and from height to height, and which sometimes catches them up in a cloud of glory whose trailing brightness keeps them in everlasting remembrance, and makes them an inspiration and a benediction to the race forever. The further behind we leave all notions of a personal Deity continually interposing his will to direct the course of individuals or of nations, the more profoundly may we feel that intimacy of true human souls with the order of the universe which such lives as these make so manifest and so real. It has been said that General Garfield often felt and told his friends that he might die on the anniversary of that battle in which he won honorable distinction, and from whose fire and smoke he emerged to do equal service in the councils of the nation, where he remained until he became the nation's chief, how soon to be cut off, and to become as a signet of virtue set forever upon the hearts of his countrymen. However that may be, on that anniversary he did give up his life for his country, and received a higher promotion for heroism than any human commander could confer upon the bravest of the brave. May we not think that such souls, walking in integrity and in awe in what they feel to be the law of the Eternal, do even catch some glimpses of the hidden necessities held in store for them by the destiny which shapes all human ends? Is it superstition? Is it not rather spiritual vision and inspiration, such as every

pure soul possesses in its own degree? Is it anything supernatural? Or does it only prove that the soul is in its true natural relation to the laws of the world? The supposition of such deep spiritual susceptibility is at least no more difficult than the understanding of the great power which men of that order are capable of exercising over others, so as to change the whole course of some tremendous human passion or purpose, as when General Garfield, on that occasion now ever-memorable, rose from the crowd, and, like some heavenly apparition, stilled the raging of the multitude, and stopped the rush of the mob, bent upon destructive work in our metropolis, when Lincoln's body lay at the capitol, by simply repeating from the Hebrew psalm the grand and solemn words, "Clouds and darkness are round about him, righteousness and judgment are the habitation of his throne," and by assuring the people that God reigned, and that the smitten government still lived.

His whole life shows him to have been a man of utmost simplicity; and now we realize that he was, in words spoken of another, "as the greatest only are, in his simplicity sublime." And simple as he was in his words and deeds, in his whole character and life, so simple was he, too, I judge, in his religious faith, and in its sincere and modest confession. There is something touching, as there was in Lincoln's case, in the almost elementary character of his religious belief and feeling. It is something worthy of special regard that he continued to the end an humble and earnest member of a small and almost unknown sect of Christian brethren. Disciples, learners, they call themselves, and seek, in their way, to make religion a simple act of learning and of doing the divine will. And although one call himself not by that religious name, nor by that of any other sect, yet might one count it sincere and manly in him, and in the like of him, to walk consistently in the almost solitary road of their cherished belief and humble fellowship; and we may almost number him among those who have trodden alone the path of conviction, unrecognized and unrewarded by the crowds that too often estimate the truth and power of a religious belief by the multitude of its followers. The same quality which we see in him here is revealed by every situation of his life. If we were to follow that life in detail for illustration, we must make a biography of the man. But it is better to take it in its unity, as it has left itself in full view of all the world,—a constant, unbroken advance from one condition to another, in which the same moral powers, the same essential character, appear at every stage. A man sure of himself, because he was sure never to go further than he was prepared to go; whose self-reliance rested at every step upon a thoroughly tested capacity; who always proved his fitness to do by what he had done. Perhaps it might be said that the crowning glory of the man's life was his self-adequacy, which gave him adequacy for every work and responsibility to which he was called. From farmer-boy of the Western wilds to soldier and statesman competent and true; from the log-cabin of the frontier to that more than royal palace, the executive mansion of a great, free people, we trace throughout the whole course of his progress the footsteps of a man who trod the earth firmly yet cautiously, fearlessly yet modestly, as one whose constant purpose was to go right, yet who knew the danger of going wrong. And so he seldom made a serious mistake. He never signally failed. His ambition kept him facing toward loftier goals, but never betrayed him by overleaping itself. If he vaulted, it was with careful knowledge of what he was doing, and with a self-restrained ardor and measured leap; and he always mounted to the saddle wherein he rode to higher things. No man ever had honors more thickly placed upon him than he, when both Houses of Congress and the Chief Magistracy all claimed him, as it were, at once; and no man was ever less elated or bewildered by such multiplicity of duties, and of public tributes to his worth. It seems but a shallow judgment to say, as I have heard it remarked, that his wounding and suffering brought out the appearance of another and a different man from what he was before. The patient hero who lay upon that three months' death-bed, and whose sweet endurance seemed to add a new bravery and tenderness to the life of mankind, was the same hero, the same self-possessed, disciplined, high-souled man, with a woman's gentle affectionateness blended with all his manly strength, who had proved himself equal to a hundred trying situations before, and for whom it

might have been already known that life could have no emergency which he was unprepared to meet. The man who died at Elberon was the same man who faced death as bravely at Chickamauga. The death was but the natural and fitting fulfilment of the well-nigh perfectly developed life, the last test of an already thoroughly tried soul, which set the stamp of completeness upon that which all his years had been rightly building up. As it was said of one of old, "he had prepared his heart to seek the law of the eternal, and to do it, and to teach statutes and judgments"; and he has also taught men how to fulfil in life the principles which he sought and proclaimed. Self-preparation is the great need of all men for steady advance in true and dutiful life. And never have we seen a better example of it than in him, whose career, so untimely ended as it seems, noble and full as it nevertheless appears, yet strikes us as being only a preparation for things nobler and grander still.

But we see, too, that there is other preparation for a man, and earlier than that which is of himself, the preparation of life in preceding generations, whereof a man inherits somewhat of his capacity and tendencies. Our President was fortunate in this, and it may be offset to some extent against the adverse circumstances of his early years. The ancestors, of fair, however humble record; the healthy blood of good English and New England, mingled with Huguenot stock; the father, who dared the perils and hardships of the wilderness; the mother, who shared his courage and his labor, and who bravely bore the widow's most arduous lot, safely and wisely rearing her children, in spite of poverty and remoteness from social advantages; the mother who still lives, loved for the simple pride with which she said of her illustrious son, "James is a good man,"—tribute which, we may venture to say, he prized as much as any of the honors he received from the world; the mother who doubtless values in turn, beyond all his public fame, the filial loyalty and tenderness which gave her his kiss as her natural meed in the fullest blaze of his success,—in all these, we trace sources of that character and life which generations to come will cherish with proud reverence and love.

How fortunate was he, too, in her, of kindred spirit, upon whom now the country and the world pour sympathy, which, could the will of humanity make it so, should be as healing balm to her broken and bleeding heart. What he was everywhere else, he was in his home. And deeply as his country honored and loved him, how must his wife and children have revered him in their proud affection! So worthy he of them, and they of him! What so lofty as such a spectacle of public greatness and honor and love and lamentation, culminating in the most sublimely simple and genuine domestic sorrow, sorrow of unutterable depth and bitterness, yet glorified by the sweetest resignation, the silent benediction of its mournful tranquillity blending in perfect beauty with his own un murmuring fortitude and surpassing peace? What scene in all history can be compared to this for tragedy, whose harsh features are all melted away into the serene depths of pathos? Of him, of her, and of their dear ones all, how feelingly can we say, in words long sacred by just applications, but for us more sacred still to-day and henceforth: "He was oppressed; he was afflicted; yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth." If now or hereafter there arise in our country any man to celebrate her great events in worthy song or drama, here surely is a theme surpassing all that time has furnished in some of the deepest and purest elements of human woe and human consolation.

Never was the lesson more sternly and more sweetly taught that character, and character alone, is the true foundation, as its lovely developments are the most beautiful ornaments of a great and helpful life. Well will it be for this country if it learn that lesson from this most afflictive teaching; and ill will it be, if it do not learn it. To put self by, and to do the thing that men require of us, this is one of the chief things we need to learn in our generation and to teach to generations following. General Garfield's unhesitating relinquishment of work which he had begun, and which promised something to his worthy ambition, when he was called to some more needful task, though it might lead not to fame, but back to obscurity,—let this show us what humility is required for duty and how to possess it. It will also show us, in the light

of his life, the light which he followed when it was most dim, and found it ever growing as he followed it, until it filled the whole world, that men must be true to this great obligation of self-denying service, until, as in his case,

"In all lands and through all human story,
The path of duty be the way to glory."

He gave up his part in the war just when he had achieved so much of the soldier's success as seemed to promise the highest distinction, left his command, his own regiment of fellow-students and pupils, who might have been as another troop of Ironsides to this, in some things, more than a Cromwell. And he quit the field with the same motive which had made him leave the teacher's, the preacher's, the legislator's calling,—the feeling that he was needed more in another capacity. We may easily believe that the man, whose whole life shows self-abnegation, said truly, in his wife's dangerous illness, that he would gladly give up all his public honors to have her spared to him. And we may as safely believe that she, too, the worthy and morally equal wife, would now give up all his fame, pure as it is, and in some things unexampled, to have him back again in the dear, quiet country home. And yet we know that neither would—even to regain such sweet delights, and to have all this tragic suffering blotted out from their life and memory—take back from their country one act of needful service that could only have been rendered at such cost. Men and women who can drink the cup of woe with such submissiveness will never retrace the steps of duty, but will rather press on to meet fresh trial, when love and conscience beckon them the thorny road. It is told that when his wife was so sick that her true condition had been hidden from him, lest he should be made to suffer, upon being informed of it, he said: "Is it possible that people have so poor an opinion of me? I love my wife and children; but, if they are taken from me, I can bear it. I hope I am not too small to bear the worst a man can endure." Such a spirit could only be matched by that of the wife, who kept up heart for friends and for the people, who, it was said, sent nurses and physicians back to their post when they told her that hope was vain, and who—when she, too, at last found that hope was vain, that life itself was gone—proved herself not too small to bear the worst that a woman could endure. Renunciation is taught once more to all the world in a sublime example.

More than all that can be said, or for a long time done, will it profit our country, and even other lands, that such a man has so lived and so died, joined, in the very climax of his loftiest heroism, to another soul of like quality. His acts, of war or of statesmanship, are not the chief things to be recognized now or remembered in history. But the bequest of his character to his countrymen shall be honored and treasured in the hearts of many generations, with a love and gratitude as deep and sincere as that legacy is rare and costly.

Well may England's Queen give fairest flowers to deck the bier of such a man, in sympathy with such a wife. Well may kings and emperors send words of respect and sorrow for a kinglier man than often wears a crown. Well may the common people, the whole people, but especially the *plain* people, as the homely Lincoln liked to call them, shed tears of fraternal grief for one who shared in all the trials of their hardest lot, and honored in his heart, as he manifested in his life, their true virtues and best aspirations. Well may the bells of England's cathedrals toll to sound out the sadness of honest English hearts, for a spirit like the best of England's lineage has passed from earth. Well may mourning thousands crowd the track and strew it with flowers, over which his body is borne to its resting-place in his native State, and near his humble home. Well may the whole country participate in his funeral, and be his living monument. But better still may his countrymen, and all who share in our bereavement, find an inward peace like that which filled his breast in hours of anguish, as we leave him at his rest upon the western hill, beside the inland sea.

"Fear no more the heat of the sun,
Nor furious winter's rages;
Thou thy worldly task hast done,
Home art gone and taven thy wages.
Fear no more the lightning-flash,
Nor th' all-dreaded thunder-stone;
Fear not slander, censure rash,
Thou hast finish'd joy and moan."

"Quiet consummation have,
And renowned be thy grave!"

For the *Free Religious Index*.

"DEALING WITH THE DEAD."

Under the above caption there appeared in the *Boston Sunday Herald* of September 11 a well-written and very sensible communication on funeral ceremonies and modes of disposing of the dead.

It was so replete with common-sense hints and suggestions that it is to be hoped it had a general reading, and produced the impression which, from the nature of the subject and the manner in which it was treated, it should have made.

The unwarrantable extravagance and vulgar display so frequently observed at funerals has provoked much comment of late, and many serious-minded persons are thinking that the time has come when an attempt should be made to create a more rational public sentiment touching this important question. There is a very natural and commendable desire among civilized peoples to give their dead decent and becoming sepulture; but, when this disposition degenerates into an ambition for mere vulgar show, it calls loudly for rebuke. If the practice of making burials occasions for ostentatious display rather than to show affection and respect for the dead was confined to those whose wealth justifies them in any expenditure their caprice inclines them to, no one would have cause to more than smile at the folly; but, unfortunately, such is not the case.

The silly multitude, most of whom in all communities are more or less restricted in fortune, feel it incumbent upon themselves to have the same fashionable and expensive trappings for their dead, and to clothe their own persons in similar costly habiliments of woe to those worn by their more wealthy neighbors. In thus attempting to keep up appearances and to deceive themselves with the idea that they are deceiving others in regard to their real circumstances, poor people often become involved peculiarly, with no other resource of extrication than repudiation or the charity of friends. Now, this is all wrong, and utterly inconsistent with what is due to self-respect and from the living to the dead. So imbued, however, is the mass of the people with false notions of propriety regarding burials that it will require a strong and united effort on the part of the more intelligent and influential classes to create a public sentiment that shall correct the evils complained of. If simplicity, delicacy, and inexpensiveness in the manner of dealing with the dead, instead of ostentation and extravagance, shall ever become the rule, and not the exception, a much-needed reform will have been inaugurated.

The communication in the *Herald* to which the writer has referred contains one paragraph to which particular attention is directed. It is as follows:—

An attempt has been made in England, with what measure of success I cannot say, to substitute coffins made of wicker-work for those ordinarily used, on the plea that this allows the body to speedily decompose and return to its natural elements, while it is essentially a cheap article of enclosure. Surely, this plan should appeal strongly to the minds of a practical community such as ours. There is a reasonable revulsion of feeling against tumbling bodies without a covering into a grave, in the way soldiers are buried after a great battle; but neither need we go to the other extreme, and insist in enclosing the bodies of our dead relatives in costly sarcophagi, after the manner of the ancient Assyrians, or in costly shroud coffins, as is the prevailing custom at the present time. What is needed is a light, inexpensive covering, which will allow of the necessary handling. Anything more than this is a waste due to false sentiment. Now and then, one hears of the burial of dead paupers and criminals in plain deal boxes, and one is somehow expected to think that this is a most melancholy fate. But what difference can it make whether a man is buried in a plain pinewood coffin, or in pinewood casket with black broadcloth tacked on to it? "To the dead all things are alike"; but it is only by a strange distortion of fancy that the living can find any wide dissimilarity between these two methods. I will yield to no one in reverence or respect for the dead, and in such a matter one must, perforce, always have in mind the fact that he will himself some time be a subject for the funeral treatment; but the folly of ostentation at such a time, often at the cost of comfort to the living later on, is one which well deserves to be checked and displaced by the growth of more reasonable tastes and simpler habits.

Since reading the above extract, I have conversed with a number of very sensible people on the subject, and find that, while the proposed innovation meets with some objection, it has also much hearty approval. For myself, I should prefer, before all other modes of disposing of the body after death, crema-

tion; but, as at present, that method is not much in vogue, and is rather expensive, the substitution of the wicker-work casket for the customary coffin or casket would be satisfactory. Of course, it matters not to the dead what disposition the living make of their bodies, yet, if one desires a particular mode of sepulture, one's wishes should, if reasonable, be respected. For myself, I should not object to a soldier's burial; but inasmuch as there is a general repugnance to that form of interment, in peaceful times and among civilized peoples, a casket that would offer but little or no impediment to the escape of gases, as these are evolved by decomposition, would answer every purpose. My desire is that my body shall, after death, return as speedily as possible to its natural elements, and this with as little offensiveness as practicable. Now the deodorizing properties of earth are well known; and, if the body be placed in close contact with it, the repulsive idea of putrescence, which must always be associated with the ordinary modes of sepulture, would be much modified. It is probable that, at the first glance, the idea of consigning one's friends to the earth with only a light, openwork covering will strike the average mind with something like disgust; but I am convinced that, upon sober reflection, all objections will disappear. Not the least among the advantages to be derived from the proposed innovation would be its comparative cheapness, a consideration of much importance with a vast majority of our people. To this may be added another desideratum of a different sort, but of equal value. It will not be denied that funeral accessories are, at best, gloomy enough; nor that whatever will tend to give to these a more cheerful aspect, provided it be decent and respectful, might be adopted with manifest propriety. Now, no one who has seen much of the beautiful and artistic willow-work manufactured at Wakefield, Mass., will doubt for a moment the feasibility of constructing burial caskets of that material which shall combine beauty with utility, and have a cheerful look, quite in contrast with the sombre appearance of the heavy wooden articles now in general use.

To bring about a reform, however, in the direction indicated, or in any other, the united and persistent efforts of many earnest men and women will be required. Now, among the patrons of the *Index* there are, I am sure, very many sensible persons, who are not afraid to grapple with new ideas, however at variance they may be with preconceived notions; and it is to these, if to any, that we must look to take the initiative in this much-needed reform.

D. C.
WOBURN, MASS.

For the *Free Religious Index*.

FRAGMENT OF THE RELIGION OF THE FUTURE.

NO. IV.

The Cause of All,
The All-sustaining, All-controlling
Soul or Energy of the Universe.

The principle of causality is that every event in nature, every change in the physical universe, must have an efficient cause in correspondence with it. Hence, whatever is created, whatever comes into visible existence, stands in direct relation to some cause or series of causes. "Just as correlatives imply one another, just as the father cannot be thought of without the mind reverting to the child," just as the part implies the whole and, conversely, the whole the part, so an effect invariably and inevitably is correlated with its cause. Spontaneous generation being equally impossible in cosmical evolution as in the production of animalculæ, cause and effect are so related that they stand as the invariable antecedent and consequence, one implying and necessitating the other; the effects, consisting of the properties and qualities of that which constitutes the cause appearing in a new form of action, modification, and transformation, being the result of combination.

There is the persistence of the energy, or creative force, which inheres in the cause translated into new forms and under other conditions into its effects. The cause of a thing is that which immediately precedes it; and, as spiritual energy is the ultimatum of existence,—the Alpha and Omega of life,—it follows that all existence is but an orderly succession of visible phenomena from the invisible. Just as matter and spirit are so related that, in their essence, they become convertible, matter, in its atomic, ponderable state, being resolvable into imponderable elements, and all elements into spiritual energy, so these two

apparently opposing forces known as cause and effect are, in reality, supplemental one to the other, being so correlated in nature that any action in one necessitates a corresponding action in the other also, the effect being the cause in action, and the cause manifesting itself only through its effects. For a cause cannot exist without an effect, any more than an effect can exist without a cause. One presupposes the other. The moment we know that something at some time commenced to exist, we also know that that existence has been caused by something other than itself, and yet by something that stands so closely related to it that while, in a certain sense, it is apart, it is also one with it; the cause only being known through its effects, and the effects only being correctly apprehended as they stand related to their cause.

Hence, in order to arrive at a proximate knowledge of the cause of a thing, we must concern ourselves with its visible manifestations. The cause of a thing being always more or less deeply hidden, it is only to be discerned as it is manifested in action. Just as the emotions are only known as they affect the physical organism and thence express themselves in action, the action, or the manifestation, always being in correspondence with and related to the exciting feeling, while it is distinguishable from the feeling, so the effect of any cause stands related to it by the same invariable law of sequence, which never permits the existence of one without its correspondence in the other.

An effect is that which is in relation with the senses, which we can discern by means of its actual presence. Just as words are the formal expressions of informal thoughts, from which they were derived and to which they stand related, so the visible universe of matter is the formal expression of an informal, preëxisting spiritual cause, from which it originated and to which it is related. We absolutely know it to be an effect, because at some time, at some period, it had a visible beginning; because we can study it, can analyze it, can in thought resolve it through all its shifting grades of being to its constituent parts; because we can trace these parts home to an unknown, unseen energy or force, whence it must have had its origin; because we know that as a material universe it has attained its present condition through successive stages of development, that there was a time when it did not actually, substantially exist, but only potentially in unknown elements. We know that matter through various degrees is resolvable into gaseous and ultra-gaseous elements, and that in the combination of these elements we have the first traceable beginnings of life. It was the creation of a visible, material universe from an invisible, immaterial universe of spiritual energies and forces. Such a transformation of the invisible and spiritual into the visible and material necessitated a change of nature in the substance as well as a change of action. It was a correlation of the invisible energies of nature, and a transformation into other and lower forms of action.

For trace back matter to its ultra-gaseous state, to its original primitive constituents, so far as it can be traced,—and it cannot be traced back into nothingness: the law of correlation and conservation of energy forbids it,—trace it back, and it must be traced into the invisible, where it is not lost, but where it assumes other and unknown forms of action. Trace it back, and it must be traced to an energy commensurate with its present development and to all the unrevealed forces of the future; for the sum of universal energy is always the same.

The material universe is related, it cannot be otherwise, through various degrees of refinement, to the immaterial universe of spiritual force, as the effect is related to its cause. The spiritual universe, or the universe of force or energy, is related through successive degrees of development to the external world of form, as the cause stands related and embodied in its effects. And, although varying degrees of development intervene between the two worlds of cause and effect, still one unbroken bond of energy connects the visible with the invisible, the material with the spiritual.

From the action and interaction of these two forces, just as from the interaction of the unseen spiritual energy within ourselves and the bodily organism, life in all its varied manifestations proceeds. For these are the two worlds, the world of causes and the world of effects; and these two are so related that they are one. The cause passes into its effects, and

the effects rise up and ultimate themselves into their cause.

Until an effect is produced and recognized, it is impossible to ask for a cause. Seeing the universe in constant change, knowing that those changes are occasioned by endless modifications, combinations, and transformations of eternally preëxisting elements, it is in those eternally existing elements, yesterday, to-day, and forever the same, under all their manifestations, that we find the ultimate cause of all existing effects. But of this infinite substance, this source and soul of things, while we can, with the certainty of conscious knowledge, say that it is, we still must aver that it can only be known through its manifestations. Save as it reveals itself in nature and in mankind as the highest product of nature, it is indeed the "Unknown and Unknowable."

With the Hebrew prophet, we can say, "If I ascend up into heaven, thou art there; if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me. My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, yet being unperfect [that is, undeveloped]; and in thy book [or remembrance] all my members were written, which in continuance were fashioned [that is, in course of development], when as yet there was none of them."

I. C. FALES.

BOOK NOTICES.

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

EDGAR QUINET: *His Early Life and Writings*. By Richard Heath. With Portraits, Illustrations, and an Autobiographic Letter. London: Trübner & Co., Ludgate Hill. 1881.

This book reminds us of Mrs. Clarke's *Girlhood of Shakspeare's Heroines*. What Lady Macbeth was before she thought of making her husband king, that was Quinet before he lectured against the Jesuits, called Voltaire the sole spiritual ruler of his country and his age and the destroying angel sent by God against the sinful Church, fought in the Revolution of 1848, and was banished by Louis Napoleon. We hope that the last half of this life will soon be told with as much care and zeal as Mr. Heath has given to its first thirty-three years. Nearly one-half of the volume now before us is occupied by a very interesting narrative of the young Frenchman's childhood, and his efforts to reach his true vocation, that of a religious poet. Then follow one hundred pages, devoted partly to Quinet's personal adventures and partly to his trilogy of poems on the Wandering Jew, Napoleon, and Prometheus. The great philanthropist is represented by Æschylus as suffering cruel torments from Jupiter in punishment for the gift of fire to mortals, and as triumphing amid tortures in the knowledge of the limit fixed by destiny to the tyrant's sway. How Æschylus managed to reconcile this view of Jupiter with the reverence felt by his audience for the greatest and best of the gods, we cannot tell; for his drama on the unbinding of Prometheus is wholly lost. The problem, how our great martyr was set free, came down unsolved, until Shelley wrote his "Prometheus Unbound" to show that the chains cast about man by superstition must be broken by free-thought. Quinet, however, supposes that Prometheus has been delivered by Christianity, or rather that he is to be. Our author's Christianity is not in the past or the present, but in the future. "The Christ on the Calvary of Modern Theology endures to-day a passion more cruel than that of Golgotha. Neither the Pharisees nor the Scribes of Jerusalem have presented him with a more bitter drink than the doctors of our time have poured out. But those who wish to extirpate Christianity will not succeed, for it is founded upon the grandeur and independence of the person. Those who reject philosophy will be equally baffled, for it has revealed the laws necessary to the human race. Even to-day, the entire world is a great sepulchre, in which all beliefs, all hopes, seem forever buried. A great number of us weep in secret, having no longer any confidence in that we once most loved. But this stone which oppresses us all will, in the end, be broken. From the depth of the darkness, the God

eternally old, eternally new, will be reborn, clothed in light more brilliant than that of Tabor."

This significant passage is from the abstract of the *Examination of the Life of Jesus by Strauss*, given by Mr. Heath, who says that the German critic "openly joins the crowd who mocked at Jesus as he hung upon the cross." Quinet was more just to Germany; for his own genius was essentially Germanic, as is well stated by Heine, in a lively sketch quoted at the end of the portion of the book we are now describing. This second part closes with the appointment of Quinet as Professor at Lyons in 1839. Here the narrative closes, and here the book might properly have found an end. Nearly a hundred pages more are taken up by an abstract of *The Genius of the Ancient Religions*. This work is full of interesting passages like this: "As the drama of Prometheus has no possible *dénouement* except in Christianity, so it is with the Book of Job. What makes this poem so grand is that it goes beyond the Old Testament." And much as criticism has advanced in the last forty years, there is still something for us to learn from Quinet's picture of those fallen religions which he calls the Old Testament of the pagan world. But the addition of this lengthy abridgment of a history to a book, made up largely of poems and anecdotes, greatly impairs the artistic beauty and interest of the volume, and makes it too much like a torso. Not only this epitome, but that of the *Examination of Strauss*, would have been more fitly published in the same volume with the translation of Quinet's *Religious Revolution of the Nineteenth Century*, which Mr. Heath has just given us separately. These works, together with the lectures on the Jesuits and those quoted at the beginning of this notice on the relation of the Roman Church to modern society, give material for a volume much more advanced in tone than the present, and not necessarily less interesting. We hope that Mr. Heath will interpret the mature results of his favorite author as carefully and successfully as he has revived the early visions. What he has already done to call attention to a brilliant champion of progress, who has been too little read, deserves our hearty gratitude.

ESSAYS AND LECTURES. By B. F. Underwood.

This is the title of a neat volume, containing thirteen of the lectures that Mr. Underwood has been delivering in city, town, and village, from Maine to California, in the ten years last past. Many of them have appeared in the *Index*, and all have been copied and published by other papers. They were gathered up, printed in pamphlet form, stereotyped, and at length brought out in this volume by a person who readily saw their value in a pecuniary sense. The volume was published without Mr. Underwood's knowledge and consent; and he is, therefore, not responsible for the imprint, it is but fair to say. Having come into possession of a lot, he now offers them for sale at the *Index* office at the low price of \$1.00. A comprehensive idea of the width of range covered by the book may be gathered from the table of contents, which is as follows: "Influence of Christianity upon Civilization"; "Christianity and Materialism"; "What Liberalism offers in the Place of Christianity"; "Modern Scientific Materialism"; "Woman, Past and Present, her Rights and Wrongs"; "Spiritualism from a Materialistic Stand-point"; "Paine, the Political and Religious Reformer"; "Materialism and Crime"; "Will the Coming Man worship God?" "Crimes and Cruelties of Christianity"; "The Authority of the Bible"; "Our Ideas of God"; "Freethought judged by its Fruits."

As an historical study, the first lecture in the volume is worth vastly more than the price of the book to any person desirous of learning what has been said on the subject by the ablest writers. To people who have no libraries to consult, who want information upon this subject, but who have not time and means to buy books and study them, this lecture will be of value, not only as being instructive, but as containing many valuable references. The country heretic who is continually liable to be called upon to defend his opinions will find here an invincible weapon.

Brevity of space prevents little more than a passing notice of the book, but we must crowd in a "stick" from "Modern Scientific Materialism,—its Meaning and Tendency." It would be difficult to find anywhere a more clear and complete statement of the evolution philosophy than is here given in a brief lecture. Mr. Underwood is, in every best sense of the word, an evolutionist. Although he has called himself a materialist, he has always exercised the right to put his own interpretation on materialism. There is a class of men

who were middle-aged, fixed and asphyxiated in their beliefs, before Mr. Underwood was born, and who have never been known for forty years or more to feel the thrill of a thought higher than their avarice, appetite, and passion, who are almost, if not altogether, unacquainted with modern thought, and who have tried to dignify the pessimistic mouthings of their disgruntled egotism with the name of "materialism," and so have brought deserved contempt upon the name. But, with this grade of materialism, Mr. Underwood has no sympathy, and is as little at home among them as he would be in the church. If he has at times grieved his friends by carrying his grist to their mill, it is but right to say that he took such avenues of communication with the public as he found open though not excellent, and often, doubtless, he has been ashamed of his company.

Mr. Underwood is as familiar with the thought of the most thorough of modern thinkers as any man of his years in this country. He is a careful, conscientious reader, compiler, and thinker. His mind is logical and his reasoning strong. His writing seldom rises to the sublime, poetic, and "inspired" or electric in style, but it is always clear, clean, sound, sensible, and convincing. These lectures will be found to be very attractive reading. The following brief extract will give some idea of the ethical side of the author's "materialism": "Materialism is sometimes charged with undervaluing the ideal. If this were true, it would be a very serious defect. The man of elevated mind lives not by bread alone, but by aspiration and hope. He is moved by ideals which restrain the lower impulses, invite him to the contemplation of the beautiful, the pure, and the good, and reveal to him the possibilities of human life, even if his infirmities do not permit their realization in himself. They thus offer the ennobling pleasure of the intellect and heart for the mere pleasures of sense which are shared with him by the brutes."

Of other lectures, we cannot speak in detail. We close with the suggestion that the book is one that every liberal thinker could read with profit and exhibit with pleasure.

THE Popular Science Monthly for October is heavier and more abstruse than its average numbers. Dr. Felix Oswald continues his interesting articles on "Physical Education," and lays much stress upon the bad effects of neglect of exercise and poorly ventilated rooms. Theodore Woble resumes the discussion of "The Practical Business of Life Insurance," and renders the subject much more intelligible than it is to the ordinary mind. "How the Earth is Weighed," by Dr. Otto Walterhöfer, requires close attention, but is one of curious interest. Herbert Spencer's paper this month, in the series of "The Development of Political Institutions," is on "The Militant Type of Society," and exhibits his usual characteristic research and vigor. The opening address of Sir James Paget on "The Cultivation of Medical Science," before the late International Medical Congress in London, and that of Prof. Huxley before the same body upon "The Connection of the Biological Sciences," are very able and interesting. The remaining articles of the number are of correspondent value. They are the following: "About Comets," by Aaron Nichols Skinner; Progress in "The Manufacture of Steel," by Prof. A. K. Huntington; "Intelligence of Ants," by George J. Romanes; "Forest-culture in Alpine Ravines," by M. J. Cleve; "Cattle-raising in South America," by M. Coaty; and a Biographical Notice of Prof. C. A. Young.

THE Wide-Awake for October presents, in addition to its usual attraction of beautiful pictures, charming little poems and stories, the first instalment of what is to constitute a permanent enlargement of the magazine. This will be distinguished as the Chautauqua Young Folks' Reading Union, and will comprise sixteen additional pages in each number. Chautauqua Lake, N.Y., has been the scene for the last few years of annual summer gatherings in behalf of certain Church and Sunday-school enterprises of an educational character. The idea of the Chautauqua Young Folks' Reading Union is an outgrowth of this movement. It is designed to encourage the formation of "reading unions," in coöperation with it, wherever the circumstances favor. The required readings for the year, which are begun in this number of *Wide-Awake*, are the following: "Magna Charta Stories," twelve papers; "Ways to Do Things," six papers for

boys and six for girls; "Old Ocean," twelve papers; "The Travelling Law School," twelve papers; "Little Biographies," music, twelve papers; "Health and Strength Papers," twelve papers; "What to do about it," twelve papers; miscellaneous papers on natural history, natural philosophy, astronomy, chemistry, geology, botany, ornithology, and entomology, twelve in all. It proposed also to prepare and recommend books to be used on these studies.

THE Nursery is purchased by *Our Little Ones*. It is to be hoped the "fourteen thousand" patrons of the former will get an equivalent for its distinctive features that have cheered young eyes and ears for so many years.

An unusual amount of new literary matter is said to be forthcoming from American publishers this season.

THE International Review is to change its editorial charge after the November issue.

THE Presbyterian cites a spicy encounter between a Catholic priest and a medical doctor at the bedside of an Irish patient. The prelate, believing his parishioner to be on the verge of purgatory, commanded all to leave the room while he should prepare the dying man for his soul's journey. The man of pills refused to budge; and, when the successor of St. Peter threatened him with ecclesiastic curses, he proposed to the latter to sit on one end of the bed while he worked over his patient on the other, and see which could "swear the harder." The priest had to succumb, and Pat was restored, the former afterward pronouncing his challenger the pluckiest doctor he ever met.

CHAIRMAN DUNHAM gave the following sound doctrine at the late Democratic Convention at Worcester: "There is no sufficient excuse for any political party to live, unless its purpose, its aim, is to make the State and nation the better for its life. When party success is desired simply for the division of the spoils of office, then its obituary cannot be read too soon." The same changes were rung on the Republican bells at New York; and the agreeable disappointment of apprehension concerning those chimes gives, at all events, a temporary breathing-spot, whatever may be brewing in the distance. The label of parties in present indications does not greatly represent distinctions, while all are ostensibly claiming the same watchword. It remains to be seen where action will sustain the glittering promise.

GENERAL ARTHUR AS A STUDENT.—"General Arthur," says the *Hour*, "is better informed on American politics than any man who has ever occupied the executive chair of the nation. He has given more time to the study of the founders of the government and the public men of the country than any member of his cabinet, not even excepting Secretary Blaine, who is a political encyclopædia. President Arthur has been a bookworm all his life, and, unlike most men who toil over books and consume the midnight gas, he has mingled largely in the strife and turmoil of daily life. But few men are his superiors in historical reading, the classics, and *belles-lettres*. It is a great mistake to suppose, because he has been an active worker in politics, that he is not a student and a man of culture. President Arthur, as Mr. W. H. Vanderbilt observed, will be found 'more of a man than is generally thought.'"

POETRY.

For the *Free Religious Index*.

SUMMER TO AUTUMN.

The thistle-down is buoyant in the air,
And all night long the tireless crickets sing.
'Tis summer still, but summer on the wing,
Before the impatient fall, her gorgeous heir:
Already crimsoned foliage hangeth here and there.
It matters not, for on September's brow
A softer and more golden sunshine lies
Than blazons hot midsummer's blinding skies,
And blander, richer days await us now,
And nights, that bring sleep's balm to weary eyes.
Even for listless age, the earth resumes
The fairy colors of romance again.
Afar through noontide haze the mountain looms,
With yellowing harvests shimmer vale and plain.

August 30, 1881.

B. W. BALL.

The Free Religious Index.

BOSTON, OCTOBER 13, 1881.

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

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

WILLIAM J. POTTER, Editor.

ALL communications intended for the editor should be addressed to New Bedford, Mass.; all business communications to "FREE RELIGIOUS INDEX," 3 Tremont Place, Boston.

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TO ANY person whose name is not now on our subscription list, we will send the *Index* on trial three months for fifty cents, or six months for one dollar. Will persons interested in extending the influence of this journal make a little exertion to obtain subscriptions at the above rates?

THE THEOLOGY OF PRESIDENT GARFIELD'S ASSASSINATION.

Now that the nation has settled down to a more reflective mood concerning the causes and consequences of President Garfield's death, one may be permitted, perhaps, to criticise some of the theological aspects in which our national calamity has been viewed, without even seeming to be willing to degrade the lofty sentiment of sympathy and patriotism into which the nation has been lifted, down to the level of a paltry, theological discussion. It is, indeed, absolutely necessary to clear away much of the bewildering theology with which the event has been wrapped, in order to find the genuine lessons which are to be learned in this school of national sorrow.

We feel impelled, in the first place, to enter a solemn protest in the name of truth, honesty, and reverence, against putting upon Supreme Being the responsibility for the cause of the nation's calamity. A large proportion of the many official proclamations and resolutions of condolence that have been published concerning the dire event, from President Arthur's appointment of a day of public mourning down to the resolutions of a village charitable organization, have begun in some such form as this: "Whereas, it has pleased Almighty God, in his inscrutable wisdom, to remove from us the illustrious head of our nation," etc. Now, if this be merely the adoption of a stereotyped form of words which tradition has associated with occasions of affliction, then the words are to be impeached as a blasphemous trifling with a sacred theme as well as with the deep sincerity of the people's grief. If, on the other hand, the words have been adopted with a full comprehension of their import, then are they to be impeached as false in fact and as a monstrous libel on the character of Supreme Being.

When, a few months ago, the Russian Czar was

almost instantly killed in the streets of St. Petersburg, being torn to pieces by the diabolical art of his assassins, his son, mounting the throne thus suddenly vacated for him, officially announced to the people the fact of his father's death in these words: "God's will has been done. At 3.25 o'clock this (Sunday) afternoon, the Almighty called the Emperor to himself." Some of us in this country read these solemnly intended words at the time with an amazed smile at their utter incongruity with the facts. What else could the new Czar have said, if he had himself been a conspirator with the Nihilists, and had believed that they were the chosen righteous instruments of God in slaying his father? And yet, if he did believe them to be the divinely appointed instruments of God's purpose, how could he pursue them with the vengeance that he showed toward them? The problem was one of the mysteries of theology, not easily solved by any common-sense rule. The best that we could say of it was that the form of words was a theological survival from an antiquated belief which did not really fit modern convictions, though, doubtless, better fitting the present religious beliefs of Russia than those of America.

But what advantage over the Russian Emperor's pious announcement that God had willed that his father should be torn to death by Nihilist assassins have the similar proclamations that have been made among us concerning the death of President Garfield, except that, in the President's case, death did not follow the assassin's act so immediately? Yet is there any one in this country who does not believe that President Garfield's death was actually caused by Guiteau's pistol-shot, and that, if it had not been for that infamous crime, the executive chair of the country, in all human probability, would be filled at this hour by President Garfield instead of President Arthur? And is there, *can* there be any one in the country who believes that *God* removed President Garfield by Guiteau's pistol? Yes, there is one who at least affects so to believe,—*Guiteau himself*. He claims to have been chosen and commissioned by the Almighty to do the foul deed. And if there be any other citizen who believes that it was God who removed the President, as the proclamations say, then such a one must take his place by the side of Guiteau, with the claim that God appointed the assassin for the bloody work. If it be true to declare that "Almighty God has removed President Garfield from us," then, by the plain force and meaning of the English language, what escape is there from the conclusion that Almighty God arranged and is responsible for the whole plan and means by which his death was effected? When the news of the assassination first astounded the country, the anxious inquiry leaped to the lips, Are there any conspirators behind Guiteau? This theological theory, which has even been put forth in the name and with the official seal of the United States, now answers the inquiry by declaring that the Almighty's hand was behind Guiteau's. In the shadow back of the weak, visible, cowardly instrument in the dreadful tragedy, it installs God as the chief conspirator and assassin. It makes the being whom the majority of the people of this country worship as Supreme Ruler of the universe to be the instigator of a crime which these same people are abhorring as blackest in the whole catalogue of atrocities.

Other features of peculiar theological interest have appeared in connection with attempts to interpret the providential lessons of the national bereavement. The idea promulgated by the Philadelphia *Christian Statesman*, before the President's death occurred, that he had been stricken down because God was angry with the nation for not

putting his name in its Constitution, has already been commented upon in these columns. That such an ancient, Oriental conception of Deity should appear in a cultivated American journal in this latter half of the nineteenth century is, indeed, amazing. A later issue of the *Statesman* gives an account of a religious convention held after President Garfield's death, at which one of the speakers, a clergyman, is reported thus: "It is a severe judgment on a nation when great and good men are taken away. This nation has been peculiarly sinful in respect to the Presidential office." Surely, this preacher, we might expect, has touched the nation's sin in the right spot. He is going to probe it, and tell the people plainly how they have sinned against the Presidential office by exposing the President to the persecutions of office-seekers and to the corrupting perils of the spoils-system in the distribution of offices; and also, perhaps, he will have something to say of the wrong done by compelling the President and his family to live in a malarious district, where the seeds of disease and death are floating over them a great part of the year. Here, certainly, are concrete acts of wrongdoing, which the nation for many years has been committing against the Presidential office. But no: this theological interpreter of the national sorrow is not looking in this direction at all. Here is what he says: "The oath prescribed for the President by the Constitution contains no recognition of God. The Constitution says there shall be no religious test. God is saying to us by this event that we are not worthy of a good man for our Chief Magistrate."

Another preacher, elsewhere, arguing for the efficacy of prayer in restoring the President to health, stated that he had watched the President's condition as reported from day to day, and found it precisely parallel with the nation's attitude of prayer with regard to him. Whenever the people had been called together to pray for him and had responded to the call, the President's condition had improved; and whenever the people, having become hopeful again, had put their trust in other agencies and neglected prayer, he had soon suffered a relapse. And the same preacher or another added that, if the President should die, it would be because the people would not heed the New Testament injunction, "Pray without ceasing." According to this authority, then, it is not the Almighty who has caused the death of the President nor Guiteau, but the people have made themselves responsible for his death by not constantly importuning the Almighty to spare him.

It is humiliating to utter, even by quotation, such puerilities, especially on a theme so sadly solemn and with which all hearts have been so deeply stirred. And were it not that such opinions are put forth in all seriousness, as genuine explanations of the relation of the national calamity to Divine Providence, and that multitudes of people are trying to find consolation in them, it were better to pass them by in silence. But there is one feature in this bewildering maze of infantile theology which, though it may not command for the theology the respect of the intellect, cannot fail to make a pathetic appeal to our hearts in behalf of the sentiment underneath the theology. These theological efforts, audacious because of their very intellectual poverty, show, at least, with what yearning, clinging helplessness, the heart of humanity, under the pressure of its great distresses, flings itself upon the heart of the universe with a demand to be cared for. The great laws are not stayed. They work on in their un pitying course. The clouds gather, the heavens are opened, and the floods come. And yet the human heart is so bent on believing that good and not evil is meant that,

though crushed under its agony, it sends up its cry to the Great Power, "Though thou slay me, yet will I trust thee!"

Now there is a way in which all national as well as individual calamities and sorrows are connected with the Eternal Power which makes for righteousness; but the way is not indicated by any doctrine of theological fatalism that makes the Eternal Power the instigator of human crimes. Evil men exist and do their evil deeds, not to work out any inscrutable purpose of Almighty goodness, but because it is absolutely necessary for the universe, as a whole, that moral laws, like material, should proceed in their natural, legitimate courses uninterfered with, even though they bring inevitable disaster in their track. But evil men and their evil deeds are as much opposed to the Eternal Power of righteousness as they are to good men. Every kind of evil action is a disturbing, corrupting force in the universe. In itself, it is an element of dissolution and death. The very essence of wrong action is that it is action *against life*, against physical life or mental life or moral life; action against some form of the all-abounding life and life-purpose of the universe. It is simply impossible, therefore, that such action should be caused or fore-ordained by the great Power which holds this life purpose of the universe in its keeping.

On the contrary, whenever an evil act is done, its consequences become material on which the life-forces of the Eternal Power are brought to bear, in order to overcome and annul the activity of this destructive element and heal the wrong it has done. And this healing, restorative work is not accomplished in any exceptional, miraculous way, but by the natural activities and methods of the vital energy that sustains the universe. What takes place in the human body when, from any cause, the poison of disease assaults its life forces, is an accurate hint of the process of moral restoration when assault is made upon the moral order and integrity of human society. In both cases, nature's vital forces are instantly on the alert, by the very force of the fact that their purpose is *life*, to conquer and expel the disturbing element, and restore the suffering functions to their normal activity. Moral disorder, no less than physical, touches the springs of nature's recuperative energies, and sets to flowing the needed currents of healing. It is thus that the Eternal Power that makes for righteousness is related to such calamities as that which has just afflicted our country; not in any way as responsible cause, but as a recuperative power for resisting and annulling the cause, which is always in man's short-sighted, selfish, and ungoverned will.

A NEW STEP.

The Executive Committee of the Free Religious Association, at their meeting last week, voted to appropriate five hundred dollars as the beginning of a "fellowship" for aid in training teachers for societies that wish to organize on a Free Religious basis. This sum is for the use, for one year, of some young man who is a college graduate, and who desires specially to prepare himself for this kind of work. Besides being a college graduate of fair standing, the qualifications for receiving the benefit of the "fellowship" are that the candidate shall be of good moral character, show himself intellectually competent (this to be determined chiefly by his preparation of an essay), and that he pursue his studies in accordance with the principles of the constitution of the Free Religious Association,—that is, without any sectarian or dogmatic presuppositions. The President and Secretary of the Association—namely, Professor Felix Adler and Mr. William J. Potter—were appointed

a committee (with power to add to their number) to examine and decide on all applications for this fund. The appropriation as yet has only been made for one year; yet the understanding is, if the experiment is as successful as it is believed it will be, that it will be continued. The student who is chosen for this "fellowship" will probably pursue his studies in Germany, and have the benefit of the fund for two years. The course of studies deemed desirable will not only include the history of religions and the philosophy and history of ethics, but especially the history of human society and the social problems that are pressing for solution to-day; and the end aimed at will be not merely that the student be trained as a thinker and speaker, but as a practical worker for the amelioration of human life.

THE LIBERAL LEAGUE CONGRESS.

According to the *Chicago Times*, which gives a list of delegates that attended the annual convention of the National Liberal League, lately held in that city, eighty-two delegates were present, from thirty-eight cities and towns and ten States. Some of the towns represented, we notice, are places in which there are no Leagues. We cannot, of course, vouch for the correctness of the list given in the *Times*; but, presuming it is approximately correct, it confirms the impression which has obtained, that the larger number of Leagues in the long list which has been published and triumphantly referred to the past year, as evidence of the sentiment in favor of the policy of repeal of the objectionable postal laws, are mere "paper leagues" that have no active or actual existence. Indeed, in the *Chicago Times*' report of the second day's proceedings of the recent convention, at which it is stated there were in attendance about fifty delegates, we read that "the Secretary estimated that there are about fifty good, active, solid auxiliaries," the others being either dead or in a state of paralysis. Many of the auxiliaries borne on the Secretary's published list have no sympathy whatever with "repeal"; and, although they have not formally withdrawn from the general organization, their apathy and inaction are in consequence of the position of the National Liberal League in regard to postal laws against obscenity. Several Leagues, for instance, have been organized in Kansas, and yet they are nearly all dead, and the two or three which are still alive sent no delegates to the recent convention. The Secretary of the National Liberal League, according to the *Times*' report, admits that when the Congress was held at Syracuse in 1878 there were "sixty-four local Leagues, almost four times the list of the previous year." Had not the National Liberal League, under the control of the men who are now at the head of the organization, committed itself to the unspeakable folly of demanding the total repeal of all postal laws against the circulation of obscene literature, it is reasonable to believe that its annual convention this year would have been attended by delegates from every State, and from hundreds of active Leagues thoroughly interested in the work of State secularization.

THE "COMPROMISE."

The leaders of the National Liberal League begin to see, evidently, that the policy which demands the total repeal of all postal laws against the transmission of obscene literature through the mails has not the approval, and is not likely to receive the support, of Liberals generally. At the annual convention of the League, held in Chicago last week, the following resolution was passed:—

WHEREAS, It has been claimed by some that the resolutions passed by the Congress of the League

bound those who voted in the minority as well as the majority, and virtually compelled the minority to withdraw from the League,—therefore,

Resolved, That the following is declared by this Congress to be the permanent rule of this body: that resolutions heretofore or hereafter passed by the Annual Congress of the League are no test of fellowship in the League, but simply express the sentiment of those voting for them, and of the particular Congress of which they are a majority; that all who believe in the entire separation of Church and State, whatever their views may be on other questions, are earnestly requested to unite with the Liberal League movement and work for its advancement.

No one has doubted the willingness of the League to retain in the organization those who have withdrawn from it, or to receive new members regardless of their views on the postal laws; but when the National Liberal League, at its last two annual conventions, has declared unequivocally in favor of repeal, when its administration for the past three years has been one of repeal, when its organ, supported and sustained by the League, has advocated repeal and given prominence to it, is it not clear that all who have remained in this organization and supported it by their money or influence have been practically committed to the repeal policy?

The report says that, after the adoption of the above resolution, "Mrs. Dr. Severance moved that the Congress reaffirm the resolution adopted by the League Congress last year, and that it demand the repeal of the Comstock laws. The motion was carried almost unanimously." All the newly elected executive officers of the League are like Mr. Wakeman, its president, unqualifiedly in favor of repeal. And yet "all who believe in the entire separation of Church and State" are invited to join the organization, with the assurance that the repeal resolutions are "no test of fellowship in the League." Here, we have the results of the "compromise" proposed at the Hornellsville Convention, and against which the *Index* warned Liberals a few weeks ago. Let nobody suppose this organization represents the Liberals of the United States. The policy it has adopted and the course it has pursued have repelled thousands who would have been glad to work in the organization, and it is now controlled wholly by those with whom the repeal of postal laws against obscenity is an object to which every other object is secondary. The sincerity of the leaders of the League is not questioned, and the personal worthiness of many who still cling to it may be fully recognized.

B. F. U.

CONSISTENCY.

The United Presbyterian Synod of New York, in a discussion of the National Reform question, showed marked symptoms of becoming *disunited* respecting the function of the "Lord Christ" in the secular state. Its moderator, the Rev. James Crowe, called one of the brethren to the chair in order to make "a strong and earnest speech," contending that "to bring this matter into this court was trampling upon the fundamental law" of their faith. The laws of that Church forbade its courts to act as an ecclesiastical body in civil matters, but, the question being up, he would speak to it. In the course of his remarks, he did not object to "the acknowledgment of the sovereignty of God, but the Lord Christ did not belong to the constitution, and he did not wish to go into it." It was evident by the tenor of his speech that he held to a different notion from the prevailing church view of the rule over nations conceded to the Mediator, and "moved to strike out the clause declaring Jesus Christ the King of Nations." He regarded Christ as the mediator for individuals, but not nations. A clergyman from California sustained the mod-

erator's view; but others, preceding and following his remarks, contended urgently against robbing the Messiah of his imagined prerogatives. In a report of these proceedings, the *Christian Statesman* expresses unqualified disapproval of any attempt to reduce the temporal jurisdiction of the Christ, and calls attention in its columns to the "Spirit and Aims" of the "Opposition" to the movement it designates as National Reform. Probably it regards the controverted point, above described, as an insidious step, in the midst of its friends, toward the defiant attitude of the list of "Demands of Liberalism," which it prints in its late issues with these comments: "The only consistent and legitimate opposition to the National Reform movement proceeds from those who hold to the secular theory of government. This theory has never been so logically, consistently, or ably set forth as in the brief, well-known document, drawn up by Francis E. Abbot, of Boston, and entitled 'The Demands of Liberalism.'" Then, following its copy of these, it remarks: "No opponent of the constitutional acknowledgment of the connection of our government with Christianity can consistently stop short of these 'Demands.'" The editor of the *Statesman* thus gives full corroboration, from his own stand-point, of the legitimate outcome of the purely rationalistic argument woven and long ago insisted upon, as a prophetic certainty, by Mr. Abbot; but the latter embraced ground that set the Christian dogma alternative considerably back of the *Statesman's* point of departure,—namely, in the papal creed. If that end of the line of "consistency" is to retain its hold of the train of reasoning, there is no legitimate foothold for Protestant loyalty between those extremes. J. P. T.

A THRILLING and just appeal is made by circular to the patriots of Massachusetts for aid to the Soldiers' Home, for which the trustees have purchased the Highland Park Hotel in Chelsea, to the end that no Massachusetts soldier shall be left to become an inmate of the poor-house. It is stated that "between one and two hundred" Massachusetts "soldiers are in her poor-houses to-day, candidates for the dissecting-table and a pauper's grave," and that one might wish they had rather fallen victims to the exigencies of battle, and long ago rested with their smitten comrades. It is proposed to hold a bazar in the interest of this home, in the opening season, at the new Mechanics' Fair building on Huntington Avenue; and the generous contribution of money, or varied service in whatever capacity available, is earnestly solicited. No genuine sense of honor and gratitude can remain dormant in view of the quoted facts; and every sensitive nature must respond with energy to the call for payment toward this incalculable debt, in such measure as may be feasible. The abounding comforts and glories of our national prosperity must look almost ghastly to the old soldier, struggling feebly with the odds of poverty and broken health, after his early sacrifice of opportunities for the salvation of the Republic. No sadder scene can meet the eye than the cold indifference that lines the track of the crippled veteran who drags out a scanty living from his weary messenger rounds. The appeal above quoted bears eminent signatures, and the executive channels may be reached by address to James F. Meech, 53 Tremont Street, Room 3, Boston, Mass.

THE *Independent* is sorry that President Garfield was allowed no religious ministrations during his long sickness, and that the public were not informed of his religious feelings on his sick-bed, yet reconciles itself to the fact with little difficulty by remembering that "it is not the minister who prepares the soul for death," and that "we know what

his faith was before his sickness." But suppose we did not know much about his "faith," and only knew about his correct life, would not that be quite as well? There is good New Testament authority, we would remind the *Independent* as an additional alleviation of its regrets, for not much blazoning abroad of one's "religious feelings." Jesus had much to say in favor of praying and performing other religious exercises "in secret," and Paul said, "Hast thou faith? Have it to thyself before God." President Garfield, though nominally and, we believe, genuinely a religious man, evidently heeded these injunctions. In his active life, he did not obtrude his religious views or feelings on public attention. In his sick-room, he doubtless could have had religious ministrations, if he had desired them. But his one supreme thought and duty there was the restoration of his body. All else, from first to last, he subordinated to that object. And this was natural and right. It was his one duty to get well, if possible. Not only was no "preparation for death" needed, but he did not wish to prepare for death. He could face death calmly, if it must come; but he hoped and struggled for life. His death-bed, therefore, so far as any thing has been revealed to the public, was not by any of the usual ecclesiastical standards a "Christian" one; but it was human and manful.

THE *Christian Statesman* says that, during the sorrowful season of President Garfield's prostration and death, freethinkers have kept becomingly quiet. "No ear has been turned to them for their interpretation of passing events; and, conscious that they have no message for the people in such an hour, they have maintained a steadfast silence." We also learn from the same paper that at the recent convention of freethinkers in London, when it was proposed to send some message of sympathy to America, Mr. Bradlaugh objected "that such an expression would hardly be deemed appropriate, since Mr. Garfield was a profoundly religious man"; that thereupon the subject was dropped, the members of the convention having an "inward consciousness that their words would be distasteful to the American people." To this, we have only to say that, if Mr. Bradlaugh's remarks are correctly reported, his reasoning is as illogical and narrow as is that of the *Statesman*. We know of nothing in their philosophy to prevent freethinkers from feeling as profoundly and interpreting as sensibly and helpfully as any other class of people the assassination of the President; and, as a matter of fact, we know that many of them have done so. They are not likely to fall into such theological inanities as are referred to elsewhere in our columns this week, but, while equally sympathetic, they may be more sound. There is one thing, however, that might have made a message of sympathy from the London convention "distasteful to the American people"; and that is, if Mr. D. M. Bennett, who seems to have been present as the chief representative and spokesman from the United States, had been made the purveyor of the message. This man's moral corruption has been so thoroughly exposed that, on this side of the Atlantic, any cause, however good, that sustains or uses him as an instrument, is thereby justly damaged in the court of public opinion.

WHEN Dean Stanley was Professor of Ecclesiastical History and Canon of Christ Church, some one raised the question in his presence whether the proper title by which to speak of him was Dr. Stanley, Canon Stanley, or Professor Stanley. He seemed quite uninterested; but, when one or two opinions had been given, he broke in, with that quick, eager manner of his, "There is only one appellation that I care to be known by." "What is that?" "Arthur Stanley."

SOCIAL SCIENCE AND PHILANTHROPY.

Co-operation in France.

THE Familistere at Guise, on the river Oise, in France, is a co-operative institution with certain limitations. Some account of it was given in *Harper's Magazine*, April, 1872; and the illustrations of buildings and domestic and educational arrangements that appeared there help to make attractive a recent pamphlet containing the "laws and regulations" of the Familistere, published by the New York Woman's Social Science Society, Room 24, Cooper Institute. Mrs. Augusta Cooper Bristol was sent by this society, in the summer of 1880, to examine the workings of the Familistere, and prefaces the pamphlet (which is a translation of the second part of M. Godin's *Mutualité Sociale*, made by Louis Bristol) with an interesting introduction. The Familistere was established by M. Jean Baptist André Godin, a manufacturer and resident of Guise, in 1867; its object being "to organize a community of interests among its members by means of the participation of both capital and labor in the profits," and more particularly to carry on the renting of the real estate constituting the Familistere, the commercial work of its wares and shops, and the industrial business of the iron works belonging to the founder and located at Guise and Lacken-lez-Bruzelles (Belgium). The "laws and regulations" were devised by M. Godin himself, and the association has for its legal name "Godin & Co." He is also the self-appointed superintendent for life, and has the power of appointing his successor, and reserves other important rights to himself (Part I., title iii., chap. ii.). These are limitations of the co-operative idea, though they may be practically necessary in initiating the enterprise, and are doubtless instituted with the purest intentions.

Co-operation, however, involves no methods which cannot be, as Mrs. Bristol says, engrafted upon the present industrial order, without revolution or disarrangement. In the preliminary "Declaration of Principles," land, labor, capital, and superintendence are given the place usually allowed them by writers on political economy. Returns are allowed to these according to ordinary economical principles, the new feature being that the net profits (*i.e.*, the surplus after the payment of rent, wages, the ordinary rate of interest, and wages of superintendence) go to all who have been concerned in the production, and not to the capitalists alone. Of the net profits, fifty per cent. goes to capital and labor,—the distribution being determined by the interest on the shares and savings stock on the one side, and the sum total of wages on the other,—twelve per cent. to the superintendent, nine per cent. to other members of the general council, two per cent. to the council of supervision, and two per cent. to those employés and workmen who may distinguish themselves by exceptional services.

There are three grades of membership in the association: (1) the associates, who must have resided five years on the premises of the Familistere, must know how to read and write, must own stock in the association to the amount of one hundred dollars, and who constitute the general assembly, who guard all the interests of the association; (2) the societaries, who must have labored in the service of the association but three years, and must reside at the Familistere; (3) the participants, who must have worked but one year, and may or may not reside in the Familistere. The interested are those who simply own capital stock in the association, without having other rights. Auxiliaries may be hired by the association, and enjoy the advantages afforded by the "mutual assurances," but no others, though they may later be admitted

to full membership in the association, and may, if they desire, reside in the Familistere. There is a written form of engagement for those wishing to enter the association, and expulsion may take place for any of six reasons, which it may be well to give: drunkenness, any slovenliness of the family or of the apartments that is annoying to the Familistere, acts of dishonesty, want of industry in labor, unruliness, disorder or acts of violence, and any breach of the obligation to give instruction to the children for whom the member may be responsible.

In addition to the general assembly, there is a general council, made up of the superintendent, who is president of the council; of three associates, selected by secret ballot by all the associates; of the commercial director; of the director of manufactures; of the director of the working stock; of the director of models; of the director of accounts; and of the steward, who is director at the Familistere. There are also special councils, as of industry and of the Familistere, and the council of supervision, which watches over the execution of the laws. The Familistere, strictly speaking, is the residence, or, in the technical language of co-operation, the "unitary dwelling" of the principal members of the association; that is, of the associates and sociétaires. In it, "each family enjoys the freedom of a home and apartments, quiet, and provided with the necessary furniture." Mrs. Bristol describes the buildings in her introduction, which consist of one central four-story building, with two large wings situated in advance of the central building so as to form an open square in front, all of which have interior courts; of a nursery, in the rear of the edifice just described, at which mothers may leave their children from ten in the morning to five or six in the afternoon, and which has between it and the river Oise "a lawn of soft, green grass, intersected by walks and shaded by trees"; and of the theatre, with educational departments in the right and left wings, which stands across the open square from the main buildings. The importance of education, of developing in the children "the feeling of the duties of fraternity which unite them to one another," and of making clear "the moral basis of the association," seems fully realized, and systematic training by special teachers is given in four successive grades from infancy to the age of fourteen. After that age, higher courses of instruction are to be given to those who seem to possess "special talents and faculties."

We have not left space to speak of other interesting features of M. Godin's enterprise, particularly of the system of "mutual assurances," the idea of which is probably not unfamiliar to our readers, and appropriations for which, as for education and the payment of interest on stock, are taken out of the profits of the association before net profits are reckoned up. We will close with expressing a query, which is hardly answered by the statements respecting "liberty of conscience" in article 104: What is the religious attitude of the association? Respect for liberty of belief and worship is declared to be an essential duty of the members in their treatment of one another. Yet no hint is given of any kind of religious services at the Familistere, and the principle of true religion is said to be "love for everything that serves efficaciously the progress and improvement of the general life"; and again, as if in defence of the secularist inclinations of some of the members, we are told that, "elevated to these principles by reason and conscience, the man who is but little impressed with the exterior form of worship holds the reality of it in his heart." Does this mean the abandoning of all religious ceremonial, or is it only indif-

ference to present religious services, preparatory to the development of religion in some purer and higher form? In other words, is M. Godin's a purely secularist enterprise? Perhaps Mrs. Bristol can tell us.

Some figures may be of interest. There are some eleven hundred workmen in the iron foundries. In the nursery are forty infants, and sixty children between two and four years of age. In the higher grades of education are some two hundred children from four to fourteen years of age. Nearly every evening, forty musicians "meet to practise the special studies of their art" in the theatre. Here, also, in May the Festival of Labor is celebrated, and in September the Festival of the Children. We trust Mrs. Bristol is right when she says that not only the laboring classes, but some capitalists and leaders of great industries, are convinced of the faulty nature of our present industrial system, and are only waiting "for a knowledge of the right methods for the association of labor and capital to institute them in practice." If so, they will thank Mrs. Bristol and the members of the New York Woman's Social Science Society for the programme here outlined for them.

W. M. S.

SCIENCE AND RELIGION.

ONE of the results of the development theory has been to render it more difficult to draw the line of demarcation between the different provinces and orders of nature; to determine where the one begins and the other ends. Among the "Scientific Notes" read at a late meeting of the Boston Scientific Society was the following on a lecture by Professor O. C. Marsh on jurassic birds and their allies, which illustrates this:—

If he were asked to state the difference between a bird and a reptile, he should be puzzled; for if the bones of each were crushed and scattered together, as they found them, it would be extremely difficult to say which was the bird and which the reptile. That he held to be a point of importance, and one which naturalists who had been engaged in Dinosaurs would appreciate. It appeared to him that feathers might have played a very important part in the transformation of the reptile into the bird. When they came to consider the four oldest known birds, they found them to be as distinct from each other as any of the birds of the present day. That fact of itself, therefore, showed that, in order to get at the origin of birds, they would have to look further back in the history of the world than previous workers, and thus they could not but feel great encouragement to further explorations.

GEORGE J. ROMANES, in a notice in *Nature* of the *Student's Darwin*, by Edward B. Aveling, D.Sc. (which is the second volume in a series that is being published in London under the title of *International Library of Science and Freethought*, by Annie Besant and Charles Bradlaugh), takes occasion to thus express his disapproval of associating science with what popularly goes by the name of freethought:—

The promoters of the series are mistaken, so far as they may have the interests of science at heart, in associating their endeavors to render science popular with their systematic onslaught against theistic belief. In itself, science has no necessary relation to any such belief. It is neither theistic nor atheistic: it is simply extra-theistic. It is but an extension of common experience, and as such has to deal only with the facts of ordinary knowledge without at any point being able to escape from the sphere of the phenomenal. In so far as any inferences are extended from this domain, they are not scientific, but metaphysical.

TO THE making of books for the purpose of reconciling religion and science there appears to be no end. One of the latest of these is the *Bible and Science*, by T. Lander Brunton, M.D., D.Sc., F.R.S., whom *Nature* pronounces no less of an author-

ity than Dr. Aveling above referred to, in connection with a work from an opposite stand-point. It consists of seventeen lectures delivered before an Orthodox audience; and, while its main purpose is to show that science is not antagonistic to Christianity, the naturalistic admissions and mode of treating the subject of the author, who is distinguished for his scientific attainments as well as a graceful writer, would seem sometimes to add force to the opposite side of the discussion. We cite some examples of this. Speaking of the plagues of Egypt, Dr. Brunton says:—

Among these was one that used to puzzle me not a little, the plague of "darkness which might be felt." Why, thought I, did all the people remain in the dwellings? Why could they not take lanterns with them and move out? But a day which I spent at Port Said showed me what was probably the reason. On waking in the morning, it seemed to me that every thing had been turned into pea-soup. Above, around, and on every side was a thick, yellow mist, darkening the air like a London fog, but differing from it in this respect,—that it was a darkness perceptible, a darkness that might be felt, and painfully felt too; for it was caused by a storm of sand, driven by the wind, and every particle stinging the skin like a needle.

Again, referring to the passage of the Jordan by the Israelites, he writes:—

On standing at the river's brink, the whole scene appeared to pass before me. The country around is highly volcanic. Earthquakes occur with great frequency, and during such convulsions of nature we know that the relations of land and water become greatly altered. Here, I thought, we have the method by which the Israelites were able to pass over dry-shod. If the bed of the stream at this place underwent a sudden upheaval at the time of their passage, the consequences would be exactly those described in the Book of Joshua. The waters would rise up like a heap, filling the channel far up the valley; and those flowing down to the Dead Sea would be cut off. It is maintained that this explanation is confirmed in this citation from the one hundred and fourteenth Psalm: "Jordan was driven back. The mountains skipped like rams, and the little hills like lambs. What ailed thee, O thou sea, that thou fleddest? thou Jordan, that thou wast driven back? Ye mountains, that ye skipped like rams; and ye little hills, like lambs? Tremble, thou earth, at the presence of the God of Jacob." Here the psalmist seems to ask the question why Jordan was driven back, and to give us indirectly as an answer that the earth trembled, or, in other words, that there was an earthquake.

The author thinks that the doctrine of evolution agrees with the Mosaic account in reference to the place where man was created, whether that creation took place by special act or by evolutionary process:

It took place in a paradise where the air was balmy, where fruit-trees were plentiful, and where there were no carnivorous animals to prey upon and attack him. . . . According to the theory of evolution, he was forced to migrate from this sacred spot for the same reason that races have been forced to migrate ever since; namely, want of food due to increasing numbers. These increasing numbers would first of all consume the natural fruits of the trees, they would then be forced to till the ground, and finally some of them would be obliged to leave altogether. We read in Genesis that the woman was cursed in her conception being multiplied, and that the man was cursed by having to till the ground by the sweat of his brow. While in paradise he was naked, but after he left it he wore coats of skin. He had not yet learned the use of metals, and his tools and implements must have been those of wood and stone. For, according to Genesis, it was not until several generations afterwards that Tubal Cain taught man the use of brass and iron.

D. H. C.

THE ministry must stop apologizing, if it means to be believed. We do not want apologetics half as much as the audaciousness of a vital faith. We need to rise above the petty stigma of being pessimists, and know that it is weakening to our mental natures and moral convictions to be minimizing every great truth because it may hurt somebody.—*Presbyterian*.

RELIGIOUS CULTURE OF THE YOUNG.

THE WORLD WE LIVE IN.

THE MINERAL KINGDOM.

THE VEGETABLE KINGDOM.

THE ANIMAL KINGDOM. (Except man.)
MAN.

Study 19.—The Vegetable Kingdom.

What Plants are for.

Text-book, *How Plants Grow*, Gray, pp. 85-92.

We have now learned what about Plants?
How can Plants grow?
Where do they get this food?
Does a Morning Glory get its food in precisely the same way that an Oak Tree does?
Does either get its food in the same way that cats and dogs do?
Do Plants eat or only drink?
Why must that be so?
What part of the plant does the digesting?
While the Roots are absorbing, what is the stem doing?
How is the stem made up?
What does the sap have to do, in order to rise an inch?
After the sap is carried to the leaves, what happens to it?
Plants really, then, by means of their leaves do what? What has the sunshine to do with this process?
What is done with this newly made vegetable matter?
Vegetation, then, consists of what two things?
Assimilation is what?
Growth is what?
Plants alone have what powers?
While Plants are making vegetable matter, they do what?
The part of the air which makes it fit for a man to breathe is called what?
After we have taken in some of this Oxygen, what do we do with it?
Then what happens?
What prevents the air from losing all its Oxygen and accumulating Carbonic Acid?
And what do the Plants do with Carbonic Acid?
At the same time, they do what else for animals?
Do all animals receive this food in the same way?
What have Plants to do with our medicines?
What with our Clothing?
What with our building materials?
What with our Fuel?
What, indirectly, with the natural warmth of our bodies?
Does not the growth of Plants, then, come to have a new meaning to us?
How does this study bring us into closer relations with them?
This knowledge increases our sense of what?

SELECTIONS.

For thee the groves green liv'ries wear,
For thee the Graces lead the dancing Hours,
And Nature's ready pencil paints the flowers.

—Dryden.

Where'er you tread, the blushing flow'rs shall rise,
And all things flourish where you turn your eyes.

—Pope.

Ten thousand stalks their various blossoms spread;
Peaceful and lowly in their native soil,
They neither know to spin, nor care to toil.

—Prior.

Not Eastern monarchs, on their nuptial day,
In dazzling gold and purple shine, so gay,
As the bright natives of the unlabored field,
Unversed in spinning and in looms unskilled.

—Blackmore.

Everything in the Vegetable Kingdom, on the land and in the sea, tells of beauty and growth.

The good life in man, as in the plant, is a constant development toward the True and the Beautiful.

Suggestions to Leader.—This is the last study under The Vegetable Kingdom and as much of Review may be introduced as seems desirable. In showing the child the indirect relation of Plants to the warmth of our bodies, etc., care should be taken to give due credit to the other forces which cooperate to the same end. It is the intention to make the last impression here, as in the Studies of The

Mineral Kingdom, that of intimacy and affection increasing the sense of Universal Relation.

Study 20.—The Animal Kingdom (Except Man).

Protozoa.

Text-books, Chambers's Cyclopaedia, Articles Protozoa and Sponge, and Wool's New Illustrated Natural History, Introduction and closing section.

We have now studied about what two kingdoms?
Which of these is the higher?
What is the next kingdom in order?
Does this kingdom include man?
In this division of our subject, we omit him why?
Is it easy to distinguish between the lowest forms of animal life and some forms of plant life?
What are Carnivorous Plants?
In what respect do these differ from the lowest known form of animal life?
What general name is given to this form of animal life?
Of what do these little animals consist?
Do they have any nervous system?
Do they have any organs of sense?
Do most of them have any mouth?
In what group is a mouth traceable?
What are they?
Where do most of the Protozoa live?
Where else are they found?
What size are they generally?
What exception is there to this rule?
What is now thought to be the lowest form of the Protozoa?
To what kingdom was this formerly supposed to belong?
Where are Sponges found?
Of what do they consist?
How do they grow?
How do they obtain sustenance?
For what are they used?
What instrument is necessary, in order to find out much about Protozoa?
And with this we learn what?
So that beyond the power of the human eye, wonderful as it is to see, and the human mind, wonderful as it is to understand, there are what?

SELECTIONS.

Despise not the day of small things.

Things of small semblance oft with import high are full.

Great things are only a series of little ones.

From little, oft repeated, much will rise,
And of thy toil the fruits salute thine eyes.

The forms of life which with the naked eye we cannot see,—how wonderful they are in structure, how they prophesy of greater things to come!

Who shall say where the universe ends and where it begins. We see but little and understand less of it. Lost in its immensity, the mind of man bows in admiration and awe.

Suggestions to Leader.—The illustrations of Sponges in article on that subject in Chambers's Cyclopaedia will be found of value. If you can command the use of a microscope and specimens, the interest in this lesson will be very greatly increased.

PERSONAL ITEMS.

HERBERT SPENCER is at work on a treatise of *First Principles in Politics*.

FREDERIC A. HINCKLEY supplied the Parker Memorial desk last Sunday.

MR. RUSKIN is sufficiently recovered to resume literary work at Amiens.

MR. EDWARD A. FREEMAN is to begin his lectures in this country by a course before the Lowell Institute in Boston, on "The English People in their Three Homes." The opening lecture of this course of six will be given next Monday evening.

THE vigorous discourses of Minot J. Savage, the radical pastor of the Unity pulpit of Boston, are published in neat pamphlet form each week by Geo. H. Ellis. Titles of late issues are "A New Church in a New Universe," "Emotion in Religion," and "Our Dead President."

A COMPARISON is drawn by the *Catholic Review* between the words of the Rev. Mr. Talmage and those

of the Bishop of Kingston on the treatment of Guleau; the latter expressing "nothing but pity for the miserable wretch," desiring, if his case was forced upon the attention, that he be "left to the justice of public law and the mercy of God."

REV. J. B. HARRISON, of Franklin Falls, N.H., believes in taking care of the bodies as well as souls of men. He advertises that he will examine drains, vaults, etc., and advise in regard to their building and care in that vicinity, free of charge. This is a modern addition to the ministerial office that is to be commended, though the plumbers may not like it.

MR. WILLIAM CLARK, who comes to this country from England with a high reputation as a man of fine resources of learning and as an able thinker and speaker, gave a lecture in Horticultural Hall, Boston, on Wednesday evening of last week, on the Irish Land Question. The lecture was a clear presentation of the subject, and well sustained Mr. Clark's reputation.

THE announcement that Mr. Octavius B. Frothingham is engaged upon a life of the late George Ripley, will be received, says the *London News*, with interest by many who are not Americans. Mr. Ripley had friends in abundance in all parts of the world, but the story of his life will have great attractions for a large number of readers who had no personal knowledge of the kind-hearted and cultured American scholar, and who knew of him only as the founder of the beautiful, impracticable scheme of Brook Farm, which has been immortalized by Hawthorne in his *Blithedale Romance*. Every one knows of the dream which a small knot of scholars and students dreamed, of founding the system of a newer and better social life in the Massachusetts woods and meadows. Every one who has read the *Blithedale Romance* will remember the loving tenderness with which the great novelist dwells upon the brief bright experience of "our beautiful scheme of a noble and unselfish life," and thinks "how fair in that first summer appeared the prospect that it might endure for generations and be perfected, as the ages rolled away, into the system of a people and a world." That the Brook Farm Utopia failed was hardly the fault of the thinkers and teachers who founded it,—of Ripley and Hawthorne and Margaret Fuller, who, though never an actual member of the community, did so much to help it on. In Hawthorne's words, they "toiled with their whole hopeful hearts" to effect the impossible, but for their "generous effort" their names are dear to us, and none more so than that of the good man and true scholar who was their leader.

FOREIGN.

A MONUMENT is proposed for erection to the memory of Dean Stanley in Scotland.

At the request of the British Ambassador, Lord Dufferin, a deputation of the Turkish Sanitary Commission has gone to Mecca for efforts in prevention of the spread of cholera in that region.

THE English estimate of eventual success of the French forces in Northern Africa is very decided. They see no obstacle of any moment while finance is secure, and they regard this to be already assured.

DESPERATE oppression by the acts of a ruler has its sure rejoinder in desperate resistance by the ruled, which in turn begets in the despot desperate measures for self-defence. The Czar is having his palace at St. Petersburg surrounded by a subterranean passage to be flooded in case of need, and the adjoining estates are to be purchased for added security. It is no wonder that, as rumor has it, "the young Czar is growing thin and melancholy since ascending the throne."

AN address has been given to the Irish people by the bishops assembled at Maynooth, on the subject of the new Land Act and its side issues. It is claimed that the Irish bishops have striven, with large success, to keep the agitation always within the bounds of order and law, and have constantly frowned upon any symptoms of reckless procedure or false alliance, while yet announcing boldly to the British government that no peace or contentment could be expected of the Irish populace while their liberties were outraged.

THE French will certainly be victorious in the end, and it depends on the vigor and wisdom of their counsels whether they bring the war to an early termination. When they have firmly established their power, they will have time to consider whether the enterprise was worth its cost. The finances are flourishing.

and it would seem that a large expenditure is not unpopular in France. The opportunity of administering a lesson to hostile tribes may perhaps confirm the security of French dominion in Algeria. Speculative capitalists will applaud the energy which has doubled the value of their investments; and patriotic vanity will be gratified by the rebuff which has been inflicted on Italy, and, in popular estimation, on England. On the whole, the result of the undertaking will probably afford little ground for the hope that it will be the last experiment of the kind. The revival of the French appetite for glory is a misfortune to the rest of Europe. —*London Saturday Review*.

MR. CHARLES DARWIN calls attention in *Nature* to a curious habit of plants, previously observed by himself and lately confirmed by a Brazil correspondent. The item referred to the position assumed by leaves at night, "during their so-called sleep, in order to escape being chilled and injured by radiation into the open sky." He cites the following from the Brazil letter: "We have had last week some rather cold nights (2 degrees to 3 degrees C. at sunrise), and these have given me a new confirmation of your view on the meaning of the nyctitropic movements of plants. Near my house there are some Pandanus trees, about a dozen years old. The youngest terminal leaves stand upright, whereas the older ones are bent down so as to expose their upper surfaces to the sky. These young leaves, though of course the most tender, are still as fresh and green as before. On the contrary, the older ones have suffered from the cold, and have become quite yellowish. Again, the leaves of *Oxalis sepium* were observed by me to sleep in a very imperfect manner during the summer, even after the most sunny days; but now, in winter, every leaflet hangs down in a perpendicular position during the whole night." Mr. Darwin states it to be a new fact to him "that leaves should sleep in a more or less perfect manner at different seasons of the year."

JESTINGS.

MR. ALCOCK, at the Concord School of Philosophy, said that during slumber the animal in our nature predominates. The "animal" referred to, it may be presumed, is the nightmare. —*Catholic Review*.

LOUISVILLE *Courier-Journal*.—*Tourist*: "Where is Block Island?" *Polite American*: "In Rhode Island." *T.*: "But how can you put one island in another?" *P. A.*: "Oh! that's nothing; we accomplish anything in this country."

HELLO!—Telephone conversation between the Pope at the Vatican, Rome, and the Czar, at his palace at Peterhoff. Pope: "Hello!" Czar: "Hellovsky!" Pope: "Area youa goinga outa to-daya?" Czar: "Notoff todayakoff. Too muchavitch dynamitisky aboutavitch. Are youimoff?" Pope: "Not to-daya. Some othera daya. Too manya ruda and godless mena abouta." —*Ezchange*.

The *Congregationalist* gives this instance of the latest confusion of politics and religion: "An anti-Baptist book and the acts of the Mississippi Legislature were being published by the same printer. Things got mixed, and this was the result: 'Be it enacted by the Senate and House of Representatives of the State of Mississippi, that bay means to put under the water, and tizo means to take out.'"

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II. Membership in this Association shall leave each individual responsible for his own opinions alone, and affect in no degree his relations to other associations; and nothing in the name or Constitution of the Association shall ever be construed as limiting membership by any test of speculative opinion or belief,—or as defining the position of the Association, collectively considered, with reference to any such opinion or belief,—or as interfering, in any other way, with that absolute freedom of thought and expression which is the natural right of every rational being. Any person desiring to cooperate with the Association shall be considered a member, with full right to speak in its meetings; but an annual contribution of one dollar shall be necessary to give a title to vote,—provided, also, that those thus entitled may at any time confer the privilege of voting upon the whole assembly, on questions not pertaining to the management of business.

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EDITOR,

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Secretary of the Association.

For list of co-laborers, see editorial page.

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Let whatever appears to be the best be to you an inviolable law. And if any instance of pain or pleasure, glory or disgrace, be set before you, remember that now is the combat, now the Olympiad comes on, nor can it be put off; and that, by one failure and defeat, honor may be lost—or won. Thus, Socrates became perfect, improving himself by everything, following reason alone. And, though you are not yet a Socrates, you ought, however, to live as one seeking to be a Socrates.—*Epictetus*.

I HOLD him to be dead in whom shame is dead.—*Plautus*.

He who has seen no evil and sorrow
May not become king on the plain of gladness.
He whose soul is not pierced with a diamond
Is still unworthy a royal crown.

—*Amir Khusräu*.

Few spirits are made better by the pain and languor of sickness, as few great pilgrims become eminent saints.—*Thomas à Kempis*.

If we are told a man is religious, we still ask, What are his morals? But if we hear at first that he has honest morals, and is a man of natural justice and good temper, we seldom think of the other question, whether he be religious and devout.—*Shaftesbury*.

The ideal of morality has no more dangerous rival than the ideal of highest strength, of most powerful life. It is the maximum of the savage.—*Novalis*.

The moment a man is satisfied with himself, everybody else is dissatisfied with him.—*Arab Proverb*.

It is a great error to imagine that high excellence can ever consist in a mere suppressing of some worse and lower tendency: the better part which we choose may be itself not very elevated. The soul may be freed from struggle, and the conscience be at peace, because its highest convictions have triumphed; and yet its highest may be far from high. Nay, the triumph may be due as much to the weakness of the inferior passions as to any energy of the spiritual nature; so that a comfortable mediocrity is all that will result, unless the moral perceptions keep rising, which is indeed the most healthful state. To this, it is probable that increasing mental culture is in certain stages essential. To destroy superstition does not impart religion; but the destruction is necessary, if religion is to flourish.—*Francis W. Newman*.

EVERY one must think in his own way to arrive at truth. But he ought to keep himself in hand: we are too good for pure instinct.—*Goethe*.

Virtue does not give talents, but it supplies their place. Talents neither give virtue, nor supply the place of it.—*Chinese Proverb*.

If you think you can temper yourself into manliness by sitting there over your books, it is the very silliest fancy that ever tempted a young man to his ruin. You cannot dream yourself into a character: you must hammer and forge yourself one.—*J. A. Froude*.

WISDOM does not show itself so much in precept as in life,—in a firmness of mind and a mastery of appetite. It teaches us to do as well as to talk, and to make our words and our actions all of a color.—*Seneca*.

Virtue is the beauty, and vice the deformity of the soul.—*Socrates*.

CURRENT TOPICS.

THE Pope, vicegerent of God on earth, asked last Sunday for the prayers of the faithful, that his liberty and independence might be restored to him!

THE Channing Memorial Church, which has been in process of erection at Newport the past year, is completed, and was "dedicated" yesterday.

THE call at New Haven for a civil service convention on the 25th instant announces the support of several ex-governors and prominent men of both parties.

THE English *Secular Review* defines secularism as "the material and moral improvement of this life, so far as such can be determined from purely human considerations."

THE Association for the Advancement of Women meets in Buffalo on the 19th, 20th, and 21st inst. to discuss "the increasing interests and responsibilities of the sex in education, literature, science, and art, especially in the practical duties of household work, health and dress, business, charity, penal reform, etc."

MR. DOWNING, of Flushing, L.I., is described as gaining a grand victory over the feminine contestant for his school-board position. The voluntary women voters pitted their candidate, Mrs. Judd, against him, on grounds of lacking fidelity on his part to the demands of his office, and turned out in good numbers to carry their point. But this lofty hero scooped up women from Hibernian and negro quarters, and conveyed them by hacks to the polls for the purpose of offsetting the intelligent ballots, and won his glorious cause.

A CLERGYMAN on Long Island has explained to his congregation "that the reason why the prayers of the people had not saved President Garfield's life was because the wound, as shown by the autopsy, was fatal from the first; and, moreover, that there was really no instance where a miracle had been performed in connection with gun-shot wounds!" This is delightfully clear and frank; but the sceptics will naturally say, "What chance, then, to get a miracle in anywhere?" We had supposed that it was just in such cases, where natural law, if left to itself, would bring an unwished for result, that miracles were of use."

CARDINAL MANNING, in a recent address on intemperance in England, said that "no nation on the face of the earth was so stained by intemperance as England. Take the Oriental world. They never drank intoxicating drinks except where individuals, faithless to their traditional duty and in immediate contact with our English civilization, had learned it from us; and he was sorry to say that many of them thought the name of Englishman and drunkenness were synonymous; and he was sorry to say also that the name of a Christian

and the name of a drunkard were considered to be synonymous terms."

THE *Jewish Advance*, in noting "the obliteration of all national and sectarian lines" in the late tributes to President Garfield, gives an incident of the memorial gathering in Plymouth Congregational Church on the memorable Sunday, September 25, at which the various denominational representatives included Rabbi Hirsch. "Drs. Burgess and Hirsch were the speakers of the evening; and Dr. Hirsch's brilliant and eloquent tribute to the character of the illustrious dead made such an impression upon the vast congregation that at its conclusion, notwithstanding the place and occasion, deafening rounds of applause shook the mighty edifice."

AMONG all our national centennial celebrations, there has been none since the Fourth of July, 1876, so full of interest as that which is taking place at Yorktown this week. In the Declaration of Independence, Liberty proclaimed itself king; but not until the victory at Yorktown did it have power to mount the throne. As the French helped the struggling colonies to win that victory, they are now honored guests in the nation's celebration. The proposition that the British flag should be honorably saluted in the ceremonies has been protested against in some quarters. But, surely, the "unpleasantness" with Great Britain was so long ago, and there has been so much pleasantness since, that the nation could well offer this honor to the mother country without being misunderstood. Especially at this time when the English people, from queen to peasant, have been overflowing in sympathy toward this country in a manner unparalleled in history, such an action would be not only graceful, but just.

UNHAPPY Ireland! The Land Bill has not pacified her, but only seems to have whetted the popular appetite to demand more. If Land League methods have accomplished so much, why may they not accomplish much more, is the natural question which the Leaguers have been asking. And so they have pushed the agitation to the very verge of civil war. Parnell and other leaders have been arrested by the government, and are in prison; but a people cannot be imprisoned. England must give local government to Ireland before the Irish question is settled. One can hardly conceive a more painful position for a conscientious statesman than that in which Gladstone is now placed. His convictions and sympathies are on the side of liberty, progress, and peace; and yet by the hard fate of political circumstances he is compelled to stand to the Irish people as the representative of the strong hand of power that is suppressing these. A rousing meeting was held in Music Hall, this city, last Monday evening, to welcome Mr. O'Connor, M.P., and express sympathy for the Irish cause, of which he is a distinguished leader. Enthusiastic speeches were made by Mayor Prince and Wendell Phillips as well as by Mr. O'Connor.

For the *Free Religious Index*.

TRANSIENT AND PERMANENT.

A DISCOURSE.

BY WILLIAM J. POTTER.

"One generation passeth away, and another generation cometh," said, in his tone of despair, the writer of the old Hebrew book Ecclesiastes. The words with him represented only the transiency, the mark of dissolubleness and death, that was upon everything pertaining to earth and human life. They are a part of his lamentation over the hollowness and vanity of man's existence. Perhaps a more bitter wail in the name of religion was never penned than these chapters on the vanity of life. "All is vanity," "vanity of vanities," to this ancient preacher; "all the works done under the sun are but vexation of spirit"; even "wisdom" is but "grief" to him, and "he that increaseth knowledge increaseth sorrow." He is a pure fatalist. Man to him is the puppet and plaything of forces which he can neither understand nor control; and the forces to him seem to have no meaning in themselves, no goal, no purpose. They are but moving in an endless circuit of change, and that is all. "The thing which hath been shall be," and "there is no new thing under the sun." Decay, change, death, are written everywhere. The generations come, go through their little round of pleasures and pains, and pass away; and that is the end of them. Each leaves the earth as it found it; each makes its advent where every other has done before it, goes round the same circle, and vanishes by the same exit. All that he could say by way of balance to this changeless process of change was that "the earth abideth." Such was the philosophy of Ecclesiastes. There are nuggets of golden truth in the book; but its prevailing tone is that of a *blasé* man of the world, whose piety partakes of his general weariness and emptiness.

Yet what is noticeable in his book, and that which is the special point which has led me to head this discourse with his words, is that he could not even state the formulas of his philosophy of purposeless change and blank despair without implying that there is a power that abides; he could not speak philosophically of the *transient* without recognizing the *permanent*. Transiency of phenomenon, permanence of essence; changing process, abiding power,—these are the two sides of every form of world-life, material or human.

It is much to say, indeed, that "the earth abideth." Relatively to the changes that are ever going on upon its surface, it does abide, and represents that which gives to these changes unity and significance. In it are stored up chiefly the elements of all the varied forms of life that exist upon it. Out of its dust, the manifold races of animal existence that inhabit it are created. That same dust, under some different combination of vital atoms, appears in the equally manifold variety of the vegetable kingdom,—in grass, and tree, and foliage, and gorgeous color of the flowers. Amid all changes of spring-time and fruit-time, the coming and going of the seasons, the teeming refulgent life of summer, the apparent dissolution and death of winter, the different growths and productions of different zones, the earth itself stays. It has stayed amid even greater changes than these, as the birth and growth and disappearance of entire species of living creatures, the coming and going of the generations of men, the rise and fall of human kingdoms, and the whole vast procedure of human history,—amid it all and through all, the old mother earth, which has been the scene and sustenance of it all, abides. Through all the changes that happen upon it, the earth itself represents the principle of stability. In the face of death, it keeps the secret of an ever-renewing life. To facts of decay and destruction, it presents the counter fact of continued vitality. To all vanishings and burials, it opposes a resurrection. For the shifting scenes of the drama of existence, it offers at least a stage that is solid, and one that has now stood so long that, with all the variety of actors and action and strange mingling of comedy and tragedy upon it, we can yet begin to see the unity and meaning of the plot. Yes, the abiding earth itself, staying on after it has witnessed the coming and going of so many generations of its varied orders of life, reveals now to the observant eye, in its own solid sides and in the accumulated life, human and infra-human, upon its surface, a steady plan through all its changing phenomena. In all its incessant shift and

transiency, the line of permanent purpose has been preserved; and the earth, in which the vital power is stored and whence the changing drama springs, to these transitory phenomena represents this permanence.

Yet a larger science shows us that only thus relatively can we speak of the earth as permanent; that on a larger scale of relationships even the earth might vanish away, and yet an abiding power and plan and purpose remain. Astronomers think that worlds as large as our earth have been destroyed; that possibly by some flaw of material or outward concussion a planet may be broken asunder. A theory has been broached, indeed, that the earth is approaching the sun, and must in the course of time drop as fuel into that luminary,—a theory, however, not supported sufficiently to give us any anxiety for ourselves or posterity. Another theory presented on the authority of great astronomers is that the earth has now reached its culmination in the line of the possibilities of life, and that henceforth its vital power is to decline until it shall become a "dead world,"—also however at a too remote period to alarm us. But it is evident, when we look into the heavens through the eye of science, that the earth does not exist by itself nor for itself alone; that it has relations to other heavenly bodies,—literally that it has relations in them,—brothers and sisters and cousins; that it is in very close and important relation to the sun, which has been proved to be the real source of all this earthly life and of those ceaseless metamorphoses of which we have been speaking, so that, if that sun ninety millions and more miles away were blotted out, all life upon the earth must cease to be and the earth itself fly away to we know not what destruction; while, if the earth should be destroyed, all the power and vitality on which it has depended would still abide in the sun, ample for the emergency of some new creation. Thus already we see that the sun represents a power more abiding, more permanent, nearer the source and centre of things than the earth. And when we look beyond the sun and our solar system to the innumerable suns and worlds and systems of worlds which stud the infinite spaces of the heavens, and think that our sun with its planets exists and moves and has its being in very vital relationship to these countless multitudes of bodies, and that all, small and great, are but parts of one stupendous plan and process of creation,—a process that has taken æons to reach its present stage,—and when we think that through the vast all there is unity of relationship, arrangement, operation, then we begin to catch glimpse of a power as abiding source of all changing phenomena to which our earth and sun are as nothing, and we feel that something would remain, even though all the heavens which our eyes behold should be gathered into a scroll and vanish away.

But the important fact which issues from this vaster survey is that the power that abides, the power that is permanent in the midst of the transient, is not something that we reach after we have got above all these hosts of worlds and passed any possible limits of finite space, not a power somewhere outside of the universe, a Being distant and solitary in his grandeur,—for, to this view, the universe has no outside, and there are no bounds where, even to the imagination, the world of matter ends,—but it is a power pervading, interpenetrating all this vast system of multitudinous activity and life; a power the same in the near as in the far, in the small as in the great, in the atom no less than in the solar system, in this moment of time no less than in any creative era in the past; a power that is really represented in and working through the vital forces of our sun and earth as much as in any distant heavens to which our imagination may climb; a power very real and very close,—there, indeed, in distant Sirius, guiding "Arcturus with his sons," and "binding the sweet influences of Pleiades," but here also, within this blade of grass that springs up so shapely at my feet, the very force that shapes and colors it, and works within all laws and processes to that end; the abiding power with which nature at this moment is everywhere alive, manifest in rock and moss, in flower and leaf, and in all the stir and thrill of nature's nerves; the power that is visible or invisible in all her ways, the constant beneath all change, the open or secret force behind all movement, the living principle beneath all rapidly changing forms of life, the life-power still beneath all apparent death. Or it is a power that we may see, too, and that our eyes may this moment look upon in still higher forms of mani-

festation,—as the power which works in childhood to develop it into manhood; which works in character, from all sorts of materials and conditions, to bring forth virtue; which works in nations, bringing them from small beginnings to great achievements; which works in human society, aiming ever, through all outward events and the changing conditions of experience and the successive generations as they come and go, to achieve a higher degree of civilization, intelligence, and morality; which works in the heart and brain of individual men and women, through the great sentiments of love and right, and justice and pity, and aspiration after truth, to make human life everywhere richer and happier and sweeter, converting the bad into good, and the good into a better, and the better into a better still, and a better still again, and so reaching on and up toward the Infinite Best.

Have we not here found something that is permanent in the transient; something that abides unchanged below all waves of change; something to which we can anchor safely; something that does not move with every changing phase of human thought or shift its ground with the fickleness of human passion; something that stays while generations come and go, outlasts the life of nations, survives death, makes the grave a cradle for new births, and converts all dissolutions into processes of vitality; something that is superior to disease, vice, bad blood, deformity, temptation, crime, and every form of evil, and able in time to reduce them all into conditions of physical and moral health; something that abides below all tragedies and miseries tenacious of a good purpose, and that would abide still unconquered, though a world should go to pieces? We have here the foundation rock of all that is, the veritable "Rock of Ages": to what can our faith more firmly anchor? We have here the root whence has sprung all intelligent purpose, all wisdom, all finite mentality: to what can our minds more rationally hold? We have here the source and perpetual sustenance of all genuine loves of the human heart, of all its pure generousities, sympathies, tenderesses, humanities: to what, then, can our hearts cling with greater assurance that all their interests will be cared for? We have here the productive substance and agency of every form and species of life that exists: to what, therefore, can our lives be vitally related and come into active communion with, with a more valid promise of safety for us here and hereafter?

But let us see how the presence of this abiding power in the midst of changing phenomena is illustrated in some of the more special phases of human life. Take mental progress,—progress in science, in learning, in experience, in knowledge of any kind. Intellectually, the race advances as a whole, as a unit; or at least that part of it does which comes within the limits of one order of civilization, or which is brought by social or material ties into a common intercourse. No generation begins its mental development anew. It begins where the preceding generation left off. No individual man begins his active life to-day as if he were the first man. The son begins where his father stopped. This at least is the normal order, the rule of nature, though of course we find exceptions to it. Any set of scholars or scientists who should begin their study *de novo* to-day would get but little way in it, and be really no scholars or scientists for this age. A scientific man to-day with only Newton's knowledge would be an ignoramus. The scholars, the men of science, the professional men, must all begin where their predecessors ended, and carry on their study from that point, if they expect to become proficient. They must learn a good deal that has been learned before them, it is true. Yet much of it they will learn as the commonplaces of knowledge, for it is in the social atmosphere; and much of it they will not need to learn, for it has already become obsolete; and all that they need to learn by study will be the easier for the years of general progress that have intervened since the original investigations were made. If the learner had to begin as if nothing had been done before him, to read and investigate everything, and everything as if it were fresh, wisdom would indeed be a "grief," and "increasing knowledge would increase sorrow"; and, since "of making books there is no end," study would become a terrific "weariness of the flesh," and the would-be scholar would sink hopelessly under the burden before he had fairly assumed it. But, as it is, knowledge accumulated in the past becomes a matter of inheritance. At least, the results of it are largely inherited by birth. They go into the

blood, and help to make the mental tendency and capacity of coming learners and teachers. They are assimilated by general culture, and so affect large numbers who have never learned the facts in detail. And this is especially true of all matters of common civilization and social experience. People are doing hundreds of things to-day, and know how to do them well, not because they themselves ever learned to do them so well from the beginning, but because little by little the slowly accumulating and perhaps bitter experience of many generations has come down into their action, to give it ease, and grace, and efficiency.

And, besides this accumulating product of knowledge and experience that marks mental progress, the conditions of thought are constantly changing; mental problems are advancing to new planes; new phases of intellectual activity, new forms of investigation are ever appearing, so that each generation — each generation, at least, of vital thinkers — has a peculiar mental atmosphere and method. This is the ground of the saying that a man who does not anywhere mentally harmonize with the intellectual atmosphere of his own time is either before or behind the age; behind it, if, as is the case with the great body of theologians, he is busied with problems and uses a mental method that have, in all departments of vital intellectual life, become obsolete; before it, if by some idiosyncrasy of temperament he is a seer of truths which nobody about him is yet ready to accept, and which cannot yet be embodied in practice. Said a scholarly gentleman to me, speaking of a certain fine essay to which we had both listened, "I could not possibly have written that essay, though acquainted with all the facts and accepting theoretically the theory propounded in it, because I am twenty-five years older than the man who wrote it, and he has ripened into active thinking in a mental atmosphere that is peculiarly of this time, and is wholly different from that in which my thinking was moulded twenty-five years ago. Yet this," he added, "is the natural result of that." He exaggerated, perhaps, the difference in this case, yet spoke a truth. The younger men take up the work of thought-development just where, by the necessity of the case, the older men have to leave it. The generations pass one after another, but the thought goes on to its completion and fulfilment. That abides and lives, and grows and bears its fruit, though the individual men and women that cherish and carry it successively pass away and are known no more. By this continuous vitality of thought from generation to generation, the race progresses in mental development as if it were one man instead of many millions and billions of men. The generations vanish, but the power that stays is ever greater than the power that goes; and it so links the living and the dead together that the channels that supply ever-increasing sustenance for the mental progress of the race are kept unbroken. Knowledge is knit to knowledge, science to science, discovery follows discovery, problems which one generation starts and perhaps fails upon, the next solves, while this puts in turn new questions for its successor. The truths which some one man may plant to-day will come up next year in a social agitation, and the next century reap them in the form of a higher civilization or religion. Men die, the greatest as the least; but humanity is their natural heir, and all their mental wealth is saved in its estate.

Or look at the moral condition of mankind in farther illustration of the theme. Sometimes, perhaps, when we consider the actual state of human society, when we are forced to behold its moral corruptions, its prevalent vices, its license of passion, when we are shocked, as we are in these days again and again, by its flagitious and monstrous crimes, we are tempted to despair of man's moral future. Yet no fact in human history is plainer than that man has actually made moral progress. Paint his moral condition in the past, or in any epoch of the past, as black as we may, reckon up all the great eras of immorality, marshal together all the great criminals of history, and the fact still stands out in indisputable clearness that the race as a whole, taking its whole historical career into account, has been advancing in morals. Temporary and local causes may have brought here and there a temporary moral depression, when there has been alarming outbreak of corruption and crime. There have been, indeed, long periods when vice so prevailed even in the best portions of mankind that it seemed as if the race were morally retrograding. Yet after every such ebb of the tide of moral sentiment there has been a rebound which has carried society to a higher mark of virtue

than was ever reached before. In spite of all transient retrogressions, and the influence of bad great men, and the power of corrupt leadership, in the midst of all struggles with passion and bitter encounters with the evil outward conditions of existence, through all the great social tragedies of war, vice, and criminality, in spite of all and through all, the moral sentiments of justice, honor, benevolence, temperance, purity, have been defining themselves with more and more clearness to the human mind, and taking a deeper root in private and social life. Whatever great reputations may now and then go to ruin, however overwhelming may sometimes seem the tide of moral evil, yet these great sentiments at least abide in the heart of the human race, and shine still with crystal clearness over all threatening floods of moral dissolution. There is, indeed, such native moral elasticity in the bosom of the race that I do not believe it is possible for any individual men, however bad, or any epochs of wickedness, however great, to drag humanity down to irretrievable moral destruction. This fact of moral progress, in the face of all the difficulties and obstacles, is the blazing fact of human history. And to my mind it is one of the highest possible proofs that the world is directed by moral no less than by intelligent purpose; that, welded in the very temper of things and ingrained in the mental constitution of man, there is a moral aim, which, whatever may happen, cannot be turned aside and prevented from ultimately achieving its object. Whatever goes down and perishes, this abides, — an indestructible inheritance from the primal Power whence the movement and drift of things first started.

Finally, we might say essentially the same thing of the religious condition of mankind. Many people are not a little alarmed at what seem to them the increasing evidences of religious scepticism, — the removal of ancient landmarks of doctrine, the vanishing of old forms and institutions, the growth of freer views on all the problems deemed sacred by the mass of people. But there has never been a time when changes of this kind were not in process. In one aspect, the whole religious history of man is the history of a change of view, as man, in various degrees and conditions of culture, has reflected on his relation to the universe and its mysterious cause. Even in the comparatively short period of Christian history, religious dogmas have been in a state of flux, as witness the many sects and churches that mark the successive waves of new thought. Institutions, too, in the domain of religion as elsewhere, have had their seasons of growth and decay. Even the stable Roman Catholic Church shows historically a gradual development of doctrine and ritual, and has admitted of some changes in our own day. Yet amid this flux of religious doctrines and forms none will deny that hitherto at least the sentiment of religion, the spirit of worship and faith, have remained. There has been the upward look, the soaring aspiration, the reverent loyalty to truth, the longing for a consecrated life, though creeds and ceremonies have been of the things that are born and die.

Of the changing doctrines themselves, though in the forms most familiar to us they may become obsolete, there is a sentiment or belief, a root-idea, of which these forms were the temporary expression, that abides and is universal and permanent. The doctrine of divine incarnation, for instance, is found in some shape in every religion, — perhaps, it may even be said, in every sect. The forms of it vary and change, and many of them have passed away. There are even Christian people to-day who deny that the popular Christian doctrine of incarnation, confining it to the one exhibition in Jesus of Nazareth, is true. Yet these same people, and the holders of the most radical faith, and material science itself, which so many good people fear as "infidel," are preaching a doctrine of incarnation larger and finer and more practical than anything the popular theology has taught; namely, that the eternal power and life are not in one man alone, but in all things and, to some extent and with possible increase of extent, in all men. So of atonement, regeneration, mediatorship, and others of the old doctrines. The doctrines in their old ecclesiastical shapes are doomed to perish. The very words as theology are vanishing. But modern philosophy and science are taking up something that was true in them, and that was always the sustaining power within them, and are proving that something to be dependent on no system of theology and no church, but to have a foundation in the very constitution of human nature and human society. Regenera-

tion is a natural phase in the process of all physical and mental life, whereby the forces of material and moral health overcome the forces of disease and blunder and vice. Mediatorship and atonement are no far-off artificial drama, enacted once for the race, but represent natural sympathies and services that enter into every domestic circle, into every social bond. By the very law of mutual responsibility inhering in the organic relations of human society, we are atoning for each other's transgressions daily. In theological form and even name, these creeds vanish, but the substance of them abides.

If such changes have occurred in the past and yet no harm has come to religion, why need we fear for the future? Suppose even that the authority of the special religions should vanish, and that the religions themselves as separate organizations, should be dissolved. What then? Would all be lost? Nay, though the religions should go, religion would remain. The elements of it are inherent in the human constitution, and are the cause of the specific and organized religions, not the effect. That creative power which has produced the religious history of man, whatever be its primal source, is, in the domain of humanity, in the human mind, and is as inexhaustible in its vitality as is the human mind itself. The greatest religious souls, indeed, are of no sect, and stand at a height of faith where even the boundaries between the religions are invisible. Wherever we find heroic consecration to duty, nobility of self-sacrifice for high ends, fidelity to unseen ideals of right, affection that, in the face of all obstacles, clings to and works for others' welfare, aspirations that reach out unweariedly after truth in all its infinite heights and depths, and such love and devotion for truth as seeks it for its own sake and is ready to meet any cross and any death for it rather than it shall suffer dishonor, there, whatever old beliefs or forms we may miss, the best parts of religion abide and humanity's highest interests are safe.

For the *Free Religious Index*.

RATIONALISM AND THE HIGHER SENTIMENTS.

Some liberal sentimentalists seem to be laboring under a false estimate of freethought and rationalism. Rationalism with them is only a very partial development, — a sort of "utilitarian materialism" that is satisfied with the grosser forms of animal life. They think "reason" has nothing to do with the higher sentiments of humanity. Ideality, love of the sublime and beautiful, poetry and the fine arts, are all to be ignored by "rationalists" according to their peculiar views. Mr. Henry Clay Neville seems to entertain this unique estimate of freethinkers in general. His views of Liberalism, as expressed occasionally in the *Index*, are very peculiar, so much so that it would be interesting to the believer in evolution to account for them.

It would seem that in our progressive mental transition from a state of sentimental superstition to rationalism there is a constant looking back to the long-cherished emotions of our mental childhood; and we fondly regret our old "homes of belief," until our new rational surroundings become familiar. Mr. Neville says "reason" would "despoil many of our noblest sentiments, if they were arraigned before that stern tribunal." But what does *enlightened reason* say against our loving the scenes of our childhood, or against our "respecting the graves of friends"?

That reason must be very unique and peculiar, which would abolish or annihilate, if it could, all the finer sentiments and affections of our nature. What does Mr. Neville mean by "reason"? Isn't it a very peculiar kind of logic that would do away with all the higher sentiments? Perhaps Mr. Neville has come in contact only with rationalists whose intellectual capacities have been developed, without a corresponding unfolding of the higher sentiments and emotions. More often, the emotional nature is in excess of the intellectual. Rationalists are not all perfectly developed in their emotional nature, any more than orthodox believers are in their intellectual.

We would reply to Mr. Neville's question, — Is life reasonable? — by asking him what he means by "reasonable." The highest emotions, the loftiest sentiments, and the noblest aspirations of humanity are all in harmony with an enlightened reason. True, there may be acute intellect and logical reasoning, without developed and cultured emotions and sentiments, just as there is great emotional development without

a corresponding intellectual advancement. Mr. Neville, we think, illustrates very forcibly the need of a harmonious development of our whole nature. But why should he be more shocked at the sight of intellectual acuteness without an appreciation of aesthetics than he is at emotional superstition without intellect? In the good time coming, the moral and emotional will be equally developed with the intellectual in the perfect man. But, in the mean time, let us have by all means "the intellectual guide of life," even if it does shock our æsthetic sensibilities a little. We need such guide to get out of the wilderness of superstition. No doubt there was a beauty and fascination in the old Grecian mythology, which invested the shady woods and running brooks, the silvery moon and glorious sun, with attributes of Deity; but does Mr. Neville regret that humanity has left far behind those mystic beauties? J. E. SUTTON.
Sept. 30, 1881.

For the *Free Religious Index*.

HOW FAR IS EVOLUTION COMPATIBLE WITH THEISM?

Evolution to some extent, and that generally an indefinitely large extent, is now almost universally admitted among Theists. I have been led to doubt the propriety or consistency of this admission.

It is conceivable that the apparent evolution is only a divinely appointed order of succession. Now I wish my reader to consider whether this is not all that is compatible with Christian Theism? I beg my learned reader not to *pooh pooh* this at first sight without taking the slightest glance at the reasons I have to present for my suggestion.

You know there is a large number of Christian divines who deny all power or force to matter, or even to the human mind, unless the will be excepted. All these, of course must deny evolution everywhere. With them, all changes are the effects of divine, supernatural power only; and by this power the order of succession is fixed, not by any connection of natural cause and effect. These very persons do indeed, strange to say, affirm a limited evolution, which only shows that they do not understand themselves. Their inconsistency is very clear; but I am haunted with a feeling and suspicion that all Christians are inconsistent in admitting evolution, except as it is limited to the growth of each individual within himself, which is not the distinctive scientific conception of evolution.

A characteristic affirmation of evolution is the identity and continuity of all force and substance through all varying successive forms. The force and substance of the latest and noblest known form of life are the same as the earliest and lowest. The soul and body of man are only the transmuted force and substance of protoplasm and the primeval gas or gases. It admits of but one known force and substance. So far as evolution does extend, if it exist at all, so far there exists but one substance and there is but one force that operates, and its operation is always a transformation, which is an evolution when the transformation is in the direction of a greater heterogeneity. Hence, wherever evolution is admitted between any two beings, whether of the same or different rank or class or species, there is an admission of their identity of substance and force.

As Christians (and perhaps as moralists, as psychologists), we cannot admit this to be true as between any two human souls, whatever may be said of their bodies. Our souls are not modes or forms of one common force and substance. Though of the same general quality as to kind, they are numerically distinct as individuals proper. This is the acknowledged implication of Christianity and Theism, and it is the testimony of consciousness. As Christians, therefore, we cannot consistently admit that our souls have been evolved from anything below us, or even that children's souls are evolved from their parents. Evolution must here be absolutely denied in every conceivable degree, else our position as Christians is logically undetermined.

But here scientific difficulties begin to press us heavily. If we propose to cut off man from the law of evolution and admit that law everywhere below man, we can assign no reason but our creed for such a distinction, which is opposed by science, which shows apparently as much reason for affirming the law in one region as in another. However, we are not now considering the scientific but the Christian aspect of

the question, and as Christians we must not compromise ourselves.

There are some in the ranks of Christianity who seem to think it enough if it is allowed that God may have created some low form of life in the beginning, and thence made all else a process of evolution. This saves creationism and supernaturalism so far. But, if this is the sum of supernaturalism (and it is if all else is naturalistic evolution), then all that is distinctive in Christian Theism is destroyed or precluded.

If we superinduce upon this the idea that God presides over the process of evolution and exercises a supernatural agency all along, and even a miraculous agency if necessary, the affirmation of evolution is nullified. We are not entitled to affirm its existence at all, for we cannot find it in discrimination from the alleged supernatural agency. If the alleged supernatural wrought differently from the natural, we could do this; but we find in fact a simple unity of causation which we take to be natural.

The most consistent course, therefore, for us Christians seems to be to deny evolution everywhere, and to disregard the fact that science is compelled to take the opposite path and affirm evolution everywhere.

A METHODIST MINISTER.

For the *Free Religious Index*.

"NOTHING TO SET UP CHURCH-KEEPING WITH."

Speaking of "Free Religionists," Mrs. Annie L. Diggs, of Kansas, mourns over their poverty. They have "no buildings, no organs, no music, no song-books, not even a steeple to begin with," nothing indeed "to set up church-keeping with."

This is sadly true of their material resources, but it has a truth deeper than this. Radicalism in theology has nothing whatever to set up church-keeping with. When men deny to the Bible all divine authority, when they have ceased to believe in an angry God, when they have blotted out hell from their creed, when Sunday is no holier than Monday, when the minister and the sacraments are no longer holy and have no special claims, when even *prayer* itself has become unreasonable, what in the world is there to set up church-keeping with? Of what use your body without a soul?

The future church—if we are to have one—must be vastly different from the church of the present. It will be impossible to keep men and women together from Sunday to Sunday, year in and year out, to listen to moral or theological essays from the same man, or to join in mere forms of devotion. If a preacher is a "Free Religionist," he must either possess extraordinary ability to hold a society together, or he must preach to a people who are church-goers from habit, or are still more or less under the influence of the old ideas and the old motives. Radicalism and churchism are not fast friends. The instances are very rare indeed of religious congregations being built up or held together by radical ministers. The facts are the other way. We are not blaming them. We are simply stating facts. The day of churchism indeed is fast passing away; and the grave question arises, What shall we have next? Whatever it may be, it will be the highest and the best for the time being.

R. HASSALL.

BOOK NOTICES.

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

AMERICAN VERSION OF THE REVISED NEW TESTAMENT. (Second Edition.) With the readings and renderings preferred by the American Committee of Revision, incorporated into the text by Roswell D. Hitchcock, D.D., President of the Union Theological Seminary, New York. New York: Fords, Howard & Hulbert. All rights reserved. Cloth, red edges, \$1.00; morocco grained leather, gilt edges, \$1.75; full Turkey morocco, gilt edges, \$3.25.

This may be called the American patriotic edition of the revised New Testament. It puts into the text such readings as the American revisers had approved, but which, for one reason or another, the English Committee of Revision did not accept, but printed in an appendix. Here, the corresponding English renderings are relegated to the back seat of an appendix. In general, it may be said that the English revisers were somewhat more conservative than the American. The American Committee, however, it should be said,

have not issued this edition, and could not do so, according to the terms of their agreement with the English revisers, for at least fourteen years. Yet it has had competent supervision, and all proper care has been given to make it accurate.

GARFIELD'S WORDS.—A beautiful little volume, issued by Houghton, Mifflin & Co., Boston, bearing the perfect workmanship of the Riverside Press of Cambridge. It is compiled by William Ralston Balch, and is packed with choice extracts, skillfully arranged under appropriate topical headings. A brief sketch of President Garfield's origin and career precedes this collection of gems, of which a half-dozen below may stand as fair specimens. The first is sadly prophetic of the nation's late experience:—

"I have sometimes thought that we cannot know any man thoroughly well while he is in perfect health. As the ebb-tide discloses the real lines of the shore and the bed of the sea, so feebleness, sickness, and pain bring out the real character of a man."

"In order to have any success in life or any worthy success, you must resolve to carry into your work a fulness of knowledge,—not merely a sufficiency, but more than a sufficiency. . . . Be fit for more than the thing you are now doing. . . . If you are not too large for the place, you are too small for it."

"Great ideas travel slowly, and for a time noiselessly, as the gods, whose feet were shod with wool."

"Liberty can be safe only when suffrage is illuminated by education."

"We should do nothing inconsistent with the spirit and genius of our institutions. We should do nothing for revenge, but everything for security; nothing for the past, everything for the present and the future."

"In a word, our national safety demands that the fountains of political power shall be made pure by intelligence, and kept pure by vigilance."

THE POETS' TRIBUTES TO GARFIELD, issued by Moses King of Cambridge, commences with a few chapters of biography, followed by a collection of poems, mainly consisting of those written for the *Boston Daily Globe*, but including also a valuable collection from other journals. The contribution by Dr. O. W. Holmes closes with the following stanzas:—

"Not ours the verdict to decide
Whom death shall claim or skill shall save;
The hero's life though Heaven denied,—
It gave our land a martyr's grave.

"Nor count the teaching vainly sent
How human hearts their griefs may share,
The lesson woman's love has lent
What hope may do, what faith can bear!

"Farewell! the leaf-strown earth enfolds
Our stay, our pride, our hopes, our fears;
And autumn's golden sun beholds
A nation bowed, a world in tears."

From the lines of Joaquin Miller:—

"In centre land,
As in the centre of each heart,
As in the hollow of God's hand,
The coffin sinks. And with it part
All party hates! Now, not in vain
He bore his peril and hard pain."

From those of Marie E. Blake:—

"Thus fares it with our liege? Nay, doubting soul,
Not thus; but grandly raised to nobler height
Of strength and power and most divine delight,
At one swift breath made beautiful and whole!

"Nor mocked by broken hope, or shattered plan,
By some pale ghost of duty left undone,
By haunting moments wasted one by one,
But crowned with that which best becometh man.

"Holding with brimming hands his heart's desire;
While the fierce light of these last glorious days,
Blazing on each white line of thought and duty,
Touches his record with immortal fire!"

From the *London Spectator*:—

"Lo! along the street's he's borne,
Pale, through ranked crowds, this gray September morn,
'Mid straining eyes, and brows unbonneted,
And reverent speechlessness! a 'people's voice'!
Nay, but a people's silence! through the soul
Of the wide world its subtler echoes roll,
O brother nation! England for her part
Is with thee: God willing, she whose heart
Throbbled with thy pain shall with thy joy rejoice."

THE true scholar grudges every opportunity of action passed by, as a loss of power.—Emerson.

PERSONAL ITEMS.

HARVARD COLLEGE opens with the largest Freshman Class ever admitted, numbering two hundred and fifty.

DR. JOHN HALL will be Chancellor Crosby's successor in the University of New York, if he will accept the position.

MRS. J. T. SARGENT held an afternoon and evening reception at her new residence in Cambridge on the 19th inst.

MR. J. L. STODDARD has purchased the "Locust Grove" estate at Gilmanton, N.H., where he will pass his summer leisure in America.

DARTMOUTH COLLEGE difficulties have crippled its prospects materially at present showing, the admissions to the Freshman Class being much less than in former years.

WHEN the late General Burnside received a telegram from Governor Sprague, asking how soon he could be ready to take charge of the Rhode Island troops, he flashed back the instant answer, "In one minute!"

THE chime of nine bells, weighing from four hundred to three thousand pounds, now forging in Boston, and the gift of Mr. Alfred Smith of Newport to the Channing Memorial edifice, will ring out their initial peal on Christmas of 1881.

IN the committee report read by Dr. J. Heber Smith, at a medical convention held in Boston, concerning the establishment of places for homœopathic treatment of the insane, it was urged that women should form a part of the medical staff in the accomplishment of such a plan.

ORSON PRATT, the latest survivor of the twelve Mormon Apostles, whose death is now announced, is given credit for being the best of them all, and greatly esteemed for general uprightness. The elder Young was abusive in conduct toward him, as might be expected if his character served as a living rebuke in contrast to his own.

DR. J. G. HOLLAND, editor of *Scribner's Monthly*, who has died the past week, leaves behind him a glowing and substantial record of literary achievement, and an added proof of what industry and energy may accomplish under American institutions. His books had a great sale, and were always pure in tone, but were too deficient in virility to last.

MR. WM. M. SALTER has gone to New York to stay the greater part of a year, for the purpose of studying theoretically and practically certain departments of social science, in which he is greatly interested. He is to speak, however, for the Twenty-eighth Congressional Society, in Parker Memorial Hall, once each month, beginning on the second Sunday of November.

REAR ADMIRAL RODGERS, of the United States Naval Academy, deprecates the extreme views in circulation regarding its recent "hazing" affair; but the admissions of fact still adhering to the case leave it at only a lesser degree of just condemnation. When male students get a glimpse of the demands of honorable courtesy, like that exhibited at the late induction of a new class at Smith College of Northampton, they may be disposed to doff the clownish costume of senseless trickery.

PRESIDENT ARTHUR is getting a reputation as "the silent man." The correspondents of the press continue to talk volubly about the changes in his cabinet and other appointments; but he keeps his own mouth shut, and at this writing the cabinet remains as President Garfield left it. A prominent politician, who had an interview with the President the other day, is reported to have said: "You can't get a word out of him. He is a complete mystery. He is courteous, genial, pleasant, glad to hear everything, and is getting good advice in large quantities; but he gives no intimation as to his purposes."

OUR friend Photius Fisk, who tries very hard to be a pessimist in theory, but is ever contradicting his creed by his deed, has just added another to his list of quiet generousities by making a donation of Greek books to the college at Grinnell, Iowa. The Grinnell *Herald* prints a letter from the Greek professor of the college, which says that Mr. Fisk, who is a Greek by birth, though for more than fifty years a most patriotic American citizen and for much of that time a United States naval chaplain, received recently a list of works the college greatly needed, including some

that were quite costly. Under the date of September 23d, he replies: "I have concluded that I must try and assist your college to the Greek books named in your letter. I have agreed with a house in Boston to import the whole set, and they will be here in about seven weeks. Upon their arrival, I will have them sent at once to your address." The books, we learn, will cost nearly \$200, and will be a great help to the college. Professor Brewer, who has charge of the Greek department at Grinnell, is the son of the first teacher of Mr. Fisk when he came to this country as a boy.

THE Inebriates' Home at Fort Hamilton loses, in the death of Rev. John Willett, its founder and first superintendent, a man of rare character and worth. The Home, which has come to be second to no other in the country, was the outgrowth of Mr. Willett's unfeigned philanthropy applied to a class of persons for whom pity is but too often another name for contempt and unconcern. He believed something better could be done with an inebriate than subject him to confinement and disgrace, and it was this feeling, applied to the rescue of one and another, which at length developed into an institution which has restored hundreds of persons to manhood and self-respect. Such an institution required in a superintendent courage, firmness, patience, charity, and good sense; and all these Mr. Willett possessed in a remarkable degree. In treating the peculiar class of unfortunates who came under his care, he never resorted to nostrums and theories, but set himself to wean them from the cup and build them up in the very things which the cup had weakened or destroyed. This he did by means of good living, good company, diversion, reading, or whatever else might aid in restoring health, strength, and self-respect. The Inebriates' Home was known both at home and abroad for its successful treatment, and when Mr. R. Graham visited this country last fall he spent a week or two in the institution, in order to become familiar with its methods. One could wish the Home no greater good fortune than success in finding a man who shall possess the capabilities and virtues of its late superintendent.—*Christian Union*.

GEN. GARFIELD'S RECORD.—At fourteen, he was at work at a carpenter's bench. At sixteen, he was a boatman on the Ohio Canal. At eighteen, he was studying in the Chester (Ohio) Seminary. At twenty-one, he was teaching in one of Ohio's common schools, pushing forward his own studies at the same time. At twenty-three, he entered Williams College. At twenty-six, he graduated from Williams with the highest honors of his class. At twenty-seven, he was a tutor at Hiram College, Ohio. At twenty-eight, he was Principal of Hiram College. At twenty-nine, he was a member of the Ohio Senate, the youngest member of that body. At thirty, he was Colonel of the Forty-second Ohio Regiment. At thirty-one, he was placed in command of a brigade, and played a prominent part in the siege of Corinth and in the important movements along the Memphis and Charlestown Railroad. At thirty-two, he was appointed chief of staff of the army of the Cumberland, participated in the campaigns in Middle Tennessee and in the notable battle of Chickamauga, and was promoted to the rank of Major-General. At thirty-three, he was in Congress, the successor of Joshua R. Giddings. At forty-eight, having been continuously in Congress since he was thirty-three, he was elected to the United States Senate. At forty-nine, he was nominated for the Presidency of the United States. At fifty, he was President, and died beloved by the people.

A CORRESPONDENT wants to know if we indorse the sermon of Joseph Cook on Temperance, in our issue of July 7. Publication indorses nothing, and especially do we not indorse the following: "I think it is beyond dispute among the scholars of the first rank that at the passover the wine used was non-intoxicating, and that our Lord instituted the Supper with such wine." We do not believe there is in America or Europe one scholar "of the first rank" who would say that the Supper was instituted with non-alcoholic (which we suppose is meant by "non-intoxicating") wine. As to Cato, Columella, and Pliny, they gave no "recipes" of any importance for keeping must. They only say that it is possible to keep must "usque in annum," as we say, "the year round," till the next vintage, by sinking it, in a sealed jar, in a pond. They do not say that any one did this, nor do they say for

what use any one would thus preserve must (they do not call it *vinum*, wine); but, probably, it was for medical use, if ever the method was tried. Pliny never speaks of must as a drink, but only places it among his medicines. We do not know of a sentence of any Greek or Latin writer which narrates that any person ever drank a single spoonful of must, on any account or for any purpose whatever. When the disciples "made ready for the passover," they, of course, procured the customary bread and wine; and the notion that fermented wine was excluded, under the head of *leaven*, is laughed at by our educated Jews. The exclusion related only to fermented breadstuffs, not to fermented juice of fruits. The raisin wine used by them is fermented.—*Independent*.

YEAR by year, on certain spots among the dales and mountain-sides of Switzerland, the traveller who is daring enough to wander out of beaten tracks, and to make his journey at unusual seasons, may look on a sight such as no other corner of the earth can any longer set before him. He may there gaze and feel what none can feel but those who have seen with their own eyes,—what none can feel in its fulness but once in a lifetime,—the thrill of looking for the first time face to face on freedom in its purest and most ancient form. He is then in a land where the oldest institutions of our race—institutions which may be traced up to the earliest times of which history or legend gives us any glimmering—still live on in their primeval freshness. He is in a land where an immortal freedom—a freedom only less eternal than the rocks that guard it—puts to shame the boasted antiquity of English dynasties, which by its side seem but as innovations of yesterday. There, year by year, on some bright morning of the springtide, the sovereign people, not intrusting its rights to a few of its own numbers, but discharging them itself in the majesty of its own corporate person, meets in the open market-place or in the green meadow at the mountain's foot, to frame the laws to which it yields obedience as its own work, to choose the rulers whom it can afford to greet with reverence as drawing their commission from itself.—*Edward A. Freeman*.

A CLOSE CONDENSATION.—Professor Huxley does not disguise his sentiments. He says: "It is the current belief that Adam was made out of the earth somewhere in Asia, about six thousand years ago, that Eve was moulded from one of his ribs, and that the progeny of these two, having been reduced to eight persons, were landed on the summit of Mount Ararat, after a universal deluge. All the nations of the earth have proceeded from these last, have migrated to their present localities, and have become Negroes, Australians, Mongolians, etc., within that time. Five-sixths of the public are taught the Adamic doctrine, as if it were an established truth, and believe it. I do not; and I am not acquainted with any man of science or duly instructed person who does."

POETRY.

For the *Free Religious Index*.

INVOCATION.

O Light from out the eternal day,
Around our drooping eyelids play!
O Love from out the eternal soul,
Around our hearts thy gladness roll!
Let Truth our haunting fears dispel,
And Force divine our souls impel!

J. F. T.

PRESIDENT GARFIELD.

BY HENRY W. LONGFELLOW.

"E venni dal martino a questa pace."

These words the Poet heard in Paradise,
Uttered by one who, bravely dying here,
In the true faith, was living in that sphere,
Where the Celestial Cross of sacrifice
Spread its protecting arms athwart the skies;
And, set thereon, like jewels crystal clear,
The souls magnanimous, that knew not fear,
Flashed their effulgence on his dazzled eyes.
Ah, me! how dark the discipline of pain,
Were not the suffering followed by the sense
Of infinite rest and infinite release!

This is our consolation; and again
A great soul cries to us in our suspense:
"I came from martyrdom unto this peace!"
—*The Independent*.

The Free Religious Index.

BOSTON, OCTOBER 20, 1881.

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

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

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

WILLIAM J. POTTER, Editor.

ALL communications intended for the editor should be addressed to New Bedford, Mass.: all business communications to "FREE RELIGIOUS INDEX," 3 Tremont Place, Boston.

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

A NEW DEPARTURE.

To the subscribers and friends of the *Free Religious Index*, I have the agreeable duty to announce that, beginning with the next number, Mr. Benjamin F. Underwood is to be associated with me in the editorial management of the paper. From the time that the *Index* passed into the hands of the Free Religious Association, and I was persuaded to take, for at least one year, the responsible position of editor, the committee in charge of the matter have been, by my solicitation, on the lookout for some man to wield the laboring oar, who should combine editorial ability with special facilities for increasing the circulation of the paper and otherwise improving its business management. With other and prior duties devolving upon me, and these duties fifty-five miles away from the *Index* office, it has been impossible for me to care for all the interests of the paper as they should be cared for. Nor did I undertake to do it. I have, in fact, been compelled to assume much more of the burden than I had any thought of at the outset. The man sought for, it is now believed, has been found in Mr. Underwood. The committee, with great unanimity, have invited him to the post; and he has accepted the appointment, and will begin the service at once.

Mr. Underwood needs no introduction to *Index* readers. For a number of years, he has been a frequent contributor to the paper; and, for two months the past summer, he filled, with general acceptance, the editorial chair in my absence. To the general Liberal public, he needs even less introduction. He has been in the lecture field so long, and has won such favorable regard therein, that his name has become a household word in Liberal circles in a majority of the States of the Union; and it is expected that he will thus be able to introduce the *Index* to many persons to whom it is now unknown. As a Liberal lecturer, there is none in the country who has a better reputation for fairness, candor, and logical strength in argument. He is one, too, who keeps up with the times in his reading, and well knows that the problems pertaining to religion

which confront the human mind to-day are not the same that they were a hundred years ago.

That Mr. Underwood will bring into the *Index* a somewhat different philosophy than has appeared in it editorially hitherto is a fact understood and admitted. He is a thorough student and admirer of Herbert Spencer, and may be considered as the popular interpreter of the Spencerian philosophy in this country. The *Index* has always been fairly open to writers of this school, but it has so happened that all those who have been associated with it as editors have been of a somewhat different philosophical cast. Yet, since the paper is now conducted under the auspices of the Free Religious Association, and since a large part of the constituency of that Association are believers, more or less fully, in Herbert Spencer's philosophical system, it seems but just that their views should be represented in the editorial management. It is believed and hoped, however, that, while the editors will, of course, be expected to write each from his own point of view and out of his own convictions, there will be so many topics of more immediate practical and common interest to occupy their pens that they will find little time for settling in the *Index* the exact boundaries of their respective philosophical beliefs. The question of responsibility will be solved by each editor attaching his signature to his own articles. And this not only solves the question of responsibility as between the editors, but as between them and the officers and members of the Free Religious Association generally. For the very reason that the *Index* is published by the Association, it is necessary that each contributor, whether editorial or not, should be understood as speaking for himself alone, just as, on the Association's platform, each speaker only represents his own views.

As to my own part in the paper, I expect to write as regularly for it as now, and also to share equally with Mr. Underwood a general supervision in editorial management. Relieved by him of the mechanical details of editorial supervision and labor, I shall, too, be more free for giving personal attention to the securing of matter for the *Index* columns of a kind to enhance their value. Already, measures are on foot for adding to the list of contributors the names of able writers, and for obtaining the best journalistic work in the field which it is the aim of the *Index* to cultivate. Though the time has been short for preparation, some of this work is expected to appear in the next number.

In fine, it is now proposed to carry into operation the plans contemplated last winter, when the effort was made to raise a special fund for use toward putting the *Index* on a self-sustaining basis. As those plans could not then be brought to a decisive point, owing to the difficulty of finding the right man, the appeal for funds was temporarily withdrawn. The fund, so far as subscribed, was collected and placed in bank on interest, and has not yet been touched. It amounts to \$5,350. It was hoped to raise the sum of \$10,000; and, when the new departure is fully inaugurated and its character indicated, the appeal to complete this sum, or, at least, substantially to add to the present amount, may be renewed. But no condition as to raising any fixed sum was attached to the subscriptions, and the trustees believe that the time has now come for putting the fund to use. In their judgment, the project of a joint editorship of the *Index* by Mr. Underwood and myself presents a very reasonable assurance that the *Index* can be made financially self-supporting, and will therefore answer the ends for which this money was raised.

Friends, let me thank you, one and all, for the generous confidence and help you have given me in the work I have here tried to do amid many difficul-

ties; and let me bespeak for the enlarged, and, as I sincerely believe, more efficient management, a like generosity of sympathy and aid.

WM. J. POTTER.

STATE UNIVERSITIES AND RELIGION.

It need not be denied that a religious denomination, if it see fit, has a moral as well as legal right to establish a college in the interest of its special creed, provided it make its appeal to charitably disposed persons for funds with this avowed purpose, and openly declare its object to the students whom it attracts. The judgment of those who would thus cramp and maim the grand process of education by the exigencies of an antique theological faith may be impeached, and the kind of learning acquired in such institutions may be suspected as narrow and one-sided. But, in a free country, the right to found such institutions with private money given for the purpose cannot be taken away.

But with State Universities, which are supported with public funds raised by taxation of all the citizens or by the proceeds of public lands owned equally by all, the case is far different. The very same reasoning which would prevent the State from interfering with a privately founded and privately supported college, no matter what religious creed it should teach,—namely, because the principle of religious liberty denies the interference,—would prevent a State college from giving its aid for the support of any particular creed or sect. As citizens of all creeds and of no creed are called upon to contribute and are compelled by law to contribute for the maintenance of the State college, it is manifestly unjust and a violation of the principle of religious liberty that any of them should be compelled to pay for upholding and inculcating religious doctrines in the college which are contrary to their convictions. The only just ground in colleges maintained by public funds is to keep strictly to the field of secular instruction, and to leave the doctrines of religion where the churches themselves are left in this country,—to the voluntary support derived from self-taxation.

We have been led to these remarks by reading the account, printed in a circular report, of a unique struggle in the State University at Madison, Wisconsin, in behalf of the secular principle. It seems that in that university, within the past year, a Free Religious Association has been organized, which has for its special object the consistent secularization of the university itself. The first and second articles of its constitution are adopted *verbatim* from the constitution of the national Free Religious Association. The society evidently came into existence not only for the discussion of principles, but for the practical application of them. Two days after its organization, it addressed a letter to the Young Men's Christian Association in the University, asking them to relinquish their rooms in the university building on the ground that they had no right to use State property for a sectarian purpose. The right of the young men to form a branch of the Christian Association was not denied, only their right to use a State building free of rent. As the Free Religious Association provided and paid for its rooms outside of the college buildings, so, for like reason, the Christian Association should do the same.

To this letter, the Young Men's Christian Association replied in a communication not remarkable, certainly, for either consistency or candor. It admits that the general principle of religious liberty recognized by civil government in this country and binding upon State Universities, is "that freedom is to be granted to all creeds, philosophies, and theological systems, but that aid is to be extended to none." But then it goes on to argue that,

because the State uses certain religious institutions for the promotion of morality,—appoints chaplains, for instance, in the army and navy, “not to preach specific doctrines, but because they are recognized as efficient in advancing the cause of morals,”—so the State University may aid religious organizations for the same purpose. And, thus having established a convenient major premise on the [State's inconsistency with its own principle, it proceeds to fit a minor premise to it by a course that either shows remarkable sectarian blindness or remarkable facility in pious prevarication. This, be it remembered, is a Young Men's Christian Association that is replying; and what the bond of that organization is, is pretty generally known. Yet it says: “We have practically no creed. We are organized solely for the attainment of purity of life and nobility of character.” On this argument, it declines to copy the example of the Free Religious Society, and take up its abode in hired apartments outside of the college.

But the latter society does not rest here. It sends a rejoinder to the Young Christians, which exposes not only the weakness of their logic, but the weakness, both theoretically and practically, of their claim to be solely a moral society, in the following style:—

You claim in another part of your letter to be organized “under no creed,” and state that the object of your association is one to which no “well-disposed person can conscientiously object to lend a helping hand.” To settle this point, we can of course only refer to the constitution under which you are organized. Art. II. of your constitution is as follows: “Our object shall be the quickening of faith, hope, and charity in our own hearts and the promotion of Christ's kingdom in our midst.” Article III., Sect. 1, of the same, is as follows: “Any person of either sex who professes **SAVING FAITH IN CHRIST** may become a member of the Association by signing this constitution. Thereby he or she is expected,” etc.

What per cent. of the people of the State of Wisconsin do you believe can conscientiously sign the above clauses of your constitution? Have you been able to obtain one-FIFTH of the students of the University as signers of the above-named clauses? You know as well as we that the University is supported at public expense, regardless of religion. Is it morally right, then, or in harmony with Art. I., Sect. 18, of the Constitution of Wisconsin,—to wit, “The right of every man to worship Almighty God according to the dictates of his own conscience shall never be infringed, nor shall any man be compelled to attend, erect, or support any place of worship, or to maintain any ministry against his consent. Nor shall any control of or interference with the rights of conscience be permitted or any preference be given by law to any religious establishment or mode of worship. **NOR SHALL ANY MONEY BE DRAWN FROM THE TREASURY FOR THE BENEFIT OF RELIGIOUS SOCIETIES OR RELIGIOUS OR THEOLOGICAL SEMINARIES**” [Wis. Leg. Manual, 1878, Page 37]—to compel assistance, as you are virtually doing, from any of the following classes of Wisconsin tax-payers,—Jews, Free Religionists, Roman Catholics, Free Thinkers, or Atheists,—all of whom are dissenters from your belief?

The rejoinder closes by giving warning that the contest is not to be considered as ended, but that “all honorable means” will be used to accomplish the object of squaring the practice of the University with the principle of religious liberty.

A PLAIN WORD WITH SOME OF OUR SUBSCRIBERS.

We chanced the other day to look over a portion of the *Index* mail list, and were astonished to find how large a number of subscribers in the section that fell under our eye were in arrears on their payments. Some of these, too, we happened to know were persons of wealth, to whom the paying out of three dollars, and in some instances of a hundred times that, would be nothing. There are such delinquencies, our book-keeper says, through

the whole list,—delinquencies of persons who are able to pay and who mean to pay, and yet from negligence do not pay. And here, for several weeks, we in the *Index* office have been anxiously planning and contriving how to make the ends meet! “Brethren, these things ought not so to be.” If you who are thus at fault would only send to the *Index* its just and legal dues, the ends would not only meet, but lap beautifully over on the right side. Let then every one who means to be honest look at once at the mail-tag on his paper, and act as it and an honest conscience shall direct. A word to the *just* is sufficient.

SAN FRANCISCO has just had an ecclesiastical trial which in local interest eclipsed that of Dr. Thomas in Chicago. The secular press of the city have devoted large space to the details of it. A lady, of whom it is stated that none in San Francisco is better known for devotion to philanthropic works, and who is universally respected there for her upright and benevolent life, has had a Bible-class of three hundred members in a Presbyterian Sunday-school. She was not herself a member of the Presbyterian Church, but was in general sympathy with its doctrines and methods, and was a very successful teacher. But, unfortunately for the ecclesiastical peace, the superintendent of the school, a deacon of the church, thought he detected heresy in her teaching. There was, too, at least to his mind, *prima facie* evidence against the lady in the fact that her husband is a regular attendant of the Unitarian Church, and that she occasionally has gone there with him, and that she herself is a cousin of Col. Robert Ingersoll. The deacon, therefore, made due complaint against her to the minister and the church for teaching unsound doctrine. But the minister and church sustained her. Not, however, to be foiled so easily in the cause of pure doctrine, he then complained of the church and its minister to the local Presbytery for aiding and abetting heresy. It is the trial of this complaint that has just come off; and the deacon has won the case. But whether it will be appealed remains to be seen. Meantime, the San Francisco non-religious papers are drawing the moral that the trial has not disclosed much prevalence of a Christian spirit, and are asking the question, What are churches good for, if not to encourage such good works as Mrs. Cooper is doing?

REV. DR. THOMAS, of Chicago, though convicted of heresy in the Local Conference that has been trying him, and sentenced to suspension from the ministry, evidently does not mean to let the matter rest there. He has two chances of appeal before the final decision of the whole Methodist Episcopal Church in this country has been given in the case. The ecclesiastical conferences are trying him, but he is trying Methodism. Personally, it would doubtless be much more agreeable to him to withdraw from the Methodist denomination without further contest. Nor would this, for him, mean withdrawal from the pulpit. With his talents and character, there would be no difficulty in his maintaining an independent position, or readily finding fellowship with some more liberal sect. But he sticks to Methodism, for the sake of testing it. He claims—and there is a “left-wing” party in the Methodist Church who support the claim—that Methodism does not mean a hide-bound creed; that its central motive-belief and power have always been the saving of souls through faith in Christ; and that, so long as this conviction has been held intact, considerable latitude in the details of theological opinion has been allowed. There is not a little in the history of Methodism to justify such a claim. At any rate there is no need to question the sincerity of the men who make it. Dr. Thomas,

by continuing the contest, hopes to make the doctrines which he preaches, and which are now declared heresy, permissible in any Methodist pulpit in the United States. We much doubt his success. But the discussion and the agitation will be good for Methodism.

THE *Nation* finds Lord Derby's opinion of Irish land affairs quite corroboratory of its own view propounded weeks ago, to the effect that Irish discontent, instead of finding solace in the new provision by Parliament, would be tempted to more excited remonstrance. Emphasis is given to the peculiar conditions under which the passage of the bill was effected, furnishing to the heated claimants inferential confidence in their own political prowess, and whetting their zeal for larger victory in the culmination of legislative independence. It is held probable that Irish resistance will wax fiercer yet, and English power will correspondingly tighten the fetters. Mr. Gladstone is criticised by the *Nation* for admitting in the recent debates that England recognized the justice of certain concessions, that were at the same time to be postponed for indefinite and remote execution. It is judged that, if any adequate quietus is feasible, it should be applied promptly; that delay will make the difficulty immeasurably more complicated and incapable of adjustment. Exception is also taken to the choice of men in control of Irish affairs, as being in utter disregard of their national sympathies and preference,—measures that would provoke discord among even a people of far less irritable temperament than that of the Irish race. Under the cumulative force of diligently fed passion for severance from that which is felt—whether more or less reasonably—to be irksome control, it is hardly to be expected that even a timely or well-intentioned mode of concession could sufficiently allay the ferment to avert a crisis.

HENRY WARD BECHER, according to the extract quoted below from a recent sermon, does not have much faith in the creation of man in Paradise: “Men say, ‘Is there any use for anger? Is there any use for the feeling of resistance?’ Certainly. The law of anger and the law of destruction are fundamental to human nature. They refer back to the primitive man, if you believe in the unfolding of the human race, as I do. When men existed in their primitive savage condition, and were ignorant of natural law, and were set upon by wild beasts and by wilder men, and were liable at every moment to be exterminated, it was necessary that there should be given to them some weapon of offence and defence; and every man was his own fort, and the moment his adversary came it was a question of repelling him or being destroyed. Under such circumstances, combativeness and destructiveness were virtues; but when, in the growing development of men, they began to take care of each other, and each man had less to do in taking care of himself, and societies formed laws, and cities were surrounded with walls, these rights of self-defence slumbered except in extreme cases, when they revived once more; and yet the old passions remained constantly with natural, resisting force.”

MRS. ELIZABETH OAKES SMITH, in the *Springfield Republican*, says: “It is not intellectual but moral culture that we need. We know too much. Children can give the boundary of every country under heaven; but the boundary line between truth and falsehood, honesty and fraud, virtue and vice, they know nothing about. Let us give up all the *isms*, and let girls and boys be put down to the study of common honesty,—honesty in its ultimate and entire meaning.”

SOUTHERN EDUCATION.

In a social compact, bearing such relations as those which unite the American States, the culture and prosperity of one corner of the federation forbids that portion to rest in unconcern for the dearth of like advantage among even its remote kindred. For the threads of national welfare cannot be suffered to remain at any point in a hopeless tangle, without distortion at the common centre. And, on the other hand, the higher symmetry of the more advanced communities provokes in the less favored districts an uneasy sense of disparagement and desire for improvement.

A thoughtful and carefully stated article in the last issue of the *International Review* throws much light upon the problem of Southern schooling. It is quite evident that a very insufficient basis for popular training has existed throughout the Southern country, especially prior to the civil war. At that time, the simplest rudimentary teaching, and even that in very meagre amount, was dispensed to the common people; while the higher social grades were wholly in the hands of private tuition for elementary branches. Preparation for the universities was had through boarding-schools which existed solely for that end; and the universities themselves were confined to the objects of social or political ambition, completely ignoring the work of provision for accurate and independent scholarship.

With these conditions, it was impossible that an enthusiasm for culture for its own sake should become infused into general society. The inevitable result was rather a chronic indifference to the dignity and charm of vigorous and progressive attainment, obtaining to such an extent as to completely smother respect for intelligence among the humbler classes of society, while it lulled the wealthier ranks into a blind devotion to the glitter of social and political eminence.

Subsequent to the sectional war, whose disastrous effects overturned the material resources of the South, all effort for anything beyond the bare struggle for existence was, of necessity, paralyzed for a time; and, when the lapse of years brought a gradual recuperation of forces, it was natural that the line of action bearing upon mental growth should be resumed on the familiar plane at which it had been suspended. Hence, the disgust and perplexity that arose from the work of over-zealous Northern emissaries, who sought to right the inverted structure of educational polity by a clumsy and ill-timed bounce. But, underlying the mistakes and apathy prevailing in the South as a whole, some discernment of the needful spirit has not been wholly wanting. Even in the early years of this century, according to the records of competent investigators, a public-school system of some adequacy was planned by prominent Southern leaders, but met its doom in the absorbing issues of political corruption that gained such headway after the year 1820. And in the struggle for resumption in these later periods, marked by Northern interference, the Southern people themselves have developed a capacity for handling the problem that distances their advisers by evident odds, in practical sagacity and effective enterprise. Rev. A. D. Mayo, in recent statements of gathered data, claims that, in the past ten years, they have done more for popular education than was ever known among people of similar situation, having set up free schools in every State; that "the city of Charleston exacts a heavier per cent. of tax for her public schools than does Boston." But their manifestly hearty work for this end needs supplementing by aid which they solicit from the less crippled finances of other sections of the country.

The writer in the *Review* above named gives an amusing picture of the educational mosaic pre-

sented in the management of the university curriculum generally existent, combining the two elements of traditional and modern method; the elder holding its own with stolid unconsciousness of torpor, and the younger making many abortive attempts to break the crude spell, but yet destined to establish a new order of growth. When a sense of the need of mental stimulus overrides the mere effort for bulk of acquirement, a leavening spirit will go out from the higher through all grades of popular enlightenment. This writer gives credit in the mean time to a certain breadth of aim in the old method of Southern culture that, in contrast to the rigid details of the German method, which alone can furnish accurate scholarship, furnished the elements of manly character stamping some of our Southern-bred historic statesmen.

A hopeful view in the main pervades the discussion of this Southern question in other directions also; and it is generally conceded by thoughtful observers that the growth of material thrift among both white and colored classes of citizens will ere long present signs of unequivocal mental vigor, which, in the former at least, is pregnant with eminent probabilities of achievement. J. P. T.

THE OUTLOOK.

The developments in New York politics afford considerable hope toward the disestablishment of party burglary. If it is not too good to be true that *bossism* is getting a rebuff from many of its former supporters, the country at large may well take a fresh breath of courage at such indications in its central metropolis, and arguments of manifold stress can thus be woven for the breaking up and prevention of intrigue in all lesser strongholds of political advantage. It seems to be getting well understood that no successful subvention of the rogues can be had, short of the faithful attendance to preliminary details by the rank and file of honest voters; and, if the greater evils of wholesale plunder and political debauchery are to be cast out of the republic, no true patriots will grudge the outlay of individual time and patience, or fret at the distasteful publicity of such personal duty. If by such means a definite vantage-ground has been secured in the central stronghold and accredited birthplace of our national fraud, there can be no sufficient obstacle to victory in its suppression at all lesser political centres.

The contagion of example in baneful successes has a mighty, virulent activity. Political corruption spreads its roots by sheer fulness of growth into affiliated commercial fields. Thus, in times of high-handed gaming in political stock, every cast of venal treachery gets added favor and support. Hence, it is natural to rejoice at the indications of retreat of this bloated vice apparent in certain quarters. The reported instructions of Judge Jamieson to the grand jury at Chicago, with reference to the wicked grain scandal, points to an awakening element of judicial security; and the inoculative power of wholesome investigation in this as well as in the larger prosecutions of fraud in the government service cannot fail of persuasive effect in the general estimate of public rectitude. The stimulation of this sentiment of a more honest and unselfish patriotism, fostered during the nation's late discipline of sorrow, needs careful and tireless feeding in the waning of attention to its immediate source, and the calls for local effort in establishing effective means of action in every portion of the land for political reform cannot be too faithfully heeded; nor can the lesson of reciprocal justice, apparently emerging from the confines of old-time partisan bigotry, be lightly passed by.

The country's weal seems trembling in the bal-

ance of more or less prevalent and just appreciation of her special needs at this auspicious hour, and a world's expectant gaze is riveted upon the national chance of possibilities so grand and enduring. May the hope not be disappointed!

J. P. T.

NOTES FROM GERMANY.

Mr. S. B. Weston, who was lately minister of the Unitarian Society in Leicester, Mass., and who was removed from that position, not by the will of the society, but by the will of a deceased member of the society, interpreted by a committee of representative Unitarians, has gone to Germany to pursue his studies, with reference to fitting himself for a larger field of usefulness. He has entered the University of Berlin, and will probably remain abroad two years. For several weeks, he has been studying the German language at Celle, in Hanover. From a recent letter received from him there, we extract the following, that will be of interest to our readers:—

The Sundays in Celle are very little different from any other day. A few of the shops are closed; but, on the other hand, a larger number of people are seen at the "Canal," a place in the woods, about two miles from here, which the Germans frequent daily for a glass of beer and a social time. The principal church, which I have visited several times, seems to be quite well attended; but at least nine-tenths of the congregation are women. One Sunday, I could count only seven or eight men in the body of the church, while there were at least three hundred women. This church is a very old and wealthy one; and the *Primarius*, who preaches every other Sunday, has three subordinates, who preach in turn on the alternate Sunday. A few nights ago, the *Primarius* had a social gathering at his house; and late in the evening, while the party were enjoying their wine and beer, he arose, and read a chapter from the Bible, offered a prayer and then drank to the health of the company.

On the streets, one meets a great many Prussian soldiers and officers, several regiments being permanently stationed here. They are strong, able-bodied men, and apparently have nothing to do. Between the soldiers and the citizens there exists quite a hostile feeling; and, only a few evenings ago, some altercation arose, which resulted in one of the citizen's having a piece of his ear cut off by the sword of an officer. Notwithstanding the great mass of idle soldiers which the State is now supporting, it is said that Bismarck is endeavoring to increase the army, a movement which is murmured against by some of the citizens. One frequently hears in this section very bitter complaints against Bismarck. In fact, the peasants and the nobles of the Hanoverian Province are not at all reconciled to the Prussian government. I have met two of the Hanoverian officers of the war of 1866, who expressed their strong hope that the son of George V., the last king of Hanover, would yet ascend the Hanoverian throne.

Order, sobriety, politeness, and economy are very marked virtues here; but, on the other hand, excessive beer-drinking, the quantity of idle, healthy-looking soldiers, and the apparently hard condition of the care-worn-looking women, are by no means a credit to Germany.

The news of President Garfield's death is very sad. The *Hanover Courier* had a two-column article the morning after his death,—Tuesday morning's issue,—expressing deep sympathy. A. B. W.

SOCIAL SCIENCE AND PHILANTHROPY.

THE impression is quite general that vegetable food is deficient in the nutritive properties conducive to a high degree of physical energy. A writer in the *Herald of Health* for October, under the title of "Vegetarian Athletes," gives some evidence which tends to lead to an opposite conclusion. The instance is mentioned of a youth that had been delicate from his birth and afflicted with a complication of diseases, who, when about fourteen years of age, gave up meat (he was always a strict teetotaler and non-smoker), and soon experienced great improvement. Subsequently, he became an exceed-

ingly expert bicycle rider, and was noted for his extended journeys by this mode of locomotion, and as a successful contestant in such races. Another vegetarian has acquired distinction as a swimmer. The writer says in closing, "I could give many more instances with which I am personally familiar of young vegetarians whose exploits in the athletic world are quite creditable to our cause." •

THE London *Lancet* remarks: "It will be a happy moment for the health interests of humanity when the process of 'education' is made to include training, with a view to the eradication of inherited disease, the repression of morbid idiosyncrasies, and the scientific—that is, physiological and psychological—culture of such faculties and attributes of the mental and bodily organism as shall conduce to perfect health. One step in this direction will be taken when the professional trainers of youth and managers of schools generally are brought to recognize the scope and importance of the work in which they are engaged. . . . In respect to the food, the clothing, and the habits of the young, much remains to be accomplished before we shall even approximate to a perfect system. Meanwhile, it is, perhaps, in respect to the ventilation of the school-rooms, the length of time spent in study, the method of studying, the posture of the body long maintained, and the management of light, with the consequent strain on the eyesight of children, and of growing youths of both sexes, improvement is most urgently necessary."

THE New York Board of Education employs eleven agents to hunt up children who fail to conform to the requirements of the law in respect to school attendance. The law provides that no child under the age of fourteen years shall be employed, during the school hours of the public schools in any factory or business whatever, in the city, who has not spent fourteen weeks out of the fifty-two of the year in a course of instruction under a qualified teacher. The instruction may be given at home, under a competent teacher. It must include, however, spelling, reading, writing, geography, English grammar, and arithmetic. Boys and girls, under the prescribed age, must present a certificate upon application for work, showing they have complied with the law in regard to their education. The penalty for the violation of the law by employers is fifty dollars for each offence. It is the business of the agents of the Board of Education to visit, twice a year, all establishments in the city, where children are employed, and ascertain whether the requirements are carried out. These inspections are made in the months of February and September. That for the latter month has just been made. The agents report that, though the disposition to evade the provision of the law in respect to truancy is quite prevalent, especially among the destitute class, whose necessitous circumstances compel them to depend often upon the contributions of the children of a family for its support, the condition of things, on the whole, is much more satisfactory than formerly. The employers appear more inclined to cooperate with the School Board. Of the one thousand and eighteen establishments visited, only one hundred and sixty-five children were found at work without certificates of education. There are, of course, possibilities of deception in the application of the law, that are exceedingly difficult to contend with. The age of the child may be incorrectly given, for example, by the parents, or the agent may be untrue to his trust, or in other ways the law may fail of effecting its purpose; but the effort seems to be to effect a genuine and thorough inspection, and with excellent success.

D. H. C.

FOUNDATIONS OF MORALITY.

EXTRACTS FROM A DISCOURSE.

BY S. J. STEWART OF BANGOR, ME.

Because the world may be losing faith in dogmas concerning religion is no proof that it may be losing its morality. Morality does not depend upon revealed commandments of God, or upon a belief that any such commandments ever were supernaturally revealed. Morality has reference to conduct that can be found good here and now, during the life we know for certain. No matter if God never gave a command directly; no matter if when we die we sleep a sleep that never has a waking, there are reasons here and now for certain good conduct that furnishes the basis of morals. A man who cannot be persuaded to morality by the natural reasons would not be governed by a dogma of supernatural religion. It is wonderful that men do not see the superficiality of the theory that morality depends upon a belief in special revelation. But even men, who are intelligent enough to know that the idea of a supernaturally revealed moral law is false, still seem to imagine that there is nothing else. Even in the *North American Review* for May, we have an apparent argument for this theory from one who signs himself "A New Light Moral-ist." It is difficult to tell whether this writer is facetious or really in earnest. But he seems to be criticising the rational tendencies of our age, and at least makes suggestions which can be found on every hand. After many sensual "excesses," he says his conscience troubled him considerably; but as there was no more of the old "binding authority," and he could not be forgiven any more, he followed an "irresistible impulse." Now, before noticing his case, would it not be worth while to consider how many men who believe the traditions about Moses and Sinai and Jonah and all else that their mothers have taught them, have also followed irresistible impulses? "Irresistible impulses" do not depend upon creeds or the lack of them, but are occasioned by heredity and circumstances. But, to come to this case, what shall we do with a man who sees no reason for good conduct, unless conscience is the direct voice of God and the moral law the direct enunciation of Jehovah? As far as his own worth is concerned, we do not see much chance for him in this universe. The man who sees no reason for morality, unless he is supernaturally commanded, would not have much motive at best. If a man is sincere in such a theory, then, so far as the safety of society is concerned, the best thing that can be done is to put him in a place of confinement. If a child stands before a stone wall and threatens to butt out his brains against it because he has just discovered that God has made no special commandment against it, we would feel very much like letting him try it for his own satisfaction, or else sending him to a reform school. If a man threatens to jump overboard because he does not find that the ship captain has any printed regulations against it, we would be very much tempted to let him try it, for a time at least, and see if he found any other reason besides special commandments against such conduct. So, when a man sees no reason against drunkenness and sensuality, after he has discovered that the Bible is not an infallible book, we see little that can be done for him, except restrain him and keep him from injuring others. Among rational people, we would see some reason against the conduct of our *Review* writer in the wrath of the husband whose wife he proposed to marry, or in the bad effects of such conduct upon society; we would see some argument against his drunkenness in the fact that it would weaken his body and degrade him in the eyes of his fellow-men as a mere animal. If such realities as these had no influence, it is difficult to see how he could be helped by a belief that conscience is literally the voice of God, or that Moses got angry and broke the first table of stone on which the Moral Law was written by the finger of a God. A man who sees no good reason for morality, in a life which he expects to last seventy or ninety years, would see no good reason, if it were to be projected beyond the grave. Indeed, the dim distance of the life beyond would make a belief in it too weak to have much power. A man who sees no reason for good conduct in a personal child or a personal friend or a human society made up of persons would see no reason because he happened to believe in a personal God.

But we are asked, "Is there no danger to morality in the loss of old religious beliefs, even if those be-

liefs are false?" Most certainly there is always real danger in this universe with thoughtless people. It is a dangerous universe for people who will not open their eyes to observe consequences. Fire is dangerous, and water; and so are human love, and ambition, and passion, if men do not know what to do with them. Some people will likely become reckless for a time, whose morality has been built upon commandments, when they discover that those commandments were not supernaturally given. But who are helping to increase the real danger so much as those who are teaching men that the only basis for morals is a theology which is bound to be proved false. How is it to help weak men, to teach them that the only basis for good conduct is a theological system whose foundations are being destroyed by the stern logic of eternal truth?

Closely allied with this theory is the one that morality is created by artificial regulations. This theory assumes a variety of forms, some of which we can only suggest. It is supposed, for instance, that morality is arbitrarily created. This idea among religious people grows out of the theory that God has given certain external commands. He might have just as well commanded something else, if he had seen proper; but this is his scheme for making men moral. Morals are therefore purely the result of arbitrary decisions. Instead, therefore, of studying men and women to see what would really make them happy, and studying the natural law of things, reformers continually search about for written enactments, which are supposed to be divine. Instead of examining the nature of alcohol and its natural effect and its legitimate use, men are exceedingly anxious to find out whether the wine Jesus drank at Cana of Galilee was fermented or not, and also the exact meaning of Hebrew and Greek texts. Men think that morality so absolutely depends upon written and spoken precepts that, if those precepts should be proved fallible, then, all at once, vice and crime would be just as moral as purity and temperance. In other words, it is supposed that Moses and Jesus and Solomon, and possibly Manu and Manes and Minos, arbitrarily made morality for the world. Of course, with this idea, men very much fear any criticism upon old precepts, because they think if the precepts are proved not infallible there is no morality left. Even some, who do not believe in religion, think that morality is purely the result of arbitrary enactments. Hobbes thought that morals were made by acts of Parliament, or, in other words, that wise men must arbitrarily decide what is moral for the people. These general ideas are diffused, and appear in all kinds of forms. Among the masses there is a continual desire to do something to fix up a morality. Legislation is the great panacea. Vice and sin must be legislated out of existence. The worst of it is, they often come to their decision, as to what vice and crime are, by the most arbitrary methods. The Mrs. Grundys, of every town and village, cut out a code of morals just as arbitrarily—and sometimes across the bias of natural law just as arbitrarily—as the belle of Paris cuts out the fashionable dress for universal female society. It is thought that morality is just what noisy people arbitrarily decide it to be, and that men can only be governed by the most numerous artificial regulations. It is supposed therefore that morality is a system of checks and restraints. . . .

Against this whole confused theory of morals, the rational moralist enters a protest. Morality is not created by any flats of any God, or of any Mrs. Grundy, or any Parliament or any Congress: it does not depend on any ancient code or any infallible book. Morals grow out of the nature of things. A really moral man is one whose conduct is in consistency with moral law. . . . Morality is builded away down in the realities of human necessity, of man's nature, and of the laws of the universe; and nothing can prevail against it. Not only does morality lie in nature, but every attempt to check nature by artificial restraints tends to immorality. Instead of the moral man being the one who is restrained by others, he is the one who has the largest liberty. He has the liberty of his whole nature. . . .

Already I have suggested, in part, the rational theory of morals. In reviewing a church theory, too, I am not technically bound to give the scientific morality, even if it were possible in one address. But I cannot conscientiously conclude without stating, even in the fewest words, something positive concerning the morality of reason.

1. Men can be only absolutely moral when they

have a moral nature,—a nature or organism capable of obeying natural laws. The Church of tradition believes in the invincible power of texts and commands. We believe in blood, in nerve-cells, in heredity, in well-developed minds. Some men are born even now with a tendency toward morality: they have inherited from ancestors such an organism that they can easily follow natural laws. We do not believe that men can be absolutely moral, while the majority are born with diseased organisms, and with vicious tendencies hidden away in their nerve-cells. We must do the best we can in our age, although we know some men cannot follow now the absolute moral law. We will teach men to improve on their natural condition. We will restrain criminals who are dangerous, and protect society in its rights. We will try to improve on the men actually alive, and leave a better organism to the next generation. We will seek by exercise and study and careful training to leave our children better than ourselves. We will seek to aid the future by transmitting a life-force in men and women that shall make it easier for them to follow absolute morality than for the men of this generation. Moral possibilities lie in the nature of men rather than in proof-texts or ancient precepts.

2. Morality will be advanced as men learn to use their intellect. There is such a thing as conscience; but conscience is not infallible, it is not the voice of God in the soul. Conscience is the result of inherited experiences by which ancestors have been moved to resist pain and to desire pleasure. Ancestors have felt certain things to be wrong and other things right, and we have inherited their organism, their impressions or feelings of "ought" and "ought not." We have something in us which repels pain and approves happiness, or, in other words, suggests right and wrong. But, although this conscience suggests that there is a right and wrong, it does not tell what they are. It is the province of the intellect to point out what is right and what is wrong. There are certain natural and eternal reasons why certain conduct is right and other conduct wrong, and the intellect alone shows what those reasons are. In order that there may be morality, it is necessary therefore that men should become intelligent, until they can see how things are and why they are, and found their conduct upon proved facts. The sentiment of Jesus, love to one's neighbor, can never be surpassed as a sentiment for social morality. But no sentiment, however beautiful, is enough. There must be the use of the intellect or science, in order to show at any time or place what conduct is the best expression of love to one's neighbor.

3. We will use all the knowledge of the world in our effort to teach men morals. There are multitudes of men who undoubtedly need the authority of great names. Young people and children, too, may be helped by the precepts and laws of men who are universally recognized as good. We will therefore be glad to quote from all the best literature of the world that expresses natural moral laws. Here we have a decided advantage over the Church of the Past. The Church is literally bound to accept all the moral teachings of a Book that, in our age, is proved in some respects to uphold cruelty, physical force, and tyranny. But we are not so limited. We are glad to use such Bible passages as teach truth on moral questions; but we do not stop here. We cull out of the best literature of all ages and religions. We find precepts in regard to kindness to men and beasts and birds as valuable in the teachings of Confucius and in the Book of Rewards and Punishments of Taoism as in the Bible. There are hundreds of books better than the Old Testament. The heroes of Plutarch are better than the heroes of the Old Testament, the teachings of Marcus Aurelius are better than those of David or the writer of Proverbs.

We will therefore cull from the best literature of all the ages, from Emerson and Lowell as well as David and Paul, from Mrs. Browning rather than from Deborah with her cruel war-song, from science rather than from tradition. Wherever we find anything that expresses the natural moral law, we will gladly use it for ourselves and our children. The morality of the liberal faith is expressed to-day in the best writings of philosophers and scientists and historians. It has not yet been culled out and edited in a simple form for daily use. Before many years, we may hope to have the best moral precepts of the best men collected and put into our hands, in order to be taught more directly. In the mean time, let us take courage in the thought

that morality lies deeper than all books, and that whenever we give a child a healthful organism, or teach any one to observe and obey the fundamental laws of body and mind, or inspire others with a love of reality, we are helping to form the morality of the future.

FOREIGN.

CHOLERA is abating at Mecca.

THE great hall of the municipality of Berlin is offered by the council for a memorial celebration, in honor of our late President, on the 30th inst.

ST. PETERSBURG items include a statement that the purposed interview of the Czar with Francis Joseph is likely to be delayed for months, preparations for the journey having been countermanded.

ENGLISH dignity is asserting itself in a statement in the *London Times*, to the effect that, although the interests of France are very considerable in Egyptian affairs, England's share is greatly paramount.

IRELAND is in great excitement over the arrest of Mr. Parnell, and the accompanying events. The great agitator counsels his supporters to unabated exertion in their chosen line, and meetings for vehement resolutions are in progress.

THE jury of the International Light Exhibition at Paris has awarded gold medals of the highest class to Messrs. Edison and Brush for dynamo-magnetic machines, and a gold medal to Mr. Maxim. Gold medals were also awarded these gentlemen for incandescent lights. Mr. Edison carries off the palm, receiving five gold medals in all, exceeding those of any other exhibitor.

By edict of the German government, in and after February, 1883, the English language will be a compulsory branch of examination for entrance of officers into the army. The programme in this particular will comprise: reading of English at sight; translation of English into German, and of German into English; English syntax, and the grammar and etymological analysis of English phrases.

THE college for women, endowed by Mr. Holloway, is to be placed as far as possible in a position of the utmost advantage for liberal culture. The governing body of twenty-one persons, to be appointed jointly by the University of London and the Corporation of London, is pledged to contain a certain proportion of women, and religious opinions are not to stand in any wise against the qualification of a governor. The curriculum will not be modelled according to the limits of study in any existing university, but will be made to serve the most obvious interests of the students concerned, and will involve unrestricted advantage for such as desire scientific courses apart from the customary classes. The founder's design, if carried out, will embrace measures for securing, by act of Parliament, royal charter, or otherwise, power for the conferring of degrees after due examination.

THE case of Count Campello, as reported by current news agency, awakens sharp protest from the Catholic press, supporting its denial by the following quotation of the *Observatore Romano*: "Count Campello renounced his canonry of St. Peter's because the laxity of his morals, not amended, after repeated and formal admonitions, had determined his superiors to proceed to extremities against him, despite his patrician rank. His loose life incapacitated him for any ecclesiastical charge, and prevented him from being admitted into the Pontifical family; so he has no right to the title of Monsignor. The morning of the day he abjured Catholicism, he had formally assured the ecclesiastical authorities of his orthodoxy, repelling the charge of intended apostasy as a slander." This being so, the Methodists, or any other body of believers, however remote from Rome, can ill afford to swell its bulk by an accession of such unsavory material.

MR. MICHAEL WRIGHT, a prominent representative of English Liberalism, died at his home in Leicester, England, last month. The *Secular Review* of October 1 gives a full account of the simple but impressive funeral services. Mr. G. J. Holyoake gave a sketch of Mr. Wright's character, from which we extract the following: "He was always a pioneer. A conviction of what was right and true was to him an inspiration. Courage was as natural to him as his integrity. He always stood up for what he believed. It never troubled him that the party he joined was small: the difficulties before it never disconcerted him. Opposition

or even personal peril (which he unhesitatingly encountered) only made him more resolute. The last time he found a public question to maintain, although the hand of death was then upon him, he was as eager on its behalf as, when a young man, he first took sides in defence of his opinions. He was a force in any movement in which he took part. In the hour of effort, he could always be counted upon. Years might elapse and a stranger to the town might have no knowledge of his activity, but he would never doubt that it was continued. When acquaintance with him was renewed, he was found still in the same field, rendering services of the same character as those by which he had previously been distinguished. He gave more than earnestness and persistency to his cause: he gave it character. His probity was never questioned by those who knew him."

REFUGE OF SUPERSTITION.

POPE LEO, on Sunday, September 11, presided at the publication of decrees of the Congregation of Rites, approving miracles and permitting farther progress in the cases of Blessed Lawrence of Brindes, and Blessed Clare of Montefalco. To both of these Saints, Pope Leo declared he entertained from his youth a special devotion. Blessed Lawrence was a humble Franciscan, who concealed beneath the coarse garb of his order singular qualities of mind and body. He was frequently employed by the Popes in the most delicate and dangerous missions for the good of souls, which he conducted most successfully, bringing peace and concord to States and communities. "For this reason," said Pope Leo, in raising this Franciscan to the honors of the Altar, "we are animated by the hope of seeing, thanks to his intercession, peoples and princes listen with docility to the voice of the Church, and thereby return to the right path and avoid the perils which threaten them with an irreparable ruin." The Blessed Clare of Montefalco, revered throughout all Italy, whose remains are miraculously preserved still one of the treasures of the Church and one of its safeguards. "Whilst we governed the diocese of Perugia," said the Pope, "we twice visited her sanctuary and twice offered the holy sacrifice on the altar where repose her mortal remains. Penetrated with admiration and love, we have venerated the precious and incorruptible relics of this illustrious virgin, and particularly her heart, so celebrated for the wonderful marks of the passion of the Redeemer, which she had received." Now that the Pope is at the head of the Church, he declares that his veneration for her has redoubled, and his confidence in her intercession is full and entire. The Pope pointed out how frequently God had used pious women in the accomplishment of his impenetrable designs for the good of the Church, and he instanced the case of St. Catharine of Sienna, whose centenary was recently celebrated, a holy virgin who was the intermediary of God to bring back to their true See of Rome, after a long absence, free and independent, the Roman Pontiffs. "In the sad condition in which we and the Church are placed, we do not know, nor do we wish to discover, what the decrees of Providence conceal. But we place well-founded hope in the intercession of the Blessed whom we are raising to the glories of the Calendar."—*Catholic Review*.

JESTINGS.

WHEN the Pilgrim Fathers first landed, they fell on their knees, after which they fell on the aborigines.

WHEN a New Orleans man wanted his picture in a heroic attitude, the artist painted him in the act of refusing to drink.

"It isn't that I care about a little work now," said an incorrigibly lazy fellow; "but I'm afraid, if I once begin to earn my own living, I shall always be expected to do it."

GENERAL LEE is said to have asked a straggler, whom he found eating green persimmons, if he did not know they were unfit for food. "I'm not eating them for food, General," replied the man. "I'm eating them to draw up my stomach to fit my rations."

"I don't think our minister prays very much," said young Smallboy to his mother. "Why, my dear? I think him a very estimable, pious man." "Well, the knees of his pantaloons aren't worn out so bad as mine, anyhow." "Sh! he doesn't wear his praying pantaloons out calling."

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I. This Organization shall be called the Free Religious Association,—its objects being to promote the practical interests of pure religion, to increase fellowship in the spirit, and to encourage the scientific study of man's religious nature and history; and to this end all persons interested in these objects are cordially invited to its membership.

II. Membership in this Association shall leave each individual responsible for his own opinions alone, and affect in no degree his relations to other associations; and nothing in the name or Constitution of the Association shall ever be construed as limiting membership by any test of speculative opinion or belief,—or as defining the position of the Association, collectively considered, with reference to any such opinion or belief,—or as interfering, in any other way, with that absolute freedom of thought and expression which is the natural right of every rational being. Any person desiring to cooperate with the Association shall be considered a member, with full right to speak in its meetings; but an annual contribution of one dollar shall be necessary to give a title to vote,—provided, also, that those thus entitled may at any time confer the privilege of voting upon the whole assembly, on questions not pertaining to the management of business.

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EDITOR,

WILLIAM J. POTTER,

Secretary of the Association.

For list of co-laborers, see editorial page.

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SPECIAL FEATURE,

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PERSONAL ITEMS.

CURRENT TOPICS.

B. F. U.

THE brilliant address of Hon. Robert C. Winthrop at Yorktown, in which so many noteworthy things were said with force and eloquence on a hackneyed subject, fully sustains his reputation as a vigorous thinker, an accomplished scholar, and a finished orator.

REV. DR. LEONARD BACON recently treated ex-President Hayes to a Sunday ride, in violation of an old Sunday law forbidding travel. He is now reminded, not unfairly, of his onslaught, in 1879, on Sunday excursions, and of his appeal to this very law to stop them. "Dr. Bacon," says the Boston Herald, "should be punished, and the old law repealed."

ALLUDING to Col. Ingersoll's reply to Judge Black in the *North American*, the Springfield Republican remarks that "Judge Jere. Black is left in a plight that must excite pity even in unfriendly breasts. It was an unlucky day for that amateur Campbellite theologian when the *North American* asked him to champion the faith against the onslaught of Col. Bob."

DONAHOE'S MAGAZINE for October has an article headed "A Godless Town and its Punishment," in which the destruction of New Ulm, Minn., by a tornado, is explained by the alleged fact that the city was founded by "infidels"; but there is nothing in the article to prove that this circumstance really had any more to do with the course of the wind than did the presence of some Sisters of Charity referred to in the magazine.

THE two Civil Service Bills now before Congress are, taken together, quite comprehensive. Senator Pendleton's bill provides for competitive examinations, and that presented by Representative Willis prohibits the assessing of office-holders

to meet party expenses. The people are deeply interested in this reform, and men of all parties should unite in making it a fixed fact in the administration of the government.

IN an address before the American Humane Association in this city last week, Mr. Henry Bergh claimed that vaccination is the perfect "summit of nonsense," and ridiculed the idea that the transmission of diseased mucus from an animal to the human system is a preventive of disease. On the contrary, said Mr. Bergh, "I believe that more than half the diseases common to human beings arise from this mistaken idea of physicians and surgeons."

MR. ALFRED PIDDERGTON, Secretary of the Freethought Association of Toronto, Ont., writes us: "We are just now having a hot fight in the newspapers about the seizure of Paine's *Age of Reason* by the custom-house authorities. Our *Globe* is, I am pleased to say, fighting in the cause of mental freedom against the clergy and the authorities, and doing it in a calm and dignified but very firm manner. I think it is ringing the knell of religious despotism, so far as the free circulation of freethought literature is concerned."

MR. GLADSTONE recently stated, with much terseness of expression, that the two main principles of his foreign policy were that "every foreign country should be credited with the same good motives as ourselves until it showed the contrary, and that every power was entitled to the same rights and privileges, irrespective of size." A statesman, who adopts and carries out a policy as broad, just, and humane as is indicated in these words, must incur the ill-will of the ignorant and the narrow-minded of his own country, but he will have the respect and gratitude of the enlightened minds of all lands.

MR. THOMAS has appealed to the Judicial Conference. If the verdict is affirmed, the accused must either appeal to the General Conference, waiting till 1884 for its decision, abstaining from preaching meanwhile, or accept the verdict of the Judicial Conference as final, and become, like David Swing, an independent preacher. The *Christian Union*, with much truth and liberality, says: "The only final effect of the case will be to add one more to the increasing number of useful and influential independent ministers, and to give notice to young men who have aspirations toward the ministerial profession that they enter it at the risk of purchasing peace by the abnegation of their manhood, or liberty at the hazard of a perpetual and bitter battle with their own brethren in Christ. Every such exclusion of one earnest but independent thinker from the order of the ministry shuts out a score of others whom the pulpit of to-day can ill afford to lose."

THERE is, it is very certain, a strong and growing sentiment in this country in favor of removing all that remains of the union of Church and State,

which once, throughout Christendom, was as complete as it was universal. This reform is required by the very fabric of our government, and is demanded by the principle of equal and exact justice to all, and by the best interests of the people. Our public schools should be entirely secular; churches and other ecclesiastical property should be taxed; the employment of chaplains in Congress and in State legislatures should be discontinued; the appointment of days for religious service, by the President and the governors of States, should cease; affirmation under the pains and penalties of perjury should, in every department of the government, be substituted for the judicial oath; all laws pertaining to Sunday as a Sabbath should be repealed; and such other changes should be made as are necessary to secure the administration of this government on a basis purely secular. The justice and importance of the principles of State secularization entitle them to the support of every liberal man and woman. This movement will receive its share of attention in the *Index* the coming year.

THE Irish tenant-farmers are subjected now to a most painful test. The Executive Committee of the Land League have called upon their countrymen, in retaliation for the arbitrary arrest of their leaders, to refuse the payment of any rent whatever. The object is, of course, to exert a pressure on the land-owners, and through them on the government. But, if the Irish peasants comply with this injunction, eviction on a large scale must certainly follow, and to thousands eviction means suffering and starvation. Although general refusal to pay rent, if persisted in, would doubtless soon reduce to bankruptcy the majority of the land-owners in Ireland, its effect, in this respect, would not be as speedy and deadly as the distress and starvation which ejection would inevitably involve. Contributions from America, so much relied upon, would no doubt relieve many thus ejected from their holdings; but, while the alternative of testing the Land Act remains, there is no probability that aid from any source can be obtained to sustain the tenants in a general compliance with the requirement of the Land League. The official proclamation of the League to pay no rent has been promptly answered by the British government with a proclamation declaring that the League is an "illegal and criminal" organization; and Archbishop Croke, a prelate who has been a supporter of the League, and who has great influence with the Irish people, says he has read the League manifesto with pain and dismay. The arrest of Parnell and his associates united the members of the League. The "No Rent" slogan is likely to divide them. Meanwhile, the land-commissioners for Ireland have opened their court, which is accessible to the poorest peasant; and we may expect soon to see some of the practical workings of that Land Act, to the preparation and passage of which Mr. Gladstone gave his great abilities and a prodigious amount of labor.

THE SPIRIT OF TRUTH vs. PARTISANSHIP.

Truth means the actual facts of the universe, whatever they are. The spirit of truth means a disposition in man to know the actual facts, whatever they are, and to promote the knowledge of them. The spirit of truth is not anxious concerning the results of the knowledge. It rests serenely and confidently on the principle that, if only the exact facts are known, the results will arrange themselves surely and satisfactorily in harmony with them. And it clinches its position with the question, If the facts of the universe are not to be trusted, what is to be trusted?

From the timidity with which many religious people shrink from investigating the facts that concern their creeds, it might be supposed that they think that the evil one must have had the making of the facts of the universe, and that therefore some dreadful evil thing must ensue from inquiry into them. The majority of church-going people are not believers in truth, but believers in something which somebody else has said was true. They are not learners, but advocates; not searchers after truth, but partisans of a system already accepted as the sum of all truth. And here is the baneful result of sectarianism, the evil of all sectarian methods of education. The truth of things is not only not reached, it is not genuinely sought. The end of the study is assumed at the start. Certain foregone conclusions are already imposed on the search before it begins. Certain articles of faith are put before the student in the theological seminary, before the preacher in his study; and woe to them if they do not so direct their investigations and hold check on thought as to bring belief and sermon out at the prescribed goal of the denominational creed! The search for truth, instead of being an earnest effort of the mind face to face with the august problems of thought, becomes a farce, a play, sometimes a dire tragedy. What began in timidity is likely to end in insincerity and hypocrisy. The sectarian thinks toward the truth as it is in Calvin, or Wesley, or Channing, or Jesus, or Mohammed, or Buddha, or Moses, and not toward the truth as it is in itself, actual, unlimited, absolute. The spirit of truth cries, "Give me the bottommost facts, whatever they are; the utter realities, whatever cherished beliefs and supports they may cut across." With nothing else can it be satisfied. It puts all inherited faiths, all personal wishes and predilections, into the crucible of rational inquiry, to be tested anew. To it, nothing is more sacred than what is genuinely true. The spirit of partisan sectarianism cries: "Give me the creed, give me the sacrament, give me the prayer-book, give me the miraculously gifted prophet, the Bible, the Saviour. Touch whatever else you will, but touch not these. Inquire elsewhere as freely as you will or must, but inquire not here. Here is holy ground. To use free reason here is sacrilege, profanity." And so the young scholar is intimidated and driven back. The young preacher quells his questioning, searching, living thought, and struggles to harmonize it with the old faith of the pews, or dextrously to conceal it under the use of words with double meanings. The result is that not only is truth forsaken and betrayed, strangled in the house of its professed friends, but conscience is demoralized and the temple of morality desecrated.

Among scientific men, the spirit of truth has, perhaps, freer scope than among any other class of people. The genuinely scientific man cannot be a partisan of any theories until the theories are completely sustained by facts. He has no interest in the results of his inquiries, except to know that they are true. Whether the truth issues on this

side or that of any predetermined line is to him a matter of indifference, so long only as it is truth. That simple affirmation, *It is truth*, is to him higher and grander than anything else that can be said. That is reality. That represents the absolute, the eternal, the thought and purpose of the universe. Yet there are men engaged in scientific pursuits who are partisans; who are committed at the outset to theories, and who work toward theories, and who often try, though it may be unconsciously, to stretch the facts to make them support their theories. There are dogmatists in science as in the Church; and they are to be found on both sides of the questions that divide the scientific world to-day. Indeed, it is a very rare thing, either in the realm of science or anywhere else, to find persons who, in their mental work, are entirely free from bias in favor of some preconceived opinion. When such persons do come and have an ability for investigation that matches their freedom from the authority of theories, they are the giants in the advancement of truth. Darwin stands preëminent for this type of mind and work. He has never shown any feverish or obstinate anxiety to sustain a theory of the universe of one kind or another, but is serenely content with patiently observing and collecting facts, and indicating the principles which the facts themselves appear to indicate. He has no pride of opinion to maintain; for he has always held his opinions within the limit of his facts, and made them changeable with the facts. Pride of opinion is necessarily an antagonistic and a frustrating element in the investigation of truth. Where it exists in large measure, it overthrows all the proportions and balance of truth, and makes a man's opinions, whether he be scientist or philosopher, utterly worthless. We even care little to know what such a man's report of facts may be; for we know that his opinion warps his perception of facts. Personal authority for truth can never outrun the authority of facts.

If, in these high domains of science and religion, the spirit of truth is so violated, how much more surely must we expect the violation on the plane of politics. Nowhere is blind partisanship so dominant as in the competition between political parties. In an exciting political campaign, the strain, which on this account is brought upon the consciences of those who closely participate, is enormous. The party candidates, the party platform, the party machinery, the party campaign speakers and arguments are to be sustained at all hazards. Nothing is too good to believe of one's own party, nothing too bad to believe of the opposing party. If any one offers an independent, unbiased criticism of both sides, he is declared a traitor to both. Even very reputable people do not hesitate to help along, without much scrutiny of its authenticity, a scandalous story that is likely to hurt the other side. There are hundreds of virtuous citizens in both the great political parties of this country who, if put upon the confessional, would probably have to admit that, in the Presidential campaign of last year, they could not resist the temptation to believe in the moral turpitude of candidates and actors on the other side, on evidence which they would at once have discarded as wholly inadequate if it had been advanced as proof of any delinquency in their own party, and that sometimes they have even detected themselves secretly rejoicing over the moral defection of their opponents, because of the added votes the exposure of it would bring to their own candidates. Nothing, too, is more difficult than to get at the real facts in charges of moral transgression or of malfeasance in office, where political bias is an element in the charges and in the defence. The facts are matters of observation or of record,—matters to be

testified to by witnesses or by written evidence, as in the courts, and not matters of political opinion at all. Yet how frequently it happens, when such charges have been investigated by a joint committee of both parties, the committee have divided in judgment strictly by the line of their political differences! In such cases, it is evident not the spirit of truth, but the spirit of political partisanship, sits in the seat of judgment.

It might be supposed that people who profess to be Liberals would not fall into this error of partisan bias. But the flattering unction cannot be allowed without question. Liberal journals and speakers abound in expressions of judgment on persons, books, and measures, where the judgment is hewn not by the straight line of truth, but by the line of party affiliations. Liberalism no more than other forms of convictions has learned its full lesson, until it has been penetrated through and through with such supreme allegiance to truth that it think, speak, and act under the constant pressure of the legal injunction, "The truth, the whole truth, and nothing but the truth." This is an attitude that demands the heroic quality of mind, and that often leads to heroic exigencies of action; but there is no other attitude consistent with either the discovery of truth or with a complete manhood.

W. J. POTTER.

IS EVOLUTION ATHEISTIC?

The theory of evolution may hereafter undergo more or less of modification in minor particulars, but in its main outlines it is now as well established in the minds of competent judges as is the Kopernican system. No change so revolutionary and sweeping in its character as that which it represents has ever before so rapidly passed over the human mind. It has laid its modifying hand on every department of thought and life. History, politics, social science, ethics, even language and literature, must henceforth be studied from the standpoint it has established. And it follows, as matter of course, that theology cannot hope to escape.

It is no wonder, then, that men have been startled and troubled. When Newton demonstrated the law of gravitation, theology became alarmed, and declared that it was atheistic in its tendency, because it took the universe out of the hands of God, and put it into the keeping and under the guidance of a law. In a state of mind that could regard a law as a thing, and that for ages had been taught to see the divine only, or chiefly, in the capricious and the lawless, all this is not so very strange. But the theory of evolution puts not the planets only, but the whole universe of matter and man, under law. If, therefore, law excludes the divine, then God may as well be given up first as last. But under law,—it is indeed exceeding strange that men should allow themselves to be so fooled by words! What is it to be under law? It is only to say that things are intelligible, that the universe is sane, that there is order in its affairs. And a sane universe without God would certainly be better than an insane one with him. It passes comprehension, then, that sensible people should be afraid to find law and order the controlling characteristics of the world.

But on any theory, or through any change of theory, the facts of life and of human nature are the same, and will remain unharmed. If, for instance, man is an immortal being, he will still continue to be one, whatever theory of the universe is adopted. Men discuss these questions as if they thought man's nature and destiny would change with every change of opinion. But man is what he is, and will be what he will be. And even were there no God, in the ordinary sense of that word,

still I, for one, fail to see how it would finally settle the question of human destiny. It would be no more wonderful for me to find myself alive in some future world than it is now to find myself here. If the universe is competent to the one, why may it not be to the other?

So much by way of general suggestion. Let us now look the main question in the face. There seems to me to be a profound misapprehension as to one important point, both on the part of many who attack and of many who defend evolution. It does not and cannot explain the *ultimate origin* of things. Neither is it incumbent on it even to attempt the task. Mr. Joseph Cook, among many others, loudly declared evolution a failure until it could bridge the gulf between the living and the not living. But evolution is under no greater obligation to do this than is any other theory of things. It is simply an explanation of *the method* by which the world of matter and man has come into its present condition. And even if "spontaneous generation" could be proved, and thus the gulf be bridged; or if it could be demonstrated that life was sown on this planet by the fragments of some wrecked world floating in space,—it would only be the solving of one more deeply interesting problem. We should not be perceptibly nearer the end of our infinite journey,—the ultimate origin of things. We might as well face the fact that the question of ultimate origins is, in the very nature of things, insoluble. No theory—theistic, atheistic, pantheistic, or materialistic—makes it in any degree even comprehensible. No imaginable growth of mind or advance of knowledge promises to make it conceivable. We can never escape the limits of our own natures, nor overstep the bounds of the universe. And, until we can do both, it is simple folly and mental confusion to talk of understanding the ultimate origin of things.

We are ready then for another step. *Evolution does not necessarily touch the question of theism at all.* It is purely a question as to *how*. A belief in it is certainly inconsistent with a great many popular theories of the divine nature. It overthrows and destroys a great many idols or images of God now set up in the minds of men. But the whole great problem remains. Evolution undertakes to tell the method by which the forms of matter and life have come to be what they are during the time that the scientific intelligence is able to survey. The undisputed fact that a *power* exists and is working is enough for evolution. Its work is to make it clear to us *how that power has proceeded* in the production of the results we see about us. The believers in evolution may go further, if they please, and give us their opinion of the *nature* of that power,—whether it is conscious or unconscious, whether it is matter or spirit, whether it is intelligent or unintelligent, whether it is moral, immoral, or unmoral. But they are under no obligation to do this. They have completed this task as scientific evolutionists, when they have demonstrated the law, the method.

This is the position on this point which I have taken for some years. But as I have often been told that I was teaching a kind of evolution that was not that of Spencer, and that he would himself repudiate, it may be well to put on record his own words. In conversation with him, about a year ago, I asked him directly what, in his view of the matter, was the bearing of evolution on the problem of Theism. His reply was, in substance, "It does not necessarily touch the question of the existence of God either way." Spencer's own personal belief as to whether or not God exists is entirely another matter. The reality of the inscrutable power back of all phenomena, and of which all phenomena are only manifestations, no man has more grandly brought home to human thought than he. He declares this to be the

most certain item of human knowledge. And he told me that his sense of awe and wonder in the presence of this power grew on him year by year, the longer he lived and the more deeply he studied.

The ultimate origin of this power we shall not hope to solve, if we are not so shallow in our thinking as to fail to comprehend what the problem involves. If we study the matter carefully, we shall also probably arrive at the conviction that all our knowledge must be relative; that is, we must know *as men*, from a human stand-point, and as possessing human faculties. So long, also, as we are men, our conceptions of all things—God included—must be anthropomorphic. But that is only to say that we are human. Whether these facts preclude all that can properly be called knowledge, and drive us to agnosticism, is another matter. This is not the place, nor is there space in this article, to discuss it. One thing, however, seems to me perfectly clear. Evolution is a scientific theory of the method by which the universe has grown. As such, it is neither theistic nor atheistic. Whether God exists; and, if he does, his nature,—these questions still remain open.

M. J. SAVAGE.

DOES MATERIALISM DESTROY OUR MORAL IDEALS?

Modern materialism is a very distinct and imposing philosophical product. It has not been spawned from the brain of any eccentric theorizer. It is the legitimate and acknowledged offspring of science and philosophy. It comes with the best of credentials; and, as we unfold and read them, we find that England—cautious, oaken-hearted, and large-brained England—has stamped them with her seal. The intellectual systems which she has hitherto given to the world have been of the soundest. We have every reason to trust a philosophy which she indorses. Is it likely that this system of materialism, bearing the signatures of Mill, Spencer, Tyndall, Harriet Martineau, and George Eliot, will prove a fatal bequest? But intelligent and rational theists, in whom no taint of superstition lingers, have an honest solicitude lest human nature be endangered by this latest form of freethought. Mr. Mallock, too, has rung his loud alarm bells so furiously that they have resounded over two great continents. While common men and women, who still cling to the unphilosophical tenets of Christianity, are ready to clinch the argument against materialism with unanswerable facts.

What is this apprehended danger, and how does it imperil human nature? It is the possible destruction of *conscience*, the burning polar star to which men have looked from the stormiest seas of perplexity, and which has never once flickered falsely nor dipped below the horizon. The theist reasons that the love of right and the feeling of moral obligation are man's dearest treasures. The preservation of morality is the supreme care of all good men. We have learned that intellectual overturnings may take place without destroying the peace of society; yet with every new movement the old fear besets us. Most significant are certain features of the present protest against materialism. The danger pertains to this life only. Society, civilization, morality, human happiness, are the sacred things which the conservative thinker would defend. We hear no more of the wrath of Deity or of eternal peril of soul. This unconscious transfer of emphasis from the future to the present marks the general drift toward the materialistic stand-point; for materialism knows nothing of a personal deity or of an immortality for the individual. More than this, it takes away the supernatural conscience which men have cherished as a divine illumination. In a word, it eliminates the divine interference and supervision from human

life. It reaches its conclusion by rigorous intellectual processes, by severe induction from ascertained scientific truths. In the review of history, it finds humanity everywhere, but God nowhere. If there be any weakness in such a system, it can only occur while the mind is passing from its theistic to its materialistic anchorage. Once safely transferred from doubt to conviction, and the feet are planted as upon an eternal rock. It is the luminous and satisfying safety of the intellect. It is not a matter of moods or of emotional variations. God is never angry, the divine favor never withdrawn. Man is left literally without God in the world. But man is here, and the problems of life beset him with ceaseless importunity.

Where, then, is help, and whither shall he turn for enlightenment? How shall he know the right, and what shall impel him to do it, since no God commands and no future life beckons? The answer suggests itself. What he once did for love of God he shall now do for love of man; and the inspiration he once drew from his vision of heaven he shall now find in his work for a redeemed society on earth. The light he once sought in anxious prayer he shall now look for in the rigid discipline of his own intelligence; or, when that fails, he shall supplement it by the intelligence of others. Individual development and race development (or, in briefer phrase, *human happiness*) shall be his ideal, and human experience shall be his guide in attaining it. The one thing which the materialist needs above all others is knowledge. He cannot attain the highest morality without the severest intellectual discipline. A selfish utilitarian is a plant of ready growth. Great prophets like Jesus have taught the principle of human brotherhood. The law has come to us with the sanction of their personal authority. Materialism teaches the indissoluble dependence of man on man as a scientific truth. The relation is as invariable as that of oxygen to hydrogen. Men thrive upon universal good-will: they deteriorate through ill-will. Universal happiness has good-will among men as its primary condition. But this is only the first step. If religion has disseminated good-will, its work is over. It has never been the function of religion to develop the intellect. But to desire the right and to discover the right are two processes. The materialistic philosophy of life impels men to seek out the highest law. Recognizing the reign of law everywhere, we are still prone to stumble darkly because we choose a course which shall bring a ready gratification at the cost of a wider principle. To say that materialism fails as a principle of action is to burden a generous system with the frailties of individual exponents. Christianity has always pleaded that it might be judged by its ideals, not by its individual failures. Materialists ask the same indulgence for their philosophy. There could not be a higher code of morality than that of utilitarian ethics. It does not prescribe special duties, but leaves the individual free to determine in each case what shall be his highest good. Only, if he exchange the higher pleasure for the lower, he must endure the pain of self-reproach. He feels the curse of a violated intellect; for this is but another phrase for *conscience* in its final definition. I violate conscience, when I do the thing which my judgment condemns; and judgment always approves that which, in the end, will secure the highest happiness. There is no darkness here. The reign of materialism means the subordination of the will and the emotions to the intellect.

Materialism strikes hands with religion wherever religion is identical with enlightened morality. To the materialist, religion is but one of the lesser features of civilization, and subordinate to the cen-

tral purpose of civilization, which is human development: it is not a thing to be perpetuated as an institution, except while it shall minister to human good. With all its supernaturalism eliminated, materialism accepts it. After all, the simple duties of daily life have little connection with any lofty philosophy. The contact of human beings with each other awakens love and good-will enough to tide us over the solution of most social problems. The close relations of marriage, parentage, and friendship, furnish the most powerful moral stimuli in human experience. Yet all these feelings are generated without reference to any philosophy of the universe. They are the spontaneous products of human association. An appreciation of wider relations gives birth to wider obligations. A man loves his country when he realizes his indebtedness. Human relations have but to be studied, in order to call up the noblest moral enthusiasms. The inheritance into which we step at birth,—be it strength, beauty, opportunity, social prestige, the developed skill which clothes and shelters us, or hereditary genius,—all are the slow accumulations of human effort. Is not all this enough to awaken love and gratitude? Does not the sense of it knit us to the remotest toiler of antiquity? And shall it not make us eager to add our contribution,—to lessen our obligation, and to make the load lighter to those who come after us, as well as to those who live beside us? To such thoughts, the creed of materialism gives generous consideration.

Its demands upon human nature are severe, because it puts the whole burden of human redemption upon man himself. It takes his good-will for granted, and throws the entire problem of ways and means upon his intelligence. There is no call to implant in men the desire for happiness. It is their fortunate birthright. We are all only too eager to inaugurate the earthly millennium. But we lack instruction. Fortune, power, education, freedom, these are some of our common ideals of happiness. It is the office of materialism to apply to this problem of happiness the keenest intellectual discrimination. The coarse intellect will give a coarse solution, and we shall have selfish personal standards of morality. But the trained mind will see the farthest reach of consequences, and from it we may look for the noblest results. A large measure of political freedom is only safe in the hands of an enlightened people. Thus it will be with this complete responsibility to self which materialism confers upon every human being.

M. A. HARDAKER.

BIBLICAL CRITICISM, PAST AND PRESENT.

It has been said a thousand times, by the defenders of the Bible as a supernatural book and Christianity as a supernatural religion, that rationalism and infidelity have nothing now to offer which they have not always had,—that the objections of the most modern objector are only a rehash of those of the most ancient; Renan and Strauss are only Celsus revamped. Only the ignorance involved in such remarks palliates their dishonesty. Men who know next to nothing of either Celsus or Strauss may be excused, except for speaking foolishly where they have no right to speak at all. But all others are without excuse.

The protagonists of supernaturalism would do well to abandon this line of defence and with all possible despatch, unless they are content to hold their own with the most ignorant in the community, and have given up all hope of persuading the cultivated and intelligent. It is good to see that such abandonment has been advised by one of the most influential voices in the orthodox camp. Dr. John Cairns has published recently his *Cunningham Lectures for 1880, Unbelief in the Eighteenth Cen-*

tury as contrasted with its Earlier and Later History. In these lectures there is the frankest possible avowal of the incalculable difference between eighteenth century unbelief and that of the early pagan protestants. There is not only avowal, but circumstantial evidence. But, if the unbelief of the eighteenth century was not that of Celsus and his contemporaries, still less is it that of the nineteenth century. For the method and spirit of the nineteenth century objector to the supernatural Bible and supernatural Christianity are widely different from the method and spirit of the men who gave to eighteenth century unbelief its characteristic tone.

Let us consider this difference, for the present, with exclusive reference to Biblical criticism. The names of Voltaire and Paine are those which were most representative of antisupernaturalism at the conclusion of the eighteenth and in the forefront of the present century. These men were not by any means alone. There were many outside the camp with them, sharing their reproach, and many more endeavoring to maintain their Christian standing; while seeking for a more rational conception of Christianity and of the Bible than that of the majority. It is to the latter class that we must look for the progenitors of our modern critics. Ingersoll and Bradlaugh maintain the tradition of Voltaire and Paine. Kuenen and Reuss and Davidson and Smith are of a different race. And it is to these and such as these that we are indebted for all that is most positive and orderly in our entirely rational and human understanding of the Bible's merits and demerits. The stand-point of sympathy has proved vastly more fruitful of results than that of antagonism. Nothing in Voltaire is so genetic with relation to our modern criticism as the discovery of Astruc (1753) that the Pentateuch was made up of different documents. Here was the beginning of a process of disintegration which in its progress has resolved the arbitrary structure of the Bible into a mass of building material, out of which a new organic unity is shaping itself by slow degrees.

Let us do no injustice to the sturdy protestants of former times. The writings of Voltaire and Paine, so far as they concern the Bible, contain many remarkable anticipations of the course of subsequent inquiry. These writings, in comparison with those of the contemporary orthodox party, are characterized by an abounding common-sense. If the poverty of their learning is remarkable, it is not more so than that of their opponents. One of Paine's reviewers was Bishop Watson, and another was no less a person than Joseph Priestley. Some of his grosser errors they corrected, but they matched them at every turn with greater errors of their own. Voltaire and Paine still have their readers. They have continuators in the flesh. But neither to their books nor to their imitators are we to look for the best results of their original work. They roused men from their mental lethargy. They set men to thinking about the Bible as they had never thought before; and from out the ferment of thought which they created, and which, since their day, has been steadily increasing, has come the orderly array of knowledge, which is now accessible to the humblest student of religion.

One of the most noticeable of the various differences between the Biblical criticism of Voltaire and Paine and that of our own time is with respect to the magnitude of the labor involved. The Biblical criticism of Voltaire was a lot of squibs, of paragraphs, of little essays, poured forth in an incoherent stream. Paine's *Age of Reason* was a pamphlet which a diligent literary craftsman might easily have written in less time than Johnson spent on *Rasselas*,—a single week. For seriousness, for

comprehensiveness, there is no comparison between such brochures and such modern books as Strauss' earlier and later *Lives of Jesus*, Ewald's *History of Israel*, Kuenen's *Religion of Israel*, the new work of Robertson Smith, and scores of other books that might be named. Nothing was more irritating to Voltaire and Paine than the supernatural theory of Old Testament prophecy. But their attack on this, compared with Kuenen's exposition in his *Prophets and Prophecies in Israel*, was like an attack of Falstaff's "awkward squad" compared with an advance of Moltke's army. It would be impossible to exaggerate the difference between Voltaire's touch-and-go and Kuenen's remorseless comprehensiveness, which no aspect of the question can escape.

Apologists for contemporary Biblical criticism sometimes claim for it a less destructive method than was formerly in vogue. They do this without warrant. Voltaire and Paine allowed a hundred things to stand in the popular conception of the Bible, where Davidson and Smith and Kuenen do not allow one. Modern criticism has pulverized the Bible of the popular religionist. It has proved that only a petty fraction of the Old and New Testament books were written by the persons to whom they are ascribed. It has redistributed the books in a chronological order wholly different from that in which they now stand. It has proved that pseudonymous writings make up a considerable portion of either Testament. It has dissolved the integrity of many books into various fragments. And it has done all these things with a wealth of learning and a strength of argument to which the negative criticism of the eighteenth century furnishes no parallel.

The Biblical criticism of our own time, so far as it is rational and free, differs from that of Voltaire and Paine not in being less destructive, but in being more constructive. There is no Hibernicism or contradiction here. Voltaire and Paine, *et id omne genus*, contented themselves with negation and destruction. But negation and destruction are, for the critics of our time, only the tuning of the instruments before the symphony is played; and, what is more, many of these negations and destructions are seen to have a positive side. The negations are at the same time affirmations. The destruction is at the same time construction. The parts released from their present arbitrary arrangements fall, as it were of themselves, into new relations that are vital and organic. They become illustrations of a progress of ideas and events. The pseudonymous portions serve this end as well as the most authentic, in some instances (notably those of Daniel in the Old Testament and the Fourth Gospel in the New) even better. In this new order, everything helps. Nothing is common or unclean. The slaughter of the Canaanites is just as indispensable as the Sermon on the Mount.

But perhaps the most important difference between the new and the old criticism is this: the old held the Bible itself responsible for all the theories and doctrines with which its original simplicity has been overlaid. It treated it as a responsible being, that had itself advanced the claim of plenary inspiration. But this is monstrously unjust. The Bible makes no such claim. There is no Bible to make it, the Bible being an arbitrary collection of some seventy books written at different times along the course of a millennium. The old criticism had no historic sense. It demanded of the Biblical writers eighteenth century knowledge and refinement. It paid certain frigid compliments to Jesus, but it had no perception of his relation to the moral and religious aspects of his time. To the prophets, it was even more unjust; while the modern critic assigns to them an almost incomparable

grandeur. Kuenen, when he has utterly demolished the claim of supernatural prescience made for them, accords to them a moral dignity that could hardly be surpassed. To the new criticism, "the mistakes of Moses" are not many, because it ascribes to him only the ten commandments. But the mistakes and contradictions of the Bible generally excite neither its laughter nor its scorn. They are what we should expect. Even the pseudonymous writings draw down no fierce denunciations, for literary morality was not then what it is now. The sense of property in ideas existed hardly in germ.

Our most learned modern criticism fails to discover a supernatural revelation in the Bible as completely as did Voltaire and Paine. But, as literature and as the raw material for history, it gives it a much higher place, yet not a place that Voltaire and Paine and their co-laborers would not willingly have accorded it, if they could have seen it in the light which has been thrown upon it by a century of laborious investigation.

JOHN W. CHADWICK.

TO-DAY'S PROBLEMS IN ENGLAND.

It is a truism to say that the world is at the present time passing through a period of transition. The old order of things is breaking up, and the new order is slowly forming, the process being attended by a social convulsion which is likely to attain unprecedented development before society has completely reached its period of peaceful reconstruction. In no country is this state of things more marked than in England (including in this convenient term the whole of Great Britain). It is true that the strife has hitherto been more furious, more dramatic in its incidents, in some other nations. In France there is the death-grapple between clericalism and the Republic, waged by foes neither of whom will give any quarter. In Russia, the stern despotism, with its memories of Peter, and Catharine, and Nicholas, finds itself face to face with a revolutionary propagandism more passionate, more unflinching, than anything recorded in history, except in '93, the *année terrible* of the French nation. In Germany, a powerful monarch and a powerful statesman have been called upon to meet a new political force which strikes at the very fabric of society as hitherto constituted. Events in England may perchance seem to some tame and insipid, when compared with these tremendous outbursts of human force. But a careful examination will convince any candid person that the whole field of battle between the contending powers both political, social, and religious, may be more clearly surveyed in England at the present time than in any other country.

In the first place, England is more *alive* than any other nation except the United States. Her national life is more vigorous, her people more accustomed to act and speak and think for themselves than in any country of the European continent. Russia can hardly be said to possess as yet the elements of a national life. She presents merely a dull, monotonous, dreary level of abject, ignorant, superstitious existence. The pulses of her millions of peasants do not throb with a popular life, for she has not attained a self-consciousness. The revolutionary movement is confined to a small (though probably increasing) number of educated people in her few great cities. In France, the situation is, of course, very different; but, although universal suffrage obtains in France and a limited suffrage in England, there is far less of keen and widespread interest in national affairs in the former than in the latter country. France has upwards of five million peasant voters, who are mainly, and

indeed, except at special seasons, wholly absorbed in the condition of their fields and vineyards. There are also no Protestant sects in France to cause ferment of thought upon matters of religion, as in England. The people are wholly indifferent, so far as the rural districts are concerned, strongly Voltairian and anti-Christian in the cities; but in neither case is there much friction of religious thought, as exhibited among the sects which hold so large a place in England. In Germany, the people have not yet advanced beyond the period when it is assumed that a special set of persons have to do the nation's political thinking. The Germans have exhibited as yet no organizing capacity, no political genius. The country swarms with parties; and the strong, semi-despotic government takes advantage of the confusion to tighten its grasp over the people, stifling freedom of speech and of the press, and violating every principle of civil liberty.

In the next place, England has long possessed a large measure of freedom, so that the people have been educated in the constitutional methods of agitation. This may be said in one way to produce quiet and order, as opposed to the violent and revolutionary methods of the continent; but it also tends to the enlightenment of a large number of persons, to the more wide-spread ramifications of thought, and consequently to greater popular intelligence. The people do not wait for the government to tell them what to do: they can and do act habitually for themselves. In brief there is more individualism in England than in Europe generally, and consequently a more active life. This activity is further increased by the immense commercial and industrial development of England, which is so gigantic that the commerce of every continental nation excepting France dwindles beside it into comparative insignificance. All these things combine to render life in England more intense, more varied, more active, than in any nation of the European continent. Thus, in England, we have all the forces necessary to illustrate the conflict between the new and the old in all its varied and intricate circumstances. Now let us consider for an instant the opposing powers.

Notwithstanding all the democratic innovations and the inroads made by modern criticism, conservatism is still strong in England, and privilege will not easily be dislodged from its strong positions. There is, first, an ancient monarchy, which has been skilfully modified from time to time to meet the demands and the spirit of the new era. This monarchy has now scarcely any political power, but it wields large social influence; and, so long as the present sovereign lives, agitation against it would be useless, since the temper of hostility to a monarch as such is not widely felt in England, and the particular monarch in question is rather popular than not. Her successor, however, will doubtless not have so easy a time. This monarchy is surrounded and supported by the richest, proudest, and only influential aristocracy in the world. Never, since the Roman senate, has any country developed so powerful an aristocracy as has England. It is that very element which has preserved the English social and political system in its integrity up to the present time. The Puritan Revolution did not affect it, indeed scarcely touched it; for the leaders of that movement, Pym, Eliot, Hampden, and Cromwell, were essentially aristocratic, while the doctrines of the "levellers," which would have been so powerful in France, fell flat upon the ears of the people. This strong position the English aristocracy owe undoubtedly to their good qualities, and to the fact that the nobility of England has never, like that of the rest of Europe, been of a close kind; it was always theoretically open to any man to enter the

ranks of the titled class. How different from France, where the aristocracy constituted a close corporation! The English Revolution left the privileges of the aristocracy almost intact: the French Revolution levelled the aristocracy to the dust. This English aristocracy is wealthy, refined, cultivated, and socially powerful, as compared with the aristocratic class of any other country: it contains a considerable sprinkling of able men, who redeem the whole body from the charge of uselessness, frivolity, and hostility to progress; and it has been, up to the present time, idealized in the imagination of large numbers of the people. This aristocratic class is supported by the land system of the country, which is still largely feudal, the old custom of primogeniture being still in force. The whole land system of England, beyond that of any other country, exists for the benefit of the few. Then finally there is the Established Church, which has perhaps been the greatest bulwark of conservatism that England has had. That Church has in the past blended supernatural sanctions with political reasons for the maintenance of the old order; and, though the English people are no longer believers in supernatural interference, all parties instinctively understand that the Church is the key of the position. These are the forces on the side of what is termed the established order of things.

What are the forces on the other side? First, millions of landless people, who can do little more than earn their daily bread, and whose worldly prospects would probably seem dismal indeed to the average prosperous citizen of Illinois or Ohio. Next, an army of determined reformers, who are at their posts night and day, always organized for an assault upon the fortress of privilege. Further, the circumstances and spirit of the times are working in antagonism to the old order of things. American grain is destroying English landlordism, and there is no power which can arrest the process. France, too, is seen to be enjoying great prosperity under a republic which seems at last solid and enduring, and this tells against the English system. Again, the tendency of English contemporary thought and literature is toward radicalism, equality, and freethought. Never before were books so widely read, or the greatest authors so highly esteemed; and the writings of such men as Mill, Spencer, John Morley, Frederic Harrison, and others, have, directly or mediately, swayed the masses of the people as perhaps no writers have done since the era of Voltaire. The critical spirit is abroad in England, and that is unfavorable to any received traditions in politics or religion. The commercial and industrial movement is also instinctively hostile to the aristocracy and the Established Church; and the bitter opposition of the clergy to all political progress has made the bulk of the working-classes their enemies.

These, then, are the main forces at work in the England of the present day. In subsequent papers, I propose to consider various phases of the great movement directed against the land system and the Established Church. There are many other subjects of reform, but these are the central questions of English politics; and their discussion in England will open up the deepest problems of society, government, and—in my opinion—religion.

WILLIAM CLARKE.

THE Pope's discontent and dramatic account of weariness in his luxurious imprisonment reminds one of the attitude of Johnson's *Rasselas*. It might almost be suspected that his eminence were pining, like that young royal captive in his beautiful valley, for the relief of reaction, or some sort of action, beyond the rigid mountains of restraint, even should it involve the rigors of hardship.

TO THE READERS OF THE INDEX.

The full and clear statement by Mr. Potter, in the *Index* last week, of the arrangement by which I have become associated with him in the editorial management of this paper, renders unnecessary any additional words of explanation from me; and having been a contributor to this journal several years, and its vacation editor last summer, I must rely upon the acquaintance formed by these past relations to the readers of the *Index* to serve as an excuse—if, indeed, any excuse is needed—for dispensing with the customary formality of a "Salutatory," or any extended introductory remarks.

Under Mr. Potter's exclusive editorial control, the *Index*, as its readers all know, has been marked by genuine ability, breadth of thought, and such candor, courtesy, and uniform fairness and generosity in the treatment of all systems, schools, and phases of thought as are rarely witnessed in the field of journalism. If the project of a joint editorship of this paper by Mr. Potter and myself shall bring into its columns any qualities that will enlarge its circulation and increase its effectiveness and usefulness as an organ of Liberal Thought, I shall have no reason to regret the acceptance of the position to which I have been invited by the committee of the Free Religious Association, and upon the duties of which I have entered with the hope that the interests of the paper may be furthered by the new arrangement.

B. F. UNDERWOOD.

OUR PRESENT NUMBER.

We think we may properly call special attention to this number of the *Index*, not as by any means reaching the ultimate of our journalistic hopes, but as indicating the direction in which we would advance. An unusual number of well-known and experienced writers in the liberal ranks have been brought together in the free parliament of our columns. Mr. M. J. Savage treats the question, which is as close to his heart as it is clear to his brain, "Is Evolution Atheistic?" Miss M. A. Hardaker argues urgently and strongly against the very common belief that a materialistic philosophy cannot supply high "moral ideals." Mr. J. W. Chadwick brings his word on a subject in which he is perfectly at home, "Biblical Criticism, Past and Present," and shows how the new learning concerning the Bible has changed some of the old problems of scepticism. Mr. William Clarke, a new writer on this side of the Atlantic, comes from England equipped with a whole armory of solid facts concerning the relations between English religion and English social and political questions, and begins in this paper a series of articles which we are to print from his pen on this fruitful subject. Professor Adler discusses, in a lecture delivered before his society in New York last March, but not before printed, the old, but ever new problem of evil, and brings to it a treatment that may fitly be termed heroic, and that ends in a view of morality that is as bracingly invigorating as a north-west wind. The editors, too, in their different ways, have their say, and other contributors add their quota to the value of the paper which we to-day present to our readers.

W. J. P.

MAN is a being to whom his own nature is an object of thought. He possesses, as it were, a double existence. He can address himself in the first or second person. It is generally thought that no brutes have this twofold life. Metaphysician and philosopher have generally believed that self-consciousness not the consciousness implied in the feeling of self as an individual, as the common centre of successive sensations, which the lower

animals unquestionably possess, but the consciousness of consciousness constitutes an important, if not the chief, intellectual distinction between man and the brute. Mr. Savage, in the first of his series of sermons on "Man," in this city, said, "No animal is self-conscious." But others maintain that this higher consciousness belongs to some of the animals. Mr. Darwin seems to hold the latter view. "No one supposes," he says, "that one of the lower animals reflects whence he comes or whither he goes, what is death or what is life, and so forth. But can we feel sure that an old dog, with an excellent memory and some powers of imagination, as shown by his dreams, never reflects on his past pleasures in the chase? And this would be a form of self-consciousness. On the other hand, as Büchner has remarked, how little can the hard-worked wife of a degraded Australian savage, who uses hardly any abstract words, and cannot count above four, exert her self-consciousness or reflect on the nature of her own existence." But, even if the higher brutes are not wholly destitute of self-consciousness, it is evidently vague and dim until it manifests itself in man.

B. F. U.

At the late literary congress at Vienna, a proposal was made to petition the Czar to pardon Jehernitchewski, the novelist, who was exiled to Siberia in 1863, but no action was taken by the congress. There are thousands of exiles whose return to their homes is demanded by justice and the best interests of the people of Russia; but the Czar seems to be in dread of men who have the ability, courage, and independence to inaugurate reforms or even to suggest measures for the relief of the people. His policy resembles somewhat that of the Spanish rulers, who during three hundred years executed, tortured, or imprisoned, for their honest convictions, men and women, including the noblest and the best, at the rate of a thousand a year, thereby contributing in no small degree to the present degenerate condition of Spain.

B. F. U.

ONE statement in the review of B. F. Underwood's *Essays and Lectures*, which appeared in the *Index* recently, conveyed a wrong impression. Although this volume was issued without the author's knowledge, he had consented some years previously to the publication by Mr. Bennett of any of his essays that had appeared in the *Index*, or in pamphlet form, that he chose to reprint. This correction is due the publisher of the *Essays and Lectures*, whatever has occurred since Mr. Underwood's consent was given.

"EIGHT in six you can't, and have nothin' left." When Mr. Gladstone announces at one point that he is ready to promote the conduct of Irish affairs by the men of their own blood, to whom alone they would yield quiet obedience, and yet forthwith establishes coercive restraints for the seething revolt at the retention of foreign governors, whose contempt of their charge is patent, he lays a problem before the people that somewhat staggers solution.

It is truly piteous that, when a fellow has decided to give up stealing and invest his wealth in honorable trade, he should be subjected to the ignominy and frustration of vulgar arrest. Niko, a brigand, who extorted a large ransom from England for one of her subjects he had captured near Salonica, and on returning from an extended tour on the proceeds, for the purpose of going into regular business, was arrested, complains of bitter treatment!

TO ANY person whose name is not now on our subscription list, we will send the *Index* on trial three months for fifty cents, or six months for one dollar. Will persons interested in extending the

influence of this journal make a little exertion to obtain subscriptions at the above rates?

MUCH barking and little bite is commonly charged upon "sentimental" themes like the busy topics of the present civil service issue. It will bring one new substantial item into the field, if the Springfield post-office case gets a decisive boost.

LIVE THOUGHTS OLD OR NEW.

MAN is so great that his greatness appears even in the consciousness of his misery. A tree does not know itself to be miserable. It is true that it is misery indeed to know one's self to be miserable, but then it is greatness also. In this way, all man's miseries go to prove his greatness. They are the miseries of a mighty potentate, of a dethroned monarch.—Pascal.

THE scientific study of nature tends not only to correct and ennoble the intellectual conceptions of man: it serves also to ameliorate his physical condition.—Draper.

ETHICS, as it has been well said, are the finest fruits of humanity, but they are not its roots.—Mallock.

THE true scholar grudges every opportunity of action passed by, as a loss of power.—Emerson.

THE family is the centre and archetype of the State, and the happiness and goodness of society are always in a very great degree dependent upon the purity of domestic life.—Lecky.

I CALL to the world to distrust the accounts of my friends, but listen to my enemies,—as I myself do. I charge you, too, forever, reject those who would expound me,—for I cannot expound myself;

I charge that there be no theory or school founded out of me;

I charge you to leave all free, as I have left all free.

—Walt Whitman.

"LIFE itself

May not express us all, may leave the worst
And the best too, like tunes in mechanism
Never awaked."

—George Eliot.

WHAT higher praise can we bestow on any one than to say of him that he harbors another's prejudices with a hospitality so cordial as to give him, for the time, the sympathy next best to, if indeed it be not edification in, charity itself. For what disturbs more and distracts mankind than the uncivil manners that cleave man from man?—A. B. Alcott.

I HOLD it truth with him who sings
To one clear harp in divers tones,
That men may rise on stepping-stones
Of their dead selves to higher things.

—Tennyson.

POETRY.

For the *Free Religious Index*.

NOT UNTO US.

Whirl, elemental powers!
Play your vast game!
Roll, hurl, your giant earths and suns!
Shift the huge scenery to and fro,—
Fire-robcs, vapor-curtains,
Purple-braided clouds, blue sea,
Art, passion, pain, and love!
Red sun-hearts, throb!
Thick, stifling sea-shroud,
Close cling to your dead,
Your pale, white, beautiful dead!
Cling close, rude serpent-coils of pain!
We cry not, resist not,
But only gaze in awe.

Not unto us the splendor of the dying day,
The freshness of the morn;
Not unto us the perfume of the wilding rose
That nods on yonder thorn.

The gods, the mighty gods, theirs is the flaming masque,
And theirs the joy and pain:
Man comes and looks a moment at the mystic play,
But seeks its end in vain.

W. S. KENNEDY.

The Free Religious Index.

BOSTON, OCTOBER 27, 1881.

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

NO WRITERS in the **FREE RELIGIOUS INDEX**, editorial or other, are to be regarded as speaking in behalf of the Free Religious Association as a whole; nor is any writer to be held responsible for any opinions expressed in its columns except his own.

WILLIAM J. POTTER, } Editors.
BENJAMIN F. UNDERWOOD, }

ALL communications intended for the paper and all business letters should be addressed to "FREE RELIGIOUS INDEX," 3 Tremont Place, Boston. Letters for Mr. Potter should be addressed to him, at New Bedford, Mass.

For the *Free Religious Index*.

IS THERE A GOOD GOD?

A Discourse delivered before the Society for Ethical Culture, New York, March 20, 1881.

BY FELIX ADLER, PH.D.

Can we reconcile the pains of existence with the belief that there is a supreme principle of goodness in the universe? On the assumption that that supreme principle is embodied in a loving Father, I fail to see how the reconciliation can be effected. If he loves us, why then does he so torture us? This question has been the cross of theologians from the beginning, and theologians must somehow answer it, or there will be an end of their theology.

The common solution of the difficulty consists in a denial of the fact that evil is evil, that black is black. All the pains of existence, it is said, are apparent evils only. All serve some higher interest of the person whom they afflict. "As a father chastises his child, so the Lord chastises thee." Pain is a means of spiritual education. But this answer is in no wise a satisfactory one, nor does it meet the difficulty.

There are two weighty counter-arguments, that deprive this attempted solution of the problem of all its force. The first is derived from the existence of pain in the lower animal and insect world. It is needless to describe the enormous amount of pain endured by the dumb brutes. We have but to listen to the howling that fills the nightly forest, we have but to note how the sick member of a herd is gored to death by his fellows, we have but to observe how birds and beasts and creeping things prey naturally upon each other, nay, depend for their own sustenance upon each other's destruction, in order to recognize the deep curse of suffering that has been fixed upon the lower creation. If God inflicts pain for the spiritual education of those whom it affects, what shall be said of the ceaseless pain endured by speechless yet sentient creatures! Is it also for the spiritual education of these that the Author of their lives has doomed them to such suffering?*

And the second argument against the theological proposition that pain is not really an evil, but is justified as an instrument for the moral purification and elevation of man, is to be drawn from the fact that the evils inflicted on man, far from tending always to insure his moral elevation, often tend precisely in the opposite direction. For it is with pain as with persecution. Persecution, carried only to a moderate limit, may rouse the power of resistance and help the cause

which it was designed to hurt. But, if persecution is carried far enough, it will not permit the resilient energies of its victims to act, but will crush them. The same is true with respect to the persecutions which we endure at the hands of fate. Sufferings, when not too intense and prolonged, may rouse the moral energies within us to robust opposition and quicken the vigor of the soul. But when the blows rain down in too frequent succession, when evil, instead of being temporary and exceptional, becomes an habitual condition, we experience effects of a very different sort. Extreme grief frequently hardens instead of bettering. Protracted poverty degrades and weakens the morality of men. Surely, our courts, our prisons, the lazar-houses of vice, all the social pests with which we are afflicted, testify loudly and forcibly to that fact. And, if every other proof were wanting, does not the ghastly fact of insanity alone suffice to break the argument that suffering is intended for the spiritual education of the sufferer? *Is insanity also a means for the spiritual education of the insane?*

No: we cannot accept the reasoning of the theologian. The proposition that suffering is justified, because it is the means of bringing about the greatest good of the sufferer, falls hopelessly to the ground.

In modern times, Mr. John Stuart Mill has sought an escape out of these perplexities by suggesting that, of the two attributes of almightiness and goodness in the character of the Deity, hitherto deemed inseparable, the former should be sacrificed to save the latter. The evils of existence, he appears to think, can be reconciled to the goodness of God, upon the assumption that we deny his omnipotence, and in no other way. For the supposition that a beneficent being, who also had the power to make the world perfect, should not have made it better than it actually is, should have purposely arranged it so as to entail the most terrible sufferings upon his creatures, is inconceivable. We must maintain, therefore, that either he had the power to avoid all the pain he has inflicted, and then, though he may be omnipotent, he is not good, he does not care for us: on the contrary, he even seems to delight in hurting us, seeing that he could have averted all we suffer, and yet was stony-hearted enough not to do so. Or else we must suppose that he is deficient in the power to execute his purposes, either because matter is too intractable, or because there is some other force opposing his own, and then, though we may continue to conceive of him as the best God, full of the best intentions, he is certainly not an omnipotent God. And Mill himself evidently inclines to the latter of the two alternatives, and would prefer to believe in a good Being, who would do better than he can, but cannot,—the weak God, rather than in an almighty God who could do better if he only would, but will not,—the cruel God.

But it does not appear to me that this suggested reconciliation is ever likely to prove popular among the many, or even acceptable to the few. For how shall the idea of a *weak God* be to us the source of strength, which we need in the stress and struggle of existence? It is true, the philosopher may point out to us that this world-spirit, though not mighty enough to achieve perfect painlessness, perfect justice, perfect harmony, must yet be a very mighty spirit indeed, considering the degree of order, justice, and joy which he has achieved. But how shall this thought help us in the often undeserved afflictions that come upon us? Are not these very afflictions instances of the breaking-down of the power of the world-spirit? And how will it avail us to know that the world-spirit has succeeded in other cases, seeing that he has so lamentably failed in our own? How would it avail us if an engineer, by his shortcomings, had caused a terrible railroad collision, to go to those who are wounded and crippled, and to the relatives of those who were killed, and descant on the ability which that engineer had shown on other occasions, and tell them of the many other trains which he has run without causing disaster? What do these people care for the other trains which he has carried in safety, so that he has wrecked their train?

It has been said, indeed, that in the very insufficiency of the world-spirit there is an added glory for man, considering that man is needed by the Commander of the Universe, to be his helper in the fight for order and light. But again I ask, How can this thought be of value to us, unless we are assured that the issue of the fight will be a triumph for the cause in which we are engaged, and how shall we obtain this assurance, unless we believe that the spirit which is all-good in its aims is also almighty to achieve

those aims? What, then, remains, it will be asked, but to return to the theological view, and say, There is a God, both all-good and almighty? Truly, then, the old question returns with added and keener force, Why, if he is good, and has the power to execute his good intentions, does he inflict such evil upon his creatures?

Is the main change which has taken place in our religious opinions, in other respects, likely to affect this fundamental question of religion among the rest? We are convinced that it is, and that the problem of the co-existence of Evil with Good becomes disembarassed of its greatest difficulties the moment we abandon the personification of the good principle in a personal God. From that moment, we are relieved of the necessity of explaining what no human mind will ever bring one jot nearer comprehension.

Let it be understood that the mere coexistence of Evil and Good in the same world does not in itself imply a contradiction. Only to describe the Source of the world as good according to our human way of understanding what good is, and then to suppose that this same Good Being has also put the Evil into the world, is an irreconcilable contradiction; is in philosophy what the attempt to square the circle is in mathematics. But if we avow, as we do avow, that the source of the world, in its essence, is unknown, that both evil and good are the phenomenal appearances of an ultimate entity, whose nature is inconceivable, then, indeed, the pains which we endure will not become less burdensome to the flesh and less a weariness to our souls on that account, but at least the presence of pain in the universe will no longer darken the whole face of the universe in our eyes, nor imply an accusation against the sanity of things, an inherent contradiction at the heart of the world.

And, though we have no light upon the ultimate mystery, we have sufficient knowledge concerning the course of events to console and lift up our souls in the endurance of pain, if only we will look upon pain in the right way. Let it be remembered that the great change which has taken place in our religious conceptions is the change in the relative importance that we ascribe to the individual man. Formerly, as the earth was supposed to be the centre of the universe, so man, the individual, was believed to be the end of creation. For his sake, the stars shone at night in the heavens and the sun traversed its path by day. For his sake, the seasons revolved and the rivers ran their course. Over him, a special Divine Providence watched; and an arm was stretched down from on high to uphold each human child. But the position which we must now assign to the individual is a different one. It is no longer the universe which serves the individual, but the individual that should serve the universe. If he has any greatness, his greatness consists in that service, that subordination of the personal to the impersonal. Applying this view to the problem of pain, it will aid us to lay hold upon a new support, a means of comfort, yes, and of enthusiastic self-sacrifice, which the old religions never fully emphasized. For pain is consecrated, not as the educator of the individual (which it cannot be proved to be in every case), but as the educator of the race; not as the means of securing the highest interest of the part, but of securing the highest interest, the constant and progressive elevation of the whole. Every sickness which man or woman or child endures is a means of averting sickness hereafter, and of learning more truly the laws of health; every error which we commit is a means for bringing to clearer recognition the truth. Even the moral faults and crimes of which we become guilty are a means for causing to be heard in more distinct tones the majestic voice of the eternal laws within ourselves, and of securing their more victorious ascendancy. In the lower animal world, pain and struggle have been the price paid for the evolution of the higher forms of life. In the world of man, the same price must be paid for the evolution of all that is great and noble, and worth having,—for the increasing liberty of nations, for the establishment of justice, for peace, for the recognition of the human rights of the weak and the down-trodden. We also, we individual men and women, must pay our share of the price that is demanded of our race. The universe demands it of us. There is no use in repining, in crying out, "Oh, why

* If the Deity be less than omnipotent, what hope is there from the theistic point of view of the ultimate victory of the Good over the Evil, and what significance can any temporary ascendancy of the former have, while its final triumph remains uncertain?

* This argument is stated by Lotze in his *Mikrokosmus*.

should such a price be exacted of us!" It is exacted, and the why and wherefore are not for us to know, and therefore not for us to ask. Only let us remember that it is for great ends that these heavy sacrifices are demanded. We see a part of the good and sublime things which are brought about by such sacrifices: the rest we do not see, and can only divine them in vague, blissful presentiments. Let us, then, school ourselves to regard all that we are called upon to suffer and endure as the price paid for the sacred and sublime ends of world progress. If we can only do that, how glorified shall our suffering be!

The great change which needs to be brought about is a change in the feelings of men. Many persons have abandoned the old religious opinions, but they still retain the feelings corresponding to those opinions. They no longer hold as a matter of opinion that the individual is the end of creation, and that his happiness is the care of a special superintending providence; and yet they expect that the universe will conspire to secure their happiness, and are filled with keen disappointment, and a rebellious spirit if events prove the failure of their expectations. The doctrine that the purpose of the individual's existence is happiness, a doctrine which is everywhere taught,—in the pulpit, in the press, and in the school-room,—should be sternly dealt with; for it is utterly untrue, and to hold it is but to prepare for one's self unutterable mortification and unrest and disgust with life. Do we not see plainly enough that we were not put here primarily and chiefly to be happy? Health is an element of happiness. How many tens of thousands are there who, through no fault of their own, are deprived of its enjoyment, and born into existence with the seeds of disease already in them! The possession of the necessary means of subsistence and a decent comfort are elements of happiness. Look at the five hundred thousand inhabitants of New York city living in tenement-houses; look at the filth, the want, the haggard poverty of the hopeless masses in European cities,—and ask yourselves whether happiness is the purpose of the individual's existence. The love of our dear ones is an element of happiness. Listen to the cries of the afflicted; look at the hosts of heart-broken mourners who cry out in despair for those they have lost and yearn for and cannot get back,—and ask yourselves whether it was to be happy that these hosts were called into being. We are here to do a duty, to help in solving the world-problem, to work as loyal soldiers in the great army which is struggling for the triumph of righteousness and of justice in the universe. All our trials, all our burdens, all our losses, we must bear as soldiers should bear their burdens, their privations, and their hardships,—without repining, without yielding unflinchingly to the end, for the sake of the cause in whose service we stand. All our happiness is an incident, never can it be regarded as the end of our existence.

Would that teachers of the people, and teachers of the young especially, might have the courage to utter these truths that are so evidently proved by each man's experience and founded upon facts. How much bitterness would then be averted; how much added moral courage would be infused into the hearts of the rising manhood and womanhood; nay, how much would the actual happiness of mankind be increased, if happiness were no longer sought as the chief end!

The universal laws will not bend to us. We must rise to the laws. We must become public in our purposes. Then shall we be wooed from our huts and our littlenesses and our despairs, and shall discover the secret of a peace which no trouble can darken and no sorrow will break. The remedy which we have to offer to the sufferer is no quack medicine to be drained at a draught and to cure all ills. It is a remedy which requires the most patient effort on the part of each one who desires to obtain its benefits, the constant schooling of one's feelings in noble sentiments, the exercise of one's will in loving acts, and indefatigable persistence in the dire struggle for inward emancipation. Yet it is a remedy which is open alike to the most gifted and to the least gifted members of the human family. And herein lie the pledge and the glad promise of the final acceptance of our new form of religion among all men; for, in the sphere of morality, the high and the low can stand together. The loftiest mind is not lofty enough to appreciate the full content and grandeur of morality, while the humblest human being who in the integrity of his heart yields up the self to the unselfish can practise the sum total of the profoundest philosophy.

COMMUNICATIONS.

For the *Free Religious Index*.

THE REFUGE OF INFAMY.

Writing of Guiteau is somewhat like taking disagreeable medicine. It is not pleasant to think of him. It is difficult to consider him even with the charity we might extend to a ferocious animal, where freedom would be dangerous to the community. Aside from the fact that having laws, it is altogether best to let them take their proper course, there is no reason why an hour should be spent in debating the guilt or innocence of this murderer, any more than there would be in having court sit to decide the fate of a rattlesnake, a panther, or a mail dog. He should be dropped out of sight as speedily as possible, dealt with according to the fullest rigor of the law, not because any possible punishment could lessen the horribleness of his crime, or in any way make amends to the family and the nation that have suffered such terrible loss by his act, but because laws are for the protection of society, and should be either executed or annulled. But the fact that men like Guiteau and Freeman can crimson their hands with the life of innocence and then claim the right to live and receive the protection of the society and the nation they have outraged, on the ground that they are doing the will of God, is something that claims attention vastly more than the execrable criminals themselves.

For ages, the man-made idol and image of man himself, projected in a blind guess into the skies of an infinite universe, has been the refuge of infamy. Thousands upon thousands of innocent men, women, and children have been murdered by fanatics, who sought to change their crimes into meritorious deeds by the claim that they were doing the will of God. The plea of insanity was not raised in their behalf, because they were so powerful that they could not be punished. They may have been sincere in their belief or they may have been actuated by sectarian zeal, that saw in the claim of divine control the strongest possible defence of their conduct. But they were not insane. Murderers became insane at a point of time when it became evident that society was determined to protect itself against dangerous people. While lawlessness abounds to such an extent that criminals escape restraint and punishment, the plea of insanity will not be heard. When it has become clear that law not only exists, but that it will act, and that its execution will make life answer for life, and the gallows rises in grim certainty before the window of the miscreant's cell, then kinship, sniffling presumptive disgrace in the air, raises the cry of insanity; and the old claim of the brutal fanatic and bigot of the past, that God has required this thing at his hands, is the strongest evidence adduced to prove the insanity.

If, now, such claims are to be allowed to influence public opinion, if their influence is to be felt in courts of justice, it is but reasonable and right that they should be weighed as other evidence is. It is not enough that the murderer should say, as Guiteau did, "The divine pressure on me to remove the President was so enormous that I had to do it, even if I had been shot dead the next moment; and the Lord took special pains to confirm my act by the gradual way he allowed the President to depart." Or, again, as he wrote: "The President's removal was an act of God." If God is to stand between a criminal and the execution of laws, whose object is the protection, well-being, prosperity, and happiness of society, made up, as it is said to be, of the "children of God," it is high time that God should be placed on the witness-stand; and, until that is done, all claims that crime was committed by direction of God should be no more considered as evidence of insanity than of villany. When God appears in court and declares that he destroyed Guiteau's sanity, in order to use him for the purpose of murdering President Garfield, the prisoner will be entitled to the weight of the evidence, and his claim must in justice be allowed. But, in such a case, the government would at once see the necessity of arresting the witness for the crime of murder.

I write this with full knowledge that I may be offending against widely accepted notions regarding God; but I do it in all sincerity, and because I believe, as before said, that it is time the folly and fraud of all excuses for crime, under the plea of being chosen by God and driven to the act in violence to

the actor's own sense of right, should be exposed and exploded. The very fact that a murderer confesses that he perpetrated a crime, acting under control by the will of God which he dare not or could not resist, is evidence that even then, in the hour of his infamy, he knew that what he was about to do was wrong, and so proves his sanity. If we have men with brutal and fiendish propensities so strong that, under undue excitement, they will override the sense of right and lead them to the commission of crime, we may commiserate such, we may pity them as suffering from a heritage of woe, we may even refuse to execute the law against them; but in no case should we ever dare to degrade our conception of wisdom and goodness by admitting, for even the shadow of a moment, that God ever did or could direct the hand of an assassin. If we suppose that God can and does inspire men at all, it follows that he is either a murderer, or that he does not inspire men to deeds of blood. But, as it would be logically impossible to believe that a perfect God could even entertain a desire to commit murder, much less that he could compel a human being to perpetrate, against his own will, the evil deed which Deity could not himself execute, it follows that all claim to divine direction where the act is evil must be false. We therefore come logically to the conclusion that the thought, the design, and the act of murder are in all cases entirely human in their origin and inspiration. Recognizing this fact, the question arises, Why do men assert themselves to be the instruments of God for the commission of crime? In the two latest and most heinous crimes committed in the world, under claim of direction from God, both murderers steadily confessed to a terrible consciousness of the nature of the acts which they were contemplating. This clearly shows, as before stated, a knowledge of the fact that what they were about to do was wrong. An insane person is never troubled by such consciousness. Under his hallucination, he conceives his contemplated act to be in no wise criminal: the thought of wrong does not enter his mind. When, therefore, a man who is actuated by a desire to commit a desperate crime confesses himself conscious of the evil he is about to do, he is to be considered a sane man; and, when he resorts to the artifice of insisting that he was impelled by the will of God to the commission of the deed, as an excuse for his act, we can only add to the measure of his viciousness the depth of his cunning. His plea of control by the will of God is not the vaporing of a dethroned mind, but the deliberate and studied skill of a consummate villain. It is the thoroughly constructed plan of a mind which knows that the appeal to superstition is yet the strongest appeal that can be made in this world,—the plan of a mind which knows that so deep-seated is fear of God in human nature that the vast majority of people now living do not dare to question and deny the assumption of inspiration or divine control, no matter what its avowed purpose. It takes a shrewd villain to play the rôle of agent or tool of God successfully. He may simulate insanity; but, to be successful, there must be so much "method in his madness" that the actor is sure to discover himself somewhere, if we can look at him above the glamour of awe that he raises about himself by a cunning use of the name of God. It is about time that it should be generally understood that the claim of familiarity with God, and the assumption that he is the author and instigator of some of the most atrocious crimes and worst swindles perpetrated of late years, is evidence of nothing but the depravity of those who make it.

The length of my manuscript forbids that I should attempt any farther illustration of the subject; but I cannot close without referring to the swindle practised upon an estimable lady, Mrs. Phoebe Upham, of New York, and recently reported in the daily press. In a word, the case is this: Mrs. Upham had money, and was and is a very benevolent person. She became acquainted with Miss Mary C. Ward, a very pious person. Miss Ward became acquainted with Rev. John A. Lansing, a very divine person. Lansing and Ward prevailed upon Mrs. Upham to place in their hands \$15,000, which Lansing was to invest in Cologne business, at ten per cent. interest. The result was that Mrs. Upham, after vainly waiting two years for the honesty of her pious and divine friends to appear and restore her money or pay up the promised ten per cent., had the swindlers arrested on a charge of obtaining money under false pretences. Mind you, this money was intrusted to these people

by Mrs. Upham through her faith in them as very earnest members of the Church, Ward being a somewhat widely known exhorter and camp-meeting engine. They are mentioned in this article, not because they are Christians and exhorters, but because they made use of their pretended piety to dupe their victim. Well, Mrs. Upham had them arrested as swindlers. The following letter, written by the divine Lansing to Mrs. Upham, shows how he endeavored to convince his victim that God was responsible for "the plans and arrangements" by which the too confiding widow had lost her money:—

I cannot meet with your demands to-night. The plans and arrangements were all made in God, and I can move only as he commands. Can you not follow the word of God as it came to you first in Carrie Ward, and know it to be of God as you did then, and follow it as you did then? The papers were all drawn in God, and lie at his disposal.

Yours in Christ Jesus, the Lord God. Amen.
(Signed) J. A. LANSING.

Once more, God is compelled to become the refuge of infamy. Either theologians must speedily settle the question of inspiration, possession, or control by will of God, so as to put a stop to all such use of the name, or in these days of freethinking they must be content to see their conception of Deity become more and more an object of contempt and ridicule on the part of honest people, and a bulwark of crime on the part of scoundrels.

CHARLES ELLIS.

BOOK NOTICES.

J. B. ARNAUD. *LE NIHILISME ET LES NIHILISTES*. Ouvrage traduit de l'italien par Henri Bellenger. Paris: Maurice Dreyfous, éditeur, 13 Rue de Faubourg-Montmartre, Prix trois francs.

Here we have not only a mine of interesting facts, but a calm and thoughtful view of what Russia really needs. Thus, we find mentioned among the causes of Nihilism, not only the undeserved or excessively severe punishments inflicted by the government, but the intolerance exercised by Alexander II. especially toward Jews, the denial of promotion to non-commissioned officers, the preference given to the nobility in appointments not only in the army but in the civil service, the financial disorders resulting from the emancipation of the serfs, the inroad of socialistic ideas, and the encouragement given to these latter by the organs of the administration, which have spoken so severely of all institutions except the Russian that those who are dissatisfied with the latter are forced to the conclusion that all existing institutions are alike worthy of destruction. The party which such causes brought into existence received its nickname from Tourguénief, who introduced what he called Nihilists in his romance of *Father and Son*, published in 1860. Quotations are given not only from this novel, but from that for which Tchernishevski was sent to Siberia, and also from the protest against Socialism which Herzen, the editor of the *Kolokol*, wrote in answer to Bakunin. There is also a nearly complete translation of a petition which was presented by the provincial assembly of Tchernigof, and which is particularly valuable as a proof of the amount of reform needed in Russia. This public document admits that the revolutionists are not likely to be suppressed by punishment, though this is inflicted under the most cruel of all codes in Europe, asserts that Nihilism cannot be shown to be false except in the light of free discussion, deplors the restrictions on liberty of publication and petition, especially those imposed on the provincial assemblies, points out many defects in the schools as well as in the civil service, and thus exposes the folly of the government in making it so difficult even for the best informed and most loyal to make suggestions and criticisms. Indeed, this petition fully justifies the apology made for assassination in the Nihilist organ called *Land and Liberty*: "No other weapon is left for us to use." It is sad to read how Tourguénief had to leave St. Petersburg for saying that the only way to check revolution was through reform, and that it is the ray of light yet to be given by a constitution which alone can scatter all darkness, and reduce Nihilism to a nonentity. Rightly is the great novelist praised in this book for the wisdom with which he has maintained that Russia is to be emancipated, not through Socialistic conspiracies and assassinations, but through keeping all the rest of the world aware of the iniquities of her tyrants, and so creating such a pressure from without in favor of constitutional liberty as will make its friends strong enough to establish it permanently.

WORDSWORTH: HIS LIFE AND WORKS. By Andrew James Symington. 2 vols. Boston: Roberts Brothers.

The life of Robert Burns, by Robert Chambers, has long been to thousands of readers one of the most delightful of books. It is a biography interspersed with the poems of Burns in the order of their composition. Mr. Symington's life of Wordsworth has been constructed upon this admirable model; and, while he has not brought to his task anything equal to Robert Chambers' sympathetic appreciation of the poetry of Burns, he has brought a wonderful diligence and faithfulness, and the result is two volumes of the most instructive character. We have said that Mr. Chambers' Burns has furnished Mr. Symington with his model; but there is this difference: in the Chambers book, all of Burns' poems are given; in Mr. Symington's book, we have only copious selections. The minor poems are, for the most part, given in full; but, for obvious reasons, this method has been abandoned with the longer poems. The selections from these, however, are made with admirable taste. The circumstances attending the origin of the various poems, longer and shorter, are detailed, and add much to their interest. Beginners in Wordsworth will be particularly grateful to Mr. Symington for his excellent book, while they will go elsewhere for the finest criticisms on the genius of the poet.

AS LIFE itself is the most absorbing topic with all lovers in the actual drama, so with a multitude of readers the word pictures of imagined human lives are sure of the first welcome when the month brings around the magazine with one or more serials. But after the mock-heroes have recited their little parts, the generous leaves of the *Atlantic* give a rich record of fact and veritable research in solid fields of inquiry. In the November issue, Professor Fiske discourses with rare force and erudition upon "the theory of a common origin for all languages," demolishing with a master's hand the untenable grounds of former confidence. And, not content with replacing these by convincing historic groups of pertinent fact, he goes on with emphatic prediction concerning a common destiny as to the speech of the entire civilized world. Lucy Larcom concludes an instructive and diverting account of former years of Lowell mill-girls' experience with some considerations of social wisdom and humanity well worth serious pondering. And a brief chapter toward the close of the number drags forth with a dreary shudder the skeleton that lurked in a vacant corner of Goethe's character, the sadder and more chilling from its near contrast with the abounding wealth of associated qualities.

THE *Modern Review* for October, 1881.—We have first an exceedingly interesting article on "James Hinton as a Religious Thinker," by H. H. Ellis. It is much enriched by quotations from Mr. Hinton's various writings. An American contributor comes next, Joseph H. Allen,—his contribution an article on "Some Early Heretics," written with his characteristic judgment and penetration. A second article, by Dr. Hookyas, on the Ethics of Jesus, has, like the former, something overstrained in its interpretations. "The English of the Revised Version" comes in for some well-merited criticism from R. B. Drummond. Elizabeth Blackwell continues the discussion of "Medicine and Morality" in an admirable spirit. "Hellenic Thought and Modern Problems" is a suggestive article. "Theism and Atheism as Moral Influences," "judged as mere work, not as mere woman's work," is rather superficial. But the editor's article on Dean Stanley is wholly admirable, and the book notices are written with the usual discrimination.

THE *Popular Science Monthly* for November presents to its readers a feast of good things. We regret that space permits us this week only to give the titles of some of the articles. Herbert Spencer continues his series under the title of "The Industrial Type of Society." "A Half-Century of Science," by Sir John Lubbock, begun in this number, will be concluded in the next. "The Available Energy of Nature" is the title of an article by Sir William Thompson. "The Duration of Human Life," by M. De Solaville, is a paper of much interest. Edward C. Towne contributes an article on "American Climate and Character," in which he says: "The climate of America is as much better than that of England as American civilization is more advanced on the broad level of

the common people. It would double the character of England in every respect to have the climate of America." Other articles, with the "Editor's Table," "Literary Notices," etc., make a most attractive number.

THE *Catholic World* for November opens with an article on "The Sentiment of English Radicalism," by A. F. Marshall. It denounces English Bradlaughism as "a self-devouring plague," and declares that it can be successfully opposed only "by that highest philosophy, that most refining of all sciences, which is summed up in one word, Catholicism." Hugh P. McElrhone, in "Catholic Musings on Tennyson's 'In Memoriam,'" says that "poem contains more sentences that will live as classical than any other poem written in this century, and perhaps more than all his other productions together." J. R. G. Hassard contributes a paper on "A Jesuit in Disguise. The Yorktown Centennial Celebration is the subject of an article by Right Rev. J. J. Keane, D.D. This magazine has this month a table of contents of thirteen articles.

THE *International Review* for November has a decidedly literary flavor. It opens with the second part of August Langel's "Victor Hugo," which completes an excellent estimate of that great French man of letters. Part second of William E. Baggs' review of Mr. Atkinson on the "Solid South" is also given. J. Brander Matthews has a critical article upon "The Plays of M. Octave Feuillet." Dr. W. A. Hammond discusses "The Punishability of the Insane" in a manner to interest not only the medical profession, but intelligent people generally. The other articles are "Our Exports of Breadstuffs," by Richard H. Edmunds, and "An Arcadian Governor," by James Grant Wilson.

THE *North American Review* for November presents the views of Lyman Trumbull, Judge Cooley, B. F. Butler, and Prof. Theodore W. Dwight on "Presidential Inability." "England's Hereditary Republic" is the title of a significant article contributed by the Marquis of Blandford. George F. Hoar furnishes a statesmanlike article on "The Appointing Power." Colonel Ingersoll discusses "The Christian Religion," and replies to Judge Black's strictures very effectively. It is announced that a reply will soon appear in the *Review*.

A SEVENTH series of Mr. Chadwick's sermons is being offered to the reading public in neat and available pamphlet form, issued by James Miller, 779 Broadway, New York, and also for sale by Geo. H. Ellis, 141 Franklin Street, Boston. The opening number, already printed, treats of the broad problem of "Origin and Destiny" in a style replete with Mr. Chadwick's well-known grace and candor, as well as the generally prevalent energy of modern thought in probing for the essential roots of this mighty theme.

NOTES ON THE RELIGIOUS PRESS.

W. J. P.

WITH reference to the struggle in Switzerland between the civil and ecclesiastical authorities, the *Christian World* says:—

It is one of the curses entailed by the unnatural union so long subsisting between the two that the civil power cannot understand the propriety of permitting the spiritual functions of the Church to be discharged without the interference of the government. The Church is reduced to the necessity of becoming a slave, more or less distinctly avowed, of the rulers for the time being. . . . The case is more or less similar in both communions. Neither Protestants nor Roman Catholics have any rational prospect of regaining their religious authority, while consenting to eat the bread doled out to them by the State. Let men of the communions imitate the example set many years ago by Gaussen, Merle d'Aubigné, César Malan, and their brave comrades at Geneva, and more recently by the members of the Free Churches of the Cantons of Vaud and of Neuchâtel. Let them abandon the church edifices and endowments, even if morally theirs; and let their pastors throw themselves for their support upon the free-will offering of their flocks, instead of accepting the annual grants reluctantly made by the cantonal governments.

There is a lesson in the above extract to be commended to those who are striving in this country,

not only to maintain the slight existing relations between the Church and State, but to increase them. The union of Church and State is a sword that may cut both ways. If the churches in this country are wise for their own interests, they will give up all thought of trying to secure, directly or indirectly, the authority or favor of government on their side, and throw themselves with confidence on the genuine American principle of free and voluntary popular support. The church that cannot live without the governmental pap of chaplaincies, remitted taxation, and publicly authorized days for "fasting and prayer," can be easily spared.

CONCERNING the recent appointment of committees, representing the Orthodox Congregational churches, to revise the creed, catechism, and confessions of faith, a *Christian Union* correspondent speaks as follows:—

Is there to be a new creed for the Congregational churches? Is there need for one? What shall be done with it, when prepared? We are not a church, but churches. Why should not each draw up its own statement of belief as formerly? Do we not hold "for substance of doctrine" the belief common to all the evangelical churches? Is it not the essential spirit of Congregationalism that it is truly Catholic?

THE *Advance*, on the other hand, thinks that the commission might do worse than adopt the following creed sent to it by Rev. J. G. Merrill, but thereby shows itself not very far advanced in the current of liberal Orthodoxy:—

I believe in God the Father Almighty, Maker of heaven and earth, and in God the Son, Jesus Christ our Lord, and in God the Holy Spirit, one God whose name is Love. I believe in our need of God, our weakness, and our sin, in a New Life, in sin forgiven through Jesus' death, in bliss eternal for all who love the Lord, and for those who will not love him everlasting woe. I believe in a life of love to God and men, in the Lord's Day, the Lord's Book, the Lord's House, and the Lord's Supper, in Baptism with water and by the Spirit, in the Church universal and the Communion of the Saints, in the coming of the King and the glory of the King.

THE *Catholic Review* scents trouble in Italy. It foresees a possibly speedy crisis in the contest between the papal power and the Italian government, but, like a faithful Catholic, thinks the temporal power will necessarily have the worst of it. Hear the Cassandra voice out of the Middle Ages:—

There is something bad brewing in Italy, and has been for some time. The danger, though immediately menacing the Holy See, is of far more consequence to the actual government of Italy. Wheresoever the Holy Father goes there is the Holy See. *Ubi Petrus ibi Ecclesia*. The revolution that is now thundering at the doors of the Vatican may enter in and dispossess the Pope for the time being, as it has already dispossessed him of the temporal dominion of Rome. He will move and carry the Church with him. The revolution will stay, and destroy the Italian monarchy. For what is the Vatican, what is Rome, what is all Italy to the Church of God or to the Supreme Pontiff? Were the Adriatic to sweep over the Italian peninsula to-morrow and blot it out forever, with all its mixed memories of glory and shame, of sanctity and sin, the Church of God would go on as ever. The Catholic Church is universal, and tied to no plot on earth.

THE *Independent* does not believe in that rationalistic interpretation of the doctrine of prayer, which, though the thing prayed for is not granted, professes that the prayer is answered by something else and something better being granted. It says:—

An answer to a prayer, in the accepted usage of the word, is not a mere response to it, of whatever nature it may happen; but it is a granting of the prayer. And it is, moreover, the granting of the very petition pre-

sented, and not of some other and different blessing. It is hard to see, then, what is really gained when, in response to the query why God does not hear and answer a certain prayer, we are told that he has answered it in a higher and better way than the petitioner imagined. It reminds one too strongly of that bewildering and disingenuous "cannot" of old-time theological controversy, which, when boldly challenged by common-sense as plainly irreconcilable with free moral agency, dexterously turned its Janus face, and was seen only as an invincible "will not." There are not a few plain people who deny now, as then, the expediency and even the right of such theological legerdemain, even in the interest of a sound form of words.

The *Independent* prefers the other horn of the dilemma,—namely, that God is not able or does not think it best to answer some prayers,—and, of course, is therefore prepared to abandon or rationalize away (which it could hardly consistently do) certain very definite Scripture texts on the efficacy of prayer.

MISCELLANEOUS.

DEFINITIONS OF RELIGION.—The true religious philosophy of an imperfect being is not a system or creed, but, as Socrates taught, an infinite search or approximation.—*MacKay, Progress of the Intellect*.

Shelley defines religion to be "man's perception of his relations to the principles of the universe."

The following definitions of religion are quoted by Theodore Parker:—

"A likeness to God according to our ability."—*Plato*.

"Reverence for the moral law as of divine command."—*Kant*.

"The union of the finite and the infinite."—*Schelling*.

"Faith in a moral government of the world."—*Fichte*.

"Morality becoming conscious of the free universality of its concrete essence."—*Hegel*. This is interpreted to mean "perfect mind becoming conscious of itself."

"Immediate self-consciousness of the absolute self-dependence of all the finite on the infinite."—*Schleiermacher*.

"The whole duty of man, comprehending in it justice, charity, and sobriety."—*Jeremy Taylor*.

"Religion is a state of sentiment toward God."—*F. W. Newman*.

"Religion is the culminating meridian of morals."—*James Martineau*.

REV. A. D. MAYO, who has travelled extensively in the South, observing the school system and its needs there, gave a lecture in Boston last week, in which he stated that he had examined all kinds of schools, from the negro primary in Louisiana to the University of Virginia. North and South have been prevented by the war from understanding each other. Education, as planned a hundred years ago in the South, was checked by the course of political leaders, who supported the policy of special schools for young men, to train them for public service, and for young women, to fit them for society. Critical is the situation in the South now. Northern adventurers and Romish priests are opposing its development. Help must be given by the North. Friendly relations must be cultivated with the teachers and young people of the South; and, as far as possible, people of the North should make themselves familiar with those of the South. Southern white children are as bright as white children anywhere. The negro has done remarkably well since his emancipation, and will do better, if the whites will have patience with him. Young women of the South are eager for a higher education. Normal schools and trained teachers are the first educational need of the South, and then is wanted the great uplifting work of teachers in the common schools. Higher schools and universities will come later. Mr. Mayo appealed for the forgetting of all the animosities of the past, and hoped that some generous and wealthy friend of education would found a Smith or Vassar College at Atlanta.

A NEW YORK correspondent of the *Advertiser* says of the late Dr. Holland: "With curious nicety of calculation, his name was estimated among his business

associates to be good for twenty thousand subscribers or readers; but the *Century* has probably gotten quite independent of such personal strength, and will be carried on, from its pleasant new office, as well and ably as ever. Whatever differences of opinion there may have been as to his literary powers, the opinion is conclusive that his writing has always been in the interest of what is good and pure."

In reply to the inquiry of the *Catholic Standard*, why, in view of James' direction, Protestants do not "have recourse to anointing in the case of themselves or their friends when sick," the *Independent* says: "It is because of the progress of science (science! yes, science,—hateful word) since the days of James. Medical science has shown a better treatment than with oil. The medical profession has been created by Christianity. We now pray with and for the sick, and call the doctor. That is the plain truth." The *Independent's* reason for preferring the scientific rather than the oil treatment is good; but, from a Christian stand-point, the consistency of disobeying the positive directions of James is not so evident. The claim that "the medical profession has been created by Christianity" was intended probably to carry with it the implication that the believer who disregards the directions of James for the skill of the doctor still follows Christian methods. There is one serious objection to the claim: it is not true.

CANON LIGHTFOOT says that "hospitals were the creation of Christianity." But the fact is there were hospitals in India before the Christian era; and Prescott, speaking of the civilization of the ancient Mexicans, says: "I must not omit to notice here an institution, the introduction of which in the Old World is ranked among the beneficent fruits of Christianity. Hospitals were established in the principal cities for the cure of the sick, and the permanent refuge of the disabled soldier; and surgeons were placed over them, who were so far better than those in Europe, says an old chronicler, that they did not protract the cure in order to increase the pay."

THOMAS JEFFERSON ON CHURCH AND STATE.—Thomas Jefferson, when President, was applied to by a reverend gentleman to issue his proclamation, recommending that a day be set apart for fasting and prayer. He refused, and, in refusing, said: "I consider the Government of the United States as interdicted by the Constitution from meddling with religious institutions, their doctrines, discipline, or exercises. . . . But it is only proposed that I should recommend, not prescribe, a day of fasting and prayer. That is, I should indirectly assume to the United States an authority over religious exercises, which the Constitution has directly precluded them from. It must be meant, too, that this recommendation is to carry some authority, and to be sanctioned by some penalty on those who disregard it; not of fine and imprisonment, but with some degree of proscription, perhaps in public opinion. And does the change in the nature of the penalty make the recommendation less a law of conduct for those to whom it is directed? I do not believe it is for the interest of religion to invite the civil magistrate to direct its exercise, its discipline, or its doctrines; nor of the religious societies, that the general government should be invested with the power of effecting any uniformity of time or matter among them. Fasting and prayer are religious exercises; the enjoining them, an act of discipline. Every religious society has a right to determine for itself the times for these exercises, and the objects proper for them, according to their own particular tenets; and this right can never be safer than in their own hands, where the Constitution has deposited it. . . . Every one must act according to the dictates of his own reason, and mine tells me that civil powers alone have been given to the President of the United States, and no authority to direct the religious exercises of his constituents."

PROFESSOR HUXLEY, in sketching the rise and progress of paleontology for the last half-century, has admirably summed up the whole fabric of the science in two propositions. The first is that fossils are the remains of animals and plants. The second is that the stratified rocks in which they are found are sedimentary deposits. From these two propositions, which are generally received as present axioms of science, the professor draws three conclusions. The first is that living matter has existed upon the earth for a vast length of time, certainly millions of years.

The second is that, during this lapse of time, the forms of living matter have undergone repeated changes, the effect of which has been that the animal and vegetable population at any one period of the earth's history contained species which did not exist at some antecedent period, and ceased to exist at some subsequent period. The third is that, in the case of mammals and of some reptiles, in which no one type can be followed through a considerable extent of geological time, the series of different forms by which this type is represented at successive intervals of the time is exactly such as it would be if they had been produced by the gradual modification of the earliest form of the series. These are facts of the history of the earth, guaranteed by as good evidence as any facts in civil history. In Professor Huxley's opinion, these truths point to two hypotheses. The first is that, in the course of the history of the earth, innumerable species of animals and plants have come into existence independently of one another innumerable times. The other hypothesis is that successive species of animals and plants have arisen, the later by the gradual modification of the earlier. This is the hypothesis of evolution, and, Professor Huxley adds, the palaeontological discoveries of the last decade are so completely in accordance with the requirements of this hypothesis that, if it had not existed, the palaeontologists would have had to invent it. Fifty years hence, he notably says, whoever undertakes to record the progress of palaeontology will note the present time as the epoch in which the law of succession of the forms of the higher animals was determined by the observation of palaeontological facts. Just as Steno and Cuvier, from their knowledge of the empirical laws of co-existence of the parts of animals, were able to conclude the whole animal from a part, so the knowledge of the law of the succession of forms has enabled their successors to reach out from one or two terms of such a succession to the whole series. Thus, Professor Huxley and his associates have divined the existence of forms of life of which, perhaps, no trace remains, at epochs of inconceivable remoteness in the past.—*Boston Herald*.

A CORRESPONDENT of the *Banner of Light* says: "In the *Resources and Natural Wealth of Arizona*, by R. J. Hinton, editor of the *San Francisco Post*, we find the statement that 'the Indians of Arizona are all Spiritualists. We are acquainted with the Yumas and Mohaves, and our acquaintance verifies the above statement. . . . They tell me their Indian doctors can talk to the spirits of the departed: one told me he heard the spirits talking to the Indian doctor: he said that the doctor stood away a little from them, and then away a little further were the spirits, that the spirits said they had better corn and melons and Mesquit beans than they (mortals) had, and did not want to come back.'"

PERSONAL ITEMS.

New editions of four of M. J. Savage's books have appeared this fall.

Moody and Sankey are in London, holding services at Newcastle-on-Tyne.

MARK TWAIN's new volume will be called the *Prince and the Pauper*.

EMPEROR WILLIAM and Prince Bismarck have offered the Pope an asylum at Cologne.

A PORTRAIT model of Guiteau has been placed in the Chamber of Horrors, at Mme. Tussaud's exhibition.

RICHARD GRANT GILDER will succeed the late Dr. Holland in the editorial control of the *Century Magazine*.

DR. EMILY POPE has been chosen Secretary of the Social Science Association, in the place of F. B. Sanborn.

PAUL B. DU CHAILLU's *Land of the Midnight Sun* will be published this month, profusely illustrated, by Harper & Brothers.

Gov. ROBERTS, of Texas, will soon publish a book, in which will be presented the advantages and attractions of the "Lone Star State."

The address of President Arthur at Yorktown last week was brief, comprehensive, and felicitous, and all the papers unite in praising it.

JOAQUIN MILLER and A. C. Wheeler have been arrested, at the instance of McKee Rankin, in the dispute over the authorship of the *Danites*.

C. D. B. MILLS will probably visit New England next month, lecturing in several places. He wins golden opinions wherever he speaks.

MISS MYRA KINGSBURY, who has been preaching in Vermont the past year, has been ordained as a Universalist minister at Sheshequin, Pa.

QUEEN VICTORIA's private fortune amounts to \$80,000,000, and her annual income is \$3,250,000. She was a poor girl till she ascended the throne.

DR. SIMS says there was no physician who could have saved President Garfield's life, and that Scoville will get no aid from experts on this point.

THE mother of Alexander Smith, described in his novel, *Alfred Hogart's Household*, has just died at Killmarnock, Scotland, at the age of seventy-five.

GUITEAU says that he is not actually insane. He is only "legally insane," because it was the Lord's will that he should "remove" President Garfield by shooting him.

DR. HELEN W. WEBSTER, professor of anatomy and physiology, and resident physician at Vassar College for eight years, has resigned, and resumed her practice at New Bedford.

A ST. PETERSBURG astrologer, who has cast the horoscope of Alexander III., says he will die in 1944, at ninety-nine years of age, and when he shall have reigned sixty-four years.

THOSE who heard the course of lectures in this city by Mr. Charles Ellis in the winter of 1877 will be pleased to learn that he will lecture at Parker Memorial next Sunday forenoon.

MRS. JENNIE MCGRAW FISKE, wife of Prof. Willard Fiske, has left to Cornell University \$200,000 as a library fund, \$50,000 for the care of the McGraw Building, and \$40,000 to build a students' hospital.

MRS. GARFIELD announces that the work of producing an account of General Garfield's life she will cause "to be done at the earliest practicable time, after that careful consideration and preparation so manifestly necessary."

MR. J. VAN PRAET, of the royal household of the King of the Belgians, announces that Mr. H. M. Stanley, the African traveller, has suffered from bilious fever, but is now in excellent health and spirits, having quite recovered his strength.

MRS. ANNA L. DIGGS, of Lawrence, Kansas, gave an admirable discourse at the Parker Memorial last Sunday morning on the "Free Religious Movement." The Liberals of Kansas can justly feel proud of this representative from their State.

CHARLES DARWIN is in luck. The *Illustrated London News* states that Mr. Erasmus A. Darwin has left a personal estate exceeding £158,000 in value, and that all his real estate and three-sixths of the personal will go to his brother, Mr. Charles Robert Darwin.

HON. E. B. MORGAN, of Aurora, N.Y., who died last week, was a member of Congress at the time of Preston Brooks' assault upon Senator Sumner; and he, with Mr. Maxey, of the same district, interfered in Mr. Sumner's behalf, and raised him as he sank fainting under the blows.

"HERESY hunts," says the *Springfield Republican*, alluding to Rev. Dr. Thomas' formal complaint against Rev. Dr. Parkhurst of slander and lying, "resemble bear-hunts in one respect: the excitement is appreciably increased when the game turns round and begins hunting the hunters."

REV. DR. SEE, who was disciplined by the presbytery of Newark recently, for inviting women to preach in his pulpit, is said to have turned Swedenborgian. How a little "discipline" on any point of belief or policy does serve to revolutionize the entire theology of some ministers, always before thought to be sound in the faith!

THE *Chicago Tribune*, in an editorial concerning one of the lectures of Mrs. Amelia Bate of Milwaukee, says: "We hail the advent of such a lecturer as Mrs. Bate as the sign of that good time coming when the sphere of woman, now so much discussed, will be enlarged in the direction indicated by her admirable discourse."

FRANK HATTON has taken the prize in England for the best original investigation involving gas analysis. He is son of Joseph Hatton, an English novelist and journalist, is but twenty years old, and is the leading British authority on the action of gases on bacteria. He has been sent out to North Borneo and the Malay Archipelago on a scientific exploration.

THE FREE RELIGIOUS ASSOCIATION

was organized in 1867. Though having its headquarters in Boston it is a national organization, and has members and officers in various States of the Union. It has the following

CONSTITUTION.

I. This Organization shall be called the Free Religious Association,—its objects being to promote the practical interests of pure religion, to increase fellowship in the spirit, and to encourage the scientific study of man's religious nature and history; and to this end all persons interested in these objects are cordially invited to its membership.

II. Membership in this Association shall leave each individual responsible for his own opinions alone, and affect in no degree his relations to other associations; and nothing in the name or Constitution of the Association shall ever be construed as limiting membership by any test of speculative opinion or belief,—or as defining the position of the Association, collectively considered, with reference to any such opinion or belief,—or as interfering, in any other way, with that absolute freedom of thought and expression which is the natural right of every rational being. Any person desiring to cooperate with the Association shall be considered a member, with full right to speak in its meetings; but an annual contribution of one dollar shall be necessary to give a title to vote,—provided, also, that those thus entitled may, at any time confer the privilege of voting upon the whole assembly, on questions not pertaining to the management of business.

III. The officers of the Association shall be a President, twelve Vice-Presidents, a Secretary and Assistant Secretary, a Treasurer, and not less than six nor more than ten Directors; who together shall constitute an Executive Committee, intrusted with all the business and interests of the Association in the interim of its meetings. The officers shall be chosen by ballot, at the Annual Meeting of the Association, and shall hold their offices for one year, or until others be chosen in their place; and they shall have power to fill any vacancies that may occur in their number between the annual meetings. Five members of the Executive Committee shall constitute a quorum.

IV. The Annual Meeting of the Association shall be held in the city of Boston, on Thursday of what is known as "Anniversary Week," at such place, and with such sessions, as the Executive Committee may appoint; of which at least one month's previous notice shall be publicly given. Other meetings and conventions may be called by the Committee, according to their judgment, at such times and places as may seem to them desirable.

V. These Articles may be amended at any Annual Meeting of the Association, by a majority vote of the members present, provided public notice of the amendment has been given with the call for the meeting.

PRESIDENT.

FELIX ADLER, New York City.

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EDWARD L. YOUNG, New York City.
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PUBLISHED BY THE

FREE RELIGIOUS ASSOCIATION,

AT

No. 3 Tremont Place, Boston, Mass.

EDITORS,

WILLIAM J. POTTER,
BENJAMIN F. UNDERWOOD.

The **FREE RELIGIOUS INDEX** is the continuation of **THE INDEX**, which was founded and for ten and one-half years edited by Francis Ellingwood Abbot. Efforts will be made to keep the same high standard, and merit the same honorable distinction. As the late editor expressed it, the paper will still aim—To increase general intelligence with respect to religion;

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

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

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

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

Proceedings of Eleventh Annual Meeting, 1878. Contains essays by T. B. Wakeman, Esq., on "The Religion of Humanity," and by Wm. H. Spencer, on "The Religion of Supernaturalism,—why it should be disorganized, and how it may be done"; addresses by O. B. Frothingham, George William Curtis, Miss Anna C. Garlin, Mrs. Clara Neymann, Maurice Ellinger, and a poem by Mrs. Elizabeth Oakes Smith.

Proceedings of Twelfth Annual Meeting, 1879. Contains the essay by John W. Chadwick (with an abstract of the speeches thereon by Messrs. Savage, Tiffany, and Potter) on "Theological and Rational Ethics"; the address by the new President of the Association, Felix Adler, on "The Practical Needs of Free Religion," and brief addresses on the same topic by F. E. Abbot, F. A. Hinckley, and C. D. B. Mills.

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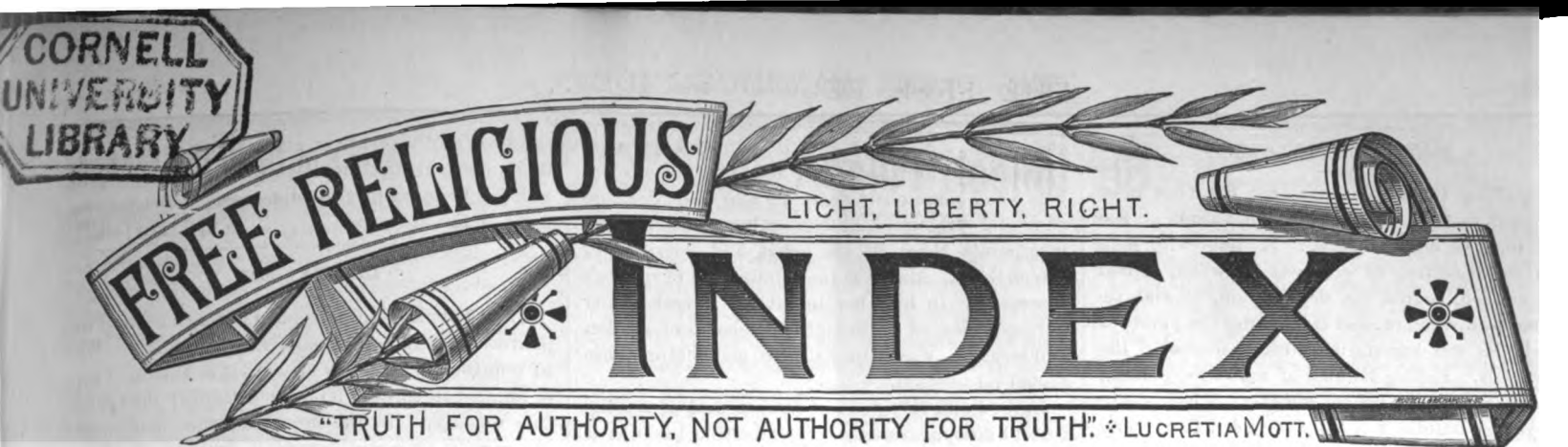
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CURRENT TOPICS.

B. F. U.

THE most remarkable feature of the recent elec-
tion in Prussia is the triumph of the Liberals, and
especially those who are obnoxious to Bismarck.
The Progressist press is jubilant. The *Zeitung*
says, "The result of the elections is a victory of
constitutional principles over dictatorship and the
persecuting spirit of clericalism."

PEOPLE are coming to the United States from
the Old World at the rate of seven hundred thou-
sand a year, the larger portion from Germany.
From Canada alone, nearly nine hundred arrived in
New York the past month. It cannot be doubted
that this country is destined to be the most popu-
lous nation on the face of the earth. But will in-
crease of population contribute to increase of
prosperity, freedom, and happiness?

THE dedication of the Channing Memorial
Church at Newport, R.I., on the 19th ult., was a
very pleasant and successful affair, although some
of the notables advertised to be present failed to
be there in person; but many of these, Whittier,
Alcott, G. W. Curtis, E. E. Hale, R. W. Emerson,
A. B. Alcott, Longfellow, and others, testified by
letter their sympathy with the occasion. James
Freeman Clarke, Robert Collyer, Dr. Furness, Dr.
Putnam, Dr. Hedge, Dr. Farley, Mrs. Lowe, and
the pastor of the church, M. K. Schermerhorn,
took active part in the appropriate memorial ser-
vices.

THE Collector of the Port at Toronto has taken
upon himself the responsibility of confiscating
Paine's *Age of Reason* and a little work made up
of extracts from Voltaire, entitled *Pocket Theology*,
on the ground that they are blasphemous, immoral,
and indecent. Not a few of the clergy applaud the
act, and it is warmly defended by the *Toronto*
Mail. But the *Globe*, the most influential journal
in Canada, and nearly all the leading papers of the

Dominion, unqualifiedly condemn the government
official for his inquisitorial work, and it is now
stated that he exceeded his instructions and will
not be sustained in his arbitrary act.

OF A. S. Trude, of Chicago, the acute and elo-
quent lawyer who is to defend Guiteau, a daily
paper says: "His acquaintance with criminal law
is such that he has frequently cleared criminals in
cases where their guilt was undoubted." In these
cases, he has, of course, defeated the very object
of the law, defrauded justice, and injured society.
What moral difference is there between the use
of talent to secure the acquittal of a known mur-
derer, and the use of strength and ingenuity to
facilitate his escape from prison and the country?
In this age of revision, does not the practice of the
criminal lawyer need a little revising to make his
character and conduct conform to the principles
of common justice, and contribute to the security
of life and property?

MR. GEORGE T. ANGELL wants to organize an
anti-vivisection society in Massachusetts. He says:
"I would like to have all vivisection prohibited in
this Commonwealth, except by persons designated
by and holding permits from our State Board of
Health; and all vivisection without anæsthetics
absolutely prohibited, except in cases clearly speci-
fied and by special permit of our State Board of
Health." Scientific men, physicians, and many in-
telligent unprofessional people are in favor of vivi-
section in the interests of humanity. It was in-
dorsed by the Medical Congress held in London
last summer. Yet the infliction of unnecessary
pain upon animals is a crime; and vivisection
should be practised only by men of character and
skill, and under conditions that will yield the de-
sired results with the least possible suffering. A
society organized to promote this object might ac-
complish much good.

MR. GLADSTONE, replying last Thursday to an
address presented to him, contrasted the opinions
and policy of Daniel O'Connell and Parnell, and
said, "The point is whether Ireland is to be gov-
erned by laws made by Parliament, or by laws
known to nobody, and written nowhere except in
the brains of a few persons and enforced by an
illegal, arbitrary, and self-appointed association
which sought to override, by organized attempts,
the free will of Irishmen." He concluded by de-
claring that the people who had been urged to pay
rent were coming forward with their money, while
the Land Court was working well, no fewer
than thirty thousand applications having been
issued under the Land Act, leading him to antici-
pate peace and prosperity. He thinks the people,
so far as they attempt to follow the advice of the
Land League leaders, act against their own inter-
ests. It may turn out that Gladstone is to-day Ire-
land's best friend.

A PUBLIC session of the International League of
Peace and Liberty, which was formed in Geneva

in 1867, was held in that city September 26. Let-
ters were read from Gladstone, Garibaldi, Victor
Hugo, Aurelio Safti, the friend of Mazzini, Alfred
H. Love, of Philadelphia, and others. Charles
Lemonnier, President of the League, and an excel-
lent representative of French Radicalism, gave an
able address, in which he advocated, as a means of
putting an end to war and substituting permanent
peace for an armed truce, simultaneous and pro-
portional disarmament by all nations, international
arbitration, and a federation of the free peoples of
Europe. "There is," said he, "nothing to prevent
nations already free, from forming, one nation with
another, treaties of permanent arbitration for a
duration of fifteen or twenty years. The United
States are ready to conclude such treaties with all
the governments of Europe which are willing to do
so. The International League of Peace and Liberty
and the Universal Peace Union of Philadelphia
have already taken steps to bring about such a
treaty between the American Republic and the
French Republic. President Hayes did all that lay
in his power to aid us, President Garfield was
friendly, and we hope that President Arthur will
imitate these two glorious examples. France, how-
ever, is not the only nation with which the United
States may make such a treaty. Why may not
the first treaty of permanent arbitration be between
the American Union and the Helvetic Confed-
eracy?"

THE Ninth Congress of Women was held in
Buffalo, N.Y., three days last week, and was in
every way a success. This Association, while not
making Woman's Suffrage a *sine qua non*, is yet one
of the most successful of all movements for the
advancement of women. Its essays and lectures
are always on timely and useful topics, the results
of the best thought and experience of the most
cultured women of America. Massachusetts has
reason to be proud of the array of feminine talent
which represented her in this Congress in the per-
sons of Julia Ward Howe, Mrs. E. D. Cheney, Mrs.
Livermore, Miss Eastman, Kate Gannett Wells,
and others. Miss Eastman somewhat surprised
some of the temperance people by her views on the
question of prohibition. Mrs. Wells, in the *Sunday*
Courier, reports her as making a logical and brilliant
argument "in favor of the universal and justifi-
able instinct against prohibitory law. The law being
the deputed power of the individual, its province
is no greater than the province of the individual
who made the law. The law has no right to in-
trude on a person's individuality, but to protect
that individuality from intrusion." Mrs. Ednah
Dean Cheney's lecture on the "Ideal Home" was
highly appreciated. Mrs. Chase, of Rhode Island,
spoke on "Factory Girls," their advantages and
disadvantages. Other papers read were on topics
of importance to all women; and we hope to see
some of the best of these given at length, for the
benefit of the women who found it impossible to
attend the Congress.

NATURE'S MORALS.

According to the theology that has been most dominant in the Christian Church, nature, no less than man, is under a curse: It "fell" with man from the condition of goodness in which it had been created, shared his degradation, became rebellious to divine law, and from being the purveyor of delights was transformed into a source of the direst evils. Falling because of man's temptation, it became in turn man's tempter and Nemesis. Everything natural has been regarded as not only depraved, but depraving. To be in a state of nature was to be, by consequence, in a state of wickedness. Nor was there any chance of escape from this state except by a supernatural intervention of saving power. All the depravity, all the sinfulness, was nature's. All the mercy, all the goodness, was outside of and above nature. The only hope of man was to discard nature and receive by direct gift from Heaven the supernatural aid termed, in ecclesiastical parlance, "grace." This contrast and antagonism between the two principles of evil and good, as represented under the terms "nature" and "grace," has appeared also in other religions besides the Christian.

In no proper sense, however, is there any conflict between nature and goodness. Science in later times has greatly extended the realm of nature, and shown no such sharp division in the universe as this old scheme of theology alleged to exist. Science has written a new and more authentic Book of Genesis. It has relegated the Hebrew story of the Garden of Eden and of the creation and fall of man to the fertile land of primeval myths and fables. It has discovered that this earth, which the old theology made the centre of the drama of the universe, is but an infinitesimal speck of dust in an obscure corner of space, compared with the gigantic orbs and the vast systems of suns and planets that are coursing through the visible and the invisible and unfathomable heavens. And, therefore, it raises the question, even admitting a conflict between "nature" and "grace," whether the "grace" that first failed in its creative plan and then summoned a God to die for the salvation of a puny race of beings on this small atom of a globe, and did not accomplish even that for all of them, could possibly be adequate for all the moral needs in this vast realm of nature, stretching in every direction through all the inconceivable infinities of space.

In fact, in a strictly scientific sense, nature includes man. She has nurtured him, and carries him in her bosom. Even if we are yet reluctant to admit what many scientific men of the first authority now believe, that in nature are the forces which originally produced man, and which have reared him to the height of commanding intelligence and power he holds to-day, we cannot escape admitting that science has been proving, in opposition to the old theologies, that nature is not man's enemy, but his friend. Science not only traces both to one source, but she finds one law and purpose and life running through both, linking them together as if by kindred blood and to a kindred destiny. If with man's advent on the earth any power came with him, as most certainly there did, giving him capacity to rise into higher realms of existence than had been possible to any species of brute creatures in the line before him, nature, surely, cannot be charged as having been hostile to this achievement, but is rather to be credited with carrying in herself the preparatory conditions of it, and with working persistently toward it through all her previous activities. That is, nature from the beginning has an intelligent and moral aim. She was not working for material

ends alone. She was working toward personal consciousness and character; toward a finite being, who could consciously grasp her aim and the fundamental principles of the universe itself, and incorporate them in the spirit and activities of personal life. Man was the culmination of nature's processes. In him, her intent was revealed; her purpose, adhered to through vast epochs of conflict and struggle, was achieved. In man, nature blossomed into person.

In the light, therefore, of science and of a religious philosophy resting on a scientific basis, it is not possible to separate from nature any goodness or any good destiny that may be possible to man. Nature herself is seeking man's best interests. In the womb of her energies, she carries the immortal seed of everything indicated by the words goodness, virtue, grace,—all moral preservatives, all saving providences, all redeeming and health-restoring appliances that man has ever found of avail. Nature and grace are at one. Nature includes grace, and prepares the way for it. Not depravity, but integrity, is in natural law and process. Good-will and ultimate benefit are ingrained in the very constitution of things, and give the aim to nature in her long pathway.

It is all-important, however, to remember that nature is to be defined by its largest and highest aim, else will this philosophy be false in theory and pernicious in practice. It were better, indeed, to hold to the old theological idea of a conflict between nature and goodness (for that, at least, kept the moral side of life uppermost) than to place the law of life in the material side of nature alone. This is the peril that was concealed in the philosophy of Rousseau,—a man whose genius was often as erratic as it was fascinating. He was needed to make his indignant protest against the caricatures of nature and against the maiming and emasculation of her powers which the popular Christian theology produced. He saw truly that nature under the ban of the Church, and believed to be under the curse of the Almighty, did not have a fair chance. It was his aim to restore her to her rightful place and service in human life. But, in this needed office, he went too far, and affirmed too much of the sovereignty of the natural instincts and passions of men, declaring that barbarism would be better than the existing civilization, because it would be a return to the simplicity of nature and to a liberty denied by the traditional customs and laws of society. The evil results of such a philosophy are apparent in our own day in theories that give license to sexual passion and assail the marriage institution and attack the rights of property and decry civil government.

In opposition, therefore, to a philosophy of nature of this type, it must be said that it is not nature in its instincts that gives the law of liberty to man, but nature in its moral aim. All the natural instincts and appetites are in themselves true and pure, and are not to be reviled as profane or unclean. But they do not themselves furnish the law for their own best guidance and service. They give impulse and direction to be followed, but they have not the capacity for self-control, and do not fix the goal at which they shall stop. Reason and conscience must come in to give government to the instincts and appetites,—enlightened conscience, for conscience may be fanatical, and needs the guiding light of rational thought and knowledge. It is not nature on the material and instinctive side—or not there alone—that gives the authoritative law to human life, but nature as it rises in man himself into reason and moral choice and benevolence. In a word, it is nature informed and vitalized with an intelligent moral aim. To accept nature in its instincts as master is to go down to

the level of the brute creation. To accept nature in its rational and moral aim as master is to rise to a joint sovereignty in administering the government of the universe.

WM. J. POTTER.

LIBERALISM.

The word "Liberal" is applied in the Old World to political principles and parties, and in this country to unorthodox religious views. It is here used by, or applied to those who have discarded the Christian theology. In the large class thus designated are persons of every degree of culture and social standing, of different tastes, and of opposite views, on almost every subject outside the realm of demonstrated knowledge. Some there are who, although they have outgrown their former belief in dogmatic theology and the infallible authority of the Bible, yet feel an undefinable reverence for the Christian name, and derive satisfaction from the thought that this book, in which their fathers and mothers believed through all the tribulation of life and in the solemn hour of death, is inspired at least in a general way and to a greater extent than any other work. The name "Christian" has for them a fascination, and they emphasize the importance of distinguishing between the primitive religion of Jesus and the theology preached in his name.

Others reject, without qualification, the Christian religion considered as an extra-human or exceptional element introduced into the life of the race, yet recognize it as a great system that has been evolved in the providence of God to suit man's condition in different stages of his development, and in this age should be interpreted in the light of the largest knowledge, with the most liberal construction and in the most generous and catholic spirit. They are willing to permit the name "Christian" to stand for the highest thought and the noblest work of the age, the grandeur and glory of which they maintain are due in no inconsiderable degree to the powerful impulse received from the character and teachings of Jesus, which they think have been a most important factor in the progress of man. Others still there are who, rejecting not only the miraculous element of Christianity, but supernaturalism in every form, yet concede to Christianity, in common with Buddhism and Mohammedanism, an important place in the evolution of society and the growth of civilization, and, instead of regarding it with disdain, view it as a religion which, with all its imperfections, has persisted because it has represented man's best thought and aspiration, from which it grew as naturally as the flower grows from the seed, the soil, and the air. To others, Christianity appears an unmitigated evil, a superstition which, although it had its origin in innocent ignorance and credulity, has been the greatest obstacle to human progress that man has had to encounter.

Others still, although they belong to the class that has no conception of modern thought and that the science of the age is leaving far behind, think Christianity is an imposture, devised and designed by crafty men to enslave the human mind and to enable them to control it in their interests.

Some Liberals have a firm belief in, and a reverent regard for the name of God, and a strong and to them precious belief in a future life; while others are doubtful of the existence of an intelligence that directs the on-goings of nature, and are sceptical as to the continued conscious identity of man after bodily dissolution. Many are forced to take the position of Spencer, that matter and mind are both phenomenal existences and manifestations of eternal self-existent power, which is revealed to us in consciousness, and that we know only as matter

and force; which in itself is utterly inscrutable, and can be known only as it is related to us and colored by consciousness; and that, although there is supreme power unlimited in time and space, it is, owing to the organic limitations of the constitution of man, unknown and unknowable; and that, therefore, the worship of an anthropomorphic God, notwithstanding it has a basis in man's undeveloped nature, and has been, and with many is yet, a necessity, has, in "pure reason," no foundation whatever; that, while the wonder and awe regarding the eternal mystery of being must continue unsolved and insoluble, the prayers to, and the emotions of gratitude and love now lavished on God will, as the mind outgrows its superstitions and fears, be bestowed upon man.

But there are others who think they are the radicals, who have no patience whatever with such words as the "Absolute" and the "Unknowable," and regard their use as a species of temporizing and as evidence of a disposition to fraternize with theologians and to compromise with theology. They declare that nature is the only existence, and that matter is the sufficient cause of all phenomena, and that he who refers to an unknowable or to a power behind nature has not yet outgrown the swaddling-clothes of his intellectual infancy.

Some there are who have acquainted themselves with the profound and erudite works pertaining to Christianity written during the past twenty years, while others have not advanced one step beyond Voltaire and Paine, and are actually offended by a suggestion that the works of these writers do not comprise the best thought of this generation. Some Liberals cling to the word *religion* as pleasant to their ears and dear to their hearts, and with such it represents whatever is grand in thought and endeavor; while others say, with Hobbes, that the only difference between religion and superstition is that the former is superstition in fashion, while the latter is religion out of fashion.

Some Liberals accept Spiritualism as a part of their philosophy, and not a few are as bigoted in their adherence to it as any orthodox Christians can be in their adherence to their creeds. Others are so unreasonable in their opposition to Spiritualism that they cannot bear to see anything pertaining to the subject in the books or papers which they read. Some call themselves "infidels," and are so tenacious of the name that, in utter disregard of its classical meaning, and with no consideration for the education and tastes of others, they construe unwillingness to use this word by unbelievers as evidence of moral timidity or the sacrifice of truth to prudential considerations; while the great majority of Liberals have an aversion to the word "infidel," convinced that it does not define their position or represent their principles.

Some think that the most effective way to destroy superstition is to assail it directly, with merciless criticism. This is generally the view of those whose conversion to Liberalism is recent or has been sudden, and whose acquaintance with science, history, and human nature is superficial. Others think the work of criticism, although important and valuable, should be, in this age, secondary to the presentation of those affirmative principles, of that positive thought which must ultimately replace the teachings of theology and the creeds of the churches.

Several journals are published in this country, representing these different views and methods, and it must be confessed with regret that there is as much antagonism and as acrimonious a spirit manifested by some of these papers as are exhibited by the organs of sectarian Christianity. Some of these journals are as thoroughly fossilized as any denominational papers we have seen; and some of them

disgrace journalism by their exhibitions of ignorance, by their coarseness, and their spirit of intolerance.

In view of these facts, a theoretical or nominal classification of Liberals, as George Jacob Holyoake suggested in a discourse delivered in this city, might be of advantage. We do not, of course, wish to see Liberals separated and organized into cliques, but terms employed that will enable all to understand the positions and principles of the various classes of Liberals. Some who call themselves Liberals, and references to whom by the religious press and pulpit are frequent, are persons with whom right-minded men and women want nothing to do.

And it is persons of this sort who get indignant at the suggestion of any classification which will make a distinction between them and those to whom the name "Liberal" may be properly applied; for it is by constant reference to the liberal thinkers of the age, and by their nominal association with men and women of character and worth, that they get a recognition which they do not deserve. When representatives of matured and scholarly thought find themselves classed with all sorts of cranks and self-styled "reformers" under the general name of Liberals, and find their names used in connection with the crudest thought and the wildest vagaries, with which they have not the slightest sympathy, it is but natural they should wish some more definite name in addition to the general term Liberal. The words *atheist* and *agnostic* are expressive, although they have only a negative meaning. The words *deist*, *theist*, *materialist*, and *spiritualist* mean something, although the views of many who are thus designated do not accord with the connotations of these words. The word Free Religionist is not very definite, and was not intended to be.

With as much difference of belief, diversity of character, and variety of taste as there are among Liberals, it is folly to expect they will all unite in a general organization, and the formation into separate bodies of these different classes is certainly not desirable. We can only hope that words will be adopted which will make such distinctions as are necessary to a fair understanding of the positions of those whose views are anti-Christian or extra-Christian, and that will prevent the confusion of thought which in the public mind associates the best thought of the age with all the fantasies, follies, and fanaticisms that pass current under the name of Liberalism. Meanwhile, organization on the broad plan of the Free Religious Association, which invites to its membership earnest men and women of every belief, and encourages discussion of religious problems from the standpoint of every thinker, is worthy of all encouragement.

B. F. UNDERWOOD.

AN ARMED CHURCH IN A DISARMED STATE.

This is the title of the opening article in the *Revue de Belgique* for September, and the number is mainly devoted to considering how the State should treat the Church. Recent books by Minghetti and Curci are reviewed in the essay just referred to; and full evidence is given of the intolerant demands made by the Church of Rome, not only in the fourth century, but in the nineteenth. Especially important is the quotation of the declaration of the bishops of Belgium in 1815, that their Church would be oppressed and enslaved by such provisions in their national constitution as: "Freedom of opinion about religion is guaranteed to all. Equal protection is granted to all religious societies in the kingdom. All subjects are eligible to office without distinction in reference to religious belief. Public observance of any form of worship cannot be hindered, unless it disturbs the peace. The king will see that all religious bodies yield proper

obedience to the State. Public instruction will be under the constant care of the government." This language may seem trite to us, but it shocked the bishops so much that they declare that the Catholic who swears to obey such a constitution is a traitor to the Church. Rome has made intolerance an article of faith, and it is attacking her to proclaim liberty of thought and worship. No one can doubt this who remembers how Pius IX. cursed those who thought that the Pope ought to reconcile himself to progress, liberalism, and modern civilization, or how much hostility the Roman Catholics in this country have shown to our free-school system, simply because it is so free. Rightly did Count Henry von Arnim maintain that, where the Romish priests and bishops are suffered to act independently of all control or supervision from the government, they in reality form an armed Church in a disarmed State.

We Americans may well, therefore, seriously consider the necessity of having it provided in the constitutions of all our States, as it is in that of Missouri, that "no property, real or personal, shall be exempt from taxation, except such as may be used exclusively for public schools, and such as may belong to the United States, to this State, to counties, or to municipal corporations within this State." There is gross injustice in obliging people who do not believe in churches to pay for keeping them up; but this is actually done wherever churches are exempted from taxation, since every cent which the churches are thus released from paying has to be taken from individual tax-payers, and these latter have to pay just so much more than they would do if there were no such exemption. Thus, the Church succeeds in making men who do not care for her pay for having her property protected. And, so long as the State does so much for the churches, we have certainly every right to see that they are carried on by priests and ministers who are as well entitled as possible to the contributions we are thus forced to make. Here, in Massachusetts, it would be perfectly just to enact, as was done in Belgium more than fifty years ago, and has been done recently in Germany, that no pastoral charge should be given to any man not properly educated and qualified.

That it is the right and duty of the German State to satisfy itself of the fitness of the priests for their posts has but just been admitted by the Pope, after a long struggle with the Emperor, of which an interesting account is given in one of the closing articles of this number of the *Review*. There we read how the so-called Kulturkampf began in 1873, with the famous Falk laws. These required that the bishops should swear allegiance to the State, that they should give the public officials notice of all nominations to church offices, and that every candidate for a parish should pass an examination by which the government could ascertain his fitness. The passage of such legislation, together with the expulsion of the Jesuits, provoked the Roman Catholics to call their Emperor a second Nero. Pius IX. took the same ground. Leo XIII., however, has been more politic; and there is good reason to hope that these laws, which were fully ratified by the parliament on the 26th of June last, will be acquiesced in, for the present at least, by all the ecclesiastics. We cannot but long to have such a struggle carried through successfully in the United States.

A third article of the *Review* presents an unusually interesting variation of this not to be neglected theme, by translating from De Amicis, a liberal author, of whom a full account is given in the note prefixed, a story called "A Great Day," and relating how a young Italian, who had been quarrelling with his father, mother, and sisters, because

he opposed the claims of the Pope to temporal power, rushed home after the capture of Rome by Victor Emanuel, and assured his family that the royal troops had been welcomed by the priests and the devotees, and that the national flag waved from the windows of the Vatican, which was illuminated in joy like all the rest of the city. All the family rejoice together at hearing this; but scarcely is their festive dinner over, when a priest marches in. He is told the news, but answers with a wicked smile; "This is all false, fortunately." Then, the young man begs him to show some regret that the Church is not yet on good terms with the State. All the rest of the family join in this request. The priest refuses scornfully. At last, the master of the house bids him leave it. Then, the son casts himself into the arms of his father, who says, "You are pardoned."

These three articles are the characteristic ones, though we have also a little art criticism, a discussion as to whether education should be carried on according to the theory that truth comes from observation and experience, or according to that of its being created by the mind's spontaneous power, and an account by the Count d'Alviella of a trip through the White Mountains into Canada. The last article is brought into full harmony with the rest of the number by the mention of the fact that the students of the Roman Catholic College of Laval at Quebec, incorporated in 1852, are forbidden to visit public libraries or to subscribe for any periodical without permission. A church which still shows such hatred of mental liberty does not deserve to have her property taken care of gratuitously by the State. We are solemnly bound to protect our schools and our legislatures against ecclesiastical influence, not only by wise and severe laws, but by individual fidelity to what the *Nation*, in its excellent review of Parton's *Voltaire*, calls "that system of open protest against all religious acts in which a man does not believe, which in the long run is the only effective mode of attacking falsehood or of establishing truth." The Romish Church is not the only one whose tendency to limit mental culture and discourage independence we ought to protest against by open non-conformity.

F. M. HOLLAND.

"NOTHING TO SET UP CHURCH-KEEPING WITH."

The article by R. Hassall, in the *Index* of October 20, headed by the phrase of Mrs. Diggs, quoted above, suggests to the writer further considerations not altogether in sympathy with his conclusions. Mr. Hassall states emphatically his opinion that "Radicalism in theology has nothing whatever to set up church-keeping with," and instances the fact of the indifference to church life shown by those who have outgrown superstitious views of religion as proof of his position. Granted that advancing applications of the principles of mental freedom, rejection of all but verified truths, and sovereignty of present reason over past faiths, have stripped many ancient temples of every rag of outworn dogmas and obsolete service; granted that, as this process of denial and destruction goes on, these denuded temples attract, for the most part, fewer and fewer worshippers; and granted that, so far in the history of radical religion, the affirmations involved in these denials, the building predicted by this destruction, have not generally made themselves manifest in action: yet, in spite of these facts, so sweeping an assertion as Mr. Hassall's must not be allowed to pass without closer analysis of the conditions which have led him to make it.

And, first, Mr. Hassall's assertion is founded on what seems to the writer a total misconception of the office and function of the Church, both in its

old and its possible new form. A radical cannot properly shrink the word "church" to the dimensions of a certain set of opinions once taught by a particular branch of the Church, any more than a Christian can properly dwarf the word "religion" to fit into his "little Jesus chapel," his one historic room in the great temple of human faith and love.

What has been the office of the Church in our recently past civilization? We must answer this question, must know what we have had in the past few generations, before we can get any idea of "what we shall have next."

The office of the Church of our immediate past, as I conceive it, has included four lines of service in human advancement:—

1st. It has aimed to teach fundamental truths in their relation to human conduct.

2d. It has aimed to stimulate and direct the moral sense in the line of development of personal character.

3d. It has aimed to relieve all forms of suffering in individual cases.

4th. It has aimed to give innocent and elevating social enjoyment.

Doubtless, a point could be traced out in the history of the Christian Church when society was so simple in its organization, and the connection between church activities and the finest thought and culture of the time was so vital, that the truth it taught was the highest known, the moral ideal it portrayed was the most perfect in existence, its charitable and social offices the best suited possible to the needs of the period. But, so far as the great body of the Christian Church is concerned, that point is passed. The great law of development of the complex from the simple has split its unitary and centralized power into many diversified interests. And that other law of the self-limitation of fixed forms of organization has eaten at its heart from the moment when its truth, morality, philanthropy, and social helpfulness lagged behind, instead of keeping pace with the advance army of human progress. Now, the college is no longer purveyor solely, or chiefly, to the pulpit. The devotees of many-sided and newly revealed truths seek many shrines of worship and labor. Now, the moral sense is stimulated and directed not solely or chiefly by the general church life. The growing complexity of human relations, and the new light thus thrown on old problems of duty, stir up a varied host of special reforms, each marshalling its separate teachers and students to a work of purification and consecrated effort. Now, philanthropy is changing its face and becoming preventive of bad conditions more than, as in the past, curative or ameliorative of individual suffering, and, consequently, dividing its work into different classes of investigators and administrators. Now, "society," technically so called, is so divided into "classes" and castes that the old "meeting-house" intimacy is gone, and one's neighbor, whether of pew or house, is no longer necessarily of one's "set."

In these changed conditions, the old form of church life is of course impossible, quite as impossible in many important respects to the orthodox believer as to the radical in religion. The great modern movements of intellectual advance cut into the exclusive churchly devotion of other days as much in the evangelical as in the free-thinking ranks. The great modern movements of separate reforms, the great non-sectarian charities, the great secular social influences, all create centres of superior attraction outside the orthodox as outside the liberal churches.

The Church, as a spiritual despotism holding all seekers for truth, and devotees of right, and brothers and sisters of charity, to a single consecration,

has passed away as truly for the average Protestant Christian believer in hell as for the average "infidel" denier of immortality.

What then? Is it true, as Mr. Hassall says and many others think, that nothing but the fears of superstitious believers hold them to the remnant of "churchism" left, and that remnant is doomed to disappear with advancing thought? Yes and no, I answer. Yes, if by "churchism" you mean only the half-rotten form of church life proved by its weakness to be no longer fitted for the home of rational thinkers and enlightened teachers of righteousness. No, if by "churchism" you mean the substance of Church relation. Let us refer again to the fourfold function of the Church as outlined above. We notice that it is not a school for the discovery, but for the practical personal application of truth. We notice that it is not a school for the perfecting of moral ideals and standards, but for the stimulation of the individual conscience in the direction of the highest ideals and standards known. We notice that it is not a school for the teaching of social science and the wisest methods of philanthropy and social help, so much as a stimulator of the feeling of human brotherhood and the personal element in charity which will not lose sight of the individual in the class. In short, the true Church is the force in human society which seeks to translate all knowledge of thought and action into individual character. What the wife and mother is to the home, it is to all specialized movements of education, reform, and philanthropy, namely, the nourisher of personal life. The distinctive office of the Church is not to teach "science," as some claim, or abstract philosophy, or any special set of opinions, or any particular kind of secular education, but to show how the great truths of all these stand related to each man's speck of life. Its distinctive office is not to carry on any particular moral reform, but to make a hospitable home for all, a home in which the drudgery of noble "causes" can be sweetened by healing visions of the righteous purpose which rules in human affairs, whether our little schemes of help fail or succeed. The distinctive office of the Church is not to seek to bring back beneath its roof its philanthropic children who have set up workshops of their own, in order to master more fully the problems of want and misery. Neither is its function that of competition with better equipped social forces in the line of theatrical and other entertainments, parties, and "shows" of various kinds. Its office is to fill all the newly discovered channels of brotherly help and friendly service with a warm tide of loving and constant feeling.

It is, however, true that, to do its distinctive work of personal character-building, the Church must often lead in the discovery of truth and its teaching, in all directions,—just as the house-mother adds to her legitimate work the bread-winning and the definite school-training, when necessity compels. And, since the decay of the old church forms has reacted upon secular education and organized specialties of benevolent work to their great injury, we have come to a point in religious development where many radicals and some liberal orthodox hold the duty of setting examples in these matters to be not only the temporary, but the permanent office of the rational Church of the future. I do not share this belief. The law of "every man to his specialty" rules us more and more. Ultimately, a sound educational science will dominate our schools; and we shall not need to try experiments or make up deficiencies in popular training, in religious societies like Professor Adler's. Ultimately, social science, pure and simple, will teach us all, better than any one man or

radical Church can do, what is our duty toward our fellow-men. Ultimately, I believe, the Church, if it lives at all, must live as in the old time, not to discover truth, not to teach methods and systems of action upon the masses, so much as to inspire with devotion to the known truth and right the individual men and women it deals with. In country towns and small cities, this work includes, and must always include, a great deal of definite instruction. In large centres, on the contrary, almost all topics of knowledge are treated by their special masters, with whom the average, or even the extraordinary, Sunday preacher cannot compete.

But were all knowledge, in its acquirement and diffusion, provided for by special teachers, and all great movements of reform and benevolence in the skilled hands of their several experts, the application of this knowledge to personal conduct, the high emotional incentives to these reforms and charities, would still need to be provided for. And this fact makes the necessity for a "Church" in the future as imperative as it has been in the past. Changes of form it must experience. All new truth and new translations of duty must be worked into its coming life. But radicals are the last people on the wide earth to talk of spiritual poverty in this connection! Poor in material and mechanical home comforts we may be, since our religious parents have disinherited us for marrying a philosophy of belief, which, though kingly, is yet disguised to common eyes by ragged garments. But poor in truths to affirm, in glorious hopes to stimulate, in noble devotions to inspire,—the thought is blasphemy!

"Nothing to set up church-keeping with?" We have the heritage of all the past, the growing wealth of the present, the prophetic riches of a marvellous future, all of good and true and beautiful that man has achieved or poet dreamed! It is our own fault, if we are homeless.

ANNA GARLIN SPENCER.

"CRANKS."

Since the shooting of President Garfield by Guiteau there has been added a comparatively new word to the vocabulary of popular Americanisms,—a word which has been found to be very expressive of a certain class of minds met with in all communities. The word itself is in all our dictionaries; but in only one or two of the various definitions given by them does there seem to be anything at all applicable to its now generally accepted meaning,—i.e., "distorted" and "liable to be overset." The word "monomaniac" has sometimes been applied to some of these cranky minds, but that in many cases is too strong a term by which to designate these easily and often already partly "overset" intellects; and so the word "crank" is readily accepted in place of it, despite the decidedly slangy sound of the term.

The boundary line between sanity and insanity is not always easy to define. Dryden long ago expressed this thought:—

"Great wits are sure to madness near allied,
And thin partitions do their bounds divide."

And not long ago I read a lecture which essayed to prove that all poets are more or less insane, or, as the lecturer would perhaps express it now, *cranky*. Conversing with an experienced physician of the insane, I asked him what proportion of humanity he thought really sane in every respect, and whether the asylums contain all who are in any degree unbalanced in brain. To the latter question, he replied: "Dear me! no, indeed. We who are obliged by our duties to pass the greater portion of our time in the society of those marked cases whose unbearable actions make their confine-

ment in asylums an imperative necessity get to know better than most people the symptoms of unbalanced reason, and we notice more quickly than do others the evidences of anything akin to insanity in many men and women outside insane asylums. We perceive this tendency even in our own mind at times; and it is no uncommon thing to hear the attendants of the insane jokingly allude to one another's peculiar 'delusions,' and give warnings at any display of temper or strong emotion of any kind, that they are certainly getting too much 'excited,' as if they as well as those under their care were not wholly free from insanity."

Any great event which strongly excites the emotions, as the ruthless murder of a man high in position like President Garfield, brings to the surface in prominence the "cranks" of society, but does not really add to their number. Society is always full of cranky people who only at exceptional times find vent for their crankiness. Every new movement by awakening thought on any particular subject is sure to awaken a large proportion of hitherto dormant "cranks," either to assail, or, entering its ranks, to hinder the movement by their impracticable schemes and annoying vagaries. All new religions have been at first thus burdened, until they have grown strong enough in numbers to force the noisy minority of "cranks" to yield to the more potent will of the sane majority. Liberalism, though founded on reason, and necessarily demanding from and giving to all a careful hearing and untrammelled expression of opinion, is especially defenceless from the raids of "cranks" of all sorts, who claim the movement as especially their own, and, clamoring loudly of "reason," liberty, and "progress," yet stifle the voice of pure reason, misname license as liberty, and do their best to "crank" or "overset" the car of progress. But in this movement, as in all former progressive movements based on recognized truths, the eccentricities of these "cranks" must give way to the sounder reason and less noisy methods of true reform.

S. A. UNDERWOOD.

TWO QUESTIONS.

In the *Index* for October 27, Miss Hardaker speaks of Spencer as a "materialist." Since Spencer himself, and his personal friend and interpreter, Mr. John Fiske, both argue against the validity of materialism as a theory of things, will she tell us by what authority she makes him an indorser of what he denies?

2. Mr. Adler, in the same number, denounces the idea that happiness is a legitimate end in life for the individual to seek. He then goes on to say that we must devote ourselves to others, to the future welfare of the world. But, except as a matter of *quantity*, how is it that the welfare of *all*, in the future, is a more sacred end than the welfare of *one*, now and here?

M. J. SAVAGE.

NOTES ON THE RELIGIOUS PRESS.

W. J. P.

It is plain that the *Presbyterian* accepts Guiteau's theory of his assassination of President Garfield,—namely, that the Almighty commissioned him to do it; for it speaks of "the veil in which God, for the time, concealed his purpose in the removal from his place of the late President of the United States, and the direful means by which it was accomplished."

According to a report of a lecture in the *Banner of Light*, Mr. W. J. Colville, a Spiritualistic speaker, found one lesson in President Garfield's death which we have not noticed anywhere else. He says:—

President Garfield, having gone away from the earth, has done this good in addition to all the other good

has proved to the world that physical science, with respect to health, is not enough, when it is not supplemented by spiritual power. . . Clairvoyance can reveal to you what the knowledge of the schools cannot, because the clairvoyant's eyes can see directly to the affected spot; and, perceiving the cause of the derangement, they do not stumble in the way whereby they shall do good.

which he has accomplished: he has demonstrated the necessity of the nation's recognizing clairvoyance; he

Mr. Colville also says, on the authority of the spirits who dictated his lecture, that, "if Garfield had been otherwise treated medically, he would have recovered. He was drugged to death."

THE *Catholic Review* thus laments the neglect of angels in these degenerate times:—

It is sad to think how little devotion is paid in these days, even by Catholics, to the Blessed Angels. Undoubtedly, the tendency of the times is to ignore the supernatural; and it would sometimes seem as if Catholics were almost as bad, in that respect, as Protestants.

As a reason for believing in the ministration of angels, the *Review* quotes from Mr. Boudon, an author who has written on the subject, this remarkable argument:—

The world is full of angels, and it seems that the sweetness of Divine Providence renders it necessary; for if, as some say, there be in the air so great a number of evil spirits that, if they were permitted to assume bodies, they would obscure the light of the sun, how could men be safe from their malicious acts, unless protected by the angels?

"FOOD FOR THINKING CHRISTIANS" is the title of a missionary journal published in Pittsburg, Pa. Its strong point appears to be the rigid literalness with which it adheres to Scripture. As a part of the nourishment it offers its readers, it discusses what it calls an important question, "Would there be room for them on the earth, if the billions of the dead were resurrected?" In answering the question, it has the advantage of believing in man's existence only about six thousand years. For this time, it makes the "liberal estimate" that there have been two hundred and fifty-two billions of human beings, and then it proceeds to dispose of them in the resurrection thus:—

Where shall we find room enough for this great multitude? Let us measure the land. The State of Texas (United States) contains two hundred and thirty-seven thousand square miles. There are twenty-seven million eight hundred and seventy-eight thousand four hundred square feet in a mile, and, therefore, six trillion six hundred and seven billion one hundred and eighty million eight hundred thousand square feet in Texas. Allowing ten square feet as the surface covered by each dead body, we find that Texas, as a cemetery, would, at this rate, hold six hundred and sixty billion seven hundred and eighteen million eighty thousand bodies, or nearly three times as many as we calculated had lived on the earth. A person, standing, occupies about one and two-thirds square feet of space. At this rate, the present population of the earth (one billion four hundred million) could stand on an area of eighty-six square miles,—an area much less than that of the city of London, England, or the city of Philadelphia, United States. And the island of Ireland (area thirty-two thousand square miles) would furnish standing-room for more than twice the number of people who have ever lived on the earth, even at our liberal calculation.

This "calculation" gives so much space to spare that, probably, there would be, at least, "standing-room" for all the ghostly bodies, even on the scientific theory that the human race has been in existence a hundred thousand years and more.

MR. FREEMAN, the historian, in his fifth lecture in this city, maintained that the Normans brought not destruction, but new vigor to the English people; and he eulogized William the Conqueror as the restorer of liberty to England.

EDITORIAL NOTES.

B. F. U.

BRENTANO, Union Square, New York, will take subscriptions for the *Index*, and keep copies for sale.

IN every part of Ireland, the tenant farmers are rejecting the Land League manifesto, and taking out notices for the readjustment of their rents by the Land Court.

FRIENDS of the *Index* can assist us in increasing the circulation of the paper by sending to this office the names of all persons to whom they wish sample copies sent.

THE commissioners at New York say that the intellectual standard of the immigrants was never so high before, and that the number of those who bring no means is small.

IT is a general belief that George Washington was a Free Mason and Master of a Lodge; but a writer in the *Boston Transcript* denies this, and says, "There is nothing to prove that Washington was a Mason before, during, or after the Revolution."

THE *Boston Post* does not concur in Henry Bergh's statements in regard to vaccination. It says that "never in the history of the world was disease better kept under than now, and never before have people lived to such extreme age, and for this we believe that no single cause deserves more credit than vaccination."

LEONARDO ARETINI, an Italian of the fourteenth century, predicted that on Nov. 10, 1881, men will become speechless (nothing said about women), that the tombs are next to open, the stars to fall, all the inhabitants of the earth to die, and chaos to come again; and on November 15 there is to be a resurrection and final judgment.

THE *Christian Union*, at the close of an article criticising Col. Ingersoll's last article in the November *North American Review*, says that "ministers should read his article; not to answer it,—the less they answer it the better,—but to see what mood of mind is produced by the effort to put the Christian religion on a dogmatic basis, and prove its truth by processes borrowed from Euclid and Laplace."

"THERE is in Kansas," says a religious exchange, "a company of 'Liberals,'—that is, unbelievers in Christianity,—who meet for 'mutual improvement.' They are too poor to get a song-book of their own, and they sing 'Rescue the Perishing' from the Moody and Sankey book, because nothing else is familiar to them all. Bravo!" A Christian ought not to reproach men with their poverty. Jesus was poor, and so were his early followers. And if these "Liberals" are familiar only with literature of the Moody and Sankey sort, their unadvanced condition illustrates the uselessness of that trash, and shows the need of acquaintance with some truly liberal works.

THE following reason against prayer, a rather practical and in one sense an æsthetic one, appears in the stanch organ of the Democracy, the *Boston Post*: "It isn't that a man doesn't realize the necessity of prayer: it isn't that he has an aversion to praying; but, good heavens, don't you understand that kneeling makes a man's trousers bag at the knees?" When Ingersoll was stumping Maine, a few years ago, for the Republican candidate for governor, he said his speeches had the effect to make the Democrats pious and "send them to their knees." Does the editor of the *Post*, in urging the above reason against prayer, speak from personal experience and wide observation?

MRS. KREKEL, editor of the *Mirror of Progress*, who attended the recent convention of the National

Liberal League as a delegate from a Kansas city auxiliary, writes:—

Our duty, providing we had arrived in time, would not have been heavy; for the League which delegated us this year to represent it in convention sent us last year, and indorsed our course as a bolter. So the only course we could have pursued would have been to protest against the taking of work that, as Colonel Ingersoll said last year, belonged properly to local organizations, into the general convention; but that question was not up this year, except when it became necessary to vote on the resolution intended as a sort of healing balm for those who wanted to come back to the League, whether it (the League) came back to first principles or not. Then, we understand, the vote came loud and strong, as a reaffirmation of last year's position on the Comstock laws; but that reaffirmation was not to be a test of fellowship,—the bolters of last year could come in and work for what they voted against, if they wanted to. It is safe to say that the resolution didn't catch any but the "Green" ones.

But Mrs. Krekel "is not at all sure that all will feel obliged to go either with Mr. Green back to the League, or with Mr. Underwood entirely out of it." What will be the attitude of those who will neither go "back to the League" nor "entirely out of it"?

THE Unitarians are threatened with a new *Year-Book* controversy. A few years ago, an attempt was made to purge their annual statistical record, known as the *Year-Book*, of the names of those known to be, or supposed to be, non-Christian,—the word "Christian" being used in a technical or strictly theological sense. The names of a considerable number of ministers settled over Unitarian societies, or popularly regarded as Unitarian ministers, have ever since been omitted from this record. It is but just to these ministers to say that they have manifested very little concern over this omission; but some of their ministerial associates have kept up a quiet simmering of agitation with regard to it ever since, and the simmering is now passing into a bubbling which makes a perceptible noise. At a recent meeting of the Executive Committee of the Western Unitarian Conference, held at Chicago, a committee was appointed, as reported in *Unity*, "to consider the feasibility of publishing a *Year-Book* which will more adequately represent the Unitarian workers of America than any now extant." And at the Michigan State Conference, held subsequently, a resolution was passed directing the secretary to make out a list of the societies and ministers of the State, and to forward it to the editors of the *Year-Book*, with a request to publish the list as made out or to omit it all together. The design of these two resolutions is apparent. The platform of the Western Unitarian Conference is much broader than that of the National Conference, and some of the State Conferences are substantially in accord with the Free Religious Association. That of Michigan is as broad in its fellowship as the English language can make it; and in that State, in which five new liberal societies have been organized during the past year, every Unitarian minister (with the possible exception of one who is a missionary of the American Unitarian Association) is a pronounced advocate of Free Religion.

NO APOLOGY can be needed for presenting to our readers, and even at this late date, another discourse occasioned by the death of President Garfield. The lessons of such a life and death cannot be too long remembered. There is less danger that these lessons will be too much enforced than that the impression upon the country, profound as it has been, will be too speedily dissipated. Mr. Hinckley, in his discourse, presents with special vigor the argument that it was the Spoils System, in respect to the public offices, that was the real criminal which directed the assassin's arm; and he

brings out the needed point that the people, with all their disposition to hope for the best, should not give their confidence too easily to President Arthur, who at the best is only entitled to their suspended judgment. Mrs. Anna Garlin Spencer gives her reasons for the conviction that there is need of an organized church even for those who have outgrown the old creeds, and presents with strength and clearness her idea of what "The Rational Church of the Future" should be. Mr. F. M. Holland shows, by references to articles in the *Revue de Belgique* for September, the silent encroachments made, even now, by the Catholic Church upon political and intellectual liberty. Mrs. S. A. Underwood has a timely article on "Cranks." A number of other interesting contributions on different subjects, with editorial articles and notes, help to give variety to this number of the *Index*.

LIVE THOUGHTS OLD OR NEW.

WHEN motives of mere expediency are balanced against each other, it often happens that the wrong side can cumulate the weightiest, so far as mortal eye can see.—*Springfield Republican*.

THE science of right living has to take account of all consequences, in so far as they affect happiness personally or socially; and by as much as it ignores any class of consequences by so much does it fail to be science.—*Herbert Spencer*.

BE brave and strong through all thy wrestling years
A brave soul is a thing which all things serve.
—*Alexander Smith*.

LIKE the clown who believes that cold and darkness are something positive, and not merely the negations of caloric and light, we give to evil an affirmative existence, nay, a personified one. We believe that the universe contains not only one absolutely good, but also one absolutely evil. Not only a God, but a Devil. But these are visions of the night. The universe has indeed a sun of light and heat, but it has no sun with rays of darkness and frost.—*Frances Power Cobbe*.

TRANSCENDENTALISM carried its appeal to metaphysics. At present, physics have the floor. Our recent studies have been in the natural history of the soul. Its spiritual history is discredited. But the human mind ebbs and flows. The Bains, and Spencers, and Taines may presently give place to other prophets. Psychology may come to the front again, and with it will reappear the sages and seers. In that event, the religion of transcendentalism will revive, and have a long and fair day.—*O. B. Frothingham*.

POETRY.

For the *Free Religious Index*.

AT THOREAU'S GRAVE.

"Nos tecta fovebimus ossa
Violetis et fronde frequente:
Tibulumque et frigida saxa
Liquido spargemus odore."—PRUDENTIUS.

Sleep, Thoreau, in thy quiet forest bed,
Thy bed above the dark and silent tarn.
Thou liest among the pine-trees' yellow roots;
Their rustling plumes above thee sadly wave,
And hang inverted in the pool below.
Breathless around thee leaning birches stand
In solemn pomp and state. The crickets cheep,
The maple burns, and glows the golden-rod;
While, touched with tints of sober Autumn sweet,
Adust and swart in hue, yet richly green,
And breathing deep serenity around,
The landscape lies,—thy splendid requiem.

Gently whisper, autumn breezes,
Through the sacred pine-tree tops!
Gently hold his priceless relics,
Golden, gnarled roots!

'Tis his blood burns in the maple,
His voice is in the stillly sound,
And his spirit lives and struggles,
Lives where right is found!

W. S. KENNEDY.

The Free Religious Index.

BOSTON, NOVEMBER 3, 1881.

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

NO WRITERS in the FREE RELIGIOUS INDEX, editorial or other, are to be regarded as speaking in behalf of the Free Religious Association as a whole; nor is any writer to be held responsible for any opinions expressed in its columns except his own.

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For the Free Religious Index.

The Nation's Grief and the Nation's Duty.

A Discourse occasioned by the death of President Garfield, delivered before the Free Religious Society of Providence, R.I., Sept. 25, 1881.

BY FREDERIC A. HINCKLEY.

The bullet of the assassin has done its work. The nation's watch is ended. The President is dead. The life whose past had been so useful, from whose future so much was justly hoped, every one of whose eighty days of suffering had intensified the respect of the world, and brought it nearer than words can tell to his own people's affections, will be seen by the eye of sense no more. The manly form has wasted away, the strong mind and the brave heart have vanished, leaving a grief too deep for tears. Had he died at once, we should have mourned the loss of a great and good public servant. As it is, much of the agony of private affliction is added to the general sorrow.

"A nation mourns its dead,
Its sorrowing voices one,
As Israel's monarch bowed his head,
And cried, 'My son! My son!'"

What a deep thrill of satisfaction all felt when that son was nominated for the Presidency at Chicago! But we knew not then half his worth. He has held, as it were, two offices in one. He has been the executive head of the country, but more than that he has been a purifier and pacificator of the people. He has been so clear in both these relations

"That his virtues
Plead like angels, trumpet-tongued, against
The deep damnation of his taking-off."

How the echoes from the sick-room still linger in our ears! How many noble lessons of his own unconscious greatness passed before our minds, as the bells tolled the not unexpected, but inexpressibly sad, news upon the midnight air! The fortitude to bear pain was his. The courage to face the inevitable with a calm, unruffled spirit was his. The religious faith that all things finally work together for good in this universe of law and love was his. From first to last, from the moment when, with heroic philosophy, he exclaimed, "We will take the one chance," to the final expression of his agony of pain, more knightly heart never beat in human bosom. Braver fight with sickness and death was never fought; more touching surrender to the decrees of fate never exhibited; and that, too, in the face of a domestic love, oh, how strong and how beautiful! One hardly dare think, still less

speak, of that exceptionally happy family; the parents counselling together on high themes of public as of private concern, so much to each other in life, so cruelly sundered now in serving the public weal. The halo of martyrdom crowns the ministry of suffering. May the peace that passeth all understanding attend him who has been summoned higher, and bless and strengthen her at whose fireside and in whose heart is now a void which no earthly power can fill!

What phantoms we are, he said once, and what phantoms we pursue! His life was full of strange contrasts. Like Lincoln, he first saw the light in poverty. A Western wild, a log-house, rough clothes, and homely fare, few books and papers, a district school, a canal-boat, pinching economy, and hard toil,—these are the elements of the picture which come at once to view. The man of culture, says one, is the man who has formed his ideals through labor and self-denial. How true that is, as applied to both our martyr Presidents! Their early surroundings were such as lay the foundation of a rugged manhood in all who are strong enough to survive them. And, while Garfield was broader, better educated, more cultured than Lincoln, both possessed, in a striking degree, a solid foundation of plain, upright, and downright manhood. It is interesting and instructive to see this cropping out in the whole of Garfield's career. It seems to have been his by inheritance, and to have grown in beauty and strength with his growth. President Chadbourne says of him, that "as a student, he was one who would at any time impress himself upon the memory of his instructors by his manliness and excellence of character. He has always been distinguished for hard work, clear insight into great questions of public interest, strong convictions, and manly courage." But it never seems to have hardened his heart, as such experiences so often do. He never forgot in after years how to sympathize with those passing through similar struggles to his own. With what keen appreciation he wrote to a young district school-teacher trying to find his place in the world of thought or work! "Tell me," he said, "do you not feel a spirit stirring within you that longs to know, to do, and to dare, to hold converse with the great world of thought,—a spirit that holds before you some high and noble object to which the vigor of your mind and the strength of your arm may be given? Do you not have longings like these which you breathe to no one, and which you feel must be heeded, or you will pass through life unsatisfied and regretful? I am sure you have them, and they will forever cling round your heart until you obey their mandate. They are the voice of that nature which God has given you, and which, when obeyed, will bless you and your fellow-men."

How much of real, genuine, healthy sympathy that letter contained, only such as have been moved by the Almighty summons, and struggled to answer it, can ever tell. In this friendly counsel, as so frequently elsewhere, he touched the inmost springs of living, because he was a natural preacher of character and morals. In his early days when he occupied the desk, he never had any ordination. His only commission as a minister was the inward call, recognized and approved by his fellow-men. Recalling his sermons at the distance of twenty years, says President Hinsdale, I should say they were stronger in the ethical than in the theological and ecclesiastical elements. In this, he was only acting himself. It was always the ethical element which predominated in him. It was inevitable that such a man should find his way into politics, if at all, as Mr. Sumner had before him, not because he sought office, but because office sought him. From his first active interest in political matters, consequent upon the Kansas-Nebraska agitation, through his election to the Ohio State Senate; his participation in the discussion of the right of secession; his service as Lieutenant-colonel, Colonel, Brigadier, and finally Major-General in the war of the rebellion; his entrance into Congress, his nomination to the Presidency,—through them all, we see always the man of character, whose integrity no greed for place ever smirched, whose fidelity to truth and duty no coward wavering ever dimmed. It seems as if, whenever he held an official position, it was because his fellow-citizens had a work on hand which he was the one to do. His first election to the lower House of Congress, by a spontaneous uprising of the nineteenth Ohio district, while he himself was at the front, fighting rebels; and the reluctance with which he gave up his

command on the urgent solicitation of President Lincoln, in order that he might perform a greater service in legislation,—are conclusive proofs, if any were needed, of this truth. And surely his nomination at Chicago, to his own great surprise and against his own protest, was a summons in which one could easily imagine unseen powers participating. So hard is it to account for the inspirational wisdom of such spontaneous action on the part of so large a body of men. Still, the action was no sooner taken than it commended itself without argument to the good sense of the people. Every one, friend and opponent vying with each other, saw in it an emphasis of character, of intellectual grasp, of moral worth. Senator Hoar, a sound and critical judge, said during the campaign, "Since the year 1864, you cannot think of a question which has been debated in Congress, or discussed before the great tribunal of the American people, in regard to which you will not find, if you wish instruction, the argument on one side stated, in almost every instance better than by anybody else, in some speech made in the House of Representatives or on the hustings by Mr. Garfield."

The records show that he often risked his party reputation in deference to his own conscientious convictions, that he never hesitated to oppose his party when he thought it wrong. He seems to have been the living embodiment of President Hayes' maxim, "He serves his party best who serves his country best." "It has never been my policy," he says, in one of his Congressional speeches,— "it has never been my policy to conceal a truth, merely because it is unpleasant."

True to this rule, when popular opinion in his State on the financial question was running against him, his own election pending and most men in similar positions preserving what they considered a discreet silence, he, rejecting the counsels of his friends, went directly to his constituency, declaring that, before the nomination for representative was made, he wished it to be fully understood what his position was. And in the Ohio Senate Chamber, just after his election to the United States Senate, he said: "Whether I was mistaken or otherwise, it has been the plan of my life to follow my convictions, at whatever personal cost to myself. I have represented for many years a district in Congress whose approbation I greatly desired; but, though it may seem perhaps a little egotistical to say it, I yet desired still more the approbation of one person, and his name was Garfield. He is the only man that I am compelled to sleep with, and eat with, and live with, and die with; and, if I could not have his approbation, I should have had companionship."

This is no time, our hearts are in no condition, for that cold but critically just analysis of the life and work of James A. Garfield, which sooner or later impartial history will give. We are all members of one great family to-day; we stand in the hush and the shadow of death over the body of our own kindred. We could not discuss disputed points, if we would; we would not, if we could. Of this, however, we are certain: of all the Presidents since John Quincy Adams, he was the ripest scholar and the most experienced law-maker. And, what is far more vital, his sympathies were always with the poor and the suffering. He had a pure mind and a kind heart. As one has said, his moral character was the fit crown of his physical and intellectual nature. Who cares whether his judgment was infallible in all matters of detail. Being human, he doubtless made mistakes like the rest of us. But that is the criterion of little minds. It was the rectitude of his actions, the purity of his motives, of which we were always sure. It was that which inspired our confidence while he lived, it is that which touches the tender chord now that he has gone. "Every inch a man," that must be the verdict of history. And yet as humble and submissive as a little child. He was the greatest man as a patient, says Dr. Bliss, whom I have ever seen. Never a murmur from him. "Certainly, if it is necessary," was his invariable answer, when asked to endure any unpleasant or painful treatment. Great as a teacher, great as a soldier, great as a legislator, great as an executive, great even as a patient,—yes, great in all he undertook, in all he suffered. He takes his place with Washington and Lincoln, adding new glory to the immortal company. How well may we apply to him the words of his own decoration-day address! He "rests, asleep on the nation's heart, entombed in the nation's love! . . . A noble life, crowned with heroic death, rises above and outlives the pride and glory of the mightiest empire of the earth." His whole career,

from the cradle of obscurity to the grave, has been a ministry of character. In this moment of universal sorrow, we can but feel that the nation is better, that we are all better, because he has lived and died.

And how came he to die in all the vigor and the pride of manhood? By what strange fatality is the nation that he loved and served so well deprived of her chosen head? Who and what is the miserable wretch who has done this evil thing? Bring him out, let him be drawn and quartered, let him be cut into inch pieces, are the words I hear frequently from human lips; and so say I. But where is he? Do you think you have him in the Washington jail? Do you think his name is Guiteau? You have only the vile instrument used in this terrible business. Do what you will with him,—and suffer the extreme penalty of the law he must,—do what you will with him, you will not touch the real criminal. The assassin of the President is older than the poor tool, to-day the object of righteous indignation and scorn. New York, the State which has had so many doubtful honors, has the dubious distinction of being the monster's birthplace; and Aaron Burr, Martin Van Buren, and Andrew Jackson divide the glory of bringing him to the light of day. Do you wish to know his name? It is *Political Patronage*. And the central point of his creed is, "To the victors belong the spoils." Vain will be the universal draping of buildings, vain the calling of public meetings, vain eulogy and dirge, if we do not avenge the martyr's death by taking the life of the system which was its guilty cause. Who killed Abraham Lincoln? Was it Wilkes Booth? General Garfield answered that question from his place in Congress: "It was no one man who killed Abraham Lincoln: it was the embodied spirit of treason and slavery, inspired with fearful and despairing hate, that struck him down, in the moment of the nation's supremest joy."

And now the nation is experiencing another moment of supreme joy, when another chosen leader is assaulted by another of its internal enemies. It was no one man who killed James A. Garfield: it was the embodied spirit of greed and *bossism* in politics which bought, loaded, and discharged the revolver,—that spirit which has become entrenched in our popular forms, even as chattel slavery had become entrenched, and so, like it, has its friends and apologists in high places; that spirit out of which has proceeded a whole brood of vipers,—a degraded civil service, senatorial dictation, the crack of the party whip, and servility to the party chiefs; that spirit which has produced what a modern writer calls "The Code of the New York Politician," but which code, unhappily, is not limited in its application to New York. The points of this code are:—

1st. Politics is a game. Its prizes, offices and contracts.

2d. All's fair in politics.

3d. In the language of another, the people are sovereign, as Queen Victoria is sovereign. Treated always with the profoundest deference, the sovereign is *nothing*. In England the ministers, in America the politicians, are everything.

4th. Faithfulness to party is the first of virtues in the politician.

From the practical acceptance of this code, alike in the smallest state and town elections and the presidential elections in the nation at large, has resulted the political infidelity of the hour. We have come to attach great value to place and to despise the greater dignity of simple citizenship. So that, in the general demoralization and indifference, a condition of things is allowed to exist, concerning public affairs, which would not for a moment be permitted, in this or any civilized community, concerning private affairs.

See how this demoralization and indifference have been brought about. During General Washington's administration of eight years, he removed nine persons from office; John Adams removed nine; Jefferson, for exceptional reasons well known to history, removed thirty-nine; Madison removed five; Monroe, nine; John Quincy Adams, two,—in all, seventy-three. Up to the close of the administration of Quincy Adams, the Presidents had been more than scrupulous in not interfering with the political opinions of government employes. It was left for Andrew Jackson to practically apply the doctrine that to the victors belong the spoils. His opponents charged him with making two thousand removals during his first year of office. His friends admitted that in that time he made nearly seven hundred, about ten times as many

as had been made in the previous forty years of the government's history. This was a revolution. Observe the consequence. The civil service of the country at once became, what it has largely remained ever since, the politician's fund for the payment of political debts, and the political boss the man whose draft must always be honored at sight. I cannot to-day follow all the lines of demoralization which have resulted. I take only one of them, the degradation of the presidential office. The Constitution makes it the duty of the President to appoint directly a large number of the officers of the civil service and indirectly many more. It makes it the duty of the Senate to pass upon these appointments, approving or rejecting them, as the case may be. The Executive may consult the senator from Rhode Island or the senator from New York, if he chooses to do so; but the responsibility for the appointment is his. The responsibility for confirming or rejecting the appointment is the Senate's. But, in the course of time, the right of the President to consult an individual senator or representative has been construed to mean the right of the individual senator or representative to advise, and in some cases to dictate to, the President. Or, plainly stated, in the matter of appointments to office, it has made the local political leader a superior to the President himself. From this situation of things, it was but a short step, very quickly taken by many politicians, to the claim of ownership of offices; and, with official patronage at his disposal, many a senator has come to be, politically speaking, the State he was supposed to represent. This has invariably and of necessity, as I hardly need say, resulted in the overthrow of democratic government. It has made your vote and mine in the caucus and at the polls a farce.

Now, since the days of Jackson, some of our Presidents, like Grant for example, have acquiesced in, apparently approved, the Jacksonian rule. They have not only given up the practice of the early Presidents, but they have yielded their own constitutional prerogative in fact, though not in name, to what has seemed to them the necessary dictation of the local politician. Other of our Presidents, like Hayes, have felt the dignity of the office, and through it the sovereignty of the people, degraded and insulted by the imperious infringement of their rights by individual senators and representatives. It also needs to be said here that Congressmen have been divided on this question, the Senate itself adopting the custom, except on extraordinary occasions, of confirming or rejecting nominations according to the wishes of the two senators for whose State they were made.

Such, briefly and imperfectly stated, was the condition of things at the opening of General Garfield's administration. It was decreed that within the first few months the conflict between the two ideas should come. James A. Garfield represented in his own person, with remarkable clearness and purity, the original view. He was not, as we have seen, an office-seeker: office had sought him. He held office, not for his own aggrandizement, but as a sacred trust from the hands of the people. In accepting his position, he had pledged himself to discharge, to the best of his abilities, certain duties, among which were the appointment of numerous officers of the civil service, and the maintenance of a pure general administration of the government. That was to such a man as he the most solemn of obligations. That was the point where, at the moment, the whole demand for reform in political methods seemed in him to focalize. But the Spoils System came to him in the person of its leading representative, saying: This appointment is mine to make. I must name the man whom it shall be, or at least the man whom it shall not be. The President did not submit. He made no quarrel, he threw down no gauge of battle: he simply went straightforward in the performance of what he considered his duty. There were those who thought he committed an error of judgment in so doing. It is not in order to discuss that question to-day. Subsequent events have shown that he struck a blow at the Spoils System, which made it reel; caused its arrogant head-centre to drop the statesman's mantle in which he had been masquerading and to stand before the world the selfish politician which he was and is; and led, undoubtedly, to that madness of the corrupt elements in politics which nerved the arm of Guiteau to do the fatal deed. Looking back of men to underlying causes, as all thoughtful people must, I see in the situation another irrepressible conflict of ideas. An-

other evil nourished in the nation's bosom has its fangs upon her vitals, and slays, while he is engaged in defending her, another of her dearly beloved sons.

And now, in view of these facts, what is the nation's duty?

Its first and last duty is to recognize the real murderer, and to insist upon his utter extermination.

But how shall that be done? It will not be done at once, it will not be done at all, until you and I and all well-disposed citizens are stunned into a realization of our responsibilities. The Spoils System has a tremendous grip upon the national life. Its power is insidious, autocratic, and omnipresent. It is sometimes difficult for the unwary to recognize it, it appears in so many garbs and under so many names. We must remember that eternal vigilance is the price of purity as well as the price of liberty, and that while good people are asleep bad men are picking their pockets. We must remember also that to be too good-natured is sometimes a sin, that to sacrifice a high standard of public excellence to personal feeling is always wrong. The duty which the hour brings, or ought to bring, directly home to us, lies, in my opinion, in two directions:—

1st. It commands a critical and impartial suspension of judgment of the new President until he shows the policy of his administration. I say, with great deliberation, a critical and impartial suspension of judgment. He has no right to expect our confidence. We have no right to give him our confidence. We are bound to remember that he is himself the child of the Spoils System; that his associations have been with that wing of his party which upholds, and indeed lives by, the Spoils System; that from a politician's stand-point his obligations are as strong as any man's can be to the defeated chief of the Spoils System. We are bound to remember also that, at a most direful moment in our history, he forgot the dignity of the office to which the people had allowed him to be elected in serving the supposed interests of his chief. Standing to-day, as it were, over the open grave of the martyr, we are bound to remember all these things. That, since the assassination, he has behaved as any gentleman should and would; that he has seen fit to appoint to-morrow as a day of general mourning, as any gentleman should and would,—was to be expected as a matter of course. That the expectation has not been disappointed has been considered by some cause for congratulation. It cannot be considered by me any pledge for the future, it cannot blot from my mind the disagreeable memories of which I have spoken. This on the one side. On the other, natural good intentions, a large, warm-hearted disposition, and executive ability on the part of the new President, and an unmistakable indication of the course he should take on the part of the people,—these are pleasant and encouraging elements of the situation. That he may take up the work his predecessor began is devoutly to be hoped. That he will carry it on with vigor, in the same spirit and to the same ends, is hardly to be expected. If he shall do so, he will command the admiration of millions. If he shall fail to do so, he will simply be true to his political origin and his past political history. However, he is our President by no fault of his own. He has a most trying and difficult task before him. If he cannot have at present our confidence, let him have that which may be of greater benefit, our suspended judgment, while we watch with anxious eyes to see if he will follow where an all but unanimous public opinion is pointing the way.

That is one direction in which our duty leads.

2d. We have a clear and stern duty nearer home. This same assassin system has possession of Rhode Island. The high office of United States senator is about to be filled in this State. The General Assembly have been summoned to fill it; and yet I hear in common circulation the report that the matter is all arranged, that a trade has been made by which it is believed the representation of Rhode Island in the Senate has been settled for some years to come. A condition of things which permits that, such as exists and has for a long time existed in this and some of the other States, is a direct outgrowth of the same system which has caused the death of him we mourn to-day. And the clearness of our perceptions and the depth of our grief will be measured by the earnest devotion with which we resolve that these things shall no longer be. Lift your voices, O good men and women, cast your ballots, O upright voters, against the tyranny of *Bossism* in all its phases, and the immortal hero

will not have died in vain. Over his grave, our young men shall be taught the simple grandeur of American citizenship, the oft repeated and yet oft neglected lesson that virtue is greater than power, fidelity to truth mightier than any worldly success. Then, as was said of another statesman, may we say of James A. Garfield, "that, although his body lies mouldering in the earth, yet in the assured rights of all, in the brotherhood of a reunited people, and in a purified republic, he still lives and will live forever." May a grateful nation cherish his precious memory, and realize something of his own high ideals!

SOCIAL SCIENCE AND PHILANTHROPY.

New Views in Political Economy.

DR. HENRY CARTER ADAMS—whose article on "Payment of Public Debts" the *Nation* calls "perhaps, the most noteworthy article" in the September *International Review*—has printed (not published) for the use of students at Johns Hopkins University and Michigan University, where he lectures on economical topics, an *Outline of Lectures upon Political Economy*, some points of which may be of interest to *Index* readers. Somewhat novel, in the first place, is the definition of Political Economy, which is said to embrace "both the science and the art of Industrial Society," its great purpose, as a university discipline, being "to determine a scientific and rational basis for the formation and government of Industrial Society." This suggests ideal aims, to which Political Economy, in the ordinary sense, is quite indifferent. The ordinary economist is concerned only with the facts and the matter-of-fact laws connected with the production, exchange, and distribution of wealth, which he may study in as cool and realistic a manner as any observer of nature or experimenter in the laboratory. "Industrial Society" forms and organizes itself, without waiting for hints from the economist, in obedience to certain inevitable instincts and desires of its own; and for the economist to turn from a tracing of the actual industrial habits and arrangements resulting therefrom to the determining "a scientific and rational basis" for industrial life is to quite radically change, or at least greatly enlarge, his point of view. Carlyle, we believe, called Political Economy the "dismal science," and it is not uncommon to hear it characterized as "selfishness reduced to a system." Both characterizations may be true, and yet contain no just reproach. Meteorology has partly to do with dismal subjects, and why may not selfishness and its products as well receive scientific treatment as any other part of nature's processes? But Dr. Adams not only sets in order and analyzes the facts, he presumes to judge of them, to suggest what they might and ought to be; and Political Economy thus becomes to him not only a science, but a problem and an art. This of itself is an important advance; and, from writers of this attitude of mind, we may expect real help in solving our social and industrial problems.*

*He, indeed, says: "All economic study may be reduced to the four questions: What is? What should be? What means should be adopted to secure the desired reform? Can it, under existing conditions, be secured? Thus considered, Political Economy forms the basis of rational reform."

Dr. Adams closes his preliminary sketch of the history of economic thought with an explanation of the revolt against "English" Political Economy (Smith, Ricardo, Mill, Cairnes), partly by what is known as the "Historical School" (Hildebrand, Roscher, Knies) in Germany, and partly by those German economists who have been called "Socialists of the Chair" (Schäffle, Wagner, Held). The *Contemporary Review*, February, 1881, contains an interesting account of the "Socialists of the Chair," by John Rae. Their leading criticisms upon the doctrines of the English School are given by Dr. Adams as follows: They refuse to accept (1) that the State should be debarred from undertaking industrial enterprises, (2) that free competition is necessarily just in its distribution of products, (3) that each individual in following his own interests thereby promotes the interest of society,—i.e., the enlightened self-interest theory is flatly denied,—(4) that society should be considered merely as an aggregation of individuals, but it is claimed that society should be studied as an organism. As far as can be judged from this outline, Dr. Adams takes similar ground with the "Socialists of the Chair," who, he says, to avoid misunderstanding, might be more properly termed "liberal economists."

Especially interesting is Dr. Adams' exhibition of the connection between Political Economy and the legal structure or artificial conditionings of society. Laws, while they continue, act or tend to act even as laws of nature,—e.g., while private property in land remains a legal fact, it is as potential a factor in industrial society as the land itself. None the less is the distinction important between legal and natural facts; for the former may change from time to time, the latter remaining comparatively constant. Present society is apt to assume that private property is a necessary institution; but Dr. Adams tells us that "property is the right granted by law of ownership in and hence control over anything," that there is "no property without law," that it (i.e., property) is "a lego-historic, not a necessary economic fact," and that "the defence of private property from the economic standpoint is its necessity, and in its necessity it finds its limit." Again, he declares capital to be a necessary factor of production. To destroy it, he says, would be to destroy industrial society. But, on the other hand, capital and capitalists are not identical, but as distinct as land and landlords. The person, he says, in both cases, may be considered as the agent of society, given full property in the thing, because it is believed that thereby the highest interest of society is subserved. "The point of importance is that, while capital is an economic fact, the capitalist, as an individual, is a legal fact: hence, the question of doing away with the capitalist class is simply a question of the legal organization of industries. Again, the laws of the distribution of wealth—namely, of rent to the land-owner, interest to the capitalist, wages to the laborer—are a "matter of human institutions solely"; and such laws as obtain in any given state of industrial society serve as the best criterion of its character.

As to the now well-nigh universal wages-system, though Dr. Adams treats it as an advance upon slavery, even as slavery itself was better than the state of utter unprotectedness for the poor and weak which preceded it, he says that a condition of society in which strikes occur is condemned by economy for the same reason that it condemns slavery. The society, he adds, in which all producers share in profit is that in which incentive to labor may exert its maximum strength; and hence it is a cooperative system of industries, to which, in the future, the wages-system must give way. Cooperation he defines as "such an organization of industries that the employing class, as distinct from the employed class, shall be made to disappear, or, what amounts to the same thing, an organization of industries in which the undertakership shall reside with the laborers themselves." From the stand-point of production, he recognizes that cooperation can with difficulty be defended. The principal arguments for its support arise in connection with the problem of just distribution. Cooperation is said to be of two kinds,—private or contract cooperation, public or coercive cooperation. If this form of industry is to play any prominent part in the society of the future, it appears appropriate that private cooperation should embrace all those classes of business in which personal oversight outweighs capital; while public cooperation undertakes those industries in which there is an absurd tendency to an undue centralization of money power. We, with our traditions of liberty and individual rights, are naturally impatient of any State interference with industrial affairs. None the less must it be confessed that industrial freedom and unrestrained competition are hardly contributive to a desirable state of industrial society. Unlimited freedom is an opportunity to the naturally competent and strong, but not seldom reduces the weak to a condition little better than that of slavery. Not with a view to abridging, but for the very ends of securing freedom to all, it may then prove not to be unnecessary to return to some kind of connection of the State with industrial affairs. "Protection" in this country has meant protection to the few, the manufacturers and other capitalists; but, in its essential idea, the principle may not be wrong, and a new species of it may be a not distant necessity. And Dr. Adams indicates that a return to State control of industries, should it be deemed necessary, would now produce very different results from those produced when it previously existed, because the political idea has changed. "In monarchies, the King is the Law. Among constitutional peoples, Law is King." This is still more suggestive of the intimate connection between Political Economy and Political Science to which reference has been already made.

Of cooperation in general, Dr. Adams remarks that it is doubtful if the importance or the magnitude of this idea is generally understood. A realization of it would necessitate as complete an overturning of industrial methods and economic conceptions as was effected by the transfer of productive industries from the basis of slave labor to that of free labor. "In case," he closes by saying, "the ideal of cooperation meet general approbation, the practical question of the present is, What steps may now be taken toward that education, without which the cooperative plan may never be realized?" This comes startlingly near the point of view from which, in a measure, Professor Adler seems to be working in New York, whose undertakings, conceived as they are with a distinct consciousness of our social problems, awakened more than ordinary interest. We thank Dr. Adams for the hints he has thrown out in this little pamphlet, though we would by no means give the impression that he is a professional reformer, and have selected the "hints," with a purpose of our own, from pages which, for the most part, are devoted to a strictly scientific exposition of Political Economy, and are so simple and lucid in statement* that they may be commended to any student of the subject, whatever his *interesse*.

W. M. S.

COMMUNICATIONS.

THE COMING STORM IN EUROPE.

An acute observer of current social phenomena in Europe says that never perhaps has the certainty of approaching trouble been more manifest than it is to-day. It is well known that the famous Earl of Chesham foretold the first French Revolution with all its horrors. Before the new order of things can be finally and fairly established in Europe, it is well-nigh certain that there will be one more social convulsion and battle of Armageddon to make an end of the rubbish of the past and have done with it forever. The weatherwise abroad see the storm gathering all round the European horizon. For the present, Bismarck, the chief engineer of the old order, has shut down the steam, and is sitting on the safety-valve. Bismarck is a heavy fellow, but he may soon find himself flying in fragments moonwards. We read in the history of Flavius Josephus, "that learned Jew," that, for years before the fall of Jerusalem, a wild, maniacal fellow used to roam about the thoroughfares and suburbs of the doomed city, crying, "Woe to Jerusalem!" The police of the period did not abate him and his yawp as a nuisance, but let him run at large, doubtless from the respect ever shown to madness in the East, as something prophetic and divinely inflicted. It was not a pleasant cry for scribes, chief priests, and Pharisees to hear, but they dared not to suppress it. Finally, Titus and his Roman legions arrived, and invested the Holy City. The prophet of doom fought on the walls like a brave man, to stave off the woe which he had been proclaiming. Suddenly, he shouted "Woe!" to himself, and was instantly cut in twain by a missile from a Roman catapult. Carlyle during his last days was just such a prophet of woe to the existing order of things in Europe. He constantly and in terms of loathing denounced the existing Church and State as shams and doomed to swift and irremediable destruction. He constantly foretold destruction; but he refused to see any prospect of a better social and political reconstruction on a free, popular basis. In one of his reported conversations, he said, "I see terrible calamities impending, a total severing of every tie and bond of the world as it exists, blood-shedding and destruction." In fact, Carlyle's inner eye during his last years was constantly clouded by a lurid vista of coming wrath and social convulsion. Dyspepsia and the gloom of waning life, bereft of its great mainstay and solace, the faithful wife, who preceded him into "the silent land," accounted for a moiety of his latter-day pessimism and prophetic black bile. But there was a method in his madness and virulent discourse to all visitors, our own Dr. Ripley, of the

*And we might add, so abundant in references to the most recent English and Continental literature. A valuable "List of Authorities" is placed at the end of the *Outline*, comprising between seventy and eighty names, and lacking completeness, to our knowledge, only in not containing that of Friedrich Albert Lange, who is best known as the author of the *History of Materialism*, but has made a valuable contribution to the Labor Question in a volume bearing that title, *Die Arbeiter-Frage* (4th Auflage, 1879). We may give some account of his views at another time.

New York Tribune, among the rest. There was a method and a persistency in it, which made it something more than the mere vent of age, spleen, and ill-humor. He was profoundly read in the story of man, and the sunset of life gave him mystical lore in connection with his vast knowledge. However terrible the coming European storm may be, there are sunshine and peace beyond its clouds. The world and man are tough-fibred, and have stood and can stand convulsions of unspeakable severity. We may well be optimists as to the not far-away social future of the civilized world. After Ragnarok, or the Twilight of the Gods, as described in the Edda, there is to be a universal good time. "There will arise out of the sea," replied Har, "another earth most lovely and verdant, with pleasant fields, where the grain shall grow unsown. Vidar and Vali shall survive: neither the flood nor Sartur's fire shall harm them. They shall dwell on the plain of Ida, where Asgard formerly stood. Thither shall come the sons of Thor, Modi and Magni, bringing with them their father's mallet. Mjolnir, Balder, and Hoder shall also repair thither from the abode of death (Hel). Then shall they sit and converse together, and call to mind their former knowledge and the perils they underwent, and the fight with the wolf Fenrir and the Midgard Serpent. There, too, shall they find in the grass those golden tablets, which the Æsir once possessed." The above is an extract from the old Scandinavian Scriptures, more fit to be quoted by one of Teutonic blood than the Hebrew canon.

B. W. BALL.

THAT CHRISTIAN UTTERANCE.

That remark of "Christian" in the New York Sun, referred to in the *Index* of October 13, "Down to hell with Guiteau," is, no doubt, a very thoughtless utterance. In case Guiteau should be so unfortunate as to get to the orthodox hell; and then, if "Christian" could go and spend about fifteen minutes every morning, for the space of one short year, in witnessing the miserable man's punishment in those sulphurous fires, I must think that, even though a Christian, his heart would so far relent as to produce in him a desire to make some slight effort for Guiteau's relief. But then, unfortunately, you see, "Christian's" God will not relent, but, on the contrary, will insist on keeping him in these torrid flames forever and ever.

Alas for poor Guiteau! There'll be no let up for him, any more than there will be for the strictly moral man, who, relying upon his moral and virtuous life, fails of ablation in the all-cleansing blood of the Lamb.

S. B.

REASON AND FEELING.

I have seen many things from the pen of H. C. Neville I admire and approve, but occasionally there are things I don't. In your issue of Sept. 22, 1881, is an article entitled "Is Life Reasonable?" I don't assent to. That reason and passion in the minds and actions of men are often at variance is certainly true; and in many such cases passion is in the right and reason wrong. Indeed, he thinks there is but little in the life of man, but of that kind, and asks, How little of what we call the true life of an individual soul can be sustained at the bar of reason! and gives the case where the mother loves more tenderly a weak and deformed child than the healthy and well-developed. My reason says to such a loving mother, You are right in feeling and bestowing such tender and careful love. He asks, Who dares listen to the voice of reason here? I answer, He would be a monster whose reason would not bow in humble adoration and approval of affection's spontaneous action. In some of the expensive and showy cares shown to the dead, reason might not concur, but in such cases should passion and not reason hold the sway? There are many extravagances dictated by passions in this life, that should be despoiled by reason. Mr. Neville should remember passions act both ways: passions hoard money, starves, lies, and steals to get it. Reason condemns all these things. Reason certainly does not condemn the affections which gather around the homes of our childhood, with their hills, lakes, fields, brooks, and their green grassy banks. My reason says it is a good and wise provision in nature to fix in the human heart a feeling more tender and appreciative for the scenes of our early homes than for any other spot on earth. Reason says there are many goods and blessings springing up in the world from such early and lasting loves. It is true that "passions sway

many things which reason pronounces absurd." But it is equally true that they are absurd. Witness the absurdity, folly, injury, and costs of the passions of the world. But Mr. Neville says, "These things will not be suspended until reason has given assent to these states of feeling." So much the worse for reason. The question is not which will give way, but which should. It is true that now and ever will be "regions in nature that reason cannot explore and define," and the passions and superstitions of the mind has and will run riot in them. But reason has gained much of the ground once occupied by them, and is now, I hope, gaining, and will continue to gain, until there is small room for superstition to direct, unguarded by reason. I know that the great body of mankind are now travelling by scarcely any light but that of passion and superstition; but I also know the numbers seeking the nature of things and light of reason for their guiding stars are rapidly increasing.

TIPPECANOE, OHIO, Oct. 30, 1881. E. L. CRANE.

RELIGION AT THE FAMILISTÈRE.

The excellent notice of the Coöperative Association at Guise in France, contained in the *Index* of October 13, having just come to my observation, I hasten to reply briefly to the query therein addressed to me, which is, "What is the religious attitude of the Association?"

Had the question been, What is the *theological* attitude of the Association? I should reply that there are different phases of theological belief prevailing among the members, the majority holding to the Catholic faith. There are a few Spiritualists in the Institution; and, at the time of my visit, there were two or more Positivists in the General Council.

M. Godin, the founder, is a disciple of Swedenborg; and, under the inspiration of his convictions, backed by the forces of conscience and executive genius, he has, in the face of many obstacles and discouragements, constructed the Familistère as the first Temple of the Gospel of Life and Labor, and developed the Association to a financial, educational, and moral success.

There is neither priest nor clergyman residing at the Familistère, nor is there hall or chapel consecrated to religious service. These advantages are found in the city of Guise, and the workmen of the Institution and their families attend such places of worship as they desire. The funerals of the members are held at the Institution, and are conducted according to the form preferred by the friends of the deceased.

But in answer to the question, What is the *religious* attitude of the Association? I would say that, practically, it is one and uniform throughout the entire body of membership, being based in that vital principle which is not only the soul of all phases of modern theology, but is the living principle of progress from its lowest to its highest forms, even from the material to the spiritual. The principle of reciprocity and balance in matter, carried up into human society, becomes justice and equity, and up to this date has received its best formula in the Golden Rule. This rule, when applied to a secular enterprise, must inevitably result in business relations similar to those which have constructed the Equitable Association of Labor and Capital at Guise,—relations regulated by the principle of *each for all and all for each*.

AUGUSTA COOPER BRISTOL.

VINELAND, N. J.

A CRITICISM.

I acknowledge a fondness for thy paper, though there is frequently much published in it with which I, as an acknowledged minister of the Society of Friends, cannot be expected to agree; and I shall endeavor to free my mind a little thereon. The late article by John Fiske, as well as an editorial of date 8th mo., 18, entitled "Kant and the Experimental School," made me feel very uncomfortable, they savored so much of the potshards of the earth clashing together. And this will ever ensue while men in the search after truth depend exclusively upon their *outer relations* and environment. Both the writers to whom I have alluded commit the same error. In boasting of evolution, they overlook *involution*. Now, such great souls as Socrates, Jesus, and George Fox, cannot be satisfactorily explained except by *involution*, or *inspiration*.

In Lord Amberley's work, which was loaned me some time since by my dear friend Lucretia Mott, in

speaking of the Unknown Cause working in him, he quotes Spencer's *First Principles*, 2d ed., xxxiv., p. 123: "He may consider himself as one of the myriad agencies through whom the Unknown Cause works; he, too, may feel that, when the Unknown Cause produces in him a certain belief, he is thereby authorized to profess and act out that belief."

Amberley also, on page 707, in speaking on the same theme of direct relation between subject and object, further says, "The sense of an intuitional perception of that object, the sense of undefinable similarity thereto, the sense of inspiration and guidance thereby, are included under and rendered intelligible by the actual identity of the ultimate natures of the subject and object of religious feeling."

Now, what I object to in John Fiske and in B. F. U. is that they are too assertive for agnostics. They well know that we deal with the unknown as regards the *ultimate* in every grain of sand and every drop of water. Why, then, this confidence concerning the origin of the race? Why deny, counter to Kant, that the mind is an absolute entity? Kant knew this himself, as did Socrates and Jesus before him. How beautiful the declaration of the latter: "I proceeded and came forth from God. I came not of myself, but he sent me,"—speaking simply here of the divine procession in all things!

Mind defies all explanation by speculations concerning evolution. Mind is *a priori* to the individual as well as to the race. Differentiation comes in part from *within*. None saw this more clearly than Carlyle, when he ridiculed "the philosophy of dirt."

DAVID NEWPORT.

ABINGTON, PENN., 10th mo., 25, 1881.

BOOK NOTICES.

MAN'S ORIGIN AND DESTINY. Sketched from the Platform of the Physical Sciences. By J. P. Lesley. Boston: Geo. H. Ellis. 1881.

Fifteen years ago, Prof. J. P. Lesley, of the University of Pennsylvania, Secretary of the American Philosophical Society, gave a course of lectures before the Lowell Institute on "Man's Origin and Destiny" to audiences memorably large and enthusiastic. Two or three years later, while travelling in Europe, Mr. Lesley yielded to the earnest solicitations of Mr. Trübner, a personal friend, and gave him the lectures to publish in England. A large part of this English edition was exported to this country, and sold at \$4.00 per volume. Prof. Lesley has revised the lectures, and has added six new chapters on Man's Destiny. As a geologist, Mr. Lesley is widely and favorably known, being member of many learned societies in Europe and America. The second geological survey of Pennsylvania, of which he has for seven years been director, is attracting much attention from scientific men. Over forty volumes of elaborate reports have already been published; and the work is of enormous importance, economically as well as scientifically. A man curiously well informed in the details of many sciences, Mr. Lesley has yet the broad outlook of the philosopher; while his enthusiasm is yet fresh and strong, and his spirit ever earnest and reverential. He is peculiarly well fitted to write upon the grand theme which he has chosen, and his work is interesting and valuable. The author's style is plain, and well adapted to common readers. Among the more interesting chapters of the book may be specified those upon "The Antiquity of Man," "The Early Social Life of Man," "On Language as a Test of Race," "The Original Destiny of the Race," and "The Future Economies of Mankind."

"THE DUTIES OF WOMEN," a reprint from the English edition, is just issued by Geo. H. Ellis, 141 Franklin Street, and comprises the substance of a half-dozen lectures delivered by Frances Power Cobbe in London, last year. These "Duties" are considered under the heads of "Personal Duty," to which is given the grand burden of responsibility; "Social Duties," involving parental, filial, and fraternal relations; "Duties of Contract," both as wives and friends; "Duties of Women as Members of Society," referring to conventional associates and immediate surroundings; and finally "Woman as a Citizen of the State," weighing her capacity and prestige in such service of historic record, and noting its progress in recent times. Miss Cobbe's personal influence and ample experience in the conflict for woman suffrage qualifies her for authoritative utterance on these top-

ics, and her ripe scholarship and high moral standard lend peculiar vigor to the mode of treatment. Her strong bias in favor of certain theological tenets gives a less welcome flavor to some of the pages, notably those of the opening lecture, for such of her readers as decline adherence to those fundamental statements. But the reigning tone of the discourses lies in the direction of sound and helpful conviction regarding the possibilities and just demands of womanly achievement.

SOME CHILDREN'S BOOKS: *Cross-Patch*. By Susan Coolidge. *Stories of Adventures*. By Edward Everett Hale. *Mrs. Overthway's Remembrances*. By Juliana Horatio Ewing. *The Two Cabin Boys*. By Louis Rousset. *Mammy Tittleback, and her Family*. By H. H. Boston: Roberts Brothers.

Such is the variety which Roberts Brothers have set forth to tempt the appetites of boys and girls at the fall feast of 1881. It is a charming lot. A new book from Susan Coolidge is always an event in a child's life. This time, the choice and handling of her theme are alike fortunate. *Mother Goose* has furnished her with some half-dozen texts, with which the stories have about as much connection as sermons have with their texts. But very few sermons are as entertaining as these stories, or begin to preach so well.

Mr. Hale's *Stories of Adventure* is the third in his series of books designed to lead the boys into a first-hand acquaintance with the famous books of travel and adventure and discovery and courage and so on. The task is happily conceived and admirably done. We have choice selections from Marco Polo, Maundeville, Cortez, the Canada Jesuits, Humboldt, and several others, set in a frame of Mr. Hale's own making, that brings out the pictures to the best advantage.

It is enough to say of *Mrs. Overthway's Remembrances* that to the author, Mrs. Ewing, we are indebted for that charming story, *Jan of the Wind Mill*. In the present instance, we have a volume made up of five short stories, all well told and sure to interest the larger girls and boys.

The Two Cabin Boys is the boys' book of the lot, pre-eminently. It is full of moving accidents by flood and field, related with great plausibility. The moral of the book is that "happiness in this world is only to be attained by industry and honesty." But the innocent amusement of the book will avail more than the moral.

Last, but not least, comes H. H.'s *Mammy Tittleback, and her Family*. This is a story of cats and kitty-cats, very bright, very pleasant, very charmingly told. It is for the wee mites and little tots, and is admirably adapted to their taste and comprehension, this "true story of seventeen cats."

The October number of the *Art Amateur* is varied and interesting. While this journal may not come up to the standard of the highest art criticism, it is said to be doing a great deal of good in the country. A speaker at the recent Congress of the Association for the Advancement of Women stated that she had observed an evident effect on the women of Missouri from the circulation of this and similar journals. The ambition of the women was excited to make their homes more attractive, and they found much helpful suggestion and looked brighter and happier in consequence.

PERSONAL ITEMS.

O. B. FROTHINGHAM has been added to Harvard's Committee on Languages.

DR. OLIVER WENDELL HOLMES and Tennyson are of the same age, seventy-two.

CHARLES ELLIS gave a radical and brilliant discourse at the Parker Memorial last Sunday morning.

GAMBETTA has been elected provisional President of the Chamber of Deputies by a large majority.

PRESIDENT GARFIELD'S portrait is to be placed upon the five-cent international postage letter-stamps.

HENRY WARD BEECHER has sold his interest in the *Christian Union*, and retires from the field of journalism.

WHITTIER, the poet, says he invariably receives two hundred applications for his autograph in the course of a year.

WALT WHITMAN has been asked by Swinburne to visit him, and it is announced that he will soon leave for Europe.

THE late Dean Stanley once said: "Only one man ever called on me whom I refused to see, and that man was Mr. W. H. Mallock."

REV. DR. THOMAS, of Chicago, who was expelled from the Methodist denomination, intends, it is said, to organize an independent organization.

M. ERNEST RENAN is staying in Rome, where he is receiving visits from all the principal men of letters and other notable personages in that city.

JUSTIN MCCARTHY has written a small work called *The Epoch of Reform*, which relates to the Irish movements from 1830 to 1850. It will appear next month.

ARCHBISHOP CROKE, whose action has excited so much interest in Irish politics, is fifty-seven years old, and regarded as the ablest of the Irish Roman Catholic hierarchy.

WILLIAM CLARKE, of London, contributor to the *Index*, lectured in Oberlin, Ohio, last Tuesday and Wednesday, and will speak in Cleveland Thursday evening, this week.

THE inscription on the stone placed over the late Professor Clifford's grave reads as follows: "I was not and was conceived. I loved and did a little work. I am not and grieve not."

GEN. FRANCIS A. WALKER retires from the head of the census bureau, his work being well along there, and will come to Boston to take the presidency of the Institute of Technology.

MR. GLADSTONE gives this account of himself: "By blood I am a Scotchman; I am by residence a Londoner; I am by marriage a Welshman; and I am by birth a Lancashire man."

LAST Sunday was the fourteenth anniversary of the death of John Albion Andrew, who is justly styled the great war Governor of Massachusetts, whose death was hastened by his exertions during the war of the rebellion.

THE name Frederick Douglass has borne the past forty-three years was given him by Nathan Johnson, of New Bedford, who took the name for his protégé from *The Lady of the Lake*. Douglass was originally named Frederick Augustus Washington Bailey.

EDISON has received a cable from Paris, informing him that he had been voted by the juries of the Electrical Exposition in Paris five gold medals, and that the General Congress of the Exposition had given him the additional and exclusive honor of a Diploma of Honor, being the highest award given.

FOR Mrs. Garfield, her mother and her four children, — six persons in all, — \$330,345, or more than \$60,000 each; for the Michigan farmers, their wives and children, — 15,000 persons, — \$105,660, or a little over \$7 each. "To him who hath shall be given, and from him who hath not shall be taken away even that which he hath." — *New York Graphic*.

VENNER has addressed a letter to the *Montreal Gazette*, announcing the probability of "a continuance of heat or warmth and periods of considerable disturbance for the winter of 1882." He further says, "This hot and dry season has now passed," and "a winter of some sort has got to be experienced." The latter clause expresses the general opinion.

IN answer to the question, Is Max Müller a German or an Englishman? an exchange says: "He is the former by birth, by citizenship the latter. He is greatly honored in England, and rather criticised in Germany. If there be any difference between his English and German style, the former seems to be slightly preferable. He retains his German habits of patient plodding and impatient generalization; yet some Germans would not fail to detect the foreigner in him."

THE Milwaukee *Daily News*, in a report of a lecture on Harriet Martineau by Mrs. Amelia W. Bate, of that city, who is a correspondent of the *Index*, says that "it was well attended and greatly enjoyed. Mrs. Bate has a very pleasant manner of delivery, speaking low, but distinctly; and the appreciation of her hearers was manifested by the close attention with which they listened to her." The *Racine, Wis., Journal* says of Mrs. Bate's lecture on the family, which was a scientific argument for the evolution of the family from barbaric promiscuity, and presented a picture of the ideal family of the future, that "the lecture was replete with noble thoughts, beautifully expressed. Mrs. Bate's language is at once delicate and expressive. She held the attention of the large audience to the end of the lecture; and all went away wiser and better for the delightful lecture to which they had listened."

THE FREE RELIGIOUS ASSOCIATION

was organized in 1867. Though having its headquarters in Boston it is a national organization, and has members and officers in various States of the Union. It has the following

CONSTITUTION.

I. This Association shall be called the Free Religious Association, — its objects being to promote the practical interests of pure religion, to increase fellowship in the spirit, and to encourage the scientific study of man's religious nature and history; and to this end all persons interested in these objects are cordially invited to its membership.

II. Membership in this Association shall leave each individual responsible for his own opinions alone, and affect in no degree his relations to other associations; and nothing in the name or Constitution of the Association shall ever be construed as limiting membership by any test of speculative opinion or belief, — or as defining the position of the Association, collectively considered, with reference to any such opinion or belief, — or as interfering, in any other way, with that absolute freedom of thought and expression which is the natural right of every rational being. Any person desiring to cooperate with the Association shall be considered a member, with full right to speak in its meetings; but an annual contribution of one dollar shall be necessary to give a title to vote, — provided, also, that those thus entitled may at any time confer the privilege of voting upon the whole assembly, on questions not pertaining to the management of business.

III. The officers of the Association shall be a President, twelve Vice-Presidents, a Secretary and Assistant Secretary, a Treasurer, and not less than six nor more than ten Directors; who together shall constitute an Executive Committee, intrusted with all the business and interests of the Association in the interim of its meetings. The officers shall be chosen by ballot, at the Annual Meeting of the Association, and shall hold their offices for one year, or until others be chosen in their place; and they shall have power to fill any vacancies that may occur in their number between the annual meetings. Five members of the Executive Committee shall constitute a quorum.

IV. The Annual Meeting of the Association shall be held in the city of Boston, on Thursday of what is known as "Anniversary Week," at such place, and with such sessions, as the Executive Committee may appoint; of which at least one month's previous notice shall be publicly given. Other meetings and conventions may be called by the Committee, according to their judgment, at such times and places as may seem to them desirable.

V. These Articles may be amended at any Annual Meeting of the Association, by a majority vote of the members present, provided public notice of the amendment has been given with the call for the meeting.

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All letters pertaining to the business of the Association (payment of membership fees, orders for its publications, etc.) should be addressed to "Free Religious Association," at the office.

Communications intended specially for the Secretary, as well as his personal correspondence, should be addressed to him at NEW BEDFORD, Mass.

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PUBLISHED BY THE

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AT

No. 3 Tremont Place, Boston, Mass.

EDITORS,

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BENJAMIN F. UNDERWOOD.

The **FREE RELIGIOUS INDEX** is the continuation of **THE INDEX**, which was founded and for ten and one-half years edited by Francis Ellingwood Abbot. Efforts will be made to keep the same high standard, and merit the same honorable distinction. As the late editor expressed it, the paper will still aim—To increase general intelligence with respect to religion;

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

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

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

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

Proceedings of Eleventh Annual Meeting, 1878. Contains essays by T. B. Wakeman, Esq., on "The Religion of Humanity," and by Wm. H. Spencer, on "The Religion of Supernaturalism,—why it should be disorganized, and how it may be done"; addresses by O. B. Frothingham, George William Curtis, Miss Anna C. Garlin, Mrs. Clara Neymann, Maurice Ellinger, and a poem by Mrs. Elizabeth Oakes Smith.

Proceedings of Twelfth Annual Meeting, 1879. Contains the essay by John W. Chadwick (with an abstract of the speeches thereon by Messrs. Savage, Tiffany, and Potter) on "Theological and Rational Ethics"; the address by the new President of the Association, Felix Adler, on "The Practical Needs of Free Religion"; and briefer addresses on the same topic by F. E. Abbot, F. A. Hinckley, and C. D. B. Mills.

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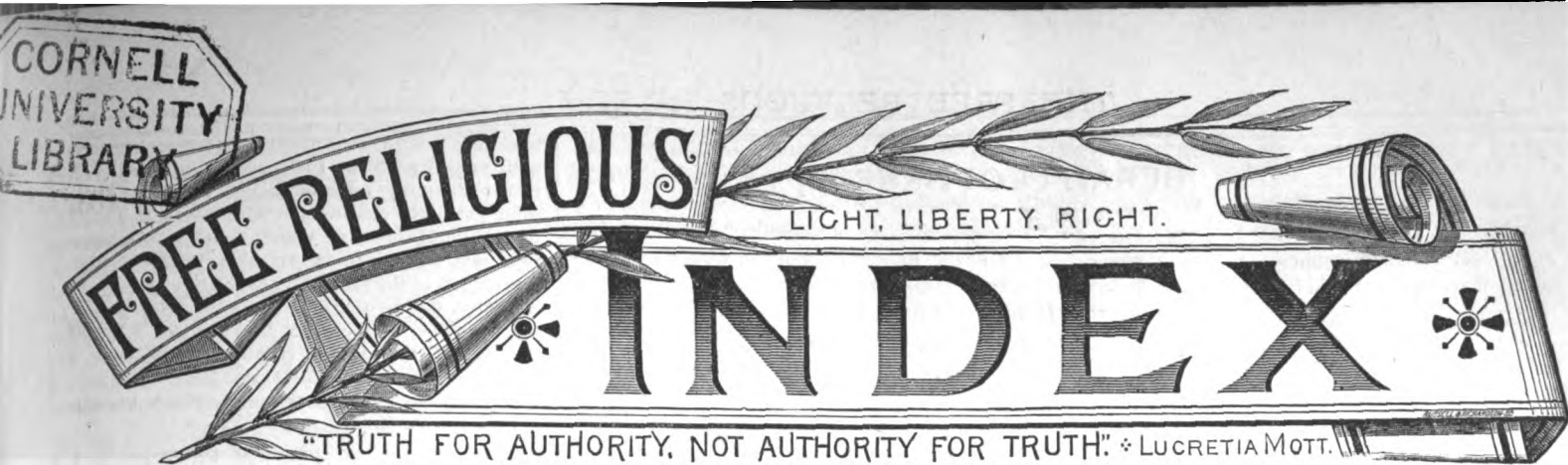
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MISCELLANEOUS.

PERSONAL ITEMS.

CURRENT TOPICS.

GOLDWIN SMITH says that the demand for cheap reading in America will prevent the establishment of an international copyright.

THE necessity of a land court to determine the rents of holdings in Ireland is very evident. In Cork, a case came up last week, in which a holding, where the valuation was only twenty-seven pounds sterling, rented at one hundred and thirteen pounds. We are not surprised that the justice admitted the statement "staggered him."

JAPAN has enacted a code of criminal procedure and a penal code based on the Code Napoleon, framed by a French jurist. The ancient laws of the empire, so far as consistent with modern jurisprudence, are retained. For beheading, hanging is substituted; and all classes, from the highest noble down to the poorest laborer, are subjected to the same procedure and punishment.

PRINCE BISMARCK recently entertained a prominent Jewish manufacturer, to whom he declared he would never entertain a proposition to curtail the constitutional rights of the Jews. Since election day, this adroit political manager has shown a disposition to make friends among all parties, except the Progressists, men like Virchow, Mommsen and Lasker, against whom he evidently intends to combine all the political forces which he can unite and direct in order to turn his recent defeat into a victory.

THE *Transcript* says "Washington is a wicked city," because, at the opening cases of the Star Route swindlers, the crowd came "to hear Bob Ingersoll," and were unmistakably in sympathy with the accused whom he defended. The class that a

witty, eloquent pleader attracts in any city is in sympathy with him, whichever side he defends; and the applause is no evidence of the wickedness of the community or the justice of his cause. The "Star Route swindlers" are, so far as the public can judge, rightly named; but Ingersoll is their attorney, and he is an attractive orator. That is all.

HENRY BERGH says figures show that of all cities in the United States, Brooklyn has the largest number of instances of cruelty to animals. Yet this is the city of Beecher and Talmage. But possibly in other cities fewer protests and a smaller number of arrests are made in proportion to the number of the cruel acts perpetrated. It must be admitted that the progress of Christianity has not been accompanied by corresponding kindness in the treatment of brutes, for which indeed the Christian system makes no provision whatever.

THE Catholic priests in Canada are much disposed to meddle with political matters, and some of them have maintained that no good Catholics can sustain the liberal or reform party, appealing to the Vatican's condemnation of Liberalism to support their position. But Pope Leo, evidently seeing that such meddling on the part of the priests must increase opposition to the Church, has issued a decree stating that there is too much interference in politics by the clergy; and that in condemning Liberalism the Vatican does not mean to condemn all parties bearing the name "Liberal," but only those doctrines which are thus characterized.

THE confiscation of heterodox books by the Toronto custom-house officials brings to mind the following words from Macaulay in defence of the dramas of the Restoration: "To punish public outrages on morals and religion is unquestionably within the competence of rulers. But when a government, not content with requiring decency, requires sanctity, it oversteps the bounds which mark its functions. And it may be laid down that a government which attempts more than it ought will perform less. . . . A government which, not content with repressing scandalous excesses, demands from its subjects fervent and austere piety, will soon discover that, while attempting to render an impossible service to virtue, it has in truth only promoted vice."

"ZION'S HERALD" says that, if Dr. Thomas had simply "held" or but "occasionally" made evident his heterodoxy, he would not have been tried; but that he "openly and often affirmed and boasted that he held opinions upon vital points totally at variance with the standards of his Church." On which the *Independent* remarks that "the Methodist Episcopal Church is very tolerant of thinkers who do not proclaim their doubts from the pulpit." This is true of Christian churches generally. It is open and avowed scepticism and unbelief which

they regard as especially sinful and deserving punishment. A premium is thus offered upon hypocrisy, and the result is that thousands of ministers preach and multitudes of people profess what they do not believe and privately condemn.

BISHOP HARRIS said, at the Episcopal Congress held recently at Providence, R.I.: "My purpose is to bring out distinctly the fact that Jesus is our contemporary and our King. The Christ is met to-day by the antichrist in those who deny his divinity as truly as he was met in this personal life in Judea; but none the less for this opposition is he the world's governor [and our contemporary and leader." We do not recognize Jesus either as a "king" or a "contemporary." If others so regard him, we insist only that in their recognition of him as a spiritual ruler they clearly distinguish between his declared province and that of the duly elected officers of this government, which derives its powers from the consent of the people, and that they in no way attempt to impose his authority upon those who regard him only as a brother man who lived and died nearly twenty centuries ago.

It is stated that more than two thousand converts to Mormonism left Liverpool the past summer to join their brethren beyond the Rocky Mountains. In Schleswig-Holstein alone, the Mormon missionaries have made three hundred converts. One steamer that left Liverpool for New York late in October had on board four hundred Mormons. Last month, twenty-four men, who came to this country a few years ago, newly-made converts to Mormonism, sailed from New York to labor abroad among people of their own nationality. The facility with which they get recruits and raise money in the Old World is remarkable. The *Independent* suggests "the formation of an anti-Mormon missionary society, whose object should be the sending out of missionaries to visit the countries where the Mormon agents are most active, and circulate information as to the true nature and designs of the Salt Lake emissaries." But the Mormons have methods by which they can easily reach the class from which they make converts, and arguments which appeal with peculiar force to the ignorant and superstitious; and they are not to be stopped or impeded in their work by the preaching or the ordinary representations of orthodox ministers, such as would probably go out from an anti-Mormon society. Indeed, it is probable that the movement suggested, if carried out, will give to Mormonism additional importance among the people, attract greater attention to the superstition, and result in enlarging the number of converts. The Mormon recruits come from those parts of Europe in which faith in orthodox Christianity is the strongest; and the mental condition of the people, which makes the work of the Mormon missionaries so successful, is due chiefly to the theological influences which have prevailed there.

WHO WAS THE FOUNDER OF CHRISTIANITY?

The course of lectures which Mr. J. W. Chadwick has just put into print under the title *The Man Jesus*, and which is commented upon in the book-notice department of this week's *Index*, forcibly suggests the question, though not directly raising it, how far Jesus can be considered the founder of Christianity. The special purpose of Mr. Chadwick in the lectures is to delineate Jesus simply in the character of man. Every thing supernatural concerning him is discarded; and the attempt is made to show how a purely human being, with a great genius for religion and a special instinct for goodness, could live as Jesus lived, and even proclaim himself the Messiah in a perfectly natural way. Mr. Chadwick accomplishes this purpose well. The new learning with regard to the origin and interpretation of the books of the New Testament makes it not impossible so to sift out the accretions of legend from the record as to leave a tolerably clear conception of what Jesus was and did as a natural human being. Yet it is one of the curious results of this work that, the more successfully it is done, the more completely does it isolate Jesus from the religion which professes to be founded upon him. As a man or as teacher and prophet of natural religion, he was as far from the standard of historical Christianity as he was from the Judaism which put him to death. And, in reading the sprightly pages from Mr. Chadwick's ready but well-equipped pen, one can but be impressed anew with the fact that all this fine manhood of Jesus appears to have held only a very slender relation to the inauguration and growth of the Christian Church.

The singular and often noted fact, for example, is pointedly brought out by Mr. Chadwick, that Paul, though preaching *Christ* (that is, the Messiahship of Jesus) as the sum and substance of his faith, had hardly a word to say about anything that Jesus ever taught or did in his human, living career on earth, and even boasted that he did not know him thus after the flesh, as if this ignorance of his simple humanity were an advantage. And yet, as Mr. Chadwick also says, it is altogether probable that, if it had not been for Paul, the movement that began with Jesus would have resulted merely in another Jewish sect instead of a new religion. It was Paul, who laid no stress on the human character of Jesus nor on his moral and religious precepts, but regarded him only in his official character as Messiah, who transferred the Christian movement from the narrow limits of Judaism to the broad world outside. The positiveness, too, of Mr. Chadwick in adhering to the theory which the latest criticism makes the more probable one, that the public career of Jesus was only a single year and confined mostly to his native Galilee, sets in still sharper contrast the smallness and simplicity of the beginning, with the world-wide and manifold complicated result called Christianity. Mr. Chadwick uses this theory of the brevity of Jesus' public life with epic effect in the development of the story. Yet it almost inevitably starts the question whether it is possible that one short year of one purely human life, however sweetly and grandly human, with no extraordinary miracle power to aid it, and with no extraordinary novelty of moral doctrine to teach, could have furnished the foundation of that mighty structure which became the Christian religion. Mohammed and Buddha founded religions, and Confucius partially reformed that of his country; but they each had many years for the work, and their respective characters and teachings appeared in the shaping of the work. Jesus labored at his mission for a single year in a small district; and, however noble his

moral doctrine and his manner of life for that time, the religion that dates from him began with hardly an allusion to them, and culminated in a vast ecclesiastical and hierarchical system ostentatious in power and glory and the very farthest removed from his example and precept.

In truth, it cannot be maintained that Jesus, on the mere claims of his manhood, was the founder of Christianity. Paul, the first real organizer of Christianity, both in the sense of practically propagating it and of giving it a doctrinal system of thought, entirely ignored the mere manhood of Jesus. And historical Christianity has never shown that practical reverence for the human character of Jesus as to give it any right to the claim that it had its birth in his simple career as a prophet going about doing good and bearing witness to truth. Historical Christianity has always and naturally found the sources, both of its creed and its institutions, more in Paul than in Jesus. And Paul, more than Jesus, may be regarded as the actual founder of Christianity.

Paul built, it is true, upon a claim made in behalf of Jesus and which Jesus made for himself,—namely, that he was the looked-for Messiah. This, the *official* and not at all the human character of Jesus, furnished the foundation rock on which Paul built. But Paul himself was the founder and builder, the architect of the structure reared on this rock. The most that can be said for the fine human qualities of Jesus as an element in the origin of Christianity is that they drew people to the acceptance of him as the Messiah. And yet, when we remember how ready a multitude of people were at that time to flock to any standard that a claimant to the Messianic office should raise in Judea, we must be on our guard against asserting too much of the strength of this element. Possibly, Judas the Gaulonite might have been the accepted Messiah, if he had come at just the hour that Jesus did and met a similar tragic fate. And, in the aspects of his character as man, he would have made a more consistent head for the Christian Church than does Jesus. At least, amid the many uncertainties concerning the origin of Christianity, there is one fact of assured historical certainty, that it was not upon Jesus as man that Christianity was organized, but upon Jesus as Messiah. This opened the way for Paul's peculiar genius both as creed-maker and propagandist, whose Messianic theories in turn opened the way for the entrance of Greek philosophizing into Christian creeds, and whose abilities as an organizer led to the ultimate union of the Christian Church with imperial Rome.

WM. J. POTTER.

A REVIVAL OF DEMONOLOGY.

Rev. Austin Phelps, of Andover, in answer to the question, "How shall the Pulpit treat Spiritualism?" declares that there must be a revival of belief in a personal devil. He says:—

Make this kingdom of Satan a reality to the common mind, as it was two centuries ago to the ablest of the jurists and scientists of England; and then the common mind has a plain Biblical response at hand, when tempted to receive the revelations of Spiritualism as either an antidote or a supplement to the Christian Scriptures. The response is as philosophical as it is Biblical: "Get thee behind me, Satan."

Speaking to the same purpose in detail, I would say, Vivify the people's faith in the personality of Satan. Teach them that he is a Power in the universe whom God condescends to treat as a belligerent. Bring back the conception which the fathers had of him, as the head of an aristocratic empire, supported by a multitude of subordinates and auxiliaries. Revive the ancient faith in the intimacy of their converse with the minds of men, to the extent, possibly, of demoniacal possession. The Scriptures nowhere represent that infiction, be it disease or sin or both, as obsolete. Make it a reality to the popular imagination that we

wrestle not with flesh and blood, but against principalities and powers. Instruct men to fear the craft rather than the force of malign tempters. Picture their power to charm men with fascinating revelations. Paint them as angels fallen, beings once of light and beauty; their sovereign, Lucifer, the light-bearer, son of the morning. Reproduce, with Biblical intensity, the great conflict of Right with Wrong in the Universe, as a conflict between God and Satan. Open men's eyes to the vision of this earth as the battle-ground of invisible combatants. Make them feel that the very air is tremulous with the march of spiritual battalions.

Here we see an educated theologian and a teacher using his position and his influence to revive the most frightful and pernicious superstition that has ever distorted the judgment of man and cursed the earth with cruelty and crime. During the years of the English Commonwealth, Lecky informs us "there is reason to believe that more alleged witches perished in England than in the whole period before and after"; and this "was simply the natural result of Puritanical teaching, acting on the mind, predisposing men to see Satanic influence in life, and consequently eliciting the phenomena of witchcraft." In this country, less than two hundred years ago, in consequence of the same teaching men and women were hanged, multitudes were thrown into prison; and "the evils of this epidemic," says Upham, "cast their shadow over a broad surface, and darkened the condition of generations." The ministers of Boston drew up an address to the commissioners, thanking them for their zeal and expressing the hope that it would never be relaxed. In England, witchcraft was defended by the clergy, "when the great bulk of educated laymen had abandoned it." In 1768, more than thirty years after the repeal of the disgraceful laws respecting witchcraft, John Wesley wrote: "It is true likewise that the English in general, and indeed most of the men of learning in Europe, have given up all accounts of witches and apparitions as mere old wives' fables. I am sorry for it, and I willingly take this opportunity of entering my solemn protest against this violent compliment which so many that believe the Bible pay to those who do not believe it." The last prominent trial for witchcraft in England was that of a woman, and a Hertfordshire clergyman was the prosecutor. In 1773, in Scotland, says Macaulay, "the divines of the Associated Presbytery passed a resolution, declaring their belief in witchcraft, and expressing deep regret at the scepticism that was common." And Lecky says this superstition "was produced by the clergy, and it was everywhere fostered by their persecutions; eagerly, passionately, with a thirst for blood that knew no mercy, with a zeal that never tired, did they accomplish their task." And now an orthodox minister and theological professor, in the State of Massachusetts, in the latter part of the nineteenth century, appeals to the pulpits of the land to exert their influence to revive the superstitious belief in a personal Satan "as the head of an aristocratic empire," and to make the people again "feel that the very air is tremulous with the march of spiritual battalions." What better proof is needed than that a merely theological education is worse than no education at all? It is no unimportant part of the work of Liberalism, by encouraging scientific habits of thought as well as by exposing the unfounded assumptions of theology, to neutralize and overcome such baneful influences as those exerted by men like the Rev. Dr. Phelps.

B. F. UNDERWOOD.

"It is," says Paine, "necessary to the happiness of man that he be mentally faithful to himself. Infidelity does not consist in believing or in disbelieving, but in professing to believe what one does not believe."

SOME REASONS FOR THEISM.

In the *Index* for October 20 appeared an article entitled "How far is Evolution Compatible with Theism?" In this article, "a Methodist minister" concludes that the two are *not* compatible; and why? Curiously enough, because evolution does not seem to him consistent with *his* conception of Christianity. He thus naïvely identifies his view of a particular religion with theism,—as though the world did not contain several millions of theists who are not Christians at all!

On the other hand, many radical and self-styled scientific writers proceed to an elaborate demolition of some particular god or idol, and seem to fancy that they have thus abolished theism. Ceasing to believe in their own old conception of Deity, they imagine that any rational conception of God departed from the universe when their particular illusion vanished. If it shall turn out that there is no God, it will have to be made apparent by a sounder logic than this.

The above style of reasoning(?) makes it lamentably clear that what is needed at the outset is a definition. There is much discussion, which is like the Scotchman's definition of metaphysics, where one of the disputants "doesn't know what he is talking about, and the other one doesn't understand him." And the latter state of mind naturally follows from the former.

Let us then proceed to draw a few lines, and circumscribe our position.

1. A theistic belief is not necessarily a belief in the God of any particular religion, or the acceptance of any special theory yet advanced. Disproving hypotheses about God, or overthrowing mental idols of the past, is not the destruction of theism.

Yet many are called atheists, and many think themselves atheists, for no better reason than that they do not hold certain mental theories concerning God.

2. A theist does not necessarily believe in a God who existed before the universe and who made the universe, as a carpenter makes a house. Certain writers, when they have drawn an absurd picture of an idle God existing for an eternity in empty space, and then waking up and creating the world out of nothing, seem to think they have thus made intelligent theism impossible. They are only exposing the absurdity of popular fancies. And they make themselves as absurd when they suppose they are doing more than that.

3. Theism does not necessarily mean a God separate from, and outside of, the universe. When a man ceases to believe in a God having a definite form, seated on a throne, and ruling the world as a subject kingdom, he may not at all cease to be a theist.

4. Neither is theism disproved when it is shown that the universe does not appear to be governed as a perfectly wise and perfectly good man would be likely to govern it, had he the power. We are as yet hardly wise enough to know what a *perfectly* wise and good man would do, could he comprehend the universe and eternity at one glance. The question of theism is, *Does God exist?* not, *Does such a God exist as we can at present comprehend and approve?* Such a way of looking at it betrays a little of the geocentric egotism that forgets that there may be something else in the universe besides earth and man. It also overlooks the possibility that we may become wiser as time goes on.

As to the method of dealing with this subject, I believe there is only one. The whole domain of that which claims to be *knowledge* must submit itself to the *scientific method*. This method goes by the name of "scientific," for the simple reason that

it was first applied and perfected in the domain of physical science. But it is the *only* method of *knowledge*, and it must come to be recognized in all departments of study if men are to succeed in discovering truth. Where there are no *facts* that can be observed, arranged, verified, there, in the proper sense of the word, there can be no knowledge. But thoughts and emotions—all we call mental and spiritual—are *facts* as truly as are rocks and fossils.

It follows, then, that dogmatism in either direction is ruled out of court. Atheistic or agnostic dogmatism is just as unscientific as is theistic dogmatism. If we cannot know that God is, surely no one, until he has fathomed the universe, is entitled to assert that he is not. And, until the ultimate capacity of the human mind is reached, no one is scientifically justified in saying, It is impossible to know.

One other preliminary point is important. If any one shall say, You are making your porch larger than the house will be, I will not defend myself as to the matter of proportion. I am not so anxious to get to my objective point as I am to walk an intelligible road and know where I am going.

Theological thinkers and writers have so long been frightened by the spook of *anthropomorphism* that it seems to me high time the spectre were laid. When any one attempts to speak of God, some "philosopher" straightway flings at him Goethe's phrase,—"*Man never knows how anthropomorphic he is.*" And I am of opinion that the whole difficulty lies in the fact that he does *not* know. If he did, he would know that he is just as anthropomorphic in all other directions as he is in theology. And he would also know that, so long as he is a man,—*anthropos*,—he cannot possibly be anything else. And, more than that, I fail to see why he should *want to be* anything else.

Man exists only by virtue of being something, being limited, being individualized. He can only escape his present limitation by ceasing to be, or by becoming something else. If he knows at all, he must know *as* being something. If he does not know *as being a man*, it must be *as* being a horse or a dog or some other kind of creature. He must have *some* stand-point, and at present we know of no better one than that of a *man*. What, therefore, he knows in science, or in any other department of knowledge, he knows *as a man*: i.e., it is anthropomorphic knowledge.

But because he knows *as a man*, anthropomorphically, is it therefore not *real knowledge*? For us, it is the *only* real knowledge that is conceivable. The reality of pain is not less real, because it would not be pain to us *if* we were something else. We are what we are; and the only real knowledge for us is what things are to us. When men talk of escaping anthropomorphism, they are trying to lift themselves by their boot-straps and to fling themselves thus beyond the limit of the horizon. When, for example, we speak of intelligence, we mean *that which manifests itself to us as such*, and that is all we can mean by it *anywhere*.

We will now proceed to raise the question as to whether we *know anything* that bears on the problem of theism. I propose to simplify the matter as much as possible, and keep myself to two or three points.

1. We know that a *power* exists which is not man. To this power, we can set no limits. We cannot even conceive any limits. It existed before man, and would exist just the same were humanity swept off the face of the earth. By this power we were brought into being, have been made what we are, and on it we every moment depend.

2. This power manifests itself everywhere as a most wondrous order. Leave one side all talk of design, plan, purpose; *intelligible order* is everywhere. From dust grains under our feet to the arrangement of galaxies over our heads, from the first tiny globule of protoplasm up through the ascending ranks of life to man,—everywhere an order that only grows upon our wonder as we study it.

So much of course is undisputed. Have we now a right to speak of the power thus manifested as *intelligent*? If not, then we have no right to use this word at all. What do we mean by intelligence? What do we mean when we say a man or an animal is intelligent? We mean that his actions, words, movements, the manifestations of his life, *correspond to what we call the rational order of our thought*. That is all we do mean or can mean. Tried by this test, *the universe*, outside of man, is *unspeakably a grander manifestation of intelligence* than all that the history of humanity itself makes us acquainted with. And then, beyond that, we must not forget that humanity itself is only another manifestation of this same power.

3. What we call *mind* does exist. It is the one thing of which we are directly conscious, while *matter* is only an inference.

I wish here to fasten attention on two distinct points:—

(1) If man is only a bit of nature, and shows, like a specimen brick, the material of the whole, then mind also is *in nature*.

(2) A theory is good only as it explains, or may be conceived to explain, the facts. Now, it is asserted by such men as Spencer, Fiske, Huxley, Du Bois-Reymond, and others, that scientific materialism has broken down. It not only fails to explain consciousness, thought, love; but they declare that the gulf between molecular motions and mind is one the bridging of which is even unthinkable. On the other hand there are thinkable and rational theories for the explanation of "matter" from the stand-point of him who conceives the universe as essentially "spirit."

He, then, who stands by what is at present *scientifically known* cannot be a materialist.

3. The power that manifests itself through the universe is, then, *intelligent*, according to the strict and only proper definition of that word. But is there any rational ground for holding that this intelligence is *conscious*? Hartmann believes in the intelligence, but denies the consciousness. But it seems to me that here is unwarranted dogmatism of the negative type. The true method of science is to argue from the known toward the unknown. If, then, we keep ourselves to what we know, we shall stand by the fact that *all the intelligence of which we know anything is conscious intelligence*. Wherever, then, we find a manifestation of intelligence, we must hold the *provisional* belief that it is conscious *until the contrary is proved*.

4. The above points alone seem to me to prove the existence of a power to which no less a name is fitting than that of *God*. If the words "nature" or "universe" are used, they will need to be redefined so as to cover what, in their common use, is excluded by them. I care not for the name, if the *reality* is expressed by it.

But, before men can be persuaded that there is a being deserving of their adoration, they want to know at least one thing more, i.e., as to whether this power is *good*.

In the *Index* for October 27, Mr. Adler has a strong sermon on this very point. He thinks we have no right to believe in the existence of a good God. The sum total, however, of his argument is the fact that, *as yet, our ideal of happiness and virtue is not realized in the actual universe*.

But, to my mind, the simple fact that his grand ideal of goodness exists at all is a fact of some significance. How came it to be in a universe that, at heart, is either bad or indifferent? For this ethical ideal and demand are themselves manifestations of the power that exists in and works through the universe.

John Stuart Mill thinks we may believe that this power is good, if we give up the belief in its omnipotence. But evolution seems to me to meet and answer the difficulty of Mill. Things, as we see them, are only in process, not done yet. A luscious summer sweetening may be bitter the early part of June. Had a man never seen a ship except half done and on the stocks, what would his ideas of navigation be?

Consider two or three points in order:—

1. Things are growing. *Finis coronat opus*. Let him pronounce the work bad who sees it done.
2. The relative amount of suffering in the world is largely exaggerated.

"Nature red in tooth and claw,"

is a striking poetic figure. But, since all lower life must die, I believe it to be true that the animals suffer less as things are than they would if left to die of old age, of incapacity to get food, and so of starvation. And, since pain is an indication of disease,—physical, social, or political,—and so of disorder, it is scientifically demonstrable that pain is in the same relative minority that disorder itself is. That things exist at all is proof that good and order are in the majority. That things progress is proof that they are on the increase. The editor of the *Popular Science Monthly*, in the November number, expresses the opinion that the good wrought for man, by the natural forces that sometimes devastate and destroy, is at least a million times greater than all the evil.

3. It is inconceivable that a capacity for pleasure should exist without the possibility of its opposite.

4. Who knows enough to say that pain is essentially evil? So far as we know, it is only a signal marked "*Danger*," set up on the limits of those laws which are the very conditions of individual existence. Pain is the stern master that drives us away from those courses of conduct that threaten our destruction.

5. Both good and happiness are on the increase. And, when men shall have learned the art of life,—we are beginning to gain glimpses of its outlines,—there is hardly a conceivable limit to what is possible both of goodness and of gladness.

And, if any one says that we who live and die before that time refute the theory of the benevolence of the universe toward the individual, it will be incumbent on that person to prove two things: first that even our present checkered life is not worth while; and, secondly, that the well-nigh universal hope of a continued existence is not true.

M. J. SAVAGE.

BEGINNINGS.

The first thinkers were always talking about "beginnings," were always going back to a time or no time, when there was nothing except chaos, as it was called. The primitive theologians got over all difficulties by means of their imaginations, which called into existence a highly ingenious supreme personage styled a or the Creator. How he originated of course was never explained. Standing or sitting in the *Néant* or Void of primeval nothingness, the Creator by his mere *fai* summoned into existence Cosmos. Thus, the sum of things was accounted for without the least difficulty, if no impertinent questions were asked. Meantime, the metaphysicians tell us that an absolute beginning or end is unthinkable. Which was first the egg or the hen? We have at last found out that our minds

are incapable of dealing with ultimate facts, of accounting for anything. Ephemerals, we come to consciousness in an environment of earth and sky and sea, with all their phenomenal belongings and characteristics. This *Natura Rerum*, which environs us,

"Was ere we were born,
And lasts when we are dead."

The oldest historic man and the prehistoric man found themselves in substantially the same natural surroundings which we of the current period know. For aught that any conscious being ever knew, nature always existed, as it exists now. All the cosmogonic traditions found in Genesis and other old documents were the merest dreams and imaginations of primitive poets and prophets, who must need account for the sensible world. "In the beginning" was the favorite formula of these old dreamers. The forces which pervade and constitute Cosmos were as fresh and vigorous a million years ago as they are now. They take no note of time. It is we ephemerals who talk about time, duration. The circle is the symbol of nature. It has neither beginning nor end. It is perpetually entering into and emerging from itself. Nature is in the present tense.

"No ray is dimmed, no atom worn,
My oldest force is good as new;
And the fresh rose on yonder thorn
Gives back the bending heavens in dew."

We have at last recognized the fact of our mental imbecility in the presence of the mystery of existence, the open secret; and we have ceased to say "in the beginning," for time is a mode of consciousness, a form of sensibility, and not something thetical and positive. Phenomena are undergoing ceaseless changes, but the forces pervading, upholding, and constituting phenomena are eternal.

"Still on the seeds of all he made
The rose of beauty burns;
Through times that wear and forms that fade,
Immortal youth returns."

Yes: immortal youth gleams triumphantly over the changing phenomenal universe, like a rainbow over a cataract. We cannot cease to use the language of personification; that is, to humanize nature or interpret it in terms of humanity. But we have at last grown wise enough to be no longer misled by our anthropomorphic tendency. We at last know that we are little ephemeral minnows swimming about in an infinitesimally little creek of Cosmos, and so we no longer undertake to account for the All in terms of our own narrow nature. But, small as we are, our consciousness can mirror in its depths a vast tract of the outlying universe. With a telescope, we can take in a tremendous amount of stellar space, which may be called a human domain, in virtue of our comprehending it in our vision. Thus, human nature is not without its grandeur. Our intelligence can partially comprehend and understand the world. Thus, ephemerals though we be, in virtue of our consciousness we are sublime.

"In the third drop himself he flings,
And conscious law is King of Kings."

Thus, it is on the moral side of our nature that we are consciously allied to Eternal Power, and transcend the petty limits of mortality. Our bodies, even in their prime of beauty and strength, are mere rags, perishing, noisome vestures of decay; but our regulative faculty, or pure reason, is a spark in us of that infinite might

"Which preserves the stars from wrong,"
and which keeps

"The most ancient heavens forever fresh and strong."
B. W. BALL.

It is very creditable to the New York Russian Immigrant Aid Society that during the past two months it has provided for the needs of five hundred destitute Jewish refugees from Russia.

THE BATTLE BETWEEN ARISTOCRACY AND DEMOCRACY IN ENGLAND.

The land problem and the church problem in England suggest questions that touch the very root of society. In the United States there are no longer (since slavery received its death-blow) living issues in politics. A stranger finds Americans divided into two camps of Republicans and Democrats, but he finds no vital fact corresponding to these party watchwords. In Europe, it is different. There is to be heard constantly the loud clash of contending creeds: there is to be seen the death-struggle between opposing systems. Men of the same mental calibre, of similar education or attainments, might conceivably be Republican or Democrat. But, in Europe, the friend of progress is separated by a deep and wide gulf from the champion of reaction: they must fight, for they have scarcely anything in common. Now, England stands in this matter midway between Europe and the United States. There are not in England persons so devoted to Old World ideas as the French Legitimists, for instance, or the Prussian Junkers. At any rate, if there are, the number is so small as to be of no account. Every one in England is, to a greater or less extent, compelled to acquiesce in progressive doctrines; but there is a wide difference as to their application. The real truth is this: that the battle is between aristocracy and democracy, not between progress and reaction, in the Continental sense. The aristocracy are progressive in a sense in which the aristocracy of the Continental countries never have been; but the aristocracy will not submit patiently to any attack on their own position. They are quite willing that improvements should be made, that reforms should be effected, but they instinctively draw the line around their own fortified intrenchments. They believe in "government for the people," but not "of the people" or "by the people." They constantly aim at directing the movements of the people in accordance with the spirit and tone of their own system. Hitherto, the aristocracy have undoubtedly largely succeeded in preserving their prestige and position. They have accomplished this by tact, by partial concession to popular demands, and by the character and ability of those worthy members of the peerage who redeem the whole body from the possible charge of intellectual and moral insignificance that would otherwise be brought against them. But now the question is whether the aristocracy can hold their ground, in view of the onslaught on that land system on which English aristocracy is founded? Here, on the one side, are millions of landless people toiling for their daily bread, and with no hope of obtaining ownership in the land of their country; blighted agriculture and ruined farmers; a peasantry which is a scandal to civilization; and the commerce and industry of the nation impeded by artificial and preventable causes. On the other hand are a few landlords, their friends and supporters, who have managed by dint of every art which the strong can use against the weak to swallow up the greater portion of the land. The former have on their side the tendencies of the age, the *Zeitgeist*, the generous aspirations of humanity, and the reforming energy of England's most fertile minds. The latter have prescription, tradition, the existing law and social order, and the dead weight of inertia which innovators must meet in every land and every age. Can this latter body hold their own against the attack of the reformers? Can they secure compromise and conciliation, or must a bitter battle be fought out, resulting in the complete overthrow of landlordism? My answer is that it altogether depends on the degree of wisdom possessed by the

aristocracy. Have they real public spirit, generosity, devotion to their country? If they can show that they are possessed by these ideas, it seems to me highly probable that their fall may be broken, and that no violent change will be made in England's internal polity.

If the aristocracy raise the flag of "no surrender," and determine to resist at all costs the attempts that are being made to modify the land laws of England, their failure, their humiliation, their ruin, is as certain as the dawn of another day. This is the calm opinion of one who writes from a non-partisan stand-point; sympathizing, indeed, entirely with the radical movement, but endeavoring to estimate clearly the real facts of the case, with a mind unwarped by prejudice. I will give very briefly my reasons for taking this view. In the first place, it is absolutely certain that great changes must be made before long in the system of land tenure; and, secondly, it is equally certain that these changes must be in the direction of what we somewhat vaguely call popular rights and democratic principles, from monopoly to the diffusion of wealth and resources. This is admitted by conservatives themselves. There is scarcely a man in England who would care to affirm his belief that the old semi-feudal land tenure has five years more of life in it. Farmers cannot make farming pay, unless they have control of large capital and are free from landlord dictation; and farmers cannot give to their laborers that rate of wage which is necessary to meet the ordinary demands of life. Under these circumstances, landlords themselves would be glad to see some change, provided their social position were not affected thereby; for rents are now reduced, and landlords must find it difficult (seeing how burdened their lands are with all manner of legal encumbrances) to keep up their great estates. Farms are now going begging; some of them being offered almost for nothing, but meeting with no tenant. Landlord pretensions are already lowered in the face of American competition and bad harvests. All these things show clearly that change must come; and, if I were giving advice to the aristocracy, I would suggest to them that they should put themselves at the head of a reforming movement, so as to limit this change as far as is consistent with the necessities of the situation. For on the other hand there is, as I believe, no general desire throughout the masses of the people for revolutionary change. I make this statement with all diffidence, knowing how difficult it is really to gauge the public sentiment, to understand (in the words of John Morley) the "strange voices and faint reverberations from out of the vague and cavernous shadow in which the common people move." But my experience of the English working classes—and I have had a good deal—leads me to doubt whether the revolutionary violence of Germany or France finds any real response among them. They are indeed progressive, and the thoughtful among them are nearly all radical; but they have no sympathy with violent methods, and it is all but impossible to rouse any such sympathy among them. Their present attitude on the Irish question seems to me to confirm this view. Whatever may be the errors and even crimes of the extreme Irish party, it is at least certain that they are fighting for the abolition of the aristocratic system of land tenure,—of "landlordism," in short. But how do the English workingmen regard them? The reception of Mr. Gladstone at Leeds indicates what their feeling is; for Leeds is a great hive of industry, a place which contains tens of thousands of workingmen. The character of the people's representatives in Parliament tells the same tale. After making every allowance for the difficulty experienced by a poor man in getting into Parlia-

ment, it must be admitted that the difficulty could be removed if the people liked; and the only inference one can draw is that they are contented to be represented by wealthy capitalists, and do not really care for poor radical authors, journalists, and workmen. A further proof of the attitude of the people toward the revolutionary party is to be found in the fact that at nearly every conference on the land question, attended by delegates who represent the people, proposals for what is called the "nationalization of the land" (*i.e.*, for the abolition of private ownership) have been rejected by large majorities. I am not now concerned to approve or disapprove of this action of the people. I merely record it, as indicating, in my judgment, the essentially conservative character of the English people, and their aversion to new theoretical views. The inference I am compelled to draw from all this is that, if the aristocracy choose to settle the question by timely and judicious compromises, they have, in my opinion, a very fair chance of maintaining their position for some time to come. Whether we shall find them endowed with this wisdom is hard to predict. At present, it cannot be said that the tendency is in this direction; and in my next paper I shall point out the means they are adopting for staving off the inevitable crisis.

WILLIAM CLARKE.

NEIGHBORLY OPINIONS.

The wide stretch of water between America and Great Britain has dwindled to an insignificant barrier under the developments of modern commerce; and the broils of one section or another of the opposite shores become matters of daily discussion, wholly independent of the intervening miles. Very free judgments of what ought or ought not to be done are volunteered, with little allowance for insufficient means of estimate. However, a thoughtful English writer has said, in reviewing some time ago the attitude of home affairs, "Wise men of England perceived, long before O'Connell was heard of, that Catholics must be given the full rights of citizens"; and he quotes from Burke, "Our Constitution is not made for great, general, or proscriptive exclusions. Sooner or later, it will destroy them, or they will destroy the Constitution." Said Grattan, "Bigotry may survive persecution, but it can never survive toleration."

It is sufficiently clear that high-handed refusal in Ireland to meet the most obvious demands of social order must be dealt with summarily in some adequate fashion; and no one with average sanity expects to see a chief ruler lay his neck into the mud for the populace to march over. But any fair amount of candid reasoning will give a verdict against the attempt to govern successfully under protracted coercion. Even taking into view all the puerilities and stubbornness that crop out of the common surface of rational complaint, a certain proportion of inherent self-control and decent ambition in the whilom turbulent mass, surely existing, although latent for the excited moment, is the only natural and available ally for genuine legal management. At any rate, it is a questionable method of discipline to cut and slash toward all points of the compass, in order to hit somewhere the guiltiest victims. Neither is it precisely the most economical course to burn a house down for the purpose of fumigating some particular corner of the building.

The main aspect of English affairs in the bulk betrays the temper of enlightened suffrage and the tone of liberal yearning too manifestly for a fatal continuance of desperate measures. And the volatile dependants, beneath and beyond their rash demonstrations, are still human, still within reach

in calmer moments for the infusion of essential principles of national vigor, when conveyed through channels unobstructed by an overbearing policy.

A recognition of the value of intelligence and a sense of shame at the pitiful figure made by untaught emigrants from her shores when landed beyond the seas, and the initial steps for reform in their school methods at home, are beginning to creep into the scene in the midst of Ireland's unfortunate turmoil. Let the principle of thoroughness in even the simplest foundations of mental culture once take root among the people there will be hope of the final growth of the crowning branch of all acquirements, rational self-government.

J. P. TITCOMB.

MR. SAVAGE'S QUESTION.

In the *Index* of November 1, Mr. Savage inquires why I class Mr. Spencer among materialists. Definitions are loose in formative philosophy. I am very willing to give up Mr. Spencer, if Mr. Savage insists. He (Mr. Spencer) is an evolutionist and an agnostic. He does not believe in a personal God or in the immortality of the soul; *i.e.*, he thinks we know nothing whatever on these points and cannot discuss them; but he claims (*en passant* and not as a primary tenet) an "inscrutable power" behind phenomena. Elsewhere, he identifies this "inscrutable power" with *force*, calling the latter "the unknown quantity which must forever remain unknown." But in the very next paragraph he stipulates that the unknown *force* and the unknown *power* are not to be thought of as the same. Indeed, he has constructed a metaphysical trinity of his own, consisting of "matter," "force," and "power" (see *First Principles*, chapter iii.), just as unthinkable and illogical as that of Saint Augustine. But, while he is speculatively a metaphysician, he is practically a materialist; and, having tied himself into a most unphilosophical knot with his "absolute," his "unknowable," his "force," and his "inscrutable power," he wisely devotes the bulk of his writings to magnificent expositions of physics and of utilitarian ethics. The real point at issue between modern philosophers is whether the laws of thought demand an Absolute behind the phenomenal, or whether the phenomenal itself satisfies the mind. The truth is that some minds require this idea of the Absolute (which is the metaphysical equivalent of God in theology) and other minds stop satisfied with phenomena. Mr. Spencer's mind seems to require the metaphysical prop. On the whole, I think I will give him up.

M. A. HARDAKER.

In an able editorial of the *New York Times* is presented a comparative view of the Irish and American land system, showing that the Irish tenant has extraordinary rights and privileges under Gladstone's act, which American farm tenants have never enjoyed, nor once thought of asking; and in regard to the Irish tenant, who, it is affirmed, has a security of tenure at a rent which impartial tribunals consider fair and reasonable, who is compensated for improvements he has made, has the privilege of selling his rights of possession in open market, is protected against arbitrary ejectment, and enjoys unusual facilities in paying his arrears of rent, the *Times* says: "Nature may be against him, agrarian pauperism may have paralyzed his energies, but British law is now unequivocally on his side. His brethren may be prospering in America, 'the Irish paradise,' but they are dependent entirely upon their own exertions, and are not favored by exceptional legislation such as the Land Act."

EDITORIAL NOTES.

To ANY person whose name is not now on our subscription list, we will send the *Index* on trial three months for fifty cents, or six months for one dollar. Will persons interested in extending the influence of this journal make a little exertion to obtain subscriptions at the above rates? We shall also be pleased to receive names and addresses of persons likely to be interested in the *Index*, to whom we can send sample copies.

"THE Rev. A. N. Alcott, of Fredericksburg, Ohio, says the *Presbyterian*, having withdrawn from the Presbyterian Church, formed a Cumberland Presbyterian church in that place, and joined a Presbytery in that church. Lately, he has become a correspondent of the *Free Religious Index*, and avowed his disbelief in miracles in the following remarkable way: 'While we negate much, we posit more. The miraculous and the final we negate.' The Cumberland Presbyterians, feeling restive under this advancement toward open infidelity, expressed themselves so distinctly that Mr. Alcott has withdrawn from that church, and his name has been stricken from the roll of Miami Presbytery. He proposes to take an "independent position in the ministry."

D. R. LOCKE, who has been to Ireland investigating the condition of the inhabitants of that "distressed country," writes thus to the *Toledo Blade*: "Irish landlordism is condensed villany. It is the very top and summit of oppression, cruelty, brutality, and terror. It was conceived in lust and greed, born of fraud, and perpetuated by force. It does not recognize manhood, womanhood, or childhood. Its cold hand is upon every cradle in Ireland. Its victims are the five millions of people in Ireland who cannot get away, and the instruments used are bayonets and ball cartridges. It is a ghoul that would invade graveyards, were there any profit to be gotten out of graveyards. It is the coldest-blooded, cruellest infamy that the world has ever seen, and that any race of people were ever fated to groan under. Irish landlordism is legal brigandage, it is an organized hell."

THE *Religio-Philosophical Journal*, referring to the public debate on evolution between General Garfield and William Denton, which occurred some twenty years ago, says of the former: "In this debate, he showed marked fairness and ability; but he gained new views which he never forgot, and which opened to new avenues of thought and study. To the Church of his youth, he always adhered, to the religious teachings of a deep-souled mother, he always paid reverent regard; yet he saw the light that shone out into wider and richer realms. No word of his is on record, condemning people for their religious opinions or sending them to perdition for heresy. He held sacred his own convictions, but held liberty of conscience for others equally sacred, and was free from Pharisaism or dogmatism. . . . He was a representative of a large class of men and women still in the churches, yet thinking far beyond them."

COL. INGERSOLL, in his second article in the *North American Review*, wrote, "Law does not cause the phenomenon, but the phenomenon causes the idea of law in our minds; and this idea is produced from the fact that under like circumstances the same phenomenon always happens." Judge Black, in his letter in the *Philadelphia Press*, in reply to Col. Ingersoll's article, says: "Mr. Ingersoll is much accused of plagiarism. Whether that be true or not of his declamatory spouting, this notion that the material world is not governed by law is, without doubt, original. It never entered any human

head before; and I think that, in all future time, it will find no lodgement in the mind of any reasonable being." The mere fact that Judge Black had never before heard of this conception of law, and supposed therefore that it originated with Col. Ingersoll, is of itself sufficient evidence of his unfitness to discuss philosophical questions pertaining to the Christian theology. In an essay published several years ago, the writer of this paragraph presented the same thought on this subject as follows: "In the conception of the cosmos enters the idea of law. The word 'law' is a generalized expression of the manner in which phenomena occur." In strictness of speech, things are not subject to nor governed by law. We observe certain uniform processes, and these processes or modes of action we call 'laws.' They do not govern nature in any sense of the word, and to speak of nature as subject to law is to use an expression that is not only loose, but which involves a palpable error." This view of law was no more original with the writer of this paragraph than it was with Col. Ingersoll. It is presented with clearness and fullness, not only in *Problems of Life and Mind* by George Henry Lewes, but in the earlier writings of the same author. Of course, Ingersoll did not give this any more than the other thoughts in his article as original; but it was beyond the comprehension of Judge Black, and therefore seemed to him absurd; and he was very willing, while intimating plagiarism in other respects, to credit his eloquent antagonist with originality here.

NOTES ON THE RELIGIOUS PRESS.

W. J. P.

THE *Christian Union* becomes very eloquent in denouncing Mr. Robert G. Ingersoll's reply to Judge Black in the last number of the *North American Review*. We agree with the *Union* that Mr. Ingersoll often seems to be wasting his argumentative energies against church creeds and views of the Bible that have become obsolete. But then we remember that there is still a great multitude of people who are not so advanced in rationalism as are the *Index* and the *Union*. Judge Black, for instance, is not. He still believes in the "medieval" Christian theology from which the *Union* is (largely) emancipated. And Mr. Ingersoll's article, though not to us specially instructive or enjoyable, is a fitting enough reply to these Christian representatives of mediævalism. There are many people, for instance, in Evangelical churches who will not yet accept the *Christian Union's* definition of Christianity, quoted below,—people who, doubtless, will think it heretical, and who might ask, if Christianity is thus defined, what is to distinguish it from the moral and spiritual substance of several other religions or from pure theism:—

Jesus has come to inspire moral and spiritual life in the hearts and experiences of men. He came neither to found a church organization nor to formulate a church dogma. These are no more the essentials of his religion than the binder's boards and the printer's ink are the essentials of literature. One is convenient to preserve it, the other is convenient to express it. But Christianity is neither in the body nor in the expression, neither in the Church nor in the dogma, neither ecclesiasticism nor theology. It is a new and divine life. It is courage, purity, truth, goodness, fidelity, trust, patience, love. It is doing justly, loving mercy, walking humbly before God. It is being faithful with Joseph in prison, and heroic with Moses in the wilderness. It is singing songs with David in sorrow, and proclaiming truth with Paul in Athens and Rome. It is living soberly, righteously, and godly. It is loving God with all the heart and soul and strength, and one's neighbor as one's self. It is the life of God in the soul of man.

THE *Christian Register* prints a prose-poem, by Dr. Bartol, in the shape of a sermon on Children, from which we take the following passage on their capacity as teachers:—

We neglect our opportunities, if we do not find out what they (the children) would say, here or there. O man, weaving your schemes for profit or fame, coming home from shop or exchange absent-minded and anxious, with the knots on your brow, too much absorbed for more than a moment's dandling or fondling of the child whose pupil you do not dream that you are or might be, would you be perhaps astonished to be told it is ordained as much as any minister to preach, that it is chosen as any preceptor or professor in college or academy, that it is indeed a living textbook, as truly as any Testament or catechism old or new, and that the members of the Sunday-class can return as much as they receive from superintendent or teacher; and the year-old boys and girls impart ideas, with an exchange in your favor of their questions and ideas and aspirations for your facts and thoughts? For these are live manuals for you: do not underrate, but improve your privilege.

THE religious as well as the secular press is administering deserved rebuke to the Rev. Dr. Hatfield, who was one of the prosecuting counsel in the recent heresy trial of Dr. Thomas, for his coarse and abusive harangue in closing the case. The *Independent* says, "It was nearly on the level, in language, of the ordinary police-court address; and we wonder how a committee of fifteen decent and sensible men could listen to it without uttering a protest against it." The same paper well adds:—

What sort of spectacle does this trial present to the world? Dr. Thomas was accused of heresy; and many seem still, although the Middle Ages have long been past, to regard a heretic as among the worst of mortals. His brother ministers sat in judgment upon him. In what kind of spirit ought they to have tried him? They were sitting ostensibly for the defence of the cause of Christ. The spirit of Christ is full of love and gentleness; and yet the unbiassed spectators of the trial observed with astonishment that there was more of this spirit on the side of the heretic than on that of the accusers. Heresy trials are not seldom demoralizing at best, and no church can afford to have many of them; but, when one accused of doctrinal unsoundness is pursued as men hunt a bear or a rabid dog, the cause of true religion must suffer.

Few journals have more to say about religion than the *Boston Investigator*. Yet we suspect it will object to being spoken of under the "Religious Press." In view, however, of a criticism it recently made of the *Index* and one of the editors, we wish simply to call its attention to the fact that the terms "Christian" and "Infidel" by no means exhaust the beliefs and attitude of people on this earth respecting religion; and that, consequently, one may not accept either of these names and yet not be chargeable with "non-committalism." Our venerable neighbor must have once known this obvious fact, but appears to have forgotten it.

POETRY.

For the *Free Religious Index*.
CONJECTURE.

I.

"Knowledge is but Satan's token
Of a thing which might have been.
We do turn to petty wisdom
By a weariness of sin."
"Nay," another mood and moment,
Turning to the sunlit sky,
Calmly offer for reply,
"Never may an evil question,
By an evil-bearing seed,
Answer for the Far Eternal
To an honest-hearted need."

WILLARD PENNINGTON.

The Free Religious Index.

BOSTON, NOVEMBER 10, 1881.

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

WILLIAM J. POTTER, : : : : : } Editors.
BENJAMIN F. UNDERWOOD, : : : : : }

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For the Free Religious Index. THE ETHICS OF SERVICE.

By W. S. KENNEDY.

In the second volume of his *Democracy in America*, M. de Tocqueville gives in a brief chapter a few hints toward a study of the relation of master and servant in the United States. Amid the great number of before-unheard-of social phenomena that have sprung out of the experiment of American democracy, this matter of the relation of employer to employed is one that is assuming very large and very disagreeable proportions. The whole subject is in a miserably unsettled and unsatisfactory condition.

The fact of the present disagreeable state of things is very patent, and the reasons for it are very patent: the cure is more difficult, because involving exertion of moral energy; and an increase of exertion is always distasteful. In a country like this,—where there are no well-defined and insuperable class distinctions, but where one who is to-day servant may to-morrow be master,—the public, for obvious reasons, is disposed to bear a great deal of nonsense from its servants. It is very tender of their feelings; and this tenderness only increases the sulkiness and surliness of the discontented. In business transactions, the good nature of those people who are likely by a reversal of fortune, or any other vicissitude, to pass from the ranks of the served to the ranks of the servers, is regarded by the employé as indicating an impertinent assumption of superiority and a secret chuckling over his subordinate position; while the good nature of the confessed superior is regarded as condescension and patronage. The result is innumerable collisions, flushed faces, flashing eyes, secret tears, and all sorts of disagreeable things. The clerk, shop-keeper, and car-conductor become suspicious, peevish, insolent, ill-natured; while the public, in self-defence, waxes wroth and hot and arrogant. Among servants, "no one knows exactly what he is or what he may be or what he ought to be," but is pretty sure to think himself the most ill-treated of mortals, and far from occupying the position which his or her exalted gifts entitle him or her to occupy. Such persons "consent to serve, and they blush to obey: they like the advantages of service, but not the master." You meet them everywhere, as clerks in stores, as street-car conductors, steam-boat, railway, and hotel officials, government officials, policemen, mechanics, and common laborers. You are never sure, in transacting a piece of business with a public servant who is a stranger to you, that you will not have your feelings shocked by some display of spleen or insolence. In refreshing contrast to this class are

the few who are not above their business, who are at the height of their ambition, feel themselves in their chosen and proper sphere, and are consequently good-natured and contented. Persons of this class are mostly individuals of foreign birth, who were of adult age before they left their own country. But not a few are native Americans. One feels that he is peculiarly in luck when chance brings him into relation with one of these cheery, hearty fellows. It is an amazing relief to feel certain that you are not any moment in danger of treading upon the tender toes of an ambitious fellow-citizen. You respect your man more, too; acquire a real affection for him often, and on both sides everything is calm, settled, and agreeable. There is one other extremely small class of public servants who are both cultivated and courteous, who blend dignity with attentiveness, firm self-respect and pride with respect for others. We feel for these the deepest regard. They have aspiration, culture, and pride, and yet know how to serve others with graciousness. We have known persons to fill what would ordinarily be considered a subordinate position with such immovable dignity and sweetness of temper that the relation between them and the public seemed reversed: the servant became the master, and seemed to you as one who was voluntarily conferring favors upon his fellows, benignly scattering around him rich largesses of smiles, good-will, and help. Such persons may actually make the humblest and to the falsely sensitive most galling of offices seem a rare and fortunate prize, something to be envied and striven for. Such is the agreeable illusory charm that choice and distinguished manners throw around any office. In every community there are a few such rare individuals. They are popular favorites; all delight to do them honor; they gain entrance to any circle which their circumstances or education make it pleasant for them to enter. The writer has in mind a Scotch policeman whom he formerly knew of, and who for the extreme dignity and sweetness and royal courtesy of his manners had been for years detailed by the city government to serve the public in one of the great railway depots of Connecticut. He was a universal favorite. It had become a pleasant little custom for the mayor to present him every Thanksgiving day with the finest turkey to be found in the city. And he received other attentions and honors. He was a tall man of magnificent physique, handsome as a god, and in perfect health. You felt flattered almost if he spoke to you. He looked and acted the king.

It is such persons as these who should serve as exemplars to all who are called upon at any time to act as public servants. The truth is that every honest man in a democracy is a public servant: if he is not, he is no better than a criminal, and is actually treated as such by the law. If it were a possible thing for a man to entirely isolate himself from his fellows, exert no influence upon them for good, pay no taxes, and hoard up his wealth (like a miser) from all beneficial investment, and still avail himself of all the inestimable privileges of organized society, men would justly look upon him as a public enemy and a thief. No: we are all public servants in one sense, from the street-cleaner up to the President. But, as things go, there are distinctions. Some kinds of service are wrongly held to lower one,—as if any kind of beneficent labor could be degrading! Only fools and snobs think so. But it must be confessed that fools and snobs are alarmingly numerous. The only remedy for the discontented employé or public servant is self-respect and a firm insistence upon the intrinsic dignity and value of his work or calling.

After all that can be said or done, discontent will always be present in some degree in a democracy where we have *la carrière ouverte aux talens*, and where tailors and tanners and shoemakers may boldly grasp the highest offices. Tocqueville says that, on travelling through this country, what most surprised him was the innumerable number of persons striving to emerge from their original condition. That it is possible to do this is the cause of discontent in the minds of the lazy and incompetent, but of cheerful and energetic toil in the case of the plucky and competent. When you see a clerk sulking and ill-natured, because he imagines himself in an inferior position, ten to one but he is an arrant blockhead, or at any rate is not underplaced, but overplaced: he was not fit to be promoted to the honorable position of a public servant; i.e., a public benefactor. For in an ideal state of society, where perfect honesty and

mutual understanding existed, all altruistic acts, even the selling of a shoe to a man, would be considered as affording more pleasure to the doer than to the recipient, and hence would be striven for as occasions for the experiencing of pleasure. This is so in a measure now, as Herbert Spencer shows in his *Data of Ethics*, and as every man's experience will verify. And the consummation of such a state of things is to be approximated to as fast as possible. But this is wandering from the line of thought a little. What has thus far been said may be summed up as follows: The office of a public servant is an honorable and responsible one. The best defence of the employed is self-respect and dignity. One serves not because he is necessarily inferior to the man or men he serves, but because he covenants, for a certain compensation, to do a portion of the honorable work of society. Those with whom he makes his contract may be, and often are, his equals or inferiors in every sense.

Hitherto, we have regarded but one side of the question. The public is just as much to blame, has just as many shortcomings and just as many duties as the public official. The official might, it is true, if he could be perfect master of himself at all times, come off unscathed from interviews with the most obstreperous ass, Philistine, oil-nabob, or fool of any kind. But he is but human, alas! Therefore, he may justly ask that the public do its part in the attempt to reach a pleasant mutual understanding. The attitude toward a public servant which should be maintained by a true gentleman is one of easy courtesy and dignity. The finer qualities of mind and heart a man has, the more sedulously will he take care to be urbane and courteous to one occupying the position of a server of others,—especially in the present false state of opinion, when there are so many sore feelings and chagrins on the part of the employed. Unfortunately, the mass of men do not possess these choice manners. American manners are probably the worst in the whole world, unless it be those of Germans. It is our national and distinguishing vice, our weak spot. Many a tribe of savages, or such people as the Hindoos, Chinese, Japanese, can laugh to scorn our unpolished and often disgustingly "natural" manners. When one considers the innumerable host of American bores, bores, and blockheads, one is inclined to wonder not that our officials are so petulant and sulky, but that they do not all die off at once. Our public clerks when dying should order an auger to be carved upon their tombstones. It is these ill-mannered persons who spoil the temper of the public official. And then when an absent-minded, innocent individual comes along, one who has the instincts of a gentleman, but who has not been so situated as to have brought forcibly to his notice the necessity for especial care in dealing with thin-skinned officials,—when such a person meets one of the said sore-headed officials, he is thunderstruck at the treatment he receives; more, he is hurt, and perhaps his happiness is spoiled for the day. So, for the lack of good manners upon the side of the public, and the lack of the right spirit and theory of life upon the part of the servant, mutual misunderstandings and unnecessary collisions and solecisms are continually occurring. The remedy is reform on both sides. And reform can only be attained gradually, by patient, repeated, and long-continued effort.

For the Free Religious Index. UTILITY, ITS NATURE AND LAWS.

As it is useless to discuss the theory of morals without some basis upon which to work, the following brief summary of the nature and laws of utility is presented:—

1. *Nature of utility.*—Jevons says utility is extrinsic, that it is "no inherent quality," and thinks it better described as a "circumstance of things arising out of their relation to man's requirements." It appears to me still better to say that utility is force; that force is the action or reaction of one thing upon another. That action and reaction or force are extrinsic only signifies that there must be that which acts and that which is acted upon. Hence, utility consists of such actions and reactions of things as conduce to man's welfare, and is consequently extrinsic. The same remarks will apply to disutility, except it relates to man's non-welfare. Utility and disutility, like force, are either actual or potential. They may also be classified as direct and indirect. The different degrees of utility or disutility do not concern us here.

2. *The laws of utility.*—It is strange that even those

who recognize and make use of the science of utility as the corner-stone of economics have not only not pointed out the identity in the nature of force, utility, and disutility, as briefly indicated above, but have not shown how even the latter two are related. Jevons says, "We must be almost as often concerned with the one as with the other." Indeed, we are *always* concerned with the one when concerned with the other. Utility is impossible without disutility. Since utility is action or reaction of things upon other things, the latter, in so far as thus acted or reacted upon, must be the opposite of utility,—that is, disutility. Then, as action and reaction are equal, we must have (I.) $U=D$, in which equation U represents utility, and D disutility. I have made use of the terms *positive* and *negative* as more appropriate and comprehensive than the terms *utility* and *disutility* in any sense in which they appear as yet to be used. The science of utility, like the science of electricity, has its *negatives* and *positives*, although these terms may not be applied; and, like electricity, its negatives and positives are equal and capable of their own proper modes of measurement and comparison. Equation (I.) expresses a fundamental law of utility,—how it is always related to, and measured by, disutility. It remains to consider the relation of both to force.

All forces in the universe, including those within man, in so far as they relate directly or indirectly to man, must affect him favorably or unfavorably. That is, they are either negative or positive utilities. Now, every concrete substance possesses various forces,—that is, various sorts of actions and reactions on other different bodies, and may be said to act and react in all directions. If certain of these actions or reactions are useful to man, others may be the opposite of usefulness. It can be shown that each portion of matter is possessed of both negative and positive utilities, however indefinitely small either or both may be. Allowing f to represent the actual and potential forces of any body or thing relative to man, u and d utility and disutility respectively, we have equation $f=u+d$. These same letters differently subindexed may represent the equation of as many other different things, all of which may be advantageously written as follows:—

$$\begin{array}{l} f=u+d \\ f=u+d \\ f=u+d \\ f=u+d \\ f=u+d \\ f=u+d \\ f=u+d \\ f=u+d \\ f=u+d \\ f=u+d \end{array}$$

(II.) $F=U+D$

Equation (II.) expresses the relation of all forces in man and all those without man, in so far as they may be said mediately or immediately to affect him, to utility and disutility. Every concrete substance according to the above minor equations possesses both utility and disutility. If the former exceeds the latter, we have a *commodity*: If the latter exceeds the former, a *discommodity*. If they are equal, we may have an *incommodity* or *neuter-commodity*, or whatever we choose to call it. Commodity, discommodity, utility and disutility are terms borrowed from Jevons' work above referred to. He uses *inutility* as an abstract term, like utility and disutility. But the latter two with him are taken to signify rather *excess* of utility and disutility. Still, *inutility* is impossible as an abstract principle, since, if a thing exists at all, it must exert a force, and that force must both favor and disfavor, must possess both negatives and positives, however indefinitely small either or both may be.

Now, man, as well as all other things, is an agent in his own economy. He is not only that subserved, but is one of the subservient elements or agents. It is in the latter sphere of being only that he becomes a moral or immoral agent, and in that only so far as his conduct directly or indirectly relates to his fellow-man. Any of the above minor equations, then, may be used to represent simply man in reference to his conduct and influence upon mankind, and thus become a moral equation. If utility u in this moral equation of any person A exceeds disutility d , A is a moral agent. Should disutility d exceed utility u , then A is an immoral agent. An immoral person is, in respect to his fellow-man, a kind of discommodity; and by appropriate means, as those of fines, imprisonments, etc., is to be guarded against like other dis-commodities. Moral negatives give rise to positives, or usefulness to the different sorts of punishments, which punishments may sometimes be of the nature

of a reformation process,—the cancelling of the negative to a moral product, upon the same principle as the milling of wheat cancels a negative condition and leaves the more useful product *flour*.

Having thus briefly pointed out in what morality consists, a few remarks may well be added concerning *actual* and *potential* moral forces. A moral man may commit an immoral act through negligence, ignorance, unskillfulness, or the like, without evil intent, in which case the act is properly condemned, but not the man. Or an immoral man may commit (as is often the case from some necessity) a moral act, and of course the man would be morally condemned, though the act be approved. But how are we to distinguish a moral or immoral man? This can only be done by noting the measure of utility in his acts. If disutility to his fellow-man predominates in his acts, without obvious reasons to believe to the contrary, or to believe him insane, we infer *intent* or *design* to commit the evil act, and hence pronounce him an immoral man. But intent, purpose, and design to commit an evil (dis-useful) act are but so many different expressions for one potential disutility, to be guarded against on the same general principle, as we would guard against the potential destructive effects of fire on our buildings and other things. To determine moral acts, not only the immediate but remote consequences are to be considered as to their measure of utility. Our experiences, observations, and teachings have taught us to know or to believe what acts are wrong and what are right,—i.e., those acts in which utility or disutility are known or supposed to predominate. Then, the commission of known or supposed injurious acts upon man, as most probably or certainly due to the potential negative variously termed "malice aforethought," purpose, design, etc., is the only ground upon which a correct judgment as to the immoral character of a person can be formed. Without utility or disutility there is no such thing as a moral or immoral action, nor hence a moral or immoral character. Design or purpose is an element in determining the moral character or quality of a *person*,—is, in fact, the thing itself. But the measure of *excess* of utility or disutility is that alone which determines the moral character of an *act* of a person. The moral character of a person is restricted to his inclination to do good or evil acts from intent or design; and it is only by means of known or supposed useful or dis-useful acts, in conjunction with the general deportment of the person, that it is ascertained he possesses a moral or immoral character. It is a general rule that evil or good acts are the result of like characters or qualities in the actors. *By their fruits ye shall know them.*

KEOTA, IOWA.

TIFFANY J. BROCKWAY.

For the *Free Religious Index*.

A RADICAL AVOWAL.

A Letter to Orthodox Friends.

You have remarked upon evidences that I was changing in my religious belief; and I have avoided speaking about it, because I shrank from giving you pain. But I feel it is best, once for all, to tell you frankly where I stand, so that there need be no misunderstanding between us.

You know that ever since I began to travel extensively, and visit foreign lands all around the world, I have employed nearly all my spare time in Biblical and theological studies, being led to this by observation of the varied interpretation of Scripture. In time, I adopted the Plymouth Brethren's system of *literal* interpretation, believing that, if God gave a revelation to man, it must be one that each man could understand for himself, without the intervention of any ecclesiastical or other human authority. I believed, therefore, that "God's word" meant what it said, and was not to be ingeniously twisted, its surface meanings ignored, and promises to the Jews "spiritualized" into prophecies of the Christian Church. I found that Christ promised his disciples that the Spirit should lead them "into all truth"; and it followed, from Protestant interpretation, that the prayerful student of the Bible, in whom, according to our theory, the Holy Spirit dwells, must learn the Bible's true teaching. Intercourse with numerous Christians, many of whom I was convinced prayed earnestly for the guidance of the Spirit, showed me that the Holy Spirit led each man to different and often opposing views: though one devout and highly educated Christian assured me that no one ever studied the Bible prayerfully without believing as he did, but I found

that his present adherents numbered only two. The theory that these different views were like the varied aspects of a mountain from numerous points did not satisfy me, for a mountain never looks like a valley; and I began to doubt if it was possible that an omniscient God would give a *revelation* to man that would set all the world "by the ears" in their efforts to interpret it. The only solution to my mind was that each man's belief is determined by his own organization and surroundings. All religions are of human origin, Christianity not excepted.

Acquaintance with many lands, and conversation with "many men of many minds," showed me that, in all civilized or semi-civilized countries, there is a prevalent recognition of the great truths of morality, while ideas of religion vary. I saw less wickedness on the heathen shores of China, India, Java, and Sumatra than on the Christian wharves of New York and Boston or around the docks of London and Liverpool. Morality, therefore, is independent of religion, being the result of universal experience of the best methods of living.

But my early training and surrounding influences led me to suppress these convictions; and, for several years, I fought against my reason, restricted myself entirely to evangelical reading, and resolved not to doubt. At intervals, scepticism would revive, but by trampling on my intellect, plunging into religious work, and trying to accept the dogma that, as the finite cannot comprehend the infinite, the unintelligibility of a doctrine was a proof of its divinity, in this way I managed to preserve my faith. A visit to England and Germany rather unsettled me, until I buried myself again in "the faith of my fathers," and refused to acknowledge my own independence and right to think for myself, because the fathers and many living great men held and hold this faith. Finally, three years of travel, talk, and reading entirely emancipated my mind from the sway of the current Christian theology.

I believe that all things are subject to law, from the raindrop to the loftiest conception of the human brain. There is no supernatural interference. All can be, or will be, accounted for as knowledge increases, and the reason why everything exists or acts will be shown. Therefore, as there are no miracles, there need be no prayer.

The study of the Bible, and comparing it with the sacred writings of other nations, convinces me that the Bible is a human compilation of the traditions, poetry, history, and religious ideas of the Jews in earlier and darker ages than the present. It is "God's word" only in the sense that what is good in all written, spoken, or secret thought may be called God's word. Its atrocities, indecencies, and incomprehensible dogmas are of the earth. I reject the orthodox doctrine of inspiration entirely.

The doctrines of evolution, in their main outlines, are now received by nearly all learned men, whether Christians or sceptics. The Bible says the world was made in six days by magic, man was perfect but sinned, Christ died to save a few, and soon God will destroy the world and punish the vast majority of men forever in hell. Evolution says the world is the product of a gradual development of matter, progressing through millions of years; man has arisen from lower animals, and they from inferior orders of animal and vegetable life down to the simplest atom. Analogy teaches that man will continue to rise, and through the operation of the same laws attain to a far higher, if not perfect development, for there must always be progress upward. So I have changed from a pessimist to an optimist; and, instead of ignoring this sin-cursed world doomed to destruction, I accept it as "the best world going," and one capable of improvement, it being my great aim so to advance my own nature and that of others that the world may be better for my life. Not the salvation of men's souls from hell, but the elevation of their hearts and minds, and the bettering of their social condition is now my desire.

As to immortality, nothing is revealed to me, though many analogies encourage hope in a future existence. If there is no other life, we shall never know our loss in our dreamless sleep; and, if there is a future state, if we have lived well for this life, we shall be best fitted for another. One world at a time is enough; and, when another comes, it will then be time to take an interest in it.

I see no proof of a personal God, who sits up aloft and makes butterflies and counts hairs and conjures

up squalls to upset the boats of Sabbath-breakers; but I see an ever-active, unerring force in nature, working in the main for good, though painfully and mysteriously to "the creatures of a day."

The result to myself is that I am rid of the awful depression and gloom of the doctrine of hell, the nagging of conscience to pry into men's minds and know if they are "saved," the perplexing defence of the Hebrew Deity who ordered slaughter and rapine, the contempt of this life, and the Pharisaic conceit of the "elect." I now want to live, to enjoy what nature, art, and civilization supply, but all to the end of advancing humanity to a higher plane of virtue, knowledge, and happiness. I have lost nothing in motives to be good and do good, but have gained in freedom, hope, and gladness.

R. C. A.

CORRESPONDENCE.

FROM AN OLD FRIEND TO INTRODUCE A NEW ONE.

CELLE, GERMANY, Oct. 9, 1881.

DEAR INDEX:—

A few weeks ago there came into my possession two small pamphlets. One of them was an historical account of the various professions which the Jews had engaged in from the year 1800 B.C. to the present time. It was written in reply to the charge of some anti-Jewish writers that the Jews had an inborn dread of labor. This pamphlet appeared last year, and two hundred copies were ordered by a single Berlin professor for distribution.

The other pamphlet was on "Tolerance and Humanity," an address delivered some months ago before the Mendelssohn-Verein at Frankfurt-on-the-Main, on the occasion of the one hundredth anniversary of the death of Lessing.

The author of these pamphlets is Mr. Ludvig Rost of Alzey (Rheinhessen), whom I wish to introduce to the readers of the *Free Religious Index*.

For the last eight years, Mr. Rost has been a preacher, but at present, on account of his liberal views, is without a pulpit, and is supporting himself and family by teaching and writing. I have lately had the pleasure of meeting Mr. Rost; and, as there is some possibility that he may go to America to enter the *Free Religious* work, I will state briefly the main facts of his life. After going through the Gymnasium of Celle, his native place, he spent three years in the University of Göttingen. After leaving the university, he was occupied for seven years as a teacher, two years in Russia and five years in the high schools of Germany. He then applied to the *Hannoversches Landes-Consistorium*, the highest ecclesiastical body in the province of Hanover, for admission to the *Ministerium*. This body, upon examination, found his faith defective on some point relating to future punishment; and he was consequently not received. He then applied to a more liberal Lutheran body at Weimar, and was received. He was at once settled in the Lutheran church at Weimar, where he preached for five years. At the end of that time, he found himself out of harmony with the views of the church, and resigned his position. He now joined the "Free Protestants," a small religious body organized at Worms in 1876, which holds a religious position very similar to that which the Unitarians have held in America. Mr. Rost was immediately settled over a Free Protestant Society at Alzey, where he has been preaching for the last three years.

A few months ago, however, he resigned this position, partly because of certain illiberal tendencies which he found in his church, and partly because of the disfavor which he created on account of his warm friendship with the Jews and public utterances in their behalf. Mr. Rost lately came from Alzey to Celle purposely to make inquiries concerning the *Free Religious* movement in America. In the work of constructive liberalism, he seems to be deeply interested, and thinks the time has come for the reorganization of religion on a broader and deeper basis than that upon which the Christianity of the day rests. With the *Free Religious* attitude in regard to Christianity, Mr. Rost expresses entire agreement; and he is also in full sympathy with the principles and aims of the *Free Religious* Association as presented in the Constitution and in the prospectus of the *Free Religious Index*. Philosophically, Mr. Rost is a theist. A young-looking man, of wide learning and ability, he seems capable of many years of fruitful work in the cause of pure and rational religion.

S. B. WESTON.

NOTES FROM NEW YORK.

Reformed Judaism.

The influence of the Society for Ethical Culture is everywhere felt, but nowhere so much as in Reformed Judaism. The leading preachers of this faith are exasperated at the constant exposures of their illogical position between restraint and reason. The attitude of Judaism is one of restraint. It does not respond to the revelation of to-day, but turns to that of a former day. The deep needs of present relations it does not feel, because it thinks of the days gone by. *Reformed Judaism is Reduced Judaism*, Judaism gone to seed. The reformers, both in Judaism and in Christianity, claim that they are progressive; but the progress is negative, not positive. *Theirs* is not the progress! They come unwillingly down the stream of time, the public leading and directing the way. The degree in which an individual or a society is *private* in its aim and purpose,—itself the object of its own existence, having thus no outlook, but only an inlook,—to that extent will it be deaf to the needs of humanity. Again, seek culture, not as a means to character and conduct, but as an end in itself. Judaism, meanwhile, feeling slightly the unrest, offers to these spiritual needs tradition, Jehovah, and charity. Christianity offers "other-worldliness,"—stones!

Political Demoralization.

The ignoble methods of some of our New York politicians, even of high social position, are just now being illustrated anew; and to them words once used by Mr. O. B. Frothingham are strikingly appropriate: "Ambition, coming from a Latin word which means to go about, signifies—as applied to politicians, for it was applied to them at first—a person who goes about soliciting votes for himself. In ancient cities, it was customary, with candidates for office, to go through the public streets showing their wounds in the public service and putting forth their claims to the suffrages of their fellow-citizens. The scene is admirably described in Shakspeare's play of 'Coriolanus.' The politician of to-day does the same thing. He goes about from street to street, from ward to ward, sometimes personally and sometimes by deputy; to registration and newspaper offices; goes about by the help of circulars and hand-bills; goes about in the person of adherents, who make speeches with the design of proving that he deserves all the suffrages that can be given him. It is not a noble thing to contemplate: in fact, it is a very ignoble thing, men electioneering for themselves; going forth to blow their own horns, cajoling, flattering, smiling, wheedling, if so be, by any of these unworthy arts, they can induce a fellow-creature to say that he thinks him worthier of office than anybody else."

A Practical Church.

The Church of Humanity, of Brooklyn, Rev. Dr. Henry Kimball, pastor, propose—

1. To give every tramp a good bath by way of baptism into the church.
2. To dress him in a new and clean suit.
3. Give him a square meal.
4. Put him to work, and, if he declines the offer and is able to work, send him along.
5. If he drinks too much, colonize him in the country, twenty-five miles from a grog-shop.
6. Provide a lecture-room, reading-room, library, and all the blessings of society.

This church has no salaried officer. No one ever gets a dollar for working for humanity. It puts every member at work, helping each other. It is a mutual help church. Several thousand dollars were spent last year, and more will be needed this year.

A. L. L.

TSCHERNISCHEWSKY, the imprisoned Russian novelist, a petition for whose release was proposed by a delegate to the International Literary Congress, is said to have given in a novel, printed about 1861-62, the first impulse to what has since been known as the Nihilist movement. He is in the great mining district of the Crown in Eastern Siberia, and for twelve years was literally chained to his wheelbarrow by day and fettered to the wall of his cell by night. This treatment has been lately somewhat lightened, but its effects are revealed in his appearance. He looks, although only fifty years old, like a man of great age.

BOOK NOTICES.

THE MAN JESUS. A Course of Lectures. By John White Chadwick, author of *The Faith of Reason*, *The Bible of To-day*, *A Book of Poems*, etc. Boston: Roberts Brothers. 1881. Price \$1.00.

Those of us who are habituated to the method and the conclusions of modern rational thought respecting the Bible and the origin of Christianity can with difficulty understand how this book of Mr. Chadwick's must strike an orthodox believer who should here chance to read such views for the first time. It is not unlikely that such a reader might cast the book from him as wild blasphemy before finishing the first chapter. For the first chapter, which deals with the "Sources of Information" (chiefly the first three Gospels, the fourth being left aside as utterly unhistorical), swings the broad axe of criticism at the New Testament record with a sturdy confidence that appears never to have heard of such a doctrine as an infallible Bible. But, if said orthodox believer will only have the fairness and patience to read on, he will find that, however much his own most cherished beliefs may be antagonized and his most familiar religious sentiments shocked, Mr. Chadwick is yet not wanting in a deep reverence and even tender affection for the character he has attempted to delineate. Jesus is to him as real a figure as he can be to the most devout Christ-worshipper. He has not, of course, depicted him as a God; for in his Godhead he does not believe. No more has he depicted him as a supernaturally gifted man: in such a being, he believes quite as little. But he has by a few strong strokes drawn the character of one of the manliest of men.

No writer, indeed, on the character and career of Jesus has ever kept more consistently within the lines of simple, natural manhood. Mr. Chadwick has made no fanciful interpretation of miracles, in order to save the authenticity of the record,—the too common method of rationalistic biographers of Jesus. On the contrary, he plainly says that a miracle, in any proper sense of the word, is impossible; and all the foundation in fact that he allows for the stories of miracles wrought by Jesus is the possession of a power for healing or temporarily alleviating certain nervous diseases. Nor, though Mr. Chadwick's book occasionally reminds one of Renan's *Life of Jesus*, especially in the picturesqueness of its descriptions of the material and human surroundings amidst which Jesus lived, does he fall, like the brilliant Frenchman, into sentimental though empty concessions to the popular Christology, any more than he does into Renan's curious moral disparagement, that Jesus sometimes lent himself to the intrigue of a miracle-show. In truth, Mr. Chadwick's work in these lectures impresses us throughout with the quality of perfect sincerity. He keeps nothing concealed that his method of treatment required to be said, and shrinks from no conclusion that legitimately follows from the modern system of New Testament criticism which he accepts.

It is to be remembered, however, that these are lectures, and lectures given in the place of sermons to a Sunday congregation. This will explain the fact of their presenting such important and to many people startling results in so condensed and positive a form, without much reference to the researches and authorities on which the results rest. The book, too, is brief, only two hundred and fifty pages,—seven lectures in all, and three of these taken up with the sources of information, the resurrection belief, and the after deification. It is necessarily, therefore, a sketch of the life of Jesus, yet as a sketch is wonderfully complete, and, though following so many similar attempts, has a freshness and individuality peculiarly its own.

RALPH WALDO EMERSON: His Life, Writings, and Philosophy. By George Willis Cooke. James Osgood & Co., publishers.

This book will be a welcome addition to the library of all lovers of Emerson; and, to those who are not yet acquainted with the life and character of the Concord poet and philosopher, it will prove an excellent introduction. Mr. Cooke, though he writes *con amore*, has yet made a careful study of his subject; and those, even, who think they understand Emerson thoroughly, will find in this work some new light thrown upon his character and genius. Although Mr. Emerson has been found always in sympathy with every genuine reform, Mr. Cooke shows that his sympathy with reforms has ever been more philosophic than iconoclastic, but he has always been ready, with helpful, cheering, inspiring words, for every progressive

movement. The upright purity, simple sincerity, unaffected modesty, and true, manliness of Emerson's character are brought out in strong relief by Mr. Cooke's record. Of Emerson as an author, Mr. Cooke remarks as follows: "In Goethe, the sense of beauty was supreme; in Carlyle, the love of strength has been predominant; but, in Emerson, all powers and faculties have been held in reverence only as aids to character. His writings have been conceived and executed only as helps to human life and aids to moral excellence." As a thinker, he rates him thus: "Emerson belongs in the succession of the idealists. That company he loves wherever its members are found, whether among Buddhists or Christian mystics, whether Transcendentalist or Sufi, whether Saadi, Boehme, Fichte, or Carlyle. These are the writers he studies, these the men he quotes, these the thinkers who come nearest his own thought. He is in the succession of minds who have followed in the wake of Plato, who is regarded by him as the world's greatest thinker. More directly still, Emerson is in that succession of thinkers represented by Plotinus, Eckhart, and Schelling, who have interpreted idealism in the form of mysticism. . . . Emerson belongs to that class of literary geniuses, such as Rousseau, Herder, Lessing, and Coleridge, who are the intellectual awakeners and stimulators of their age, not the thinkers of a generation, but its inspirers. They are moved by feeling, imagination, and intuition; but they open the way to new possibilities of life, action, and thought." We glean from Mr. Cooke's book that Emerson has been exceptionally favored in the friendships and environments of his life; and one wonders how, in such comparatively sheltered harbors as this strong yet gentle soul seems ever to have found, he ever came to understand, with such keen sympathy, the needs and losses of the many who have been less fortunate. By all those who have ever taken any interest in the history of the Transcendental movement, or whose lives have received a directing impulse to higher aims from any one of that noble band of high thinkers who surrounded Emerson at the incipency of the movement, Mr. Cooke's work will be read with deep interest and pleasure.

THE PAGEANT, AND OTHER POEMS. By Christina G. Rossetti. Boston: Roberts Brothers.

Remembering the enjoyment that we had in a volume of Miss Rossetti's poems printed some fifteen years ago, we approached the present volume with the pleasantest anticipations. They have not been fully realized. In fact, our disappointment has been considerable. Yet we have little reason to complain; for in the first poem, after the beautiful dedicatory sonnet to her mother, she frankly strikes "The Key-Note" of the volume, calling the poem by this name. It runs:—

"Where are the songs I used to know,
Where are the notes I used to sing?
I have forgotten everything
I used to know so long ago.
Summer has followed after spring.
Now autumn is so shrunk and sere,
I scarcely think a sadder thing
Can be the winter of my year."

If Miss Rossetti has not forgotten everything she knew, she has well-nigh forgotten how to write a simple, natural, human poem. She was an excellent mistress of this art, when her first volume was published. In the present volume, the healthy, joyous side of life gets little recognition. Miss Rossetti's muse, like Angela in the new comic opera, "is limp, and she clings." Her poems are for the most part poems of love and languishing. They are poems of morbid love and morbid piety. But not a few of them, especially the sonnets, are written powerfully. In a series of sonnets called "Mouna Inuominata," she endeavors to indicate what Mrs. Browning's "Portuguese Sonnets" would have been, if she had been unhappy in her love. The second of these sonnets would, however, answer for the happiest girl in the world. Others (notably the eleventh) are remarkably good; while of curious felicity of expression there is nowhere any lack, even in those poems which are too "soufully intense" to please a healthy mind.

THE AUTOBIOGRAPHY OF MARK RUTHERFORD, DISSENTING MINISTER. Edited by his friend, Reuben Shapcott. New York: G. P. Putnam's Sons.

This is an exceedingly interesting and pathetic book. The names are undoubtedly fictitious, and many of the details of the narrative are very possibly so. But the idea is irresistible that, in the main out-

lines and general spirit of the book, we are dealing with the actual experience of a much-suffering man. He does not represent himself as a robust person; rather, many will say, as a poor creature too easily excited to hysterics. It may be doubted whether a man virile enough to write these pages could have been so invirile as Mark Rutherford. We have, first, an account of child-life in the family of a dissenting minister, then the preparation for the ministry in a theological school, then the ministerial work, first in an orthodox and then in a Unitarian pulpit. An atheist mechanic and his daughter furnish the material for a very interesting chapter. There is much suggestive writing on those topics of religion which are being most earnestly debated at the present time. Aside from these and from its general purpose, the book is worth reading for its exquisite touches of natural beauty. The writer's sense of this is of the keenest. The book arrives at no particular destination. The unheroic hero loses his old faith entirely, but he finds nothing positive to replace it. But the story is, no doubt, a faithful illustration of a tragedy that has many representatives in modern clerical life. It is infinitely pitiful.

"This sentence have I left behind:
An aching body and a mind
Not wholly clear, nor wholly blind,
Too keen to rest, too weak to find,
That travails sore and brings forth wind,
Are God's worst portion to mankind."

ENGLAND WITHOUT AND WITHIN. By Richard Grant White. Boston: Houghton, Mifflin & Co. 1881.

Of the five-and-twenty chapters in this book, the greater number have appeared in the *Atlantic Monthly*. But Mr. White informs us that the book was contemplated from the start. To this fact, it is perhaps indebted for a unity and completeness that it would not otherwise have had. Mr. White is never less than entertaining. He is a master of expression, and he has always something to express. The character of his present work is very largely objective. With the deeper aspects of English life, he does not concern himself. His themes are its railroads, its climate, the London streets, manners and habits, rural England, the men and the women, how they look and dress, parks and palaces, drinking and racing, and so on. The comparative method is pursued throughout; and many of the comparisons are calculated to rouse the indignation of our English cousins, especially the ladies. But the balance of admiration and approval is apparently upon the English side. If the American reader hugs himself upon the liberal praise of things American, let us hope that he will ask himself what he can do to improve our manners and habits in those respects in which they are obviously inferior.

SONGS OF SEVEN. By Jean Ingelow. Illustrated. Boston: Roberts Brothers.

This cluster of poems, which has already won a place in the affections of thousands of people, is here printed in the most sumptuous manner and with illustrations very happily conceived. Those in the text, by Edmund H. Garrett, are of the daintiest, with the exception of some of the head and tail pieces, which are conventional and weak. The landscape part of the full-page illustrations is by J. Francis Murphy, and so is good of course. The figures in these are not equal to the landscape. In "Seven Times One," we are bound to say that the merry lass is scarcely four years old. But, take it all in all, the book is charming enough to contest for Christmas honors, with the likelihood of getting one of the highest prizes.

THE WHITTIER BIRTHDAY BOOK, published by Houghton, Mifflin & Co., is on somewhat the same plan as its two predecessors, the "Longfellow" and "Emerson" birthday books. It is compiled with much good taste and literary judgment by Elizabeth S. Owen, who seems to have made a faithful and loving study of Whittier's works, both in prose and verse. The selections from his prose works will give to many, who know him only as a poet, some idea of an unappreciated phase of his authorship, and will send some of these in search of his prose writings. The prettily embossed covers, and many gems of illustrations its pages contain, make it a very appropriate birthday gift for any one.

GENESIS I.-XI. Second edition, revised, with additions, by A. R. Grote. New York: A. K. Butts.

This work is by a scholar and a man of science, and it presents the results of a careful study of Genesis in

the light of the most advanced thought of the day. It treats the so-called Mosaic account with perfect fairness, and in the spirit of one who wishes to present the truth and not simply to sustain a theory; and, if the Biblical account is discredited, it is because the facts of science and the fancies of the past are in irreconcilable conflict.

THE November Wide-Awake, D. Lothrop & Co. publishers, spreads a Thanksgiving feast of good things before its young readers. The anniversaries of the month are duly celebrated,—"All-Hallowe'en" in a charming story-poem by Mary E. Wilkins, and Thanksgiving by another story-poem by Margaret J. Preston, a prose story by Mrs. H. R. Eliot, and the words and music of a new Thanksgiving-day song by Louis C. Elson. The number is enriched with many beautiful illustrations from the best artists as well as stories and articles of interest by standard writers.

"BABY-LAND," from the same publishers, for November, contains about the usual number of beautiful pictures and pretty rhymes and stories well calculated to instruct and amuse the nursery pets.

MISCELLANEOUS.

THE Atlantic Monthly for November contains an article from John Fiske, on "The Theory of a Common Origin for all Languages," in which he comes to the conclusion, which may be taken to represent the orthodox view of the matter, that in speech, as in other branches of human activity and development, the progress of mankind is "from fragmentariness to solidarity." At the beginning, among savage tribes, hundreds of half-formed dialects, each intelligible to a few score of people, all constantly changing; "at the end, an organized system of mighty nations, pacific in disposition, with unlimited reciprocity of intercourse, with very few languages, rich and precise in structure and vocabulary, and understood by all men."

The editor of the *Pittsburgh Christian Advocate*, referring to the late Methodist Council at London, says: "A conference of a great church assembled not daring to discuss its doctrinal basis is an exhibition of cowardice which, above all others, the sons of John Wesley were forbidden to make. Anything that will not bear examination is not worth the keeping. . . . And then there is the question of inspiration, its nature, its limitations and evidences, which must be reconsidered, whether we will or no, that might have been committed to some careful and capable hand, to the profit of our common cause. The recognition of something outside of Methodism, something pertaining to our common faith, something affecting our universal Christendom, was due the world from this body of Christian ministers and laymen."

MR. BUFFUM, of Lynn, in introducing Fred. Douglass recently to the Middlesex Club of this city, said that he regarded it as a remarkable fact that within the memory of gentlemen yet comparatively young a slave had, by overcoming what at one time seemed to be insurmountable obstacles, arisen to be one of the executors of the laws of the people that had enslaved him. Mr. Douglass said that he had made a good many speeches during the past forty years, but that experience proved of little service to him on this occasion. He alluded to the pleasure it gave him to mingle on terms of social equality with gentlemen of such high standing in mercantile and civic life, and said that occasions like this reminded him of days when he was the lowest and most abject of slaves. He drew a vivid contrast between his present condition, sitting at the table with gentlemen, as their guest, and the time when he was compelled to fight with his master's dogs for the crumbs that fell from the table. He referred gratefully to the political honors of which he had been the recipient, and dwelt at some length upon the degrading influence of slavery. He apologized for entering into a discussion of slavery, and said the only justification for referring to such a theme was that the time would soon come when there would be no one left to speak of personal experiences of that kind. He spoke with much feeling of the part Massachusetts had taken in the abolition cause, and of the kindnesses he had received at the hands of his friend, Mr. Buffum. He eulogized John Quincy Adams, the reading of whose speeches, he said, had first brought vividly to his attention the enormity of the evil of slavery.

PERSONAL ITEMS.

GOLDWIN SMITH pronounces Parnell's arrest "a sad necessity."

JESSE BENTON FREMONT is writing a play for John McCullough.

MARK TWAIN and Mary Clemmer are among the guests at the Vendôme.

OUIDA is about to contribute a novel, called *Cigarette*, to the columns of the *Paris Gaulois*.

THE *Pall Mall Gazette* denies on authority the rumors of Premier Gladstone's resignation.

REV. O. B. FROTHINGHAM, wife, and daughter, of New York, have engaged apartments at the Vendôme for the coming winter.

REV. DR. VINCENT, who did so much to make the Chautauqua Assembly the success it was, gave a lecture in this city last week.

HENRY WARD BEECHER delivered a lecture one evening last week, in Music Hall, this city, on teaching as "The New Profession."

MR. THEODORE STANTON, son of Elizabeth Cady Stanton, was the only delegate present at the recent Peace Congress in Geneva.

THE parents of Bayard Taylor are both living at an advanced age, in excellent health. They have lived a harmonious wedded life of sixty-seven years.

THE father of Charles Sumner was called in his day "the best-mannered man in Boston." He was a lawyer and a poet of considerable local celebrity.

MRS. ABBA GOOLD WOOLSON is giving a course of twelve morning lectures in the Hawthorne Rooms in this city, on English History and Literature.

"Give us a Rest" is the title of Judge Tourgee's new lecture. Now that the judge's thought is pretty well exhausted, suppose he practises what he preaches.

It is proposed to commemorate in Cincinnati, on the 19th inst., the fiftieth anniversary of President Garfield's birth. General Cox is suggested as the orator for the occasion.

WILLIAM ARTHUR, father of the President, taught a private school in Burlington, Vt., before he took orders as a clergyman, and is spoken of by the older citizens in very high terms.

LADY FLORENCE DIXIE, who accompanied her husband, Sir Beaumont Dixie, in a lengthened tour through South Africa, is to publish a book of her travels on her return to England.

A GRAND-NIECE of Washington Irving, who bears a striking resemblance to her distinguished relative, was recently married, in New York City, to a Mr. John Wilson, a wealthy gentleman of Montreal.

PROFESSOR GUNNING, the lecturer on science and author of *The Life History of our Planet*, has been offered the chair either of anatomy or chemistry in the Georgia Medical College, lately removed from Macon to Atlanta.

MRS. CAROLINE H. DALL has issued from the press of Roberts Brothers *My First Holiday*, an account of a trip through Colorado, Utah, and California. The book is a collection of letters written to her friends during her journey.

ARCHBISHOP PURCELL is, it is said, entirely helpless and nearly speechless from paralysis, and, though he may live some time, is liable to die at any hour. He has for two years been an inmate of the Convent of the Ursulines, in Brown County, Ohio.

SAMUEL J. TILDEN is said to own one of the finest private collections of books in the country. Without being in the commonly accepted sense of the word a bibliomaniac, he yet takes great pains to have his library as complete and choice as possible.

WHITELAW REID and wife are expected home soon from their five months' bridal tour in Europe. On their arrival, "the young editor of the tall tower" will be given a rousing reception and dinner by the Lotus Club of New York, of which he is president.

FATHER BREHENY, the Roman Catholic pastor at Manayunk, Pa., declared in a sermon that he had never worn a stitch of English cloth since he arrived in America, and that, rather than send his relatives a dollar that might go into a landlord's pocket, he would let them die.

THE Springfield Republican pertinently inquires: "How does it happen that Justin McCarthy is out of jail? He was a land-leaguer at last accounts,—high

up, too. Has he prudently stayed in London? Or does Gladstone, who is a literary fellow himself, shrink from turning the key on so sprightly a novelist and historian?"

M. D. CONWAY writes from London that "Mr. Bradlaugh has suffered a relapse, and, although now somewhat better, has had to cancel his lecture engagements. He thus has to pay a good deal for his unorthodox ideas. He may have to pay more; for the Tories are preparing to wage a regular *jihad*—a holy war—against his admission into Parliament in February. This has been announced by one of them, Sir Herbert Maxwell."

COLONEL BUNDY's return to Chicago, after an absence of several months, rendered necessary by his failing health, seems to have infused new life into the *Religio-Philosophical Journal*. The latest number contains a large amount of excellent reading. Those among Spiritualists who are interested in sustaining trickery and fraud, known to be such, do not like the *Journal*; but the better class whose philosophy it represents, and many who do not accept that philosophy, read it, because it fearlessly exposes rascality, whether practised under the name of "mediumism" or some other name.

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CONSTITUTION.

I. This Organization shall be called the Free Religious Association,—its objects being to promote the practical interests of pure religion, to increase fellowship in the spirit, and to encourage the scientific study of man's religious nature and history; and to this end all persons interested in these objects are cordially invited to its membership.

II. Membership in this Association shall leave each individual responsible for his own opinions alone, and affect in no degree his relations to other associations; and nothing in the name or Constitution of the Association shall ever be construed as limiting membership by any test of speculative opinion or belief,—or as defining the position of the Association, collectively considered, with reference to any such opinion or belief,—or as interfering, in any other way, with that absolute freedom of thought and expression which is the natural right of every rational being. Any person desiring to cooperate with the Association shall be considered a member, with full right to speak in its meetings; but an annual contribution of one dollar shall be necessary to give a title to vote,—provided, also, that those thus entitled may at any time confer the privilege of voting upon the whole assembly, on questions not pertaining to the management of business.

III. The officers of the Association shall be a President, twelve Vice-Presidents, a Secretary and Assistant Secretary, a Treasurer, and not less than six nor more than ten Directors; who together shall constitute an Executive Committee, intrusted with all the business and interests of the Association in the interim of its meetings. The officers shall be chosen by ballot, at the Annual Meeting of the Association, and shall hold their offices for one year, or until others be chosen in their place; and they shall have power to fill any vacancies that may occur in their number between the annual meetings. Five members of the Executive Committee shall constitute a quorum.

IV. The Annual Meeting of the Association shall be held in the city of Boston, on Thursday of what is known as "Anniversary Week," at such place, and with such sessions, as the Executive Committee may appoint; of which at least one month's previous notice shall be publicly given. Other meetings and conventions may be called by the Committee, according to their judgment, at such times and places as may seem to them desirable.

V. These Articles may be amended at any Annual Meeting of the Association, by a majority vote of the members present, provided public notice of the amendment has been given with the call for the meeting.

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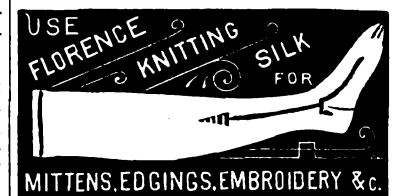
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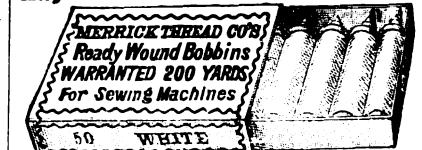


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Arne, by Björnsterne Björnson; The Essence of Chris-
tianity, by Ludwig Feuerbach.

MISCELLANEOUS.

PERSONAL ITEMS.

CURRENT TOPICS.

THE memory of Savonarola, the Italian reformer who was tortured and burned in 1498 by the agents of Pope Alexander VI. was recently honored by a demonstration organized by the Democratic party in Florence. A large procession with flags and music repaired to the place where stands his monument, and upon it placed a beautiful crown of flowers. This was to offset the Italian pilgrimage to Rome.

MISS KATE E. MORRIS applied to Harvard College to be admitted as a candidate for the degree of Doctor of Laws. She was informed that "the Corporation are not prepared to admit women as candidates for a degree." Colonel Higginson remarks that the phrase "not prepared" evidently comes from the recitation room, and hopes the Corporation will soon be "prepared" to do so simple an act of justice as that asked by Miss Morris.

THE German conservative papers in their excessive zeal for the Government, before the election, applied offensive epithets to radical opponents, to men even like Virchow and Mommsen, whose character, talents, and attainments honor not only their nation, but their race; and the conservative committee at Berlin sent tickets to the people, inviting them to free entertainments at theatres, concerts, and beer-shops. The conservative party richly deserved the defeat which it experienced.

GOVERNOR LONG is a rather versatile man. Everybody knows he can make neat little speeches on any occasion. This month, he attracts atten-

tion by issuing a proclamation for a day of "public thanksgiving and praise to Almighty God," in which, after mentioning the day, he quotes Scripture, gives a hymn from Whittier, and closes with a benediction. He had just been re-elected Governor, and his joy blossomed into song and praise. There is nothing like political success to promote political piety.

MRS. ELIZABETH THOMPSON, the well-known philanthropist, has won by her efforts for humanity in general a well-deserved and very appropriate token of recognition from her native State, New Hampshire, in having recently had renamed for her one of the range of White Mountains near Franconia, N.H. The other peaks in the immediate neighborhood of the newly christened Mount Elizabeth Thompson are Mount Lincoln, Mount Lafayette, and Mount Garfield. So she will have the satisfaction of remaining forever, in name at least, in the "best society."

GENERAL MARCUS WRIGHT, who has long been the custodian of the Confederate archives, says the belief that there is a deposit in England as the basis of recent speculations in Confederate bonds is without any substantial foundation. Referring to the belief that the Confederacy left treasures hidden somewhere in England, the *Nation* says: "It is like the belief in Captain Kidd's treasures and in the unclaimed English estates belonging to American men. Such beliefs, indeed, are survivals of the olden time, when there were no banks and people buried their savings, and are among the most ancient and poetic weaknesses of the race."

THIS *soi-disant* civilized world is not yet free from remnants of the old barbarism of earlier times. For two years past, a prefect of one of the chief cities of Italy, an owner of extensive vineyards, has compelled his laborers to wear iron muzzles during working hours in the vineyards, to prevent them from eating any of the grapes. We wonder if the Italian version of the Scriptures contains the just Jewish law, "Thou shalt not muzzle the ox that treadeth out the corn." At any rate, the civic authorities should insist upon some such law in the case of these human beings, and for the sake of decency should take from such a prefect his rank as public officer.

MR. WILLIAM W. HENDERSON, an educated colored man from Mississippi, in a lecture in this city last week, announced himself as a representative of a rapidly increasing class in the South; namely, reconstructed negroes who are especially interested in the education of the blacks. He thought that more school-houses and fewer ballot-boxes are needed South; that the colored men are desirous of obtaining education, which is demonstrated by the large attendance at the day and evening schools, after the long day's work upon the plantation. With rudimentary education merely, the colored laborers can protect themselves against the thieving sharks who despoil them of their gains.

GUITEAU is reported in the newspapers as saying, "The divine pressure upon me was so enormous that it destroyed my free agency, and therefore I am not legally responsible for my act." If Abraham's determination to slay his son, or that of Jephtha to sacrifice his daughter in accordance with a vow made when "the Spirit of the Lord was upon Jephtha," was justifiable, Guiteau's plea cannot be consistently disregarded. The same is true of Freeman of Pocasset, who killed his beloved daughter, convinced that God demanded the sacrifice, and that the child would be restored to life, to the surprise and consternation of an unbelieving world. But, fortunately, this theory of a "divine pressure," or "Spirit of the Lord," has no weight with an honest court and a sensible jury in this scrutinizing, scientific age.

It is pretty evident that there has been a miscarriage of justice in the cases of the Government against "the Star-route swindlers," which were begun by information because the statute of limitations barred an indictment. A conspiracy to defraud, Judge Cox decides, is "an infamous crime," and the Constitution requires that such an offence shall be prosecuted by "presentment or indictment of a grand jury." This judicial ruling is probably correct; but when proofs of the criminality of the accused are, by the officers of the Government, said to be overwhelming, what shall be said of their judgment or their honesty in commencing the prosecution by a process that was generally foreseen to be and has now been proven unwarrantable and illegal? To say the least, some one has blundered. There have been needless delays, designed, some think, with a view to allowing the statute of limitations to operate against some of the cases.

THE Cotton Exposition now open at Atlanta, Ga., gives promise of new purpose and earnestness in the Southern people to make better use in the future of the industrial resources of the South in supplying its needs by its own manufactures, and perhaps of vying with the North in the control of cotton manufacturing. A friendly rivalry of this kind would work wonders in cementing the newly felt brotherhood between the two sections of the Union. The exposition of cottons is said to be the most complete that has ever been seen anywhere. A correspondent of the Boston *Herald* says, "Every variety has a place, from the famous 'Sea Island' to the miserable little specimens from the most unfavored sections of the world." Many Northern manufacturers are in attendance, gaining useful hints for future use. They report that they are welcomed with genuine Southern hospitality. This Exposition, it is to be hoped, will become the bond of a closer union of the no longer divergent interests of the North and South. Hon. Edward Atkinson of this city gave the address on manufacturers' day; and his speech was heartily applauded, particularly when he stated that one of his sons, who is now a Harvard student, was a practical blacksmith and carpenter.

PROGRESS OF FREE RELIGION.

The Free Religious Association is sometimes reproached with the small progress its cause has made. A few critics, indeed, appear to think that the Association is going backwards. A few others complain that it has already advanced too far; that it has left the goal it originally set for itself, and is now trying to accomplish something further. Neither of these small classes of critics, it is probable, ever quite comprehended the real significance of the Free Religious movement, or, comprehending it, entirely sympathized with it. While their liberty of judgment is to be respected, their opinions, in this matter, may be left to cancel each other. But the main charge heard against the Association is that stated above,—that its cause makes little advance, that the movement it represents has scarcely any more volume or power than it had fourteen years ago when the society was organized.

And this criticism is heard both outside and inside the Association. It is made by those who have never believed in the Association's principles and aims, and who are only too glad to believe that the movement is not advancing. But it is made quite as much, perhaps, by those who do believe very fully and earnestly in the Free Religious movement, and who, because of their earnest belief in it, are impatient at what seems to them the slowness of its progress and the apathy of many of their fellow-believers toward organizing progress. These critics on both sides rely, it is probable, on the same kind of evidence. They see that the Association has never adopted a very vigorous propagandist policy; that, though it has been in existence fourteen years, it has no auxiliary associations, and apparently has attempted to form none; that, though itself, by its constitution, officers, and memberships a national association, there are yet even many Liberals in the country who are not aware of its existence except as a Boston institution; that only a very few local societies have taken its name, and that these are in feeble condition and are bound together by no common tie of organization; that it presents no common work under whose standard Liberals throughout the country can rally, and makes no array of increasing membership nor of a plethoric treasury.

And such facts as these must be admitted, though possibly not the inference that is drawn from them. In its methods, thus far, the Association has mainly confined itself to the holding of conventions, the issue of publications, and the maintenance of occasional courses of lectures. Nor will it be accused of having pushed these instrumentalities with undue zeal. In latter years, its conventions have been limited to its annual meetings in Boston, while formerly it held two or three a year in different parts of the country. Its Boston courses of lectures, which were once famous, have been abandoned, and it is doubtful if the plan of lectures in different New England towns adopted last winter was sufficiently encouraging to be continued. In the matter of publication alone can it be claimed that the Association has strengthened its original instrumentalities. The *Index* is now published under its auspices, and of course is more than an equivalent for the occasional reports and tracts it was wont to issue. Yet, on the other hand, it must be said that the *Index* has always been an organ of Free Religion, and that the assumption of it by the Association has not therefore necessarily increased the agencies of the Free Religious cause.

By the standards of measurement known to statisticians, therefore, it would not appear that the Free Religious Association has much to show for

the progress of its cause. When the Secretary of the Association was recently requested by the United States Census Bureau to furnish certain figures, similar to those furnished by the various religious denominations, in order "to secure for the Free Religionists accurate representation in the tables of the tenth census," he was compelled to answer that there were no effects for the reckoning of the census-taker. Yet he confesses that he felt no regret at this compulsion, but rather was glad that there was one religious movement in the country strong enough to have attracted the attention of the census officials and yet with nothing that they could tabulate in their accounts of the standing and growth of the various religious sects. By this token, it was shown that the Free Religious Association had been at least true to one of its principles,—namely, that it would not increase the number of sectarian organizations.

But by no means does it follow that the cause of Free Religion has made no progress. No one who is at all conversant with the condition of the Christian churches, or with the smaller body of Hebrew synagogues in this country, can doubt that liberty of opinion has greatly advanced in them during the last fourteen years. The spirit of sectarianism and the sway of dogmatism are still, it is true, prevalent enough, and are not yet to be considered as having given up their power. But that they have very much less power than they had even half a generation ago, and that they have much softened their asperities, is evident to every one who is in a condition to know what is going on in the religious denominations. And not only are old creeds becoming dissolved in the alembic of freethought, and the spirit of fellowship in consequence increasing among those who have hitherto been divided by sectarian walls, but also, as a consequence, soundness of character is getting more emphasized as an essential element of religion, and works of humanity are brought into greater prominence as one of the functions of church life. Now, all these are objects which the Free Religious Association has set in the foreground of its own organization. And, though the large, complete liberty which it proclaims has not yet been won by any of the sects, it can but recognize with pleasure any progress which they may make toward its goal. Of course, this progress is the result of many agencies belonging to this era of general growing enlightenment; but, among these agencies, it may not immodestly claim to have had some little share by the very fact of its holding up the standard of an active fellowship in moral aims and good works on the basis of perfect freedom of thought. It has also especially helped to make more familiar the fact that the essential elements of ethical and spiritual truth are common to all the great religions.

But the progress of Free Religious ideas is more particularly evident in Unitarianism. Though the Free Religious Association from its inception has had a much larger aim than to be the wing of any sect, and has in fact had a membership of various denominational antecedents, nevertheless it had its origin in a protest against the narrow action of the Unitarians in the formation of their National Conference; and hence upon Unitarianism has the effect been most apparent. The number of actual seceders was small. But the number of Unitarians who felt that the seceders' protest was legitimately in the line of Unitarian inheritance was large, and has been increasing ever since. And, more than this, the fundamental ideas of the Free Religious movement have been largely spreading in the Unitarian ranks. It is said that Western Unitarianism is thoroughly honey-combed with these ideas. Many of its younger and more active preachers are either members of, or more or less in sympathy

with, the Free Religious Association, and with each year the control of the Western Unitarian organizations passes more and more into their hands. The platforms of some of the State Conferences, organized in the last half-dozen years, have been framed in accord with the Constitution of the Free Religious Association and are not in accord with the National Unitarian Conference or with the American Unitarian Association. The statement made on good authority in our issue of November 3, with regard to the State of Michigan, is significant. Five new liberal societies have been organized in that State the past year, all of them on a very broad basis; and all of the settled Unitarian ministers in the State, nine in number, we believe, are said to be, with one possible exception, "pronounced advocates of Free Religion." All this may be held to be the pretty direct result of the Free Religious movement.

So much with regard to the progress of Free Religious ideas within the lines of the old denominational or semi-denominational organizations. Of the progress and prospects outside of those lines, something may be said in a subsequent number.

W. J. POTTER.

AN UNORTHODOX ANSWER TO AN ORTHODOX QUESTION.

"A Christian" writes, "Since you do not acknowledge the authority of Christ or the truth of his gospel, yet profess to be interested in the redemption of man from selfishness and wretchedness, will you please explain why no regard was shown for the poor and the unfortunate, until the example and teachings of Christ touched men's hearts and moved them to deeds of charity and love?"

The history of Egypt, India, China, Judea, Greece, Rome, and of other nations, ancient and modern, demonstrates that human sympathy and benevolence, and "deeds of charity and love" which spring therefrom, have been confined to no one country or age, are due to the example of no one man, to the influence of no one book, and depend upon no theological dogmas. In all ages of human history, men have felt for one another in distress, and have made efforts to mitigate the hardships and to improve the condition of the unfortunate. If, in later times, the methods adopted have accomplished these ends more successfully than those of the past, if even men's sympathies to-day are wider and more active than they were thousands of years ago, no one person, no one system, is entitled to the exclusive credit of having wrought these changes; although every man who has labored for others, every system that has emphasized the duty of benevolence, and every agency that has helped to break down the barrier between men of unequal conditions and of different nations and races, and to promote between them a community of feeling and interest, have contributed to this broadened humanitarian education of the race.

The notion that sympathy, generosity, and charity were unknown before the Christian era is very absurd, and is positively contradicted by what we know of Pagan antiquity. Provisions for the relief of poverty were quite abundant, although not always wise; and in some cases, as in the gratuitous distribution of corn in Rome, leading to indolence and improvidence,—the same results that followed the encouragement of indiscriminate almsgiving by the Christian Church in later periods. The history of all the ancient nations abounds in examples of generosity, charity, and disinterested devotion to humanity. They all had institutions for the unfortunate, however inferior to those of this age. They were not due to the influence of Jesus. And when

Lyons was nearly destroyed by fire, and Rome supplied the wants of the people in grateful return for assistance received from Lyons, when a little earlier a similar calamity had befallen Rome; when Antioch was half-destroyed by an earthquake, and the other Asiatic Greeks "sent from all sides provisions, by land and sea, to the unfortunates who clung to their ruined homes,"—as one who was living there wrote, it was not because of the example or the influence of the Nazarene reformer, but because the heart of the Pagan was touched then as the heart of the Christian is now by spectacles of distress, and because natural sympathy and benevolence prompted then as they do to-day to efforts for the alleviation of human suffering.

The practice of disparaging and defaming the old Pagan nations, exaggerating their vices and utterly ignoring and even denying their virtues,—contrasting them thus misrepresented with the most enlightened nations of modern times, and then ascribing not only the real but the imaginary difference between ancient and modern civilization to the influence of Christianity, was once almost universal among theologians, and is not yet entirely abandoned. "A Christian," evidently like Judge Black, is among those who still think it a just and legitimate method of defending their faith. A larger view of the subject would probably show him that all civilizations have their peculiar excellences and defects, the result of temporary influences or local environments; that civilizations, when compared at all, should be compared *as wholes*; that modern civilization is the complex product of all past thoughts and acts, that it has been evolved from pre-existent conditions with as little break as the man is developed from the child, and that the differences between the age of Pericles or Augustus, or Constantine or Queen Elizabeth, and the nineteenth century, are due, not simply to one person or theological system, but to a multitude of causes, the respective influences of which in the production of the grand result can be properly estimated only by the man who has profoundly studied the nature and the history of our race.

The practical harm that comes from the narrow view which ascribes all that is noble in thought and conduct to a particular theological belief consists chiefly in limiting the mental energies and the moral enthusiasm of the believer to the propagation of speculative opinions, which to him assume the form and authority of axiomatic truths, thereby diverting his attention and interest from the intellectual achievements and practical reforms of the age. Such persons are ever ready to support churches and to sustain missionary efforts for the conversion of the heathen, but they are among the last to give their adherence to any new thought or new reform. They are the most inflexible opponents of progress, the most stubborn defenders of hoary-headed errors.

Fortunately, in these times, the faith of the great mass of Christians, in this country at least, is so modified by scepticism, and in this progressive age the necessity imposed upon the most zealous devotees of yielding to a great extent to the practical influences which everywhere prevail is so imperative, that the narrow and utterly untenable view indicated by the question of "A Christian" is very much reduced in importance as an influence in personal conduct and as a factor in modifying social conditions. The world moves; and even they who deny this and try to prevent it, in spite of their denial and protests, are forced to move with the world. In social development, individuals cannot remain entirely stationary. They are necessarily affected by their surroundings, and become unconsciously imbued with the influences of their age.

B. F. UNDERWOOD.

WHAT THE CHURCHES HAVE DONE FOR MENTAL AND MORAL GROWTH.

There are several strong reasons for considering religious habits morally advantageous. In the first place, it follows, from the fact that piety is usually considered a duty, that pious people have, to a great extent, been highly conscientious ones; so that, in joining their company, the young man or woman has come under the best social influences within reach. This was the case to a much greater extent a century ago than at present; but there is still some danger of irreligious habits leading young people into bad company. Then, second, the Church is still one of the most active of moral teachers, and in old times she monopolized this office. And, besides teaching virtue, she has punished vice, and, in some cases, with great severity. This office, like that just mentioned, was more important in the past than at present; but there is one service which the Church is now rendering to morality more consistently than ever before. In setting up the ideals of a loving Father, who wishes that his children should be like him, and of a heaven which can be reached only through leading on this earth a life that is heavenly, the Church stimulates love of goodness both purely and powerfully.

These influences were, on the whole, more active a century ago than at present. Then, the Church had not only a legal authority which has almost entirely vanished, but a social one which has much diminished. We need go back but a hundred years to find almost every man of any respectability a church-goer, especially in New England. In all Protestant communities the pulpit was the great means of moulding public opinion, and the clergy were a power in the land.

Shall we conclude from this that moral growth is likely to be weaker now than it was a hundred years ago, because the Church is feeble? This is a question which needs to be discussed thoroughly.

First, let us look back through history. A century ago, the Church had a legal and social power, now in great part lost. Two hundred years ago, that power was still greater, and was the ruling spirit in politics and literature. Our New England writers in the seventeenth century, for instance, were, almost without exception, theologians, and so were many of the leading British and Continental authors. The great literary interest was in controversy. Go back still a century more, and we find the creeds battling, not merely with book and sermon, but with blade and ball. The hundred years between 1550 and 1650 might well be called the bloody century. It was an age of ferocious civil wars, and they were all religious ones. Thus mighty was religion, even when men differed about her. Mightier still was she when they agreed. Seven hundred years ago, she needed but to call aloud, and her words became cathedrals and crusades. During the last five centuries especially, the Church has grown steadily weaker, but the morals of Christendom have certainly not grown steadily worse. Coming forward from that by-gone age of faith to the present day, we find drunkenness and licentiousness growing less and less gross and frequent, the insane, the sick, the blind, deaf and dumb, and even the criminals cared for ever more and more tenderly, the laws more and more constantly obeyed, human rights better and better respected, and the duty of training and developing the intellect practised more and more faithfully in every succeeding generation, and with greater zeal to-day than ever before.

But so important a question deserves more definite treatment. Let us take a special case in regard to which it is peculiarly easy to get par-

ticulars; namely, the state of England and Wales between 1841 and 1876. During these thirty-five years, the power, not only of the Church of England, but of all religious institutions, has undergone a change whose nature is shown by the following facts:—

In the first place there has been much legislation opposed to the supremacy either of the Established Church in particular or of the Protestant sects in general. Of the former class are the disestablishment of the Church of Ireland, the abandonment of compulsory church-rates, for not paying which men were imprisoned in 1840, and the abolition of the tests which had prevented Dissenters from taking degrees at Cambridge or even entering Oxford; while among many of the latter class are the Dissenters' Chapel Bill, by which congregations who had given up the old creeds were permitted to hold their property, the grant to Maynooth College, a well-known Catholic institution, of sums so large that there was fierce opposition both from church-people and from Dissenters, the founding in Ireland of what were called the "godless colleges," on account of their unsectarian character, the establishment of a system of national education under the control of all the tax-payers without distinction according to creed or sect, the opening of courts for granting divorce on other grounds than the solitary one permitted in the Gospels, and, finally, the removal of those disabilities which had prevented Jews from holding municipal offices and sitting in Parliament, so that no Briton now finds his civil rights impaired in consequence of his belief. Then, second, the census of 1851 states the number of sittings in the Episcopal churches in England and Wales as five million three hundred and seventeen thousand nine hundred and seventeen, and the number of other Protestant places of worship as about nineteen thousand six hundred and forty; but the number of Protestant churches and chapels, not Episcopalian, licensed in 1877, was only nineteen thousand four hundred and eighty-six, and that of the church-sittings only five million seven hundred and one thousand seven hundred. Now, during these twenty-six years, the population of England gained twenty-six per cent., so that neither the Church of England, whose sittings increased but seven per cent., nor the Dissenters, whose places of worship actually decreased, kept up with the population. In the early part of the century, the Dissenting chapels increased rapidly; those of the Wesleyans, for instance, from eight hundred and twenty-five in 1801 to eleven thousand and seven in 1851. As early as 1845 there were public complaints made in this and other sects of a decline of interest, and the subsequent statistics show that the danger was real and unavoidable. The Roman Catholic places of worship, indeed, nearly doubled between 1851 and 1874, rising from five hundred and seventy to a thousand and thirty-five; but the gain in power by this Church is small, compared to the sum total of loss by the others. And that all the churches taken together have lost power in that country may, in the third place, be inferred from a large class of facts, which cannot be stated definitely, but which are of immense importance, such as the rise and spread of Chartist, Positivist, Socialist, Secularist, and other organizations hostile to the ruling creeds, the growing influence of scientific teachings, especially those most disliked by devotees, namely, the Darwinian theory, and that of the antiquity of man; the wide circulation of such books as the *Essays and Reviews*, and the works of Colenso, Strauss, Renan, Parker, and Emerson; and, finally, the great freedom in criticising religious people and institutions characterizing all our most recent literature, with but few exceptions.

One has only to compare the earliest volumes of *Punch* with the latest ones, to see that the respect once paid to the Bible and the Sabbath by the upper and middle classes in England has decreased incalculably.

So plainly did the influence of religious institutions over England and Wales decline between 1841 and 1876 that the statistics of crime for this period have a peculiar interest. The *Encyclopædia Britannica* (Vol. VIII., p. 250) states that "the total commitments decreased from twenty-seven thousand seven hundred and sixty in 1841 to sixteen thousand and seventy-eight in 1876, and the convictions from twenty thousand eight hundred in 1841 to twelve thousand one hundred and ninety-five in 1876." It will at once be seen that neither committals nor convictions were more than two-thirds as numerous at the end of thirty-five years of religious decline as at the beginning. And this decrease of crime is all the more remarkable, because the estimated population increased during that period from fifteen million nine hundred and twenty-nine thousand four hundred and ninety-two to twenty-four million two hundred and forty-four thousand and ten (*Enc. Brit.*, Vol. VIII., p. 221). Thus, in 1841, seventeen in ten thousand were accused, and thirteen in ten thousand convicted of crime; but in 1876 six in ten thousand were committed and five convicted. In other words, that was but little more than one-third as much crime in England and Wales in 1876 as in 1841, in spite of the great decline in the power of the Church during those thirty-five years. Perhaps this improvement may be due to the great extension of public schools. At all events, the moral condition of these countries does not seem to have been affected for the worse by the growing weakness of the Church.

Thus, whether we look back for a few years or for several centuries, we see that the Church decays, but morality improves. Indeed, we could expect nothing else, when we remember that church influence diminishes because we are learning to love morality for its own sake, to judge for ourselves what is right, to control our feelings by our reason, to live for present duties and privileges rather than on dreams about the future, and to expect to be happy or miserable according to our conduct, not our forms or creeds. Learning this is so precious morally, that what we unlearn is of little importance. The moral value of religious institutions must therefore be considered at best as doubtful.

As for the mental influence of the Church, it is plain that her power was at its maximum in the Dark Ages, and that progress since has been mainly due to men whom she fought against and put to death as long as she could. There is no burning of heretics now, but yet there are several ways in which the churches still check mental growth. In the first place, the churches insist on belief in their particular doctrinal views. Whatever intellectual opposition is offered to the creeds comes from the thoughtful rather than the thoughtless. Acceptance of any creed has a strong tendency to check farther investigation of the questions there decided upon. It is almost a truism to say that the Church has loved faith more than inquiry, and that inquiry favors mental progress. People do not join churches in order to learn to think for themselves. In the second place, the more intellectual power a man has, the more highly he will usually value it, and the less he will care for the systems which raise certain phases of emotion above vigor of thought, and which give little place to mental culture in their sacred books. Pulpit-teaching has improved in this respect since the last century. Still, it must be acknowledged that the

general result of church-going is to excite feeling rather than thought. I do not say that the feelings excited in church are not those that best deserve to be called forth. I only say that the devotion of the best strength of the Church to exciting high feeling necessitates failure in calling forth clear thought. Third, one of the great agencies in mental progress, especially of late, has been science; and her relations to the Church have certainly not been so friendly that loving either of these two great powers has not had a strong tendency to hinder a man from loving the other. And, fourth, the Church has labored zealously to make people prize the next world more highly than this one; and such labor cannot but hinder mental growth. This depends so closely on faithful use of our senses and on accurate attention to the circumstances of this present life, that underrating this world must be prejudicial to intellectual culture. The Church is not of this world, but culture is; hence, loving one is likely to lead to neglecting the other.

It seems to me unquestionable that the Church has given too great prominence to the future life, that she has not been friendly to science, that she has cared more for the emotions than the intellect, and that her main object in training the latter has been faith. Need I say whether she has helped or hindered mental progress? These are facts which need to be kept in mind, and have special importance so long as the Church claims exemption from taxation. Nor should they escape the notice of people who have any doubt whether they should be church-goers or non-conformists.

F. M. HOLLAND.

OUR IDEALS.

In these days, when our commonest thought is often subjected to a sort of specious self-analysis in the light of our nineteenth-century philosophy, in speaking or thinking of our ideals, we are apt to give the term the broadest and highest significance of which we are cognizant, and to forget that persons of very little ideality have still their own ideals. From the first dawn of conscious thought in the mind of man there has ever been a standard of excellence present in that mind, which standard, however low, has always been a degree in advance of attained excellence.

Our ideals are and ever have been the measures of our best and highest thought, and so vary according to our culture and aspirations. Although the projection of our own minds, they are still the models from which we pattern, which we seek to imitate as nearly as possible; and the degree to which we succeed in doing this is the test of our physical, intellectual, and moral progress. Without ideals, or some type of character higher and nobler than anything yet attained by us, progress, physical, intellectual, or moral, is at a standstill. Our ideals are the gauges of our altitudes: always beyond us, they yet mark the boundaries of the presently possible.

The savage's ideal is a man stronger, braver in battle, larger in frame, or perhaps more cunning and skilful in barter than himself. The higher we rise in the scale of civilization, the higher, the nobler, the purer must be our ideals; and the ideals of the intellectual manhood and womanhood of to-day should be more perfect than anything that has yet been achieved by erring humanity, the embodiment in one being of all our isolated impulses toward the highest thought, of all our fortunate stumbles in the right direction in search of truth, of all our rare successes in our gropings toward the best and truest.

We think sometimes, sinking into despondency over our often futile efforts at attaining our ideals,

that it is useless for us to try; that all our endeavors toward that attainment are but a useless waste of force and will, that might be better spent in self-service and in the grasping of lower but more lucrative aims. We feel ready to join in the dismal song of doubt, as voiced by Dr. Holland in *Bitter-sweet*:—

"There is no good, there is no God,
And faith is a heartless cheat,
Who bears the back for the devil's rod,
And scatters thorns for the feet."

We cry out bitterly, like spoiled children, that our ideals are impossible of realization, that they are given us but to tantalize, and to make more hard our already dreary lot, our imperfect life. But such despondency can only spring from a narrow and mistaken view. Our ideals are possible, have been attained to and realized.

In the steadfast, if slow, progress of mankind, many ideals have been overtaken, and assimilated into realization; but as soon as one ideal became possible, possessed, and a reality, at once a new and more glorified ideal took its place, just far enough in advance of the realized to draw forward in the never-ending upreaching of humanity to a still higher moral and intellectual plane. Accepting this view of the subject, remembering ever this fact, we begin better to understand Mrs. Browning when she says that these things, though at present

"Called the ideal, are better called the real,
And certain to be called so pre-ently,
When things shall have their names."

But it must be ever borne in mind that as high ideals tend to elevate, broaden, and strengthen our characters in approximation to such ideals, it is possible to adopt ideals so low that they tend to weaken and degrade the best in us, and we should be ever on guard against such adoption.

This age, so rich in intellectual culture, marked by such varied and far-reaching moral and æsthetic growth, full of possibilities and incentives toward more complete ideals, is also full of allurements toward lower ones, the ideals of money-making and fame-securing by fraud, by trickery, by dishonest scheming, by unfairness of all sorts. These allurements, in the form of apparent temporary success in the lives of those who have lowered their standards of truth and right, are everywhere present, everywhere beckoning the unwary in the wrong direction; but he who accepts these lower ideals in place of the higher ones not only does himself most grievous wrong, but his race as well, by depriving it of his example and his efforts for the right, and by his joining the great army of non-progressionists, the army that must be conquered and disbanded before there can be much prospect of attaining to the likeness of our best ideals.

Throughout what we call Christendom, where the Christian faith is held, where the Christian religion is dominant, and the Christian Church has unblushingly taken to itself the credit of all acknowledged principles of morality, and successful reformatory movements of the world at large, it will be thought and said of the world's doubters—the thoughtful unbelievers in what is unproven or improbable—that they are not of those who would be expected to follow, or even to entertain in thought, ideals of any noble type. Yet these, the thinkers and workers for the world's weal, are just the ones who most of all do need and who ought to hold the very highest, truest, purest ideals. If, as they are sometimes forced to think, this world is man's only heritage, since their children whom they love, and their children's children are to "inherit the earth" after they themselves have passed away, it becomes them to do their best for the coming generations, by following their own highest ideals, so bringing the best nearer to realization

for future inhabitants of the earth, making themselves and the men and women present with them in the world to-day wiser, better, and happier for their efforts, and the world itself a more endurable place of residence.

S. A. UNDERWOOD.

ECCLESIASTICISM, OR THE NEW MEMORIAL CHURCH.

An opulent business gentleman of Lynn, recently deceased, it is well known, invested a moiety of his vast wealth, acquired in hotel-keeping and manufactures, in a costly ecclesiastical edifice, which was recently consecrated. It is called the St. Stephen's Memorial Church. The fact that we have hosts of people in this country at the present time, who are able to spend a quarter of a million of dollars or even a million, to perpetuate their affection for their loved and lost, is a startling one, so that the memorial church under consideration must be regarded not only as a gorgeous and enduring memorial of paternal love, but also as a splendid monumental evidence of the glaring social inequalities which already characterize our popular civilization at the end of the first century of our national existence. The industrial system here in New England has in fact led to the same social result which it has accomplished in Old England; namely, to a division of our democratic community into two classes of needlessly wealthy capitalists on the one hand, and of hand-to-mouth operatives on the other. The so-called Episcopal Church is not only an un-American institution, it is also an un-Christian institution; for it is the Church of royalty, nobility, wealth, social distinctions, æstheticism, and good society, or, in one word, of respectability. Of course, such a church has not a single root in primitive Christianity, the religion of poverty, communism, and other-worldliness.

The St. Stephen's Memorial Church at Lynn is an Episcopal church. Its builder was a this-worldly person, who devoted his life to heaping up riches. Such a person could bear no "testimony to the supernatural," whatever that may mean. The St. Stephen's Memorial Church at Lynn, like a gorgeous private residence, simply "bears testimony" to the immense wealth and sumptuous taste of its builder, and to the farther fact that he had been able by his wealth and business shrewdness to appropriate the lion's share of the profits of numerous manufacturing establishments, which were either owned by him or under his supervision and management. Let not wealth lay the flattering unction to its soul that by any ostentatious expenditure in ecclesiastical architecture it can secure for its possessor *éclat* in any higher spiritual existence which may possibly await us. Of all the forms of snobbery now current, ecclesiastical snobbery is the most of an affectation, is the most contemptible. This is not the age of church architecture, albeit silly ecclesiastical reactionists indulge in it. Church architecture is simply an attempt to revive the Dark Ages, the ages of faith, of a brutal aristocracy on the one hand, and an ignorant, poverty-stricken, superstitious multitude or proletariat on the other. In this age and country of popular education and popular freedom, ecclesiastical architecture and ritualism are the most laughable part of the æsthetic craze, which is so much ridiculed in England. Mr. Mudge was doubtless a respectable, energetic, business man; but, from the stand-point of intellect and knowledge, he was of no particular account. Had he been acquainted with ecclesiastical history, he would have known that ecclesiastical Christianity is and always has been a sham and impudent perversion of a long-extinct religious enthusiasm of the simplest and most popular sort to purposes

of aristocracy and statecraft. All the Established Churches in existence are simply police institutions in the interest of wealth and rank, and to keep the people quiet and contented with ignorance and poverty, while kings and priests lord it over them in the name of an imaginary personality in the heavens. The upholders of these churches talk about their "God" forsooth; but the real and only heads of such institutions are czars, queens, popes, and sultans. The head of the Protestant Episcopal Church is the Queen of England; for it is an exotic here, with as little root in our political and social system as it has in primitive Christianity. All the Established Churches of the Old World, as I have already indicated, are State machines, and are trespassers and intruders on our soil. They are un-American, and have no business here. Their upholders cannot be good citizens of a republic, of a popular sovereignty, and practically they are not, as is becoming more and more evident. The adherents of such churches are really the subjects of potentates beyond the Atlantic.

The very ritual and service of such churches are lessons in royalty and aristocracy, and insidiously infuse into their devotees a contempt for popular institutions. Our newly enriched people rush into ecclesiasticism with a perfect *abandon*, as something which is most powerful to cleanse them from vulgarity. Our wealthy people seem to be anxious to be rotten before they are ripe. Meantime, there is one consolation; namely, in the fact that Established Churches are slowly but surely falling into ruin in the countries where they originated and where they belong. The English Church was, in its origin, a mere State machine, adapted to the environment in which it arose. The Roman Catholic Church talks Latin and belongs in Latin Europe; namely, in Italy, France, and Spain. Elsewhere, it is a trespasser and intruder. Especially is it entirely at variance with the genius of the Northern or Teutonic nations. The Greek Church is a Russian, Levantine institution. Elsewhere, it is an absurdity.

I care not how many adherents a so-called Established Church may number on our American soil; it never can take root here except at the expense of and by the overturn of our free political and social system. It will always be a thing alien here, and utterly out of place. More than that, these foreign Churches, which have been imported here, are not unlikely, in a not remote future, to lead, like slavery, to civil war on this soil. Already, foreign priests are exercising here an insolent supervision and despotism over the private affairs of their followers or subjects. Let them trespass thus on the free activity of Americans, and there will be war to the knife.

B. W. BALL.

OCTAVIUS B. FROTHINGHAM.

Our friend, O. B. Frothingham, has passed through the hands of an "interviewer." The result was published originally in the New York *Evening Post*, and has been widely copied; and, since it represents Mr. Frothingham to have avowed a considerable change of opinion on religious matters to a more conservative attitude (though the change does not appear so great as some of the journals are inferring), the publication is sure to create no little discussion. We much doubt, however, whether this is an authoritative statement of Mr. Frothingham's position. There are certainly some things in it which Mr. Frothingham could never have said. Whatever fear, for instance, may have recently come over him with regard to the "materialistic" philosophy, he is too well-informed a man to class Mr. Chadwick and Mr. Adler among

"materialists," as the interviewer makes him do. The statement throughout lacks those personal and philosophical discriminations in respect to the advocates of freethought which Mr. Frothingham's accuracy as a scholar and writer would have been sure to make. It is a lack that betrays the interviewer's ignorance of the subject he was trying to handle. The writer, indeed, confesses at the outset that he does not know what Mr. Frothingham used to teach as a preacher or what were his methods. We doubt, therefore, the interviewer's ability accurately to present Mr. Frothingham's present views, unless he reported him *verbatim*, which is not claimed; and we shall continue to doubt whether the statement presented is wholly Mr. Frothingham's, until we hear that he saw and authorized it before it was published or accepts it now as his own.

W. J. P.

PRESIDENT PORTER, of Yale College, speaking of the lamented President Garfield, says that "there is no more interesting feature of his character than his loyal allegiance to the body of Christians in which he was trained and the fervent sympathy which he shared in their Christian communion." There is nothing especially meritorious in a man's adherence to what he has been "trained" to believe. The great religious reformers of the world, like Buddha, Jesus, and Luther, have been men whose clear vision, sublime courage, and conscientious devotion to truth raised them above mere allegiance to the sect in which they were reared. "President Garfield," says the same eulogist, "adhered to the Church of his mother, the Church in which he was trained," etc. For this, no one is disposed to reproach General Garfield; but, when it is brought forward as something exceedingly praiseworthy, we may remark that, if the men who have been the world's greatest benefactors had been content to believe as they were taught by parents and teachers, mankind had been deprived of their intellectual contributions, the example of their moral heroism, and the results of their self-sacrificing labors. The fame of President Garfield was not achieved in the domain of religious thought; and it is fortunate for his memory that the popular esteem and affection cherished for him have something stronger upon which to rest than the fact that he did not leave the Campbellite Church to which his mother belonged, and which he joined when he was a young man.

THE *Christian Register*, in a very favorable notice of Mr. Cooke's *Emerson*, which was reviewed in the *Index* last week, observes: "Something more of emphasis we should have liked on the agreement between Mr. Emerson's idealism and the results of modern science. Lange has written that 'genuine Idealism, in the whole sphere of the explanation of nature, goes at least as entirely in hand with natural science as materialism by any possibility ever can.' The writings of Emerson furnish abundant proof of this. He was Darwinian before Darwin, an evolutionist before Spencer. With dogmatic materialism he has no alliance, but with scientific materialism his own idealism is in perfect harmony."

MR. SETH LOW, Republican candidate for mayor of Brooklyn, said in a recent speech, "There is no man, no set of men, no class of men, no kind of men that can do so much for me that I should feel under obligation to any one of them in the mayor's chair, except to treat each and every one of them as my fellow-citizens." This is an admirable statement of the doctrine and spirit that should govern every candidate for office, and which are so rarely exhibited in the field of party politics that they are worthy of notice in the *Index*.

EDITORIAL NOTES.

BRENTANO, Union Square, New York, will take subscriptions for the *Index*, and keep copies for sale.

B. F. UNDERWOOD will start West about December 1, to meet lecture engagements. Societies or individuals in the West that wish his services should address him at once, as this will be his only lecture trip this season.

AN intelligent workingman gives very good reasons for having fairs opened on Sundays. "I am," he writes, "a man who goes to his labor at 7 A.M. I return home at 6.45 P.M. By the time I get my supper and would get ready to go to the fair, and arrive there, it would be 8.15, leaving me only about one and a half hours to see a show that would require all day. I can count hundreds in the same condition."

TO ANY person whose name is not now on our subscription list, we will send the *Index* on trial three months for fifty cents, or six months for one dollar. Will persons interested in extending the influence of this journal make a little exertion to obtain subscriptions at the above rates? We shall also be pleased to receive names and addresses of persons likely to be interested in the *Index*, to whom we can send sample copies.

VERITAS, replying in the *Boston Transcript* to a correspondent who had declared there is no evidence that Washington was a Freemason, says that on the records of the Fredericksburg (Va.) Lodge is the following: "Nov. 4, 1752 (A.D. 1752), received of George Washington for his entrance fee £2 3s. March 3, 1753, George Washington passed the degree of Fellow Craft. August 4, 1753, George Washington raised a Master Mason." Veritas says that the Alexandria Lodge has this record of date 1799: "Lodge of Emergency, Funeral Lodge, called for the burial of General G. Washington, first master of this Lodge, No. 22."

A BOSTON daily alludes to the views of Rev. M. J. Savage as "remarkable theology." It thinks there are "many even in this city who will be slow in following his teachings, when he says he 'does not believe in the wrath of God, from which men must be saved. If God be angry with us, he is to blame, for he made us.' This is very pronounced Unitarianism." Whether this is "very pronounced Unitarianism" we are unable to say, as the word "Unitarianism" to-day represents a great variety of thought and belief; but we are sure it is very poor theology, although very good common-sense, such as has found expression in the writings of Freethinkers the past few hundred years.

THE Seymour (Ind.) *Times* is a unique journal. In its opposition to supernaturalism in every form, it is direct and unqualified. It does not simply combat the idea of a God; it will not even print the word with a capital letter. It is smart, but its tone is not judicial; nor are its statements, in our opinion, always just to the system it so mercilessly assails. But, on the important practical questions which have confronted the Liberals of this country the past three years, the *Times* has been in substantial accord with the *Index*. Dr. Monroe, the genial editor, is a surgeon and physician who was in the United States service during the Rebellion, is something of a wit and poet, and a kind-hearted, philanthropic man.

"THE TWO WORLDS," a journal published in New York by Eugene Crowell, and edited by A. E. Newton, Mrs. S. J. Newton, and H. H. Brown, comes to us this week increased in size from four pages to eight, and much improved in appearance. It hardly need be said that this paper is devoted to modern Spiritualism, of which it is certainly one

of the ablest and handsomest organs published. One world is all that we can attend to, or of which we have been able to learn anything; but if there are individuals who are able to give us information in regard not only to this state of being, but to another hidden from mankind in general, we congratulate them on their exceptional capacity and endowments, and shall welcome any light that may come through them from a supramundane source.

NOTES ON THE RELIGIOUS PRESS.

W. J. P.

THE *New Religion*, published at Norway, Me., and one of the broadest of religious journals, speaks of Professor Adler's lecture on the "Personality of God," printed in the *Index* of September 22, as follows:—

Mr. Felix Adler, having passed one cycle in his spiritual evolution, arrives very nearly at the faith of his Jewish fathers. Israel found no name for God, but said, "It is," or "I am." So Mr. Adler is conscious of something. He does not name it God or the Supreme Intelligence or the Unknown, but the something which is and which we cannot understand. Perhaps this is as much as the most devout believer can do. Who is there, indeed, that has any conception whatever of God, though so frequently named in Christian worship and in religious literature? We talk pitifully, if not contemptuously of the atheist and the agnostic; but who of us can tell anything more of God than Spinoza or Spencer?

THE *New York Tablet*, in a leader on the late State election, gave a pleasant piece of political information about the increasing division of the Catholic vote between the two parties, and also some sound advice addressed especially to Catholics, but which it will do no harm for other folks to read. It says:—

Within a few years, our fellow Irish citizens have become more independent and intelligent in recording their ballots; and, as a consequence, we find the Republican journals that formerly abused us now our warmest advocates and the most outspoken champions of the Irish cause, while such Democratic organs as the *World* slavishly pander to England, and sneer at the delusion of Irish freedom. We would ask our readers, Is not this a great gain? And we would add that, in order to be respected by both parties, we must make them feel that we are worthy of the honor conferred upon us as free American citizens, and that we shall never prostitute our suffrage or manhood by voting for political intriguers or corrupt party hacks. We should not suffer ourselves to be dragged in the tail of any machine, but should proudly sustain our rights as citizens and the purity of our manhood by supporting none but capable and honorable candidates for office, no matter whether we find them on a Republican, Democratic, or Greenback ticket.

The *Tablet* announced its own preference for General Carr, the head of the Republican ticket, for Secretary of State, over Mr. Purcell, his Democratic competitor, because the latter has "no public record except that of a politician, and a 'ring' one at that." Both Carr and Purcell are members of the Catholic Church.

WE have long thought that the special need of Spiritualists is a teacher of logic, and we are impressed anew with this want by an article in a recent issue of the *Banner of Light*, headed "President Garfield with the Invisibles." The article begins thus:—

Without intending it, all modern utterance breaks out into testimony for the existence and presence of spirits to aid us, to guide us, and sympathize with and inspire us. The proofs are to be gathered in all quarters, secular and religious.

The writer then proceeds to quote an anecdote, which somebody has related of the late President, as one of these unconscious "proofs" of the immediate presence of spirits about us. General Gar-

field, it seems, was describing to the teller of the anecdote the manner of the Union soldiers in one of the battles in which he had been engaged, when, warming with his subject and getting up and walking across the room, he exclaimed with enthusiasm: "Why, they were men who went into battle inspired by all the heroism of antiquity. They marched into the fight with Miltiades and Themistocles and all the heroes of history in the air above them," stretching up his arms. And this the *Banner* offers as evidence that Miltiades, Themistocles, and all the other heroes, were really there, helping on the Union army.

THE *Christian Statesman* very justly characterizes the persecution of the Jews in Europe:—

One of the guiltiest and most painful outbursts of malignant and vindictive feeling in modern times has manifested itself in European affairs during the last year against the Jews. Germany has been deeply stirred with an anti-Jewish agitation. Enormous petitions have been presented to the Reichstag, asking for the abridgment of their privileges, and even for gross infringements upon their rights. The nineteenth century seems to have lapsed suddenly back to the Dark Ages, when the Jews were the victims of pitiless oppressions and persecutions throughout almost all Christendom. In Russia, at the present time, this wicked crusade is more violent than in Germany.

And yet the one purpose of the *Christian Statesman's* existence is to secure an amendment to the United States Constitution, so as to make that instrument distinctly and expressly Christian,—an amendment that would discriminate most unjustly against the Jewish faith, and operate to the practical exclusion of conscientious Jews from participation in the government. Such an amendment might not lead to violent forms of persecution; but is it not inspired by the same spirit of prescription that has caused the outrages in Europe which the *Statesman* calls "wicked," "malignant," and "gross infringements upon rights"?

THE *Catholic Review* still continues to discuss the imminent probability of the Pope's leaving the Vatican. It says:—

If the worst comes to the worst and the Pope is compelled to leave Rome, which indeed offers small attraction to him now, he carries with him the Holy See wherever he goes, as we have frequently pointed out. At the same time, no Pope could leave Rome with a light heart. Looked at from whatever point of view, the contemplation of such a step is a problem beset with difficulties. It is no more easy for the Pope to leave what has so long come to be regarded as the geographical centre of Catholic unity than for the sovereign of a people to leave his capital and his kingdom, and carry his offices and its responsibilities into a strange land. As the *London Times*, in discussing the possibility of the Pope's departure, says: "No State desires to have him in its midst. He is too strong for a subject, and perhaps for a guest."

POETRY.

For the *Free Religious Index*.

DAYLIGHT.

Shuts out the depths of cosmic space the day,
Our puny earth to prominence restoring.
Refreshed and reassured by morning's ray,
Through wonted channels life again is roaring.
No wonder men the sun were once adoring:
In his glad light, we somewhat seem again.
Cities and hamlets largely loom once more,
The air throbs with their turmoil and uproar,
From morn till evening human interests reign.

Earth into shadow then again retires,
Abashed and hushed beneath the starry fires,
Cyclads of limitless space. The Milky Way
In mystic stillness gleams o'erhead, where, blent,
The beams of myriad suns kindle the firmament.

B. W. BALL.

The Free Religious Index.

BOSTON, NOVEMBER 17, 1881.

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

WILLIAM J. POTTER, } Editors.
BENJAMIN F. UNDERWOOD, }

NO WRITERS in the FREE RELIGIOUS INDEX, editorial or other, are to be regarded as speaking in behalf of the Free Religious Association as a whole; nor is any writer to be held responsible for any opinions expressed in its columns except his own. For all editorial matter not signed, B. F. UNDERWOOD, the office editor, is responsible.

ALL communications intended for the paper and all business letters should be addressed to "FREE RELIGIOUS INDEX," 3 Tremont Place, Boston. Letters for Mr. Potter should be addressed to him, at New Bedford, Mass.

For the Free Religious Index.

CHRISTIANITY AND CIVILIZATION IN FRANCE.

BY DYER D. LUM.

Religion is the inspiration of life, society the registration of its highest ideals. No creed has ever received the hearty support of succeeding generations without having answered to social requirements. Let us consider the rôle played by the Church in the social crucible of the Middle Ages, and its influence in that development of which modern society is the result.

Rome had rendered the ancient world subject, and opened its highways for Christian missionaries. Not only had the opportunity come, but the need for a new inspiration was manifest. Rome had grown old. The routine of habit had impressed itself upon society, and become a second nature. Paganism had ceased to be a living force, moulding society to great deeds and noble thoughts. Ingrained habit prevented any thorough work of conversion. Destruction was to precede renovation.

Christianity helped to destroy, it could not regenerate Roman society. "Christianity could do nothing for the material sufferings of society, which were as feebly remedied by the Christian emperors as by their predecessors" (*Michelet*). It needed a new race, untainted with theories of Roman materialism, free from the inherited corruption that had become inseparable from social life, and which had given it a course that nothing but a violent reaction could remedy.

In the presence of a society steeped in the grossest corruption, the new faith could but act as a dissolvent. For constructive work, it needed a virgin soil. This it found in the barbarians. Christianity never conquered the Roman Empire. True, it converted emperors, and a premium was given to conversions; but this could not lead to amalgamation. When the Germanic hordes overran the empire, the Church found the material essential to its success and its preservation.

Martyrdom and devotion had been powerless to supplant paganism, because paganism was not so much a religion as an element of Græco-Roman civilization. The principles of Christianity could not triumph only in the establishment of a new civilization. The founders of Christianity had not sought to found a new State; their object was not a political one. They supplied a principle for man's guidance through life, and modified society in seeking the regeneration of men. In the civilization which formed its cradle

are to be found the laws that governed its development.

The truth or falsehood of Christianity does not lie in its forms. The labored attempts to trace its usages and doctrines to its pagan predecessors have only served to prove its historical filiation with the past, and that a social institution is progressively developed with society; but, to use a Gallicism, this goes without saying. There can be no distinction drawn between paganism and ancient civilization: they were inseparable. Paganism saw in the rise and fall of empires only fatalism, proceeding from "causes" that emperors sought to control. Christianity introduced providence in history, a force not under the guidance of men, but shaping human progress, directing all things for a wise purpose. This controlling Power, whether called God or Humanity, is a conception arising from wider generalizations and deeper spiritual insight than paganism could bring forth. The Church developing this thought, whether by Augustine or Calvin, has often tried to build up a system of Christian fatalism: that it has not succeeded is largely due to the presence of conflicting elements, which I shall point out, as coordinate factors in civilization. That the conception of the unity of God in the theology of Mohammed led to different results than its assertion by Christian theology is due to other elements, lacking in Arabian civilization, which were present in the world Christianity encountered.

From the fifth to the tenth century, Christianity found its true mission crowned with success. In Rome, "paganism, though apparently destroyed, in reality still lived in manners" (*Laurent*). Pagan Rome prepared the ground for Christian Rome: it was to give way to a successor, which was to build a spiritual empire upon the temporal one it supplanted.

Rome had contained within itself a germ of death, for it lacked all conception of liberty. The barbarians, called from the German forests to fill the ranks of the army of the decaying empire, brought liberty, or individuality. Rome had esteemed no man as such: it recognized in him no value save as citizen. The sturdy, dominant spirit of self-assertion was wanting. It absorbed man in the State: the individual was the means, the State the end. The invasion of the barbarian hordes brought an influx of life, of individuality, into social growth. The rôle of antiquity was accomplished: new, life-giving elements were needed to revivify social action; and the Church found its mission in converting the barbarians, and infusing the spirit of *charity* into the races that henceforth were to dominate civilization. The half-savage German found the real obstacle in his path in the person of the Christian bishop. "Notwithstanding their warlike energy, they would have been absorbed in the ruins they had made, if they had not found a moral force to blunt, direct, and transform their material force. The Church thus served as the bond between the New and the Old World" (*Lavallée*).

The spirit of independence that characterized the barbarians was sufficient for their half-savage existence in their native forests; but when they stepped on the scene of the world's theatre to form cities, constitute States and govern them, there was necessary a genius which was lacking in them, and this Christianity alone could supply.

The empire they conquered, or which fell into their hands like overripe fruit, had one saving feature,—the idea of law and of unity; and this, consequently, survived the invasion. The Germanic races had so little of the faculty of organization that all their attempts to found great States failed: they ended in concentrating themselves into small local associations, the feudal system of government. The legacy of law left by Rome was reclaimed by the communes or cities, and the first break made in that excessive yet logical development of personal liberty that found expression in feudal institutions. But to the Church is due the preservation of the arm which not only fortified the rights of mediæval cities and broke seigniorial power and privilege, but in turn was directed against herself.

Christianity brought to the ancient world a belief at a time when philosophy had divested the old religions of all vitality; and the empire, in establishing unity, had shown that solidarity without liberty was social inanition. But, in making this belief wholly spiritual, Christianity accepted existing social relations, such as slavery and the domestic organization. Its influence on society was, therefore, an educational one. What was needed in civil life was liberty, indi-

viduality, to raise men from the dead level Roman equality, solidarity, had achieved. Christianity supplied moral agencies only. But the development the Church received in its four centuries of vain efforts to break and reform ancient civilization by its methods gave it the strength which was necessary to curb the lawless spirit of the invaders. "There was needed a human sword for the spiritual empire: the Church would bless that of the Franks" (*Lavallée*).

Christian liberty in history is the liberty of the Church, its freedom to realize its dream of unity in the individual: it is emancipation from bondage to sin, subjective in its nature, the consecration of the inner man to higher life, fitting him for a kingdom not of this world and to which the affairs of this world were of little moment. Its fundamental dogma of the unity of the Godhead, the Sovereign Ruler, zealously maintained in a state of social decadence, and its creed, based on a revealed religion, logically led it to continue the ideal of unity Rome had established, and gave to the dream of universal monarchy a new and higher significance; but its chief aim was to subject all social life to spiritual life.

Let us clearly understand the *theory* that the Church professed to act upon, before we consider how far that theory was realized in *fact*, for unrealized ideals are not without their influence in shaping human actions, even if afterward abandoned; but first let us look at the various principles the mingling of which was to produce civilization. If the dogma of the unity of God led to the establishment of the Catholic hierarchy—for revelation and Catholicity were logically connected—upon the ruins of the Roman Empire, inheriting its ideals, and clothing itself with the forms the empire had created, so the dogma of the unity of the race led to the assertion of fraternity, the brotherhood of man in the Church.

In a word, Christianity and feudalism were diametrically opposed: in the one, we had fraternity without liberty; in the other, liberty without fraternity. Their principles, logically carried out, would have led the one to universal subjection and mental stagnation; while the other had no common aim, and could have brought but anarchy. But, in the conflict arising from their joint presence struggling for mastery, individual liberty and civil solidarity became incorporated in civilization.

Rome, the Church, and feudalism have alike contributed to the formation of modern society, and though each, in pursuing its course, may separately be considered as impotent to the task, yet to each we owe just recognition: to Rome for the ideal of unity and civil equality; to the Church for the spirit of fraternity and charity; to the feudal system for the adoption of the Germanic element, individual liberty, transformed by the blending of the three from liberty of *self* to liberty of *others*.

We have seen the Church for centuries struggling against Roman civilization and becoming an organized hierarchy. This development alone rendered the Church a power capable of fulfilling its mission among the invading barbarians. Primitive Christianity, so highly eulogized by those who imagine that it was sufficient for any and all times, and adapted to all forms of society, would have been powerless. The papacy had brought unity, a spiritual power not limited to a locality, but extending over the whole of Europe; and the influence of local Christian communities was changed to that of a Church, sitting on the throne of the Cæsars and speaking with the authority of God. Remembering the spirit of feudalism, let us listen to some of the words thundered into the ears of men intent only on personal gain, trampling down fellow-beings in the wild play of their passions, and proud of their power and their rank.

St. Gregory said: "What is the source of nobility? Creation? By this title, we are all equally noble. I say nothing of the nobility that has its origin in the diploma of princes. Must I respect the monkey, when he is called a lion? There is but one true nobility, that of virtue." A monk of the tenth century says: "The Church disdains the nobility that has its source in the vanity of the flesh: it takes the poor from the dust, and places him beside princes in the celestial city."

Pope Clement IV., in 1265, wrote to an Hungarian king, who had refused to recognize a man of humble birth as bishop, that men had the same origin and the same wants, and that nobility of birth was but an accident, a human institution. "In the eyes of God

there are neither nobles nor serfs," he said. Gregory VII. said that the Church had become great, because it had ever refused to recognize nobility in birth and Honorius III. rebuked the nobles for aspiring to possession of rich benefices: "It is not birth, it is virtue that makes the servant agreeable to God." In the Crusades, "the popes declared that no Christian, in whatever condition he might be born, could be prevented from taking up the cross and departing for the Holy Land. This was to sever at one blow the ties which bound the serfs to the glebe on the land of their lord" (*Bonnechose*).

Though individual examples to a contrary spirit in the Church are not lacking, the fact remains that this was its constant theory. They went further, and attacked the very source of pride, individual property. It was not in the possession of wealth that the Church saw a crime, but in its appropriation to private uses alone. In this it was consistent with the communism of the founders of their faith. St. Ambrose declared the earth to be the common property of all, that all had an equal right to its gifts: "Nature has willed community, the usurpation of man has created individual property." St. Augustine said that rich and poor had an equal title to the earth and its fruits. St. Jerome denounced private wealth as having its source in iniquity. St. Chrysostom and many others could be cited, equally explicit; and, from their day to Lacordaire, the same voice is heard.

It will be seen that to the Germanic element of individuality, and the Roman principle of civil equality, the Church added the law of duty; and, in humanizing the barbarous peoples who overran the empire, it softened manners, and insensibly reacted upon civil as well as social relations. Slavery, inseparable from ancient civilization, became serfage; and woman began to be more than a piece of furniture. To properly judge of the services of Catholicity, we must compare it with its age,—not to the standards of to-day,—when the Church alone breathed into society any idea of duty. In this view, and regarding it as a factor in civilization, independent of its divine claim, it is impossible to enumerate our indebtedness to the Church. Whatever its shortcomings, in working out its high ideal in hostile environments, and its invasion by the proud aristocracy, usurping its high places, it preserved civilization from possible extinction for the time being. It was a moral principle, speaking to the consciences of rude men, often from ignorant lips; and less extreme doctrines and high claims would have failed to modify social growth. "Individual man," says Michel, "is a materialist, and spontaneously attaches himself to local and private interests. Human society is a spiritualist: it tends unceasingly to free itself from the miseries of local existence, in order to attain the lofty and abstract unity of a country."

The student of history and civilization has no quarrel with dogmas: he studies them as factors in shaping opinion and society as far as he can from the standpoint of their age. He sees in Catholicity a powerful tendency to harmonize barbarous natures with social ideals; an effort to ameliorate the evils engendered by constant war; checking the germs of disorganization inherent in selfish individualism from developing too rapidly; giving to serfage both hope and opportunity that slavery had crushed, and inculcating obligations upon the strong toward the weak; keeping alive the flickering lamp of knowledge of both science and literature; weakening the power of feudal barons through ecclesiastical courts, and preparing the path for justice and unity; developing the study of Roman law, and weakening greed and avarice in the communes by associating with law the idea of equity and charity.

It gave to an egoistic age a faith higher than force, a faith uniting men in bonds of fellowship, and hurling them in solid column against the Saracen; it abolished private wars, the essence of feudalism, by establishing truces, thus giving rise to peaceful modes of activity; it created the institution of chivalry, wherein honor, devotion to principle and to duty, supplanted the reign of brutal passions, and shed a halo of glory over the knightly armor; it kept distinct in France Church and State, the spiritual and temporal power, permitting the development of civilization which made France its centre of radiation; it kept alive the dream of unity, and associated with it the conception of humanity, thereby preparing the world for an age wherein unity of power and faith, of will and of sentiment, will yet become dominant.

To say that the Church did not mean this is irrel-

evant: it is but asserting that it was not omniscient. *L'homme s'agite, mais Dieu le mène*. The Church did not create society; but it did bring into social evolution the action of principles, without which the world would never have escaped from the vicious circle of the ancient civilizations.

I have endeavored to give due merit to each of the three elements to which modern civilization is indebted down to the close of the Middle Ages, making of France the moral magistracy of Europe. In time, corruption found its way into the cloister, generally by an invasion of the privileged classes avaricious of ecclesiastical benefices; but thanks to the spirit of life Catholicity retained, and under the influence of the sentiments I have quoted, a reaction ever set in. Before the fifteenth century, an age of doubt meant retrogradation and death. The Church was becoming feudal, the materializing influence of land was manifesting itself; and when it began to accumulate titles, and pride itself in worldly wealth, it began to share in the general degradation of morals. But the Dominican and Franciscan monks started the work of regeneration by the inculcation of poverty upon its members, and the spirit of fraternity was retained as a social factor.

I will not pass what is called the "Dark Ages." Compared with the standards of the nineteenth century, we see striking abuses in both its theory and practice; but, compared with the reign of brutal force and passions with which it was environed, we cannot but admit the world's great indebtedness to its achievements. It was but one factor in the evolution of civilization. Christianity supplied the heaven of charity and fraternity which knit together the rival tendencies of the Germanic and Roman elements, blended liberty and equality by giving a moral inspiration to feudal individuality and a consecration to civil solidarity.

That the men of the Church were too often ignorant of the mission intrusted to them is but to say that they were human. Men, whatever may be their elevation, generally sacrifice the future to the present; and, when they show a conception of future requirements to the realization of which they bend all their energies by overcoming present obstacles and ambitions, we term them statesmen and men of genius. It was the glory of mediæval Christianity to present an ideal that powerfully moved men's minds, when the jewel it had in its keeping was one of priceless worth to mankind. The formation of society was a task beyond its power. To have undertaken it would have been suicidal. It directed the consciences of men; and, while ever proclaiming passive obedience to Christian princes, it became the soul of the social body. Collectively, the Church possessed the genius of true statesmanship; individually, we see its work carried out by men shackled by the limitations of their age.

As in the dust and smoke of the battle the unity of operations is concealed from the spectator, so in the turmoil of the conflict in the Middle Ages between feudal barons, the ecclesiastical hierarchy, and the royal power, the part each played was obscured by passion, and the directing hand concealed from view; but, as the ages have rolled by and the clouds have risen, we see that the prowess of each contributed to the final result, and to the custodian of moral principle may be ascribed the victor's laurel. To Rome, Christ, and the barbarian are to be accorded the three elements which were alike needed to make civilization. Each bore its own standard, and deemed itself the chief corner-stone; but time has woven the conflicting elements into its woof by broadening the conception of liberty to associate with it the rights of others, converted egoism into altruism, and made the highest independence consistent with civil equality; a struggle which modern France has summed up in that sublime aspiration,—LIBERTY, EQUALITY, FRATERNITY.

For the Free Religious Index.

BEAUTY FOR ASHES.

I hear all about me sighs over the lost youth of the world. I see lugubrious faces, the corners of the mouth drawn down. Thinkers' hearts are unbuoyant; songs die upon the lips; literature is at a stand-still; art is chilled; the van of humanity is only "marking time." Of American literati who have accepted the results of the scientific renaissance of the day, only two (Burroughs and Whitman) give forth, to my ear, a perfectly healthy and cheery tone. Society has been awakened too suddenly from its long religious

somnambulism, and gropes about blindly by excess of light.

In frivolous social circles, the religiously illuminated tip one another the wink; outward-sainted priests are deprecatory and abject. Your only fashionable Church game is blind-man's-buff, and your only tolerated philosophy that of the ostrich. Truth hides abashed in corners, and can only be found after diligent search. If the head is sick, so is the body. Falsehood, greed, commercial materialism, are spreading amain: their tough roots are striking deep down into the soil of human nature. Now, as always heretofore, the approach of moral decay is insidiously prepared by wide-spread hypocrisy and social artificiality.

IN URBAN SOCIETIES, THE MORAL INTERREGNUM HAS ALREADY BEGUN.

Something must be done, and speedily. Woe be to him who knows and speaks not, who has but a crumb of religious comfort and gives it not. The conflict is inevitable. Let the issues then be joined. Let the sharp, short struggle take place, that shall end the painful repression, the humiliating subterfuges, and the stupefying and paralyzing inactivity to which thousands of the noblest young men of the land are now driven. *Anything* is better than wide-spread dissimulation and irresolution. The very majesty and glory of the nation are at stake. The facts of the universe *must* be fronted; and the first minds of the nation must base themselves openly upon grand religious faith, or all heroism and all high ideal art will, little by little, inevitably perish. It is true that, as respects a knowledge of the Infinite, the highest virtue is *Entsagung*, submission, renunciation. But that is not the point. The point is to get the silent and waiting thousands to *unite upon the basis of Entsagung*, organize the new cult, and take their stand fairly and squarely upon the principles which they see to be everlastingly true.

It is plain enough that it is not solely social and domestic ties that hinder the majority of the best intellects of the country from organizing for the purpose of protection, sympathy, and ethical and religious culture. In the region about Boston, at least, to be scientific in religion requires very little martyrdom. *But the fundamental reason why we have not a grand religious cult organized, commensurate with the splendor and beauty and mystery of the new universe, is that the outlook has seemed so cold, unbeautiful, and joyless.*

People say to themselves: "The inducement is not sufficient. Rather than avow my melancholy creed, I will purchase peace and happiness so long as I may by silence." Short-sighted and ruinous in its influences as this policy is, it is difficult to blame people for it. The inducements hitherto *have been* meagre, and the outlook joyless. It is time that the cheerful side of the vaster religion of the future were dwelt on. It is time that each accurate thinker should formulate and publish the few simple cardinal principles that he has thought out for his own guidance and comfort. Let him that is able to receive them receive them.

Strange and terrifying at first is the step that must be taken by him who would now attain religious peace, and there will be comparatively few indeed who will be resolute enough to take it. Yet, when once you are habituated to the new attitude, you find that its yield of quiet and enduring happiness is every day more abundant and satisfying. The step required is that of self-abnegation; to be in love with death; to meet it like the soldier, with a smile on the lips; to embrace the earth as our natural good, to cease to be terrified at it; to expand our insect minds to the scale of Nature; to have a wholesome awe and trust respecting her laws, and a vast and enduring hope of such an immortality as she shall see fit to give. Suppose we do pass at death into another form of existence, why should we fret at that? For my part, I am proud to live on any conditions in such a magnificent universe as this. Let it be what it will in essence, it is a thing of unutterable splendor and mystery and power. Let me see to it that I conduct myself in a manner worthy of it. Let me not fret and fume because I cannot pluck the heart out of its mystery. Let its dumb and unconscious ministers torture me for a hundred weary years, then part me from my friends by death, take my body to pieces and use every atom of it for some finer work, by what right do I complain? Shall I challenge its vast purposes, its means? Shall I not do what it will with its own?

Has it not given me ten thousand beautiful gifts already, and may it not have in store for me a grander one than all in the metamorphosis of death? Oh, there is immense comfort in this trustful stoicism, this cheerful acquiescence in the necessary limitations of our knowledge. It is not sorrow, it is joy; it is not despair, it is hope: it is not weakness, it is strength; it is not loneliness, it is coöperation with the everywhere-present spirit of nature, that august Being that fills the universe with its presence; that mysterious Phenomenon about us, which is not what it seems, whose dwelling is beneath and in the rock, the wave, the rich and fluctuant fires of space, and the lowly and trustful heart; whose names are Truth and Power and Love and Law, and the scope of whose power reaches unto the end of eternity, down to that deep shore the pebbles of which are stars, and up to that roof whose lamps are myriad suns, and around to the bounds of the universe.

Preserving toward the Infinite some such attitude as this, one should not dwell long or morbidly upon thoughts of death or the other life; but he should turn with exuberant joy to healthful activity, to the enjoyment and exploitation of this beautiful garden into which he has come. The aim of men should be to make themselves by out-door life so utterly healthy and robust, and so entirely master of nature, that life would be in the case of all, as it is now in the case of a few, one long scene of happiness, and death would be always the result of old age, as painless as the dropping of a ripe pear from the bough. Then would there indeed be in the world beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness, and we should give a new meaning to these words of the old prophet: "O thou afflicted, tossed with tempest and not comforted, behold I will lay thy stones with fair colors, and lay thy foundations with sapphires. And I will make thy windows of agates and thy gates of carbuncles and all thy borders of pleasant stones."

W. S. KENNEDY.

LIVE THOUGHTS OLD OR NEW.

THE history of the race is but that of the individual "writ large."—G. H. Lewes.

If man should commence by studying himself, he would see how impossible it is to go further.—Pascal.

In the soul's coercion of the lower nature, its energies can alone be exerted and its valor displayed.—Frances Power Cobbe.

DISCONTENT with the worse may always be, though often it is not, a prelude to improvement or change for the better.—Edith Simcox.

LET not your peace rest in the utterances of men, for whether they put a good or bad construction on your conduct does not make you other than you are.—Thomas à Kempis.

WHAT the light of your mind, which is the direct inspiration of the Almighty, pronounces incredible, that in God's name leave uncredited; at your peril do not try believing that!—Thomas Carlyle.

THIS truth within thy mind rehearse:

That in a boundless universe

Is boundless better, boundless worse.

—Tennyson.

THE more readily we admit the possibility of our own cherished convictions being mixed with error, the more vital and helpful whatever is right in them will become; and no error is so conclusively fatal as the idea that God will not allow us to err, though he has allowed all other men to do so.—John Ruskin.

THE man of science does not treat the affirmations of the priesthood with less respect than the affirmations of his own scientific brethren: he applies, with perfect impartiality, the same criticism to all affirmations, from whatever source they emanate. The intellect does not recognize the authority of any one.—Hamerton.

SO WILL I ever face

In thought beforehand, to its utmost reach,

The consequences of my conscious deeds;

So face them after, bring them to my bed,

And never drug my soul to sleep with lies.

If they are cruel, they shall be arraigned

By that true name; they shall be justified

By my high purpose, by the clear-seen good

That grew into my vision as I grew.

—George Eliot.

CORRESPONDENCE.

EVOLUTION AND CHRISTIAN THEISM.

I believe the most difficult thing in all controversies is for opposing parties to understand each other, and to answer each other instead of each answering a figment of his own imagination. In the *Index* for November 10, M. J. Savage makes a misapprehensive, and thence scornful, reference to a previous little satire of mine. He thinks it infinitely ridiculous that its author should speak on the basis of his own conception of Christianity (see his first paragraph). Pray tell me on whose conception but his own should he speak? Shall we all go to M. J. S. to start with?

Now, I spoke as a Christian; and, according to my view of Christian Theism, I say that that Theism is incompatible with every form and degree of the evolution of one being into another. If any one proves the contrary of this, I shall be refuted, but not till then; and the scorn of the uncomprehending does not in the mean while disturb me. But, of course, before that refutation can be acknowledged, we must agree on what is evolution. What that is, I indicated in my article. And I challenge any one to show that that is compatible with what is universally agreed on among the orthodox to be Christian Theism. Till then, I have nothing more to say on this subject, only to add that I see much to commend in the rest of the gentleman's article. A METHODIST MINISTER.

LIFE EVERYWHERE AND ETERNAL.

WASHINGTON, D.C., Nov. 1, 1881.

Editors of the *Free Religious Index*:—

I read with interest the many thoughts on what science teaches and proves, and especially the thought that science does not disprove immortality, in the October 6th number. With the writer, I think it a very superficial materialism which claims to have demonstrated the impossibility of conscious life after the dissolution of the body (I will not say death of the body). I believe death to be an impossibility anywhere: that all is life and all eternal; that the atoms that compose our bodies, when they have served our purpose and ceased to be attracted by us, simply become divorced, and seek other attractions, under the eternal law of their natures.

To my mind, creation is a self-evident impossibility: that anything can begin or end is inconceivable. What! the superficialist will say, did my body not begin? Not in the proper sense: the body is not an entity, it is composed of entities or atoms brought together by their attractions to form a habitation for the higher entity during this phase of its existence.

That these minor entities or atoms have pleasure in this cohesive marriage is not to my mind impossible or improbable. Like Bruno, I believe that life and sensation are everywhere, through all atomic as well as organic existences; that marriage and divorce is a universal law which is always operative with all entities or existences.

I believe that the atoms of this small centre called earth were drawn together, aggregated and segregated by and under eternal law; that all entities or spirits, from the lowest atom up to man, the epitome of all, are of eternal existence; and that each and all came on earth and took on what we call their earthly bodies when the conditions of the earth became such as to attract them, and that each and all are doing so still, and will continue to do so as long as the earth attracts them; that all entities above the atomic take on and throw off atomic bodies by nature's law, that these entities or spirits or souls (or by whatever name called) are the grandest forces in nature. One would have to stultify himself to deny this, and say that he was only a body or machine, and that the machine moved without a force behind it.

A great deal of time and thought are wasted, it seems to me, in trying to find or explain the ultimate origin of things. We might as well try to explain the origin of time or space. There can be no ultimate origin of anything. There is not one atom—flower, tree, shrub, insect, animal, or man—more in existence now than there ever was: all are from eternity to eternity, all have passed through endless phases of existence, and will pass through endless phases in the future. Neither evolution nor any other theory can tell the exact method by which the forms of life have come to be what they are, or by which they pass from one phase to another. We know in part, and we be-

lieve in part. We know in part how the blade of grass is formed, or takes on its form; but who can tell the precise way each atom takes its place, or why they form stock and blade, unless, as I have before suggested, they respond to the desire of the spirit or higher entity, and lovingly take their proper or appointed places, and under the law of their natures to serve for a time in that phase, when divorce will take place, and they will enter some other phase, and so on and on forever? And as with the atom, so with all entities up to man.

I send you this brief statement of my understanding of existences, believing it is in accordance with facts and sound philosophy. I will not enlarge upon or elaborate these thoughts, but close, hoping you will receive and criticise freely. H.

ANGELS.

DEAR EDITORS:—As a Liberal, I feel pained to read in the *Index* that there is a falling off in the devotion paid to angels. You may have only quoted a Catholic paragraph, but caution should be exercised in reprinting questionable matter. In Montreal, we know a little about angels and have possibly nearly a full line of most kinds; but do not, I exhort you, adopt the idea that we are wanting in devotion to them. Canadian angels are good, and the American kind are perfectly unsurpassable. I saw an angel or two at York Harbor, Maine, last August; and the neighborhood of Gloucester, or Cape Ann, was conspicuously full of them. Brother Brown was not forgetful to entertain strangers, and received quite a number of angels unawares.

Ignoring the supernatural, I am convinced there are far more angels in this than in any other world. There is no use in trying to improve on the terrestrial brand.

Canadian angels may possibly be subject to a little discount through ill-conceived American regulations, but do not, I repeat, run away with the idea that we, on our part, fail in devotion to them. Nol

Yours,

W. H.

MONTREAL, Nov. 9, 1881.

TAXATION OF CHURCH PROPERTY IN MICHIGAN.

To the Editor of the *Free Religious Index*:—

The subject of the taxation of church property in Michigan is formally presented to the people of the State through the tax commission now engaged in preparing a revision of the tax laws.

A provisional committee having the matter in charge have prepared blank forms for petition to the Legislature, asking that church property be taxed, and also a short address on the merits of the question.

Any person wishing to undertake the work of securing signers to the petition will have copies of the blank forms sent to him or her on application to me.

S. B. McCracken, *Provisional Sec'y*,
Rm. 84, Saity Block.

DETROIT, Nov. 5, 1881.

MISS EMILY J. LEONARD writes: "Lately, in re-reading Chadwick's *Bible of To-day* (which, by the way, I thank him for publishing), I observed in a foot-note on page 94 that he said, 'The horns in Michel Angelo's statue of Moses are an attribute of Zeus.' I wonder that he should say this, not only because Zeus is not represented with horns (unless Jupiter Ammon is to be regarded as Zeus), but because Michel Angelo only followed the Latin Vulgate in representing Moses as horned when he descended from the Mount, as any one may see by consulting Exodus xxxiv., 29, 30, 35, in any Catholic Bible. I am informed by a Hebrew scholar that this translation, i.e., 'horned,' occurring where our common version represents that his face shone, is due to the fact that the same Hebrew verb was employed to express the emission of rays of light and the putting forth (or growing) of horns. An error similar to what is supposed to be the Catholic one occurs in the use of the same word in Habakkuk lii., 4, in the current English version, as our marginal renderings in polyglot Bibles show.

THE wife of Alexander Campbell, founder of the Christian Church of which President Garfield was a member, although eighty years old, has hair as black and eyes as bright as in her youth, often reads and writes till past midnight, and is preparing the reminiscences of her husband.

RELIGIOUS CULTURE OF THE YOUNG.

THE WORLD WE LIVE IN.
THE MINERAL KINGDOM.
THE VEGETABLE KINGDOM.
THE ANIMAL KINGDOM. (Except man.)
MAN.

Study 21.—The Animal Kingdom. (Except man.)
Radiates.

Text-books: Wood's New Illustrated Natural History,
Article on Radiata; also Chambers's Cyclo-
pædia, article on same subject.

Specimens: Star Fish, Sea Urchins, and any other forms
of Radiate life obtainable.

What is the next higher order of animal life to the
Protozoa?

What is a Radiate?

What is the difference between the Protozoan class
and the Radiate class?

What members of the Radiate class have you seen,
if any?

What is one of the highest forms among the
Radiates?

[Show specimen, Star Fish.]

How does this animal move?

Are its movements graceful?

Does it easily accommodate itself to the surface over
which it is passing?

What does it do to Mollusks?

Where is its Mouth?

[Illustrate with specimen.]

Can a Star Fish detect prey at a distance?

How?

If a Star Fish is broken into two or more pieces and
these thrown back into the water, what happens?

What is a Sea Urchin?

[Show specimen, if possible.]

How do Sea Urchins grow?

What is sometimes done with them?

What kind of Urchins are sometimes found in the
fossil state?

How many kinds of Sea Urchins can you mention?

What is a Sea Nettle?

Why is it so called?

What other name is sometimes applied to it?

Why?

How is nutrition carried on in these animals?

How many kinds of Sea Nettles can you mention?

What are some of their characteristics?

What is a Zoöphyte?

Why is it so called?

What divisions in this class can you mention?

What have all the animals treated of in this study
in common?

Hence they are called what?

Do any of them show how beautiful and wonderful
they are, until we have studied about them?

In this respect, are they like or unlike everything
else in the world of Nature?

SELECTIONS.

Let us be content with what is within our reach,
and doubt not that in these little creatures are mys-
teries more than we can fathom.—*Kingsley*.

Ripe knowledge bringeth to us, day by day,
A greater bliss than wonder was before.
—*Lowell*.

There are stars in the sky, so also are there stars
in the sea.

The living jellies floating by the shore,
Figured by hand divine,—there's not a gem
Wrought by man's art can be compared to them.
—*Crabbe*.

Soft, brilliant, through the wave, the beauteous net-
tles glow,
And make the moonbeams brighter wheresoe'er they
flow.—*Crabbe*.

After all, these wonderful creatures of the sea only
teach us anew the lesson of how much of beauty lies
all about us, waiting for us to grasp it and make it our
own.

Suggestions to Leader.—Any oysterman will procure you
Star Fish alive for little or nothing, and the illustrations in
the Natural History will help very much in giving a correct
idea of the animals in question.

Study 22.—The Animal Kingdom. (Except man.)

Articulates.

Text-books: Wood's New Illustrated Natural History,
Articles on Insects, Spiders, Crustaceans, and
Earth Worm; also Chambers's Cyclopæ-
dia, article on Crustaceans.

Specimens: Some Insect, a Spider, a Lobster or Crab, or
both, and an Earth Worm.

What is an Articulate?

Can you think of any animals which are Artic-
ulates?

What is this?

[Show specimen Insect.]

Into how many parts is its body separated?

How many legs has it?

Are the legs straight?

How many horns or feelers has it?

Are these characteristics common to all Insects?

What, then, is an Insect?

How do Insects breathe?

What kinds of eyes have they?

What varieties of Insects can you mention?

Where do all Insects live?

What is this?

[Show specimen Spider.]

What kind of a body has this animal?

Are the bodies of all spiders divided alike?

How many legs do spiders have?

What are spider-webs?

What are they for?

What makes spiders dangerous?

Where do they live?

What is this?

[Show specimen Lobster or Crab.]

In what respects is this like Insects and Spiders?

In what respects is it unlike Insects and Spiders?

What is the shell of this animal?

Does it always keep the same shell?

How does it sometimes lose a limb?

Can it get a new one in such cases?

How?

What is this?

[Show specimen Earth Worm.]

What kind of a body has this animal?

In what ways, if any, is it like Lobsters and Crabs?

In what ways unlike them?

Is it like Insects and Spiders in any respect?

What is the difference between a Caterpillar and a
Worm?

Does it seem as if Flies, Spiders, Lobsters, and
Worms were much alike?

How does it happen, then, that they are classed to-
gether?

What does this show about everything in nature?

SELECTIONS.

How well clad are the insects; with what suits of
mail are the beetle, the bee, and the ant furnished!—
Parker.

So work the honey-bees,—creatures that, by a rule
in nature, teach the art of order to a peopled king-
dom.—*Shakespeare*.

Seeing only what is fair,
Sipping only what is sweet,
They do mock at fate and care,
Leave the chaff, and take the wheat.
—*Emerson*.

It seems strange that a butterfly's wing should be
woven up so thin and gauzy in the monstrous loom of
nature, and be so delicately tipped with fire from
such a gross hand, and rainbowed all over in such a
storm of thundrous elements. The marvel is that
such great forces do such nice work.—*Parker*.

Crush not that helpless worm. Turn the hasty foot
aside. Do not lightly take the life thou canst not give.
—*Gisborne*.

There is not an insect that darts through the air;
there is not a spider that crawls along the ground;
there is not a lobster or a crab that navigates the sea;
there is not even a worm trodden under the foot of
man; but furnishes a new chapter in the never-end-
ing history of Wonderland.

Suggestions to Leader.—Make the distinction between the
Larva and Pupa of the Insect and the Worm clearly under-
stood. A cut like that in the illustrated dictionaries show-
ing the Caterpillar, Chrysalis, and Butterfly will be a great
help to this end. The specimens for this study are such as
can be easily obtained in many places. Notice also the
illustrations in the Natural History.

BOOK NOTICES.

ARNE. By Björnsterne Björnson. *Synnöve Solbak-
ken*. By the same author. Translated from the
Norse. By Rasmus B. Anderson, author of *Norse
Mythology*, etc. Boston: Houghton, Mifflin & Co.
1881.

Three of Björnson's stories have been for some time
available to the American public,—*Arne*, *The Fisher
Maiden*, and *The Happy Boy*. But they were published
timidly, and have not attained to any general circula-
tion. We are now to have a uniform edition, printed
on beautiful paper and in beautiful type; and the gen-
eral make-up of the books is to be worthy of their in-
herent loveliness. The edition is published by ar-
rangement with the author. The reputation of Pro-
fessor Anderson as a Norwegian scholar is sufficient
warrant for the accuracy of the translations, and they
are very pleasant reading. The songs with which
they are sprinkled are translated by Auber Forestier.
Something has been sacrificed here to literalness and
conformity to the original metres. The translation of
the wonderful song, "Over the Mountains High," in
the old edition was probably much less literal, but as
a song it was incomparably superior.

We do not feel that it would be possible for us to
praise these books more highly than they deserve.
They are the first-fruits of a remarkable genius, and
it has borne none that are sounder or sweeter. *Syn-
növe Solbakken* was published in 1857, when the author
was twenty-five years old. *Arne*, a more powerful but
less pleasing story, was published in the following
year. They are idyls of the purest water. They are
not so long but they can be read each in a single
evening, and so give an unbroken impression. Their
conciseness leaves much to the imagination. They
have a wonderful suggestiveness. The method of
Björnson is to do nothing for the reader which he can
make him do for himself. The nearest analogues of
these stories are the shorter stories of Auerbach; but
not even his *Little Barefoot* can compare with *Arne*
and *Synnöve* and *The Happy Boy*. There are also sug-
gestions here of Hans Christian Andersen, but on the
Dane's own ground Björnson is his superior.

Here are books that readers of the *Index* ought to
read and circulate. Björnson, like Auerbach, is "one
of our folks." He is a Liberal of the Liberals; a re-
former in art, in politics, and in religion. He is the
first novelist, lyric poet, publicist, and orator in Nor-
way, at the present time. As a dramatic poet, only
Ibsen is his equal. The impression we have our-
selves received of the power and pathos of his stories
makes us impatient to raise up for him an army of
readers. Every new reader is sure to be a propagandist
of his fame.

THE ESSENCE OF CHRISTIANITY. By Ludwig Feuer-
bach. Translated from the Second German Edition,
by Marian Evans. Second Edition. Boston: Hough-
ton, Mifflin & Co. 1881.

This work, the first edition of which was published
in 1854, has been given a place in the "English and
Foreign Philosophical Library," to which it is cer-
tainly entitled by its great merits. It is the work of a
close analytical thinker, and of a bold, vigorous, and
brilliant writer.

The work is an historico-philosophical analysis of
Christianity. The author thinks the true explanation
of this system of faith is found in the thought and
feeling of man; that anthropology furnishes the key
to theology; that man is the substance of which God
is the shadow; that man studied himself in the wor-
ship of God before he made himself a direct object of
study; that God is the mirror in which man sees his
own intellectual and moral face; that all the dogmas
of the Christian religion, such as the Trinity, Incar-
nation, and Atonement, are but formulations of con-
ceptions of the human mind. Feuerbach's philoso-
phy has for its principle "not the Substance of Spi-
noza, not the *Ego* of Kant and Fichte, not the Abso-
lute Mind of Hegel, but a real being, the true *Ens real-
issimum*,"—Man."

THE English Medical Press gives the following warn-
ing: "We are concerned, in the interests of impres-
sionable females and weak-minded young men, to
notice the arrival in England of Messrs. Moody and
Sankey, of explosive revival fame. Former experi-
ence of the pernicious influences of the hystero-relig-
ious mania with which these clever men were identi-
fied leads to hope that most people will guard against
an undue preponderance of the emotional passion."

MISCELLANEOUS.

PRESIDENT GREY is described as a stout, thick-set, and almost corpulent person. When he goes shooting, —this being his favorite amusement,—he wears a dark corduroy suit and long leathern gaiters, and is accompanied by a pointer given to him by the Prince of Wales.

THE *Christian Instructor* (United Presbyterian) asks, "Is there anything amiss at Princeton?" The writer, after listening to six of the sermons, remarks that "from all the six efforts no one could have learned that man is a sinner or Christ the Saviour. Had there been any stray sheep present, nothing was said that would either drive or entice them back to the fold."

A CORRESPONDENT of the *Boston Herald*, in an appreciative notice of Mrs. Annie Fields' forthcoming volume of "Memoirs" of her husband, the late James T. Fields, remarks: "Mr. Fields was not strong at authorship: this was not his gift, but he had other gifts more than those connected with writing,—the gifts of estimating the value of a work in manuscript as a literary production, and of guessing correctly whether the public would like it. His literary sagacity amounted to an instinct. He divined the tastes of people from their physiognomy, and surprised his fellow clerks by being able, on seeing a person enter the bookshop, to predict what book was wanted before the wish was expressed."

AN exchange tells us that when a free church clergyman discovered Herbert Spencer's name among the list of visitors at an out-of-the-way English resort this summer, he instantly convened a prayer-meeting in a billiard-room, as a "fumigatory measure." An intelligent Chicago minister, recently, after identifying the gospel of Jesus with the high morality of the Sermon on the Mount and the parables, declared, as reported, that he was "willing to look Herbert Spencer and Tyndall square in the face, and declare that he was not ashamed of this gospel of Christ." We cannot understand why the clerical brethren should be so much afraid of this man, Herbert Spencer. He who has rebuked so effectually the dishonesties of the day in his essay on the "Morals of Trade," who has pleaded so tenderly for help to the deprived and fallen in his "Prison Ethics," and who has heroically given his life to the work of planting the "Data of Ethics" firmly in the soil of universal experience and eternal law, is certainly a fellow-laborer with all those who, in the spirit of Jesus, would work for the coming of the kingdom of truth and righteousness, the kingdom of heaven. Why should you be afraid of your friends, brethren?—*Unity*

THE *New York Sun* has found, in all the reports of the Garfield memorial services in various cities it has examined, only one prayer for Guiteau, and that was uttered by a colored minister in Louisville. "A Christian" writes that paper thus: "That lady whom you mentioned as praying and singing for the wretch Guiteau should be safely lodged in an insane asylum. I say, Down, down to hell with him. Heat it a thousand, yea, ten thousand times hotter for him, is my prayer." Commenting on this, the *Springfield Republican* says: "The influence of an unquestioning faith in hell, well lived up to, to make men fiends, could not be better illustrated, except by Guiteau himself, who in one of his pamphlets says: 'We answer, God must sustain his government. Heaven is for the righteous, hell for the wicked. Heaven would be a hell, if the wicked could get into it. Hell is for the devil's seed, heaven for Christ's seed.'" The *New York Evangelist* says: "Do not talk about pity in such a case as this," and declares that Christ forgave his murderers because they knew not what they did, but that this fact has no bearing on the case of Guiteau. Has the editor of the *Evangelist* ever read these words: "But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you, that ye may be the children of your Father which is in heaven," "Forgive us our trespasses, as we forgive those who trespass against us"? Guiteau is a murderer, and should be tried and punished according to law; and, while his crime is of a nature to arouse indignation, it is not pleasant to see one who professes to be a moral and religious teacher exhibiting a barbarous thirst for blood, and trying to make the words of the Nazarene reformer justify a spirit of revenge.

PERSONAL ITEMS.

JOHN BRIGHT will be seventy years old on the 16th inst.

MR. JAMES GORDON BENNETT is to send a relief expedition to search for the "Jeannette."

GLADSTONE, though past seventy years of age, has just put on spectacles for the first time.

THE sixtieth birthday of Professor Virchow is to be publicly celebrated at Berlin on the 19th.

EUGENE LAVASSOR, a captain who served under Napoleon Bonaparte until his exile, died recently on his estate near Covington, Ky., aged ninety.

FIVE of the essays of Schopenhauer, on Misery, Love, Genius, Poetry, and Education, have been translated by Messrs. G. Droppers and C. A. P. Dachsel, of Milwaukee.

MR. W. R. SALTER's discourse at Parker Memorial, last Sunday morning, on "An Ethical View of Religion," was full of thought, and its style and spirit were admirable. It elicited general praise.

A NEW edition of the Chinese classics will soon be issued by Houghton, Mifflin & Co., and also a reprint of *The Arabian Days' Entertainments*, translated from the German by Herbert Pelham Curtis.

H. HOLT & Co., publishers, are preparing a series of biographies of distinguished Americans to be written by such humorists as Burdette of the *Hawkeye*, Charles Dudley Warner, and John Habberton.

PROFESSOR GULLIVER (ill-omened name), of Andover Theological Seminary, declares that the theology of New England is as sound now as it was in the time of Jonathan Edwards. This must be part the fourth of *Gulliver's Travels*, each part as true and reliable as the others.

QUEEN VICTORIA completed, on October 25, a reign of forty four years and one hundred and twenty-eight days, which is just the length of time that Queen Elizabeth sat on the throne. Victoria has now reigned longer than any other English sovereign, except George III., Henry III., and Edward III.

PATTI is reported saying that, if her manager charges ten dollars for tickets to her concerts, she can't help it. All she wants is to "see dear old America again." But the manager, according to an interviewer, says he simply obeys her orders. Entire unselfishness is no more to be expected in the theatrical than in other professions.

PRINCE BISMARCK's son William has been defeated in Mulhausen, by five thousand votes, by a liberal. The opposition may prove strong enough to necessitate a dissolution of Parliament. But the London *Times* Berlin correspondent says, "The relative party strength in the new Reichstag will not differ much from that in the old."

GENERAL BANKS, in his oration on Garfield in this city, showed that Edward Garfield, an English gentleman of German ancestry, came to Watertown, Mass., in 1630, and was a selectman, representative, and captain of militia. He was the ancestor of Abram Garfield, who was at the Concord fight, and of the line of our lamented President.

LUCY HAMILTON HOOPER writes from Paris of Queen Marguerite of Italy: "I am told that there are few ladies in Europe so well versed in American literature as she, Longfellow ranking among her favorite poets and Hawthorne among her best-beloved romance-writers. I have also heard that she cherishes the idea of one day sending the young Prince of Naples to America to study our institutions and our people."

A REV. B. S. TAYLOR, known as a cranky member of the Troy Methodist Conference, substituted the following speech for the usual sermon to his congregation at Sand Lake. "Not until God in His infinite mercy can create some one who can manufacture his own buckskin breeches and live on wind pudding can a person exist as pastor of this church, and until such a person is found I declare this pulpit vacant. The congregation will arise and receive the benediction."

ONE Egbert F. Cleave writes to the *Boston Post* as follows: "I stand ready to do oral combat before a tribunal whose qualification shall be simply the standard of common morality, against any infidel who may be considered sane; and I will show that infidel craft alone is the beastly vampire impeding and destroying true progress and development of humanity, the poisoner of all that is noble, good, and tender in man-

kind, the foul assassin of every hope and aspiration of true being." Who is this theological Don Quixote?

MISS HELEN TAYLOR, the step-daughter of John Stuart Mill, in an address to the Ladies' Land League of Dublin, writes: "I feel almost ashamed to be an Englishwoman. I feel that to you born in Ireland the very name of England must be detestable, and that just ground exists for all the hatred and all the contempt you feel for us. But yet I can assure you there are thousands, and there soon will be millions, in England who will make their voice heard loud and strong in protest against the iniquities that are being perpetrated in Ireland. Your day of vengeance will come."

REV. PHOTIUS FISKE, still called Reverend because he once believed in and preached theology, and deserving now of the title because of his venerable years and philanthropic works, talks the rankest kind of pessimism, while acting daily the part of the Good Samaritan. He has just given \$40 to the "Home for Little Wanderers" in this city, \$20 to the North End Mission, \$20 to the Home for Colored Women, and has sent a chromo of Toussaint L'Ouverture and other pictures, amounting to \$50, to the Holley School at Lottsburgh, Va. His main thought and work seem to be to relieve distress and to assist educational and charitable enterprises.

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A. L. L.; Biological, E. J. Leonard; Christian Bigotry,
Theodore Stanton; Vox et Pre, W. H.

A Correction by O. B. Frothingham.

BOOK NOTICES.

The Journal of Speculative Philosophy; The Catholic World;
The Unitarian Review; The North American Review.

LIVE THOUGHTS OLD OR NEW.

PERSONAL ITEMS.

CURRENT TOPICS.

THE New York *Tablet* is very indignant that in Germany the priesthood is not exempt from military conscription, and, citing one or two recent cases, says, "This sort of thing is simply monstrous."

THE venerable and venerated Peter Cooper, philanthropist and nonagenarian, made the trip from New York to Boston November 9, for the express purpose of visiting the two great Fairs, with which he expressed himself delighted.

"STATISTICS show," says the *Church Union*, "that fewer people attend church in Liverpool now than twenty years ago. The ability of the people to appreciate good preaching has probably increased without a corresponding improvement in the sermons."

PROFESSOR SWIFT has discovered a comet in the constellation Cassiopeia, about half-way between the pole-star and the cluster in the Sword of Perseus. This is the second comet he has discovered, and gives him a total of \$400, so far this year, out of the Warner prizes.

THE Porte has sent instructions to Turkish representatives at St. Petersburg, Berlin, and Bucharest that Jews will be allowed to settle in all parts of the Empire, except in Palestine, but that they will be subject to the Turkish laws, and required to adopt Turkish nationality.

A CORRESPONDENT of the New York *Sun* says that the census shows in the Eastern States a great excess of women and in the Western States a great excess of men; and he wants "several thousand of the educated and refined girls and women of the Eastern States to make their homes in Illinois, Iowa, Missouri, Kansas, and Nebraska."

THE Springfield *Republican* says of Gambetta: "He is a Republican from conviction. He is radical, but not blindly and destructively radical. For

a Frenchman of the South, he has a surprising dash of American practicality and horse sense in his composition. He has the French freethinker dislike for priests, and he believes in secular education,—in what is known in some quarters as the "Godless public school." "

THAT there is really something in a name, even if "a rose by any other name would smell as sweet," seems to be indicated by the fact that John P. Howard, of Burlington, Vt., emulative of his philanthropic namesake, has given the opera house which bears his name, and which cost him \$125,000, as a home for destitute children. Mr. Howard's gifts for charitable purposes within the year, inclusive of this, are said to aggregate nearly \$225,000.

ALTHOUGH Guiteau claimed that he was only an instrument in the hands of the Lord for the removal of President Garfield, in order that Arthur might take his place, he maintains that but for the mismanagement of the physicians his victim would not have died. We refer to this inconsistency only to remark that a real lunatic would, under the circumstances, be likely to glory not only in the part he performed, but in the death of the President, instead of attempting to evade responsibility by ascribing the result to the unskillfulness of the doctors.

A WITNESS has been disqualified at Toronto on the ground that he is an agnostic. Mr. Justice Osler suggested, with much good sense, that an honest admission of ignorance regarding a supermundane existence should not render a witness incompetent respecting what he knows about this life, when his testimony is important as to what he has seen bearing on the rights of a plaintiff or a defendant. The laws of Canada on this point, like those of Pennsylvania, Maryland, and some other States of the Union, evidently admit of considerable improvement.

MR. FROTHINGHAM, in his recent letter to the New York *Evening Post*, says: "In conclusion, permit me to say that I have seen no reason for changing my opinions. It has, however, occurred to me that they do not contain the whole truth. Certainly, I have not gone back to any position which I had abandoned." It occurs to all thinkers, before reaching the age of Mr. Frothingham, that their opinions "do not contain the whole truth," and what occurs to them as a possibility when they first begin to realize the meagreness of their attainments and the limited range of their thoughts deepens, with years and added wisdom, into a profound and abiding conviction.

AURELIO SAFTI, who was a triumvir of the short-lived Roman Republic of 1849, in a letter to the International League of Peace and Liberty which recently held sessions at Geneva, wrote as follows: "I have faith in the Republic, that is to say, in Liberty, Justice, the Future. . . . The Republic is the soul of civilization; that is, of all the live forces which Reason, Science, and Work develop in modern society. The Republic will not die. It is, on the contrary, destined to become more firmly fixed in

Europe. The proof of this is that in France, where it is a living fact, its complete triumph is growing more certain every day. The last elections are a striking evidence of this. And everywhere, indeed, the tendency of thought and the social action of peoples who are rising from the condition of resigned slaves is decidedly republican. The dynastic principle is no longer rooted in the faith of the multitude. Constitutional monarchy is nothing more than a transitory form, which conceals the longing for self-government among people already ripe for liberty."

At the National Labor Congress, held at Pittsburgh on the 17th, to encourage the formation of national and international trade and labor unions for the purpose of securing legislation in the interests of the industrial classes, a platform was adopted, declaring in favor of the right of labor to organize in its own defence against the aggressions of concentrated capital, the abolition of contract labor in penal institutions, the prohibition of Chinese immigration, and of the incorporation of trades unions like other bodies having property and desiring to accomplish a just and legal object. Among the other demands of the Congress are the enforcement of the national eight-hour law, the compulsory education of all children under fourteen years of age, the proper ventilation of mines and workshops, fire-escapes for factories and workshops, and sanitary inspection of all buildings and localities in which men and women are employed. The demand for the prohibition of Chinese immigration is of questionable justice and wisdom; but the other measures advocated, or most of them at least, will commend themselves to the favorable consideration of all fair-minded people.

THE sessions of the new Reichstag were opened on the 17th; and Bismarck, after conveying the excuse of the Emperor for his absence, read the speech from the throne. The speech lays stress on the necessity of provision by the State for invalid workmen, and declares that social evils are not to be remedied by repression alone, but by the "concurrent promotion of the welfare of the working classes." The Emperor says that he will look back on all his successes with greater satisfaction if he can bequeath to the Fatherland new and lasting guarantees for continuous peace at home, and to the necessitous a more secure and generous measure of that assistance to which they have a claim. The aged and infirm, he says, are entitled to a greater degree of State provision than they now enjoy. At a moment when matters connected with internal institutions present far-reaching and difficult problems, the solution of which is not to be mastered in a single session, but which the Emperor has felt it to be his duty before God and man to put forward, he rejoices the more to be able to express his entire satisfaction with the state of foreign politics. The speech concluded thus: "Our relations with all the other powers are most friendly. Belief in Germany's loyal and sincere desire for peace has gained a hold with every nation. We regard it as a duty to God and the Fatherland to strengthen and justify that faith."

UNCHURCHED FREETHOUGHT.

In the last issue of *The Index*, something was said in this column on the progress of free religious thought in churches, and in other denominational and semi-denominational organizations. To one content with gains effected by the steady process of evolution and not ambitious to figure out, if not to figure in, a revolution, the account of such progress could be made sufficiently satisfactory. But the progress of freethought concerning religion outside of all ecclesiastical lines is even more marked. To glance at some of the evidence:—

The number of thoughtful and moral persons whose thought has led them away from any stated connection with existing churches is increasing. The class of scholarly, scientific and professional people who are outside of the Churches is increasing. Public opinion does not require, as once it did, an attendance on Sunday services nor an acceptance of any scheme of theology. Scepticism and even the boldest denials in religious matters get a hearing in quarters to which they once had no access. The Positivist philosophy, especially in the form presented by Herbert Spencer, has won a large discipleship in the younger generation of reading and earnestly practical men. Still another large class of people, somewhat less thoughtful and less practically earnest perhaps, but more aggressively defiant in denial, are attracted to the teachings of Colonel Ingersoll,—an attraction not to be explained wholly by his eloquence or his rhetorical sharpness, exceptional though they are, and certainly not by his learning, which is scant. Spiritualism has made another large cleavage from the Churches. And there are still other people, who have felt that philanthropy and pure ethical culture are the main parts of religion, and who, seeing how relatively little, compared with the stress put on theology, the Churches have hitherto done for these objects, have withdrawn, and sought to do their work in other ways. Thus, reckoning up the different phases and types of that free thinking which has broken away from all ecclesiastical organizations, there exists a large heterogeneous mass of Liberalism, which, so far as any unity of purpose or of consciousness is concerned, is yet in a very chaotic condition, but which is evidently becoming stronger, more outspoken and demonstrative, and which is not likely ever to be gathered back into the Churches from which, by the impulsion of the common spirit of liberty, it has escaped.

Nor, regarding this mass of Liberalism as a whole, does it at first sight appear much more likely that it will evolve from itself any common organization for constructive social or moral work. The different classes of people and types of mind that compose it are one in the spirit of liberty, but in almost all things else they are as divided as are the ecclesiastical sects. The principle of individualism is dominant among them, and no vital principle of combination seems hitherto to have been shaping the mass of individuals into a consistent organic whole. Considering, too, the progress of Free Religion, it might be said that in this direction the prospects of freedom look much better than those of religion; that, in the Liberalism which is outside of churches, the element of freedom dominates everything, and that the element of religiousness is defective; and that sometimes even the moral sentiment appears at least no stronger than in the Churches, though it is a standing liberal complaint that in the Churches morality is sacrificed to theology. Looking at some aspects of Liberalism, the question is certainly in order whether morality is not sacrificed to freedom.

Yet after giving full weight to this disorganized, heterogeneous, and atomic condition of Liberalism,

let it not be too easily decided that it is void of all capacity for organization and progress in constructive work. Much of it will doubtless remain purely negative and individualistic,—remain to make its protest and denial against the irrational dogmas and superstitious fears and false authorities which have been imposed upon mankind in the name of religion. There is a body of Liberals who will continue to spend their energies in that way so long as the Churches keep any entrenchments on freethought to fight against. And, until that end is reached, this class will not be without their uses. But meantime there are many other Liberals who are not content with merely this attitude of protest and denial, who see that freethought is now so well under way and has so many helpful allies that its triumph at no distant day is assured, and who are beginning to ask, Having won our liberty, what are we going to do with it? There are not a few Liberals who are beginning to see what a mighty power the Churches might be for social advancement, for moral education, for philanthropic purposes, for the strengthening of personal and public integrity, if, emancipated from the service of upholding and propagating certain creeds, they could only devote their entire energies to these things. And this class of Liberals are not far from asking or are already asking the question, Why shall not we set about doing in some united way for ourselves and our children and the community around us these things which we believe the Churches might and ought to do? There are signs that a good many Liberals have come to the point where they are not satisfied with merely a freethought lecture or debate, and feel that the work of protest and denial alone, however important a work it may be, is barren of personal or social nutriment. Here, for instance, in Indiana, is a gentleman who has built up a large manufacturing community, and who is a thorough Liberal by conviction. He is desirous now to organize some effective institution for the moral and social improvement of the people whom his business has drawn around him,—something that shall stand to them as a liberal church for the elevation of their social condition and the refinement and ennobling of their characters. He has a glimpse of a plan, and money ready to bestow upon it. What he waits for is some man with wise directive ability as an organizer to take charge of the work. Farther out, in a town of Missouri, as a circular recently received informs, a society of Liberals has been organized on the basis of ethical culture, and is having unexpected success. In many other places in the West, it is said, by those in a position to know, are the conditions ripe for effective liberal organization outside of even the most liberal churches, if only men of the right stamp were ready to go to them as leaders.

Possibly, some allowance may have to be made for the enthusiastic hopes of those who furnish this kind of evidence. And yet, in the nature of the case, there seems no good reason why what has been done in a few places might not be done in many more, if the leaders could only be multiplied. New York is not so exceptional but that the kind of society and work which Felix Adler has organized there might not be organized in several other large cities of America, if there were several other Felix Adlers to do it. The conditions would be nearly or quite as favorable, probably, in Chicago, Cincinnati, St. Louis, and San Francisco. And so among smaller cities. The kind of Liberalism that has organized itself into a Free Religious Society in Providence exists, probably, in a dozen other cities of similar or smaller size: only, in Providence, the movement found a worker to devote himself to it. It should be added, however,

that the Providence liberal movement started before the leader came. It started in the convictions and enterprise of a few persons who believed in the need, and the possibility of supplying it. But neither is this a condition that should be wanting elsewhere. Wherever and whenever Liberalism comes to consciousness of its needs and responsibilities, it will develop a capacity for organizing agencies adequate to the discharge of its social and public duties.

W. J. POTTER.

UNORGANIZED LIBERALISM.

With many who have strong convictions and an earnest spirit, the impression prevails that without special organizations the advancement and triumph of liberal principles are impossible. Individual effort counts for but little, they think, in modifying public sentiment and preparing the way for rational thought and its incorporation into the character and conduct of the people.

This view in our opinion is erroneous. Fully aware of the advantage and power of organized effort sustained and wisely directed, we yet cannot be unmindful of the enormous influence exerted in a thousand ways through a multitude of instrumentalities, independently of any special organization. Indeed, individual effort is often more decisive and powerful in influencing public sentiment and leading to the accomplishment of great results than the work of the largest associations formed for some special object. History abounds in examples illustrative of this fact, that must occur to all readers. The influence of thinkers, men like Darwin and Huxley, Mill and Spencer, Carlyle and Emerson, upon this age is incalculable. Theology to-day is being modified, and rational views are gaining in strength and importance not largely through the organized efforts of Liberals, but through the influence that comes from enlarged knowledge on every subject, and the independence and courage which are born of this knowledge. The disclosures of science and the results of historical research, the diffusion of knowledge, the consequent decay of superstition and the growing habits of independent thinking among all classes, have contributed among a multitude of influences to infuse liberal sentiments into the popular mind. The result is seen in the tone of the press, in the teachings of the pulpit, in improved legislation, in the character of our general literature, and in the growing charity and spirit of tolerance among all classes.

We do not wish to be understood as undervaluing liberal organizations, which indeed may be made powerful aids to progress. We claim only that the strength and influence of rational thought are not to be measured by its special organizations; and it does not depend upon them for its triumph, or even its progress, which, however, they may accelerate or retard.

The absence of numerous liberal organizations in this country is by no means an indication that Liberalism is accomplishing nothing. Progress now as in the past is along the line of existing beliefs and institutions; and its results are seen in the continual modification of the old rather than in the creation of something entirely new. It is more probable that the Churches will become in time so divested of theological influence and so thoroughly in harmony with the best thought and spirit of the age that they will satisfy the social wants of all without offending the reason and common-sense of any, than that there will spring up outside of them organizations which will sap their strength and have the general support of the people. The Churches have in them elements of excellence without which they would not have the support they now receive. And whatever in these

organizations is adapted to the requirements of this life, to the intellectual, moral, and social wants of our nature, is largely due to the rational thought and spirit which prevail, notwithstanding theology by many is still credited with the whole. So, if those who are interested in the progress of liberal views can point to no great general organization which is devoted exclusively to extending those views, they can see everywhere, inside the Churches as well as outside, the influence of the principles which they cherish, and labor to advance.

B. F. UNDERWOOD.

MR. SAVAGE ON THEISM.

It is refreshing, now and then, to find some one who, like Mr. Savage, not only professes to believe in "God," but is bold to advocate and ready to defend that belief against every assailant. He does not care to sue for peace, saying, "I believe in God, but I can't tell *why*"; "I believe in God, but I can't tell *what*"; "I believe in God, but I can't tell *how*"; or, "I believe with the *heart*, and cannot reason it out"; or, "To define God is to destroy him"; or, "Spiritual things are spiritually discerned: we pity you for your blindness, but it is of no use to argue with you." Not this is the attitude of Mr. Savage; but, in a true knightly fashion, he comes into the arena, unsheathes his sword, and, in the name of the scientific spirit and method, throws out his challenge. One must respect such a champion, though he cannot always train under his banner, and may even find himself at theological cross-swords with him now and then.

It is in such a position that I find myself, upon reading his "Some Reasons for Theism," published in *Index* of November 10. To drop the simile (for it is not as foes fighting for victory, but as friends helping each other in the search of truth, that we meet), it is not clear that Mr. Savage is successful in his attempt to rest his Theism upon a scientific basis. At least, it seems to me that he fails; and I think I detect the fallacy of his reasoning. If I have not done so, I shall at least have exposed the fallacy of my own; and that is worth while, if he will kindly show me my error.

Mr. Savage starts out with this proposition: (1) "We know that a *power* exists which is not man. To this power, we can set no limits. We cannot even conceive any limits. It existed before man, and would exist just the same were humanity swept off the face of the earth. By this power, we were brought into being, have been made what we are, and on it every moment depend." The italics are ours. What, you ask, can there be objectionable in this language? To me, it bristles with half-hidden assumptions, utterly unwarranted by anything yet established by the "scientific method." In the first place, it seems to me that Mr. Savage assumes the whole question at issue in his use of the word "power." It is true he does not, as Professor Huxley would say, make a "grenadier" of it by heading it with a capital P; but he does make it do all the duty of a little god throughout his sentence. For instance, he makes that power bring us into being, and develop and support us here. Now, if he uses the word "power" as a word standing for an idea not included under the words "matter" and "force," will he tell us by what scientific method he arrived at a knowledge of that *tertium quid*?

If, on the other hand, he uses the word "power" as identical with "force," meaning by it the sum of all the physical correlated forces, known and unknown, then by what right does he ignore the function of "matter," as we distinguish it from "force," in the bringing of man into being, and the developing and sustaining him here? Would

it not be just as true to substitute the word "matter" for the word "power" in his proposition? If so, haven't we, at least, two Gods in the universe, according to his reasoning? But, although he does not formally endow this chameleon-hued word, "power," with intelligence and consciousness until he reaches his second and third propositions, does he not practically do so in the language which we have underscored? "Brought into being"? Yes, in the sense of evolved, but not created, which the expression seems to imply. "Have been made what we are"? Have we, then, had no share in making ourselves? "On it every moment depend"? If we are a part of the great whole, does it not "depend" upon us as well as we upon it? It seems to me that the mutual relation of the *Ego* and the *Non-Ego* is expressed not so truly by the word "dependent" as by the word "inter-dependent."

But, if I object to the manner in which he assumes the existence of God, the chief point at issue, at the very start, still more do I find myself protesting against the reasoning by which he attempts to establish the *intelligence* of that being. Assuming this power, and that it manifests itself in an intelligible order, he asks, "Have we now a right to speak of the power thus manifested as *intelligent*? . . . What do we mean by intelligence? What do we mean when we say a man or animal is intelligent? We mean that his actions, words, movements, the manifestations of his life, *correspond to what we call the rational order of our thought*. That is all we do mean or can mean. Tried by this test, the universe outside of man is *unspeakably a grander manifestation of intelligence* than all that the history of humanity itself makes us acquainted with."

Now, it seems to me that, when we say that a man or animal is "intelligent," we mean a great deal more than that the "manifestations of his life correspond to what we call the rational order of our thought." The "action" of a glacier, the "movements" of a meteor, the "manifestations of the life" of a tree,—do they not "correspond to what we call the rational order of our thought"? Yet does that make them intelligent? The definition does not define. It covers, indeed, "intellect," and then spreads out all over creation. This is very convenient for his theory, but it is unfortunate for the word. We submit that, if Mr. Savage would know what is meant by "intelligence," he should not invent a brand-new definition,—for there is no need of it,—but take the one already established and universally accepted when applied in such cases; and this he will find in any lexicon. Here is one, for instance, from Webster. "Intelligent,"—"Endowed with the faculty of understanding or reason; as, man is an intelligent being." We understand by "faculty" a possession, by a creature, of organs of thought and feeling,—a nervous system and, above all, a brain. When we say that a man or animal is "intelligent," we mean that it has a brain that manifests intelligence, and not merely that "the manifestations of its life correspond to the rational order of our thought." Tried by this test, it is evident that we find intelligence, or mind, in the universe outside of man, *only when we find a brain*.

But Mr. Savage says that mind does exist in man; and, if man is a part of nature, and came out of nature, then mind must have come out of nature. To quote his language, "If man is only a bit of nature, and shows, like a specimen brick, the material of the whole, then mind also is *in nature*." No, not necessarily, even if his comparison is true; for the "brick" was not in the mud-bank. It required weeks of skilled labor and the application of heat to change that homogeneous

material into the brick. The brick is mud plus a good many other factors. So may it not be with mind? What if mind is not an entity, but a process? What if it be but the flowering out through a material organism of all the lower physical forces? If so, would it be proper to say that mind was one of these forces? Not if we observe the distinction in words that there is in ideas; and this we must do, or cease to make intellectual progress.

If this evolution theory of mind be the correct one, then it were as proper a use of language to say that you saw in a corn-field oceans of whiskey, or in a cotton-field thousands of shirts waving in the breezes, as to say there is "mind" in nature outside of the animal kingdom, because it has been developed from inanimate things some way. It is a misuse of language. It is a confounding of words, and this both expresses and fosters confusion of ideas. Therefore, in the interest of clear, radical thought, we deprecate such improper use of language. It is only allowable in poetry, never as a substitute for truth.

Since Mr. Savage does not, as we think, succeed in demonstrating the existence of an "intelligent power" in the universe, outside of man, it would be a superfluous task to discuss the subsequent problem whether that hypothetical being is conscious or unconscious, good, bad, or indifferent in character.

W. H. SPENCER.

OBSTACLES TO LAND REFORM IN ENGLAND.

As I have previously insinuated, the English landlords are endeavoring to stave off discussion of the land question by diverting the attention of the people from that to other topics. They are trying to show that the commercial and industrial depression of England arises from other causes than that of the antiquated land system. This is the real origin of the so-called "fair trade" movement, which is in reality protection under a new guise. It must not for one moment be supposed that the reason of England is being converted to protection: that is an event which it is safe to say will never take place in the country of Adam Smith, Cairnes, Cobden, and John Stuart Mill.

Never was the intelligent conviction of England more decidedly in favor of free trade than at the present moment. It is true that the "fair traders," as the neo-protectionists call themselves, have recently made some stir, parading their doings in the newspapers, and especially calling attention to the fact(?) that they are acting entirely independent of any political party. Of course they must say this to save appearances; but every one knows perfectly well that their organization is simply a piece of the new machinery of Toryism. The Tory party have been, since the elections of last year, sitting in the desolating shadow of affliction. Their old watchwords are worn out, and their party cries have failed to charm.

The prestige of England, the glory of the empire, was the *cheval de bataille* with which they formerly did battle; but that serves their turn no longer. Under these circumstances, their usual course is to shout, "The Church in danger!" or "The throne in danger!" or "Property in danger!" But now, owing doubtless to the wicked arts practised on innocent people by designing Radicals, the working classes do not appear as though they were deeply moved by the danger threatening the Church, the throne, or even property. Under these sad circumstances, the Tory party are bound to provide some new watchword which will catch the ear of the people by appealing to their selfish instincts. Consequently, "our ruined agriculture" and "our blighted commerce" afford convenient

texts from which Tory wire-pullers can preach the gospel of "fair trade."

The landlords know perfectly well that in the natural course of things they can never hope for the high rents and the position of power and influence they formerly enjoyed. The facts of nature, the events of history, the development of democracy,—all these things portend the collapse of the old order. This being so, the only way to save landlordism is to delude the people into believing that something else, and not *it*, is the cause of the existing distress. This something else is discovered to be American produce, and French and Belgian manufactures: these inundate the country, and lead to the ruin of native industry. Now, as the Tory party desires to preserve the old system of things, it is only natural that that party should secretly encourage and even openly coquet with those who would do their best to revive protection.

This is the plain and simple story of the so-called "fair trade" movement: it is a new attempt on the part of Toryism to ally the aristocracy with the "residuum" (as John Bright calls the "baser sort" of the populace) by working on the selfishness and ignorance of the latter, in order to avert the pending fall of the former. Supposing that, as the fair traders suggest, a small duty were put on American corn, the price of corn in England would at once rise, to the joy, for a short time, of the farmers. The almost immediate consequence would be that the landlords would raise their rents. They are not going to tax American produce for nothing. They must themselves reap a substantial benefit. This, of course, is their real object: the promotion of the prosperity of the country is simply a device to "split the ears of the groundlings."

Now, such a policy cannot be carried out in England; for not only is the reason of the country opposed to it, but, happily, the force of the country will never permit it. Whatever may be the peculiar circumstances and needs of other countries, England must be a free-trade nation; for she depends for her industrial greatness on cheap food and cheap raw produce. The people understand this perfectly well; and, although a few may be seduced into supporting a protective policy in favor of some particular industry with which they are specially concerned, the overwhelming majority will never consent to tax their own food for the benefit of their landlord.

The most unfortunate fact in the political and social condition of England is the ignorance and lack of public spirit displayed by the farmers. They are the greatest sufferers from landlordism, and yet they are now in many cases crying for protection instead of joining the people in their assault on the land-laws. They might as well cry for the moon. Their present position and immediate prospects are undeniably gloomy in the extreme; but this is to a certain extent their own fault. Had they combined against landlord tyranny as the Trades-Unionists combined against the power of capital, they might by this time have strengthened their own position and weakened the landlord system. But three-fourths of them are Tory to the backbone, full of absurd, insular prejudices, unmoved by the thoughts of the modern world, caring for little beyond their own farms and markets. They have submitted patiently to a despotism which self-respecting men ought never to tolerate, and they have almost uniformly supported the Tory party. They represent the dull and heavy and material side of the English nature, with no capacity for ideas and no love for anything new. If the English farmers would even now join heartily in the liberal movement, they would be warmly welcome and they would accomplish important results. But the recent elections which have taken

place show clearly that they can be made the dupes of the landlords and Tory electioneering agents.

In writing thus, of course it must be clearly understood that I speak simply of the majority of the farmers. There is a wise minority, but in most parts of rural England it is powerless for great good. The shop-keeping class have profited so largely by free trade that it is safe to predict that the "fair traders" will not make a great many converts from their ranks, so that the case may be said to stand thus: On the one side are the landlords, the majority of the farmers, and the representatives of certain industries which have been more or less affected by foreign competition. To these add the clergy of the Established Church, who, themselves monopolists, generally rank themselves instinctively with all other monopolists, and who never yet interpreted the generous aims and great aspirations of the people.

On the other side are the leaders of thought, the champions of progress, all the energetic reformers, the bulk of the manufacturers, the majority of the shop-keepers, and the great body of the artisans. The loyalty to free trade of the latter great body had been doubted up till recently, and all sorts of means had been adopted to gain their adhesion to the "fair trade" cause; but the action of the Trades Union Congress, which met in London during September, put an end to all doubt, and proved that the spirit and influence of Cobden still animates England's toiling masses.

Now, to any one who knows the history of England during the past, there can be no doubt which side will be victorious in this dispute. The fair trade movement may give some trouble; but it will be, sooner or later, stamped out, for the forces of the country are against it. This movement cannot, therefore, really divert the attention of the people from the land question; for the people have already weighed it in the balance, and found it wanting. The movement, however, is of great importance, as indicating the desperate anxiety of the landlord class to prevent the discussion and settlement of the land question.

This does not promise well for a speedy and peaceful solution of that question. Neither do the general character and tone and temper of the peerage as a whole. The House of Lords is simply an assembly of land-owners, who make it their chief business to thwart the popular will and keep back the current of progress. All attempts to liberalize that body have failed and must fail, because the body itself is necessarily hostile to liberalism. Mr. Gladstone has been unwise enough to continue the process of placing his own supporters in that House, partly to reward their past efforts, partly in the hope that they may impart a new and better tone to the chamber, so bringing it more into harmony with modern ideas.

Such hopes are vain and idle. The new peers, instead of improving the chamber, are themselves deteriorated by it, so that in a few years (often in a few months) they become more Tory than the genuine Tories themselves. Nothing can save the hereditary chamber. It is doomed to pass away. But meanwhile, by insisting on the claims of landlordism, it will only precipitate social convulsion and strife. Under its present Tory leader, the Marquis of Salisbury, it is likely to do this, or at any rate to make a show of it for a time. For it must be remembered that an aristocracy, still powerful, can hardly be expected to surrender its ancient privileges without a struggle.

But there is no heart nor spirit nor strength in the party of defence. It is destitute of ideas, without leadership, without genius, without any clear guiding principle of action. It will not, therefore, maintain its position; and the only ques-

tion is, How soon will it conclude that it is worse than useless to combat the inevitable? Thus, we are again brought round to the same conclusion, that the method by which the land question will be settled, whether peacefully or by revolution, largely depends, nay, entirely depends, on the character and course of action of the landlord class. That class is beginning to learn that side issues and pretences and attempts to shirk the question are of no avail; and I, who naturally prefer reason to violence, cannot help thinking that England may be spared the undoubted evils of a revolution of force and of an agrarian agitation such as has convulsed Ireland.

The old Latin proverb, however, tells us that the gods madden those they are about to destroy; and it is possible that the aristocracy of England may, in a state of panic, irrevocably commit themselves to some huge folly which will cost them dear. In my next paper, I will attempt briefly to outline the two general theories of land reform which are being advocated in England. WILLIAM CLARKE.

OUR HOLIDAYS.

"I suppose," said an orthodox friend to me on the eve of a past Thanksgiving Day, "that, if ever you rationalists and freethinkers come to have your way, there will be no days like Thanksgiving, Christmas, or Fast Day observed. We shall all be tied fast to the treadmill of dreary utilitarianism: no tender, loving associations will be permitted to make any one day in the year more sacred, more holy, than all the rest? So, if reason, as you pretend it does in your case, forced me ever so much to disbelieve the teachings of religion, all my proclivities would still keep me within the fold of the Church. I am not quite ready to give up all the sunlight of life, of which our holidays, once *holy* days, make so large a part." I pondered over these remarks of my orthodox friend. I, too, have a liking for the tender associations linked with our national holidays. Was it necessary to give them up in the cause of consistent rationalism? Because they were holy days, should they cease to be holidays? Thanksgiving, for instance,—there I paused in my thought. "Thanksgiving—to whom, for what?" I had not thought of the anniversary in this wise before. I doubt whether many of our orthodox friends do think of it as a "holy," "sacred" day. It was to me only a day sacred to family reunions, to tender reminiscences, to general good feeling and fellowship; and yet it was a day dedicated to thanksgiving, and I could not ignore the implication that the thanks were to be rendered to a supreme, supernatural, vaguely defined Being, to whom thanks were supposed to be due for what little of good and happiness brightens and sweetens our otherwise dreary life, and for the evils and unhappiness of which it seems to me any such Supreme Being must be also responsible.

Out of my ponderings, several thoughts resolved themselves into definite form, one of which was that holidays, days of rest, of amusement, of change from life's ordinary humdrum, are necessary to man's equipoise; that the history of past ages, of all peoples, of all stages of man's development, show the ever-recognized need and usefulness of these days of recreation. Theology, always eagerly covetous of the credit for every known good, and with the good sense to recognize how useless would be her ban upon these necessities of man's nature, has been shrewd enough to turn these festal days to excellent account, as days of devotion to her mandates and precepts. So even in America, youngest and fairest of all Liberty's fair daughters, at least one-half of the sorely begrudged yet more than ever necessary holidays are devoted

in name to religious purposes; and those who have begun to doubt the ever-important claims of orthodox religion begin to wonder regretfully whether in their iconoclasm it will be necessary to do away with the observance of these holidays, as too prominent landmarks of forsaken boundaries of a past faith.

But, in the mean time, we do not feel in the least like bidding an eternal farewell to Thanksgiving with its roast turkey and cranberry sauce, its family reunions, and general good feeling. We are not yet quite prepared to bid good-by to all fully understood but romantic and dear delusions of the Christmas time. Our childish regard for Santa Claus is not yet wholly obliterated. We still share in the children's delight and surprise over their Christmas gifts. Realizing humanity's great need of recreation, rationalism will doubtless come to the conclusion that we need more rather than fewer holidays, but that those days should above all others be free from theological domination and compulsion; otherwise their mission of recuperative rest and growth will fail of its purpose. In spite of our loss of faith in old traditions or religious superstitions, our holidays may still remain in deed and in truth "holy" days,—days sacred to all that is dearest and best in humanity. Our fast days (which even among professing Christians have degenerated into extra *feast* days) may be days dedicated to thoughtful consideration of the laws of health. Instead of praying for light to enable us to do that which is best for our own good and that of others, we will go in search of that light by careful study of the recorded experience of others. Our Christmas may still remain what it has come to be, —a day of rejoicing over the best developments of humanity, over the birth of a high type of manhood and womanhood, of all that we have hitherto idealized as Christ-like attributes; for these are really only humanity's best attributes. Our Christ-masses shall be devoted to earnest thought how to make these rarer virtues common to all mankind, so that in that sense we may all become Christ-like and Christians. So the old gift-bestowing, happiness-giving, and feud-forgetting characteristics of the day may still be preserved, but only given a broader, grander significance. And our Thanksgiving days can consistently be observed as days devoted to grateful recognition of the increase of charity, love, and tenderness in mankind generally. These days will thus more than ever become days of love-renewing, of social joy, and out-flowing charity and kindness toward all. Let us hope then to live to see more frequent holidays, days sacred to rest of body, heart, and brain, not as hitherto sacred to the "glory of God," the enslavement of man's reason, and the profit of the priesthood.

S. A. UNDERWOOD.

EVOLUTION AND THEISM.

Permit me just one word more to my friend, "A Methodist Minister." If he will consider my point a little more carefully, I am confident he will see that my reference to him was justified. It is a perfect illustration of what I had in mind. And his later note does *not* show that I misapprehend him.

The question he asks, as the title of his article (*Index* for October 20), is as to whether evolution is compatible with "Theism." He then goes on to discuss something that *may be quite a different thing*; —namely, "Christian Theism." In his first paragraph, he says that "evolution . . . is now almost universally admitted among *Theists*," and he says he doubts "the propriety or consistency of this admission." All the rest of the article is devoted to showing its inconsistency with "Christian Theism."

The point of my criticism was the lack of a *definition* and of a consistent *sticking to it*. The im-

pression his article leaves is twofold: 1. That "Theism," "Christian Theism," and "God"—he uses all three terms—mean substantially the same thing, —he uses the terms as though they were interchangeable, and draws no distinction between them; and, 2. That evolution is not consistent with "Theism," "Christian Theism," or "God."

If he meant *only* "Christian Theism" all through, then, for the sake of clearness, that phrase should have been in the *title*; and he should have kept to it all through. Or, if he introduced some other term, he should have shown a reason for it, and told his readers what he meant by it.

It is, as he says, so "difficult . . . to understand each other" that we should be consistent in our use of terms.

M. J. SAVAGE.

18 Nov., 1881.

NOTES ON THE RELIGIOUS PRESS.

W. J. P.

The *Presbyterian* brings testimony, even from its rigid communion, of the loosening of the old doctrinal foundations:—

The charge that the sceptical spirit of the age has entered the Church, to any large extent, is not strictly true, and yet not entirely without foundation. The faith of Christians has not been shaken, but many nominal Christians would seem to have lost their anchorage, and to be drifting out upon the sea of unbelief. And those whose faith has not been shaken, whose anchor holds firm so that they are unaffected by the drift and current, are painfully aware that their faith is weak. . . . There is a very painful evidence that faith is weak in the growing indifference to the truth. The tendency to modify the truths which faith receives, especially those which relate to the unseen world, its agencies and conditions, so that they meet the demands of the age, *i.e.*,—largely the demands of the natural understanding and modern speculation,—is marked. We are called upon to revise our creeds, to lay aside worn-out forms, so that, with a faith new formulated, we may be ready for a new departure.

From a paragraph in the *Christian Statesman*, we learn that at a recent convention of Orthodox Congregationalists in Brooklyn, N.Y., there was some pretty plain talk on hymns:—

Rev. William Lloyd, of Madison Avenue, New York, formerly a Methodist preacher, took strong grounds, and denounced Moody and Sankey's hymns as "utter trash." Henry Ward Beecher was not prepared to go quite that length, and thought "the best net was that which caught the most fish," which was an evasion. Rev. George F. Pentecost went in for Moody and Sankey without exception, basing his argument on the number of books sold. "It seems to us," says a correspondent of the Cincinnati *Christian Advocate*, "that Mr. Lloyd is the nearest right. We are getting more and more into the way of sensational and emotional devotion, out of which we shall have to come some day or other. And there has been nothing so fruitful in producing such a result as the displacing of our old hymns to make room for mere ditties that not only lack in poetry and music, but inevitably degrade the popular taste."

Any one who has had much experience with hymn-books can sympathize with a good deal of strong talk about them. For our own part, we have never seen a hymn-book in which, on account of bad theology on the one side and bad poetry on the other, the possibilities of selection were not reduced to very narrow limits.

THE *American Missionary* for November reports the receipts of the American Missionary Association of which it is the organ, for the month of September as \$30,417.94, and for the financial year closing with that month as \$244,578.96. We are glad to see that a large part of this large sum is spent in sustaining teachers and schools among the colored people in the South. The society "origi-

nated in a sympathy with the almost friendless slaves"; and, since emancipation, it has naturally turned its attention to helping the freed race. It aids or entirely supports fifty-one schools in different parts of the Southern States. Of course, it tries to evangelize as well as to maintain schools for secular education. By its constitution, it is very severely "evangelical." The article on membership is unique, and runs thus: "Any person of Evangelical sentiments, who professes faith in the Lord Jesus Christ, who is not a slave-holder or in the practice of other immoralities, and who contributes to the funds, may become a member of the society." A foot-note defines "evangelical sentiments" as follows:—

By evangelical sentiments, we understand, among others, a belief in the guilty and lost condition of all men without a Saviour; the Supreme Deity, Incarnation, and Atoning Sacrifice of Jesus Christ, the only Saviour of the world; the necessity of regeneration by the Holy Spirit; repentance, faith, and holy obedience in order to salvation; the immortality of the soul; and the retributions of the judgment in the eternal punishment of the wicked and salvation of the righteous.

In practice, however, we believe the society is not so dogmatic as this creed would imply. We should be more glad if the money for Southern education were raised and spent in unsectarian methods by liberal hands. But, since it is not, we are glad that even an evangelical missionary society is doing so much for schools among the colored people.

From the *American Missionary's* African notes, we extract this *morceau*: "A missionary asked an old African woman what the earthquake was. 'Me tink,' said she, 'God Almighty pass by, and de world make him a curt'sy.'"

THE recent Episcopal Church Congress, held in Providence, appears to have fully maintained its reputation for lively and free debate. Bishop Clark has an article on the Congress in the *Independent*, from which we extract passages illustrating the discussions of two evenings:—

On the third evening, the subject of "Liturgical Growth" was presented. . . . The dramatic element now had full play; and, if I had not determined to mention no man's name in this sketch of the disputants, I would be glad to allude to certain prominent and most conservative speakers, who would have been "read out of meeting," if they had ventured to say what they said on this occasion twenty years ago. Until quite recently, the prevailing cry in the Church was, "Whatever else you do, don't touch the Prayer-Book"; but these men did something more than *touch* the Prayer-Book. What they said will appear in full when the *verbatim* report of the Congress is published; for every word, good or bad, prudent or imprudent, that is uttered there, must appear in print. The "Education of Divinity Students," strange to say, elicited the sharpest debate that was heard during the session of the Congress. . . . The prominent defects in our popular theological training were handled not only without gloves, but with a very hard grip. The defenders of existing modes and practices were equally positive and strong. Many lively illustrations were given of the blunders which clergymen make for want of proper training and, it might have been added, for want of a little common-sense, as, for instance, that of a minister, who addressed a company of rough miners, on the only occasion that he had to preach the gospel to them, in regard to "the evils of the pew-system in our churches."

Or the community of "Harmonists" founded by Father Rapp at Economy, Penn., there remain about one hundred old men and women. The business of the community, contrary to the general experience of such socialistic societies, has always been managed with such prudence, tact, and talent that its accumulated wealth is reported to amount to several million dollars.

EDITORIAL NOTES.

WHEN the Free Religious Association assumed the responsibility of providing for the continuance of the publication of *The Index*, the name was changed by the addition of *Free Religious* to indicate the transference. The addition has always made an awkward handle, and now, by general consent of those interested, it is dropped and the old name restored. Our exchanges will please take notice.

W. J. P.

THE letter of Mr. O. B. Frothingham, reprinted in another column from the *New York Evening Post*, shows that *The Index* was right last week in doubting whether the statement of Mr. Frothingham's views in the *Post* through an "interviewer" was correct. Whatever substance of truth there may have been in the report, it is now so uncertain where the boundary lies between Mr. Frothingham and his "interviewer" that it seems fairer to them and to the public to defer discussion of the matter. If Mr. Frothingham shall see fit, as it were to be wished he might, to express his present views of the religious outlook in his own way, he will be entitled, whatever the views may be, to a most respectful hearing, and would certainly receive it from all his old friends and co-workers.

W. J. P.

OUR friends in New York will find *The Index* on sale at Brentano's, 5 Union Square.

TO ANY person whose name is not now on our subscription list, we will send the *Index* on trial three months for fifty cents, or six months for one dollar. Will persons interested in extending the influence of this journal make a little exertion to obtain subscriptions at the above rates? We shall also be pleased to receive names and addresses of persons likely to be interested in the *Index*, to whom we can send sample copies.

THE *Independent*, referring to the trial of Dr. Thomas, says, "The spectacle of the member of a recent court leading the way from the room in which the verdict was rendered, triumphantly announcing, 'The dog is dead!' does not speak highly for the judicial calmness of that tribunal."

A SPIRITUALIST advertised in Portland, Me., recently, for a Sunday afternoon, "An admirable discourse from our late worthy President, addressed to his family and the nation, describing the scenes of the last hours here and during the passage to his heavenly home." Yet this charlatan or lunatic is in good standing in Spiritual circles.

REFERRING to the recently published volume of Walt Whitman's *Leaves of Grass*, the *Boston Journal* says, "With the exception of the beautiful poem, 'My Captain,' there are not in our judgment a hundred lines of genuine poetry, which will be known and quoted thirty years from now, in all these three hundred and eighty-two pages."

MOSES THOMPSON, an Arkansas negro, who has been a preacher half a century, was a hundred years old a few days ago. Regarded by his people as an inspired prophet, he has exercised the authority of a religious autocrat. He declared that he was exempt from death, and that on his hundredth birthday he would, like the prophet Elijah, ascend in glory and resplendence to heaven. A crowd assembled to view the spectacle. Thompson appeared arrayed in a white robe, singing and praying, and exhorting sinners to flee from "the wrath to come." But he didn't ascend, and the prosaic, practical reason he gave for the failure—a rain-storm that prevailed—was so unsatisfactory to the spectators that they jeered him and chased him away.

THERE are no papers that come to our office which contain a more objectionable class of adver-

tisements than papers published in the interests of Orthodox Christianity. Some of these journals, while complaining of "infidelity" on the ground that it leads to immorality, give prominence and support to every species of quackery and fraud. In their editorial columns, they prate of "purity," "holiness," and "righteousness," while in their advertising columns they encourage and aid the meanest swindlers, men who thrive on the ignorance, credulity, and weakness of the people. Some of these advertisements, a disgrace to decent journalism, are of a kind rejected by *The Index* every week, notwithstanding the pecuniary inducements offered for their insertion.

THE *Christian Union* having stated that there are whole conferences of Methodist ministers in which not even a respectable minority teach the doctrine of eternal punishment, the *Christian Advocate* replies, "We declare that, in every conference, nine-tenths, if not nineteen-twentieths, of the ministers teach the irreversible doom of those rejected at the last day, expressly or impliedly, and that scarcely a minister can be found among us whose ministry has been attended by any considerable number of conversions who does not expressly preach it." That those ministers who are the most successful revivalists preach Hades (unrevised), and that trials like that of Dr. Thomas make Methodist ministers cautious in criticising old dogmas which have been associated with Methodism, are very true; but that nine-tenths of the preachers in every Methodist conference believe in "the doctrine of eternal punishment" is incredible; and we can add, on very good authority, that no such proportion preach it.

THE *Belleville Ontario* says in regard to the seizure by the Toronto Collector of works by Paine and Voltaire:—

This is the first time that we have heard of the writings of Paine or Voltaire being placed in the category of immoral literature and confiscated by the customs authorities. That certain passages in these works may be made to answer the charge of immorality brought against them we believe, but no passage can honestly be separated from the purpose of the whole. The authors were infidels, and used such arguments as they deemed best to bring the Christian religion into ridicule. We still think that Mr. Patton was over-zealous in a good cause, and that, should the matter be brought before the courts, the legal decision will be against him.

The *Ottawa Free Press* remarks:—

We were under the impression that freedom of opinion in religious matters was the right of every Canadian, but it appears that such is not the case. At the same time, we think that an attempt to enforce the law and its penalties would not be regarded with favor by any section of our people.

PROFESSOR E. N. SWORMTERDT, of Cincinnati, son of a poet and a writer of Methodist hymns, by the use of figures, demonstrated, to his own satisfaction at least, that the "end of the world" would occur November 12. "I think," he said, "the Bible clearly shows that this golden age of the world is to be introduced by physical power. Christ will bring in the millennium, and not the present visible Church; and he will do it by physical power. Principally, first, he appears in the air, and winds up the gospel age. The holy dead and the holy living are then caught up in the clouds to meet him, and are made immortal. These will be the reigning class, when he sets his kingdom in the millennial earth. If any more would join this reigning class, they must act quickly. Eighteen hundred and eighty-one will, in all probability, end this age; and then no man can join this body. Forty years of great judgments will then follow, during which the nations will be broken to shivers. Satan, the great enemy of God and man, will turn

the world into a wilderness during this time. Antichrist will make his appearance during this eventful period, and will conquer the whole earth, and reign three and a half years. The true Christ then descends to the earth, and casts the false Christ into the lake of fire."

ALLUDING to the recent Congress of the Episcopal Church at Providence, the *Boston Herald* says: "The Church which is not afraid to wash itself, whether in public or private, is the Church which is most likely to be kept clean, the Church which must be gradually brought into the closest sympathy with present life; and this is one of the many services which the Providence Congress has rendered to the body which it represents." Very true. Harmony purchased by a cowardly suppression of differences on important subjects, or by any sort of double-dealing, is dishonorable and disgraceful. It is intellectual peace purchased at the price of intellectual degradation. And those Liberals who cannot agree to differ, and to discuss their differences as to views and methods, and who fail to take up live issues,—questions of present practical interest,—do not represent the thought and spirit of the real Liberalism of this age. "The cause" needs no suppression of facts, no concealment of honest differences, no misrepresentations, no ignoring of earnest criticism, whether it comes from friends or foes, and no resort to sensational methods to obtain recognition, or of unfair means to prevent the discussion of measures or policies adopted. A "Liberalism" that cannot keep in advance of every form of Christianity, both intellectually and morally, will and should fail to command the respect or to receive the support of those who keep abreast of the age, and feel the enthusiasm of humanity. "The survival of the fittest" is a law of intellectual and moral growth not less than of the structural development of species.

POETRY.

For *The Index*.

A NOVEMBER PICTURE.

Above the corn-fields spreads the sky;
The light is gray, the winds a-whisk.
The great doors swung against the barn
Reveal the hay-mow's upright walls,
And pumpkins in a yellow heap.
Seeded and tough, the weeds bristle,
Where, in their tender growth, the brood,
Sty-born, champed them with piggish joy.
The citron in the garden lies,
Survivor of the cucumber,
That rots and leaves a tawny shell.
From orchard-tree, the apples drop
Singly, to join their mellowing mates.
The plundered grape-vine spreads, half-bare,
Along the wall or road-side fence.
The cricket's tranquil note bespeaks
The calm of home establishment.
The swallow's melancholy changes
Denote the foreigner's unrest.
The flies, in silent clusters, hug
The space around a nail or hook
Of ceiling, stupid from the cold.
The wasp, wind-frowzy, flutters low
In search of food from apple bruise,
Or pumice at the cider-*u* ill.
The grasshoppers, demure and old,
With effort strain their shrunken thighs
To flee the intrusive brush or step.
Dull is the flow from road-side spout
Into the drinking trough. Sere leaves
Lie on the surface, muffling sound.
The brook seems lapsed. Through fallen sedge,
It creeps in tuneless pilgrimage.
The season oozes to its end.

CENTRALIA, KAN.

H. L. HOWARD.

The Index.

BOSTON, NOVEMBER 24, 1881.

THE INDEX is published every Thursday, at No. 3 Tremont Place, Boston, by an incorporated Board of Trustees nominated by the Free Religious Association. Terms: Three dollars per year, in advance.

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

WILLIAM J. POTTER,
BENJAMIN F. UNDERWOOD, : : : : : } Editors.

NO WRITERS IN THE INDEX, editorial or other, are to be regarded as speaking in behalf of the Free Religious Association as a whole; nor is any writer to be held responsible for any opinions expressed in its columns except his own. For all editorial matter not signed, B. F. UNDERWOOD, the office editor, is responsible.

ALL communications intended for the paper and all business letters should be addressed to "THE INDEX," 3 Tremont Place, Boston. Letters for Mr. Potter should be addressed to him, at New Bedford, Mass.

For The Index.

KAMI NO MICHİ,

OR

"THE WAY OF THE GODS."

BY MRS. CAROLINE H. DALL.

A very well-digested article in a recent review has shown your readers what a wonderful positive step has lately been taken toward the solution of the great problem of the distribution of races. What Bunsen coolly asserted to have been deposited in China as early as fifteen thousand years before Christ, with no basis beyond his own prophetic consciousness, left its own traces there, on the first "bamboo books," never until now made legible to moderns. This discovery, added to the recent publication of the appendix to Miss Bird's late work, which concerns the state religion of Japan,—the "Shinto," as it is called by the Chinese,—offers much matter for speculation in regard to the primitive worship of these two countries.

In considering some matters relating to the joss-houses of San Francisco, it seems worth while to give a short abstract of all that relates to the Shinto, first because this is now fairly accessible to the English reader for the first time, and also because there are remarkable parallels between the Shinto and the old State religion of China, which Confucius strove at once to understand and "transmit." The Japs call their primitive faith "The Way of the Gods," *Kami no Michi*; and the word "Shinto" is a Chinese synonyme for that phrase. In considering it, we will avoid, as far as possible, the use of names which from the infrequency of their appearance in literature it is almost impossible to remember.

The "Shinto" is a system of "Sun-worship," which seems to have lost track of the planets, and never to have been degraded into a system of magic. To us, it seems like a fragment of primeval Akkad worship, a part of the civilized life which gave birth to the Chinese and Japanese alike, in some prehistoric time.

The Japs open their own history with the name of the "Sun Goddess," *Amaterasu*. She found the country in great confusion, and sent a lower divinity

to appease its dissensions. When *Ninigi no Mikoto* had succeeded in this, the Mikados descended from him, and "ruled all visible things."

In the Tao worship of the "Great Way," it is one of the Chang family, Yü Hwang, who attends to all earthly affairs.

The Mikado's crest is the Chrysanthemum, or "Sun Flower." The term "Celestials" applied to the Chinese, and their constant use of the figure and rays of the sun on all state occasions, would seem to have the same origin; but we do not find the "Sun Goddess" in Chinese literature. The "sun-worship," indicated by the solstitial sacrifices of the Emperor, and the "moon festival" of the lower classes, probably preceded ancestral worship, and, if princes and deities were considered "children of the sun," must have assisted to formulate it.

In 600 B.C., Jimma Tenno, one of the "sun-descended," although we do not know from what quarter he came, conquered the islands afresh, and reigned over them in divine right. The "Sun Goddess" gave him "a mirror, a sword, and a stone." A mythological story sheds light on the meaning of the mirror. In the cold, short days of winter, the "Sun Goddess" hid in a cavern. Toward summer, she was lured from her retreat by her own image in a mirror, where she thought she saw a lovelier rival. Perhaps that first mirror was only a still lake on which her own returning glory fell.

The heavenly origin of Jimma and the succeeding Mikados constituted the stability of the old Japanese government. It was not till six hundred years had passed, however, that a shrine was built for the three gifts of the sun, at Isè; and there they remained for two thousand years, until 1871.

The religion of the first Mikados consisted in "compelling obedience and worshipping the gods."

These "gods" were the forces of nature, or "sun-descended" creatures, whose lives on earth had been, not always so good, but either so good or so powerful that they could not be accounted for, except as inspired by the "Source of Light." It was almost a thousand years after the erection of the shrine at Isè that "Kôbô Daishi," the first Buddhist who reached Japan, began to corrupt the simplicity of the old faith. In the pure "Kami" there was no creed, no code, no idols, no priest, "and," adds Miss Bird, "no idea of a future life." In this last statement there is certainly an error. The deification of heroes involves the idea of immortality. If a departed human soul can enter a temple, and sanctify a shrine, it must have a life independent of its body. Where and what that life was, neither the ancient Chinese nor the Japs seem to have guessed, any more than Confucius. There are thirty-seven hundred inferior shrines in Japan. Each hamlet has its deity, each child its patron saint; and the same is true of the Chinese, not only in China, but in California.

The Japanese, however, have for some sweet reason kept the simplicity of their faith, as the Chinese could not. The temples are of unpainted wood, with tent-like roofs thickly thatched, and are without paraphernalia. They contain only a steel mirror, the *gohei*, which are slender rods, fringed with white paper, which the sun loves to light on, small offerings of food on wooden trays, and decorative sprays of the *Cleyera japonica*.

Until the shrines began to feel the influence of Buddhism, none of these were ever shown. Behind the closed doors of the "Holy of holies" was a small ark in which the "Seed of God"—that is, the emblems which attracted and held the sun-rays—were hidden. The descriptive phrase indicates a reverence for generative force which degenerated into "cone-worship" on the banks of the Oxus and the Euphrates, but does not seem to have done so among the Japs.

One of the old religious emblems in Japan is the *torei*, or "perch." It is a sort of arch (which is not an arch) across the road by which the worshipper approaches a shrine. This consists of two tree-trunks crossed by a beam, and precisely resembles the entrance gate to the ancient temples at Sankhi, except that in India the thing is more elaborate.

In Japan, the "perch" receives its name from the fact that the poultry *offered*, but not sacrificed, on the shrine of the Sun Goddess, fearlessly roost upon it.

In the year 850, Kôbô Daishi told the Japs that the great Shinto "gods" were only incarnations of Buddha.

"He builded better than he knew"; for, in a spiritual sense, this was entirely true, and then this view

of it chanced to please the reigning Mikado, and in consequence the early simple prayer at the shrine was soon hidden behind images or lost to sight in clouds of incense and ascending masses.

After the rebellion in 1868, the Mikado attempted to restore the simple forms of worship; but these were wholly antagonistic to the new influences at work in Japan.

The authority of the "Way of the Gods" once stood above that of the Council of State. It is now subordinated to it. The shrine-keepers are officers of the government, and constitute a "Board of Religious Instruction." In 1877, this became a sub-department of the Ministry of the Interior. Modern Shintoism is said to "assume" the immortality of the soul; but it is evident that the dogma has always been held. It inculcates imitation of the departed and reverence for their worth; and, although there is no priesthood, the keepers of shrines occasionally assemble and chant together.

In China, music and dancing seem to have waited on the solstitial sacrifices at the very earliest date. In Japan there are festival days, with music, dancing, and processions through the streets. Does not the fact that worship in Japan was not confined to the sovereign partly account for the continued purity of the faith? A sacred drama is sometimes enacted in a Shinto temple, but there is no hint of a "chamber of horrors." In the temples of both China and Japan, the worshipper kneels alone, and claps his hands to attract the attention of his deity. Motonori, the great modern advocate of the Shinto faith, says:—

"Hades is a land beneath the earth, whither all men go when they die, whether they be mean or noble, virtuous or wicked."

This also might Ulysses have said, and perhaps Confucius never went so far, for he refused to speak of that he "did not know." In many Chinese houses in California there will be found, as in Japan, a place holding a miniature temple and a tablet bearing the name of the household gods. It is called the "god shelf." Flowers and food are offered upon it, and at night a taper burns before the little temple. The Japs do not think that they need moral restraint. As regards the work of Confucius, they say, "The Chinese were an immoral race, therefore they invented morals."

What a subtle saying it is, and how true of most human creatures! The Chinese pray by a wish merely, or turn to the sun when it rises, rub their hands and bow.

In Japan, the devotee turns toward the province of Yamato, where the great shrines are, although this is not always to the east of the worshipper. It is obvious that topographical peculiarities sometimes interfere with the perception of the true Oriental point. De Lacouperie finds the Chinese names of the four points of the compass to have had an Akkad origin, but suggests that they have shifted position.

The burden of the Japanese prayer is always the same: that the gods will *correct*, not forgive, unintentional wrong-doing; and the Christian pietist might well take this lesson from them.

In California, and let us suppose therefore in China, the power of the god is invoked to assist men in evil deeds.

So far Miss Bird, Satov, Bosquet, and the reviews, helped out by talks with Basil Hall Chamberlain and Chinese dignitaries. We have seen how Terrien de Lacouperie leads the way to Bunsen's assumption that the Chinese and the Egyptian are offshoots from one Akkad stock, which believed in one God; having broken off from it at different eras, and each nation carrying with it the distinctive characteristics of the period of its own departure. The most remarkable and touching thing about the Chinese religion is the fact assumed by Dr. Legge, that this people has preserved an untainted faith in one God for more than five thousand years.

This monotheism encountered two dangers from the very beginning: first, the idolatries, which naturally attached to what would seem to have been a primitive sun-worship,—a worship which has left its traces in the earliest written characters, or ideographs; and, second, a system of magic or divination, which shows itself also in their primitives.

If it were not for the evidence inherent in these facts, it would seem as if the "Hundred Families" had broken off from the Akkad stock before the worship of one God had been tampered with.

It is most extraordinary that the Chinese have been

*"UNBEATEN TRACKS IN JAPAN." By Miss Bird. London: John Murray. 1880.

"THE RELIGIONS OF CHINA." By James Legge. 1 vol. 12mo. New York: Charles Scribner's Sons. 1881.

"EARLY HISTORY OF CHINESE CIVILIZATION." By Terrien de Lacouperie, M.R.A.S. London: E. Vaton. 1880.

able to keep monotheism the prominent element of the State religion from the beginning until now.

Dr. Legge shows this conclusively in this last work, from the constitution of the "primitives," or earliest hieroglyphs, without knowing apparently that Lacouperie was drawing still more important conclusions from the same premises.

It was once necessary to inquire somewhat closely into the personal use of the word "heaven" in Dr. Legge's translations of the Kings. His present explanations fully vindicate his practice.

The Chinese are themselves ignorant of many of their own customs, and of the meaning of much of their own literature. Dr. Legge cannot explain why the Emperor must sacrifice to the "six honored ones," at the solstitial services, after offering his tribute to the "one God"; but Lacouperie finds these six inferior powers at Susa, next after the chief deity.

It was not only the Emperor Shan, but the magnates of Babylonia, who recognized provincial princes by the title of "pastors."

Legge emphasizes the fact that only the Emperor of the Chinese, in all the nation, worshipped the Supreme Being. He believes that much evil resulted from the fact that the common people were not permitted to worship; but it does not seem to have occurred to him that the leader of the "Hundred Families," or first emigrants into China, might possibly have been a priest, who had been accustomed to consider the semi-annual sacrifices one of the functions of his caste, or that the prohibition might have been a matter of prudence in the beginning, lest unmeaning or magian corruptions should creep in.

In the Yh King, Lacouperie finds a sort of hieroglyphic dictionary, accompanied by lists of provinces and manufactures and a vast amount of archaeological information. We are as certain now to penetrate the secrets which Confucius could not fathom as we were to unravel the mysteries of the Egyptian stele, the moment we had translated the Rosetta stone.

The death of Goodwin, the great Egyptologist who went to China, was a great disappointment. He was well prepared to understand what he found and a great deal that is meaningless to the people themselves. The evident relation of the old diagrams and mathematical formulas to similar things in Egypt would have given him the key to what was common in the origin of the two nations, a key which would reveal also the intellectual position of the people from which both sprang.

The numeric formalism is the same in both countries; and the cuneiform characters may have found their origin in "tongues of flame," or in that "cone" which stands upon the altar of Pthah, or the "wedge" of phallic ceremonial, all of which stand for generative power, but not, as Lacouperie would suggest, for the generation of fire. It is evident that the first writings were the work of the priesthood, and held sacred, as if they were written, as was said, by the "finger of God." Only by admitting this can we understand the traditionary superstitious reverence for fragments of written paper to be seen throughout the East, and especially in China to-day. As the number of symbols used in worship increased, as the purity of the worship fell away, nothing was more natural than the obscuring of the sacred writings by the use of arbitrary signs, where they had once used simple lines.

In this way, the Scriptures became more truly a Caballa.

Yao divided his country into twelve provinces, and of their limits, productions, and manufactures the Yh is some day to give a full account! His system was only the duodenary feudal system in vogue at Susa. The "Chief of the Four Mountains" in China seems to reproduce the "King of the Four Regions," one of the titles of the Chaldean sovereigns; and the signs for the four points of the compass are the same in the two countries.

Professor Sayce's "oblique-eyed population of Babylon" are soon to be proved close kindred of the Chinese.

The Japanese are also an "oblique-eyed population," and whatever tends to such a certainty will still better explain to us the rise of this artistic and intellectual people. Is it not strange that the popular religion of both countries should be called the "Way," that the monarchs of both peoples are "heaven" or "sun" descended, that the Emperor of China officiates chiefly at solstitial sacrifices, while the sacred mirror in the shrine at Ise is only the emblem of the Sun God's return in the spring? What has kept the Japanese

from bloody sacrifices? The secondary deities of both nations are found in the forces of nature, and both styles of worship have been corrupted at about the same period by Buddhist influences.

(Concluded next week.)

For The Index.

LETTER FROM A BROTHER TO A YOUNGER SISTER ON HER RELIGIOUS DOUBTS.

December 30, 1879.

MY DEAR SISTER:—

You have no idea how much good your last letter has done me. A mountain-load of anxiety is thrown off my heart now. You had never before revealed your heart to me in respect to these highest themes; and I, on my part, was determined never to be the cause of your doubting on religious matters. But I see that you are the true sister I thought you: you have nobly thought and nobly doubted. I have longed to tell you the truth for years, and now I will. But what do I know? What have I learned by ten years of incessant and, I was going to say, agonized thinking upon the problem of life? I am obliged to confess with you that the outcome of it all is that "I know nothing"; or, rather, I can say that I do know one thing, and that is that some everlasting and far-reaching and beneficent Being is (for ends totally unknown to us) developing what we call the "sensible" or "material" universe to a more and more perfect conformity to its august will.

I do not know what evil is; but it seems to be but the blind and mistaken ways in which the living substance, matter, has developed itself. As far as I can make out (after years of intense thought and study), the material universe is a sort of splendid automatic machine poem, acted on by the universal Power or Good Being we call God, which Being penetrates every particle of the fabric of the universe. My studies in science have convinced me that evolution is true. All vegetable and animal life started up simultaneously millions of years ago in geological times, started up in the simplest and most minute jelly-like forms. That was God (or the Spirit of Intelligence, before which we veil our faces) first appearing on the planet in separate forms of life. From these first forms thus growing up out of the other world that lies beneath this (I mean that which we call "Heaven"), from these jelly-like forms came all trees, plants, flowers, animals, and man: all were evolved, by divine force continually operating from within, into the splendid phantasmagoria we call "nature," with its beautiful colors, sounds, shapes of vegetation, animals, Buddhas, Socrateses, Shaksperes, and the world of art or idealism which whispers of its deep origin in that magnificent *real world* that underlies this,—the world of ideal excellence, the region in which God lives, who is the source of all love, holiness, mirth, humor, laughing, bird-singing, and even seems to be the source of all the tiger-crunchings, flesh-tearings, murders, and everything else. And here I come to the greatest mystery of all; but perhaps we have made it a mystery by starting with false assumptions. We were taught that God is perfectly powerful as well as perfectly good. Well, it seems as though we were making assumptions here. We are in dense ignorance; but it seems to me that God is only the source of evil in some such way as this. Suppose the unending and fathomless ocean of immensity full to all eternity of the living matter of which our universe is composed. Now, if all these living mountain-tree-plant-flower-flesh-and-brain atoms had, from all eternity, either been such or had such laws impressed on them by the Eternal One that they must keep continually moving and combining and growing of their own accord, you can very readily see that they would often grow up into monstrous forms, if God had not the power to watch all the rascals at once, or could only get control of them slowly and keep them straight; and so, growing up in this way in countless numbers, they had to go to eating one another for want of anything else to eat.* Hence arose the horrible animals of geological times, and the savage beasts and men of our own age. But steadily, steadily, we and all other things have been fighting to realize the perfect ideal of God. I mean

*This eating, by the way, and killing, was not and is not one-tenth part so painful to the lower animals, with their tough bones, obtuse sensibilities, and half-awakened consciousness, as it is to us with the morbidly sensitive nerves which we have in this transition period of embryonic civilization. When we were children, we remember that bruises and bumps did not hurt us very much: we did not know we had nerves.

that God in us and in other things has been working to make the blind atoms, of which bodies are composed, develop in the line of truth, beauty, and goodness.

This, as nearly as I can make it out, is the state of the case. But, after all, M—, we have to confess our ignorance on these stupendous subjects. My own belief, however, is firm that all the love and tenderness of human society, of the little birds, and of all gentle parts of nature, are visible manifestations or outgrowths of a rich and glorious heaven which surrounds us on every side, and even clings close to our very bodies, and into which we shall gently sink, when the hearts, "deep-seated in our mystic frame," shall cease to beat. We cannot now see through into this far-spreading, living realm, because it is of a totally different nature from this world; and we, being wholly made up of the material of this world, cannot get out of ourselves for a second,—i.e., we have not the right kind of material in our eyes to enable us to see through into this other world. And yet, as I said, do we not feel its presence daily? Are we not almost always happy in the thought of the near presence of a good and very powerful Father-being? When we bask in the warm sunshine or watch the gambols of kitty or listen to the singing of robin red-breast, are not our hearts full of faith? Do we not feel in all our best moments that

"He who hath made us will lift us, though stained and deformed and degraded,—

Lift us and love us, though drowned in the surges of darkness and death?"

"Ah! what are all the discords of all time

But stumbling steps of one persistent life

That struggles up through mists to heights sublime,

Forefelt through all creation's lingering strife?—

The deathless motion of one undertone,

Whose deep vibrations thrill from God to God alone."

—C. P. Cranch.

Yes, dear M—, we are afloat in a wonderful universe. We are only beginning to understand it. But we must be brave, we must take refuge in active work; for this is our mission here. We feel that there is a great end to be accomplished, though we do not know what it is; but we see that it lies in the direction of truth, beauty, and goodness, don't we? That is the reason we cannot do wilful wrong without feeling remorse. Your affectionate brother,

CORRESPONDENCE.

POLITICAL REFORM IN WISCONSIN.

MILWAUKEE, Nov. 10, 1881.

The event of an election turns thought naturally, almost necessarily, toward political affairs. Some remarkable or, to say the least, unusual features were developed in the late campaign. The one development which possesses more than a passing interest to the readers of the *Index* was the introduction of the question of equal taxation, or taxation of church property, as an issue at the polls. Nominations for the office of the Assembly were made with an eye to this issue. The fight over this question took a decided shape in three wards of the city. In two wards, the candidates who favored equal taxation were defeated on that ground, the church element being strong in those wards. In one ward, where the freethinking German element is large, the Republican candidate for the Assembly obtained a handsome victory on account of his well-known stand in favor of equal taxation. It will be remembered that the subject of church taxation has been before the Wisconsin Legislature for the past three years. It has been ably presented and voted upon. Each year, it has found a trifle more favor and enlisted more of public attention, until it has grown into its present proportions. The Catholic Church people are especially aroused to the coming fight; and some ambitious candidates for the office of Assembly worked the Catholic field vigorously, to bring out a strong force of opposition to equal taxation. The interest manifested in this issue has great significance, and shows that the vital subject of secularization is gaining in strength and importance. There will be some lively work in the Legislature this winter in behalf of this question. Defeat is perhaps inevitable this winter, and possibly again and again. Meanwhile, the attention of the public is arrested; and the secularists should get in some good work this season, to supplement the decisive step taken one year ago at the Secular Confer-

ence held in Chicago. Such conferences call attention to the subjects for which they are convened. Although meeting with opposition and causing a feeling of discouragement to those engaged in the work on account of the apparent apathy of the liberal people who should work zealously for the movement, these public meetings are the surest way to arouse the public sentiment.

Wisconsin can be justly looked upon with pride by its progressive people as a pioneer in some of the most important social movements.

A committee of the citizens of Milwaukee last winter adopted a series of propositions that contain the spirit of social progress, which, before the late election, were sent to each candidate for the office of assembly, with a request that they should be answered upon blanks prepared and sent with the propositions for that purpose.

The aim of these propositions is notably to promote the well-being of humanity, and deserve a place in these columns, which ever stand for social reform, and are as follows:—

1. "The veto power of the governor to be abolished. In lieu thereof, all laws passed by the Legislature must be submitted to the vote of the people, whenever a number of citizens (such number or proportion to be determined by the Constitution) demand such popular vote.

2. "The passage of special laws as well as coercive, infringing personal liberty, to be prohibited. All laws to be of a general character, and framed in language plain and intelligible to all people.

3. "The codes and processes of law to be simplified. The criminal laws and prison regulations to be reformed, so as to conform to the humane spirit of the age. It ought not to be the purpose of the State to take revenge by punishment, but rather to reform criminals and to attempt to make useful citizens of them.

4. "All elections and popular votes to take place on Sundays, so that all citizens, especially those obliged to use the other days of the week to gain a livelihood, may have ample opportunity to do their citizens' duty without subjecting themselves to a pecuniary sacrifice.

5. "All property, income, and heritage to be taxed uniformly, according to a progressive (graduated) scale of rates.

6. "The passage of humane factory laws, stipulating the length of a 'normal day's work'; prohibiting the use for industrial purposes of labor of children under fourteen years of age; securing sanitary protection to the laboring men and women, according to their respective sex, condition, and age; instituting a controlling supervision of factories, dwellings, and provisions; compelling the employer to pay damages in every case when an employé is hurt or killed in his employ, without the employé's own fault.

7. "Public statistical bureaus for labor and production to be established, to whose duties shall belong the giving of gratuitous information.

8. "Instruction to be gratuitous in all schools established by the State.

9. "The separation of Church and State, proclaimed by the fathers of the Revolution and guaranteed by the supreme law of the land, to be completed and consistently carried out, so that all relics of the political domination of ecclesiasticism may be wiped out."

The recently formed Milwaukee Civil-Service Reform Association contains in its constitution by-laws which indicate good reformatory work also. The object of this association is to establish a system of appointment, promotion, and removal in the civil service, founded upon the principle that public office is a public trust, admission to which should depend upon approved fitness. To this end, the association will demand that appointments to subordinate executive offices, with such exceptions as may be expedient, not inconsistent with principles already mentioned, shall be made from persons whose fitness has been ascertained, by competitive examinations open to all applicants properly qualified, and that removals shall be made for legitimate cause only, such as dishonesty, negligence, or inefficiency, but not for political opinion or refusal to render party service. And the association will advocate all other appropriate measures for securing integrity, intelligence, efficiency, good order, and due discipline in the civil service.

This association will hold meetings, raise funds, publish and circulate appropriate information, correspond and coöperate with associations organized else-

where for the objects set forth in this constitution, and support all executive and legislative action which will promote its purposes. The conditions of membership shall be wholly independent of party preference. Questions will not be discussed in debates or publications upon party grounds. Neither will the name nor influence of the association be used on behalf of any party or for procuring office or promotion for any purpose. But nothing shall be construed to prevent the association from opposing any candidate, when, in its opinion, such course is demanded by the objects of the association.

This association is officered by the most influential and prominent public men of Milwaukee, who represent purity in politics and stand outside of rings that are corrupting our political parties.

The temperance failure of last winter, the anti-treating bill, which passed through the Legislature and then failed to stand any legal test, did not discourage the cold-water clan. The Prohibitionists nominated an entire ticket this fall, which had the effect of demoralizing the Republican party through some mistakes of the Republican management, or some misapprehension on the part of the people concerning their movements, and resulted in large Democratic majorities in districts which had in recent campaigns given Republican majorities. The chief result of this ticket was to carry confusion into the ranks of the regular parties. The supporters of the prohibition ticket are of the class which, although in earnest in this special work of reform, bases its efforts upon antiquated ideas, and is limited by notions inconsistent with the more progressive principle which "favors no special or coercive laws infringing personal liberty."

The Greenback party run their ticket also, making four distinct tickets in the campaign. With such an assortment of parties to select from and the novel issues that arose out of them, it is little wonder that there was a somewhat unusual excitement in this election, although a much lighter vote than usual was polled in the State generally, owing to the impassable condition of the roads from the recent heavy rains, to the distractions of parties, and the deplored indifference of persons who have lost faith in parties and keep aloof from politics.

The question of biennial sessions of the Legislature was submitted to the people, and voted upon in this election. It was undoubtedly decided that hereafter there would be biennial instead of annual sessions, much to the gratification of the tax-payers and the dissatisfaction of hotel proprietors at the capitol.

The suffragists will probably take advantage of the close voting on the woman suffrage question last winter, and get in some hearty work at the coming session of the Legislature. Arguing from the felicitous example of our State in developing new parties, it might not be out of place to predict the advent of a suffrage ticket in some coming campaign. But, in all seriousness, I would say that any woman who has the opportunity of noting the conduct of election affairs cannot but be sensible of the importance of the introduction of some hitherto unemployed influence to lessen the existing evils. Whether it be the future mission of woman to accomplish this is by no means certain. She, however, nourishes such a hope, and is willing and eager to attempt the work of reformation. I would like, at least, that women might try their hand upon the polling-places on election days, and, if they cannot coax nor compel the captain of the polls to repair to their parlors, see if they cannot eliminate some of the crudities of the street corner saloons, and elevate them to something of the æsthetic expression of their home life.

NOTES FROM NEW YORK.

In Memory of Lucretia Mott.

November 18, 1881.

Many members of the Society of Friends were at the Church of the Messiah, Sunday evening, November 13, to attend the memorial services for Lucretia Mott. Rev. Robert Collyer spoke of her devotion to the abolition of slavery. "She dedicated her life," he added, "to many other noble purposes as well. She preached the beautiful gospel of the Friends. She had abundant faith in the final triumph of the peace principle, and believed that wonders could be wrought by it." Mr. Alfred H. Love, of Philadelphia, related in detail the circumstance of her visit to General Grant when he was President, and her appeal for the lives of the Modocs who were under sentence of death. Her son-in-law, Mr. Davis, the speaker said, sought to dis-

suaue her from going, telling her that she was not invited, and that there were certain forms of etiquette to be observed before she might be permitted to see the President. She replied that the spirit prompted her to go, and that she felt that it was right; and then she quietly but firmly requested him to have the horse harnessed to take her to the station. She succeeded, and many a life was saved. Rev. Phoebe Hanaford, Miss Irene Ackerman, Mr. Ed. Ryder, recited poems. Mr. Collyer said he was pleased to see the Friends blossoming out in poetry. The Universal Peace Association promises to carry on a vigorous war against all contention and quarrels of individuals, States, and nations. The *Evening Telegram* said, "The memory of so rare and gentle and loving and steadfast a character is a more potent influence for human brotherhood and peace than are the contentions of a century of peace societies."

The Test of a Religion.

Prof. Felix Adler said, in a recent Sunday's discourse, that the test of a religion is the degree to which it succeeds in inducing its followers to practise its principles. A religion of humanity can only gain the respect of mankind, if its adherents carry out what in principle they applaud. The amount which men devote to charity is the first test of their religiosity. It is not the final test, but it is the first step on the ladder of genuine humanity, which those must ascend who would reach the higher grades. Very few give in proportion to their means. All that part of our income we ought to expend upon ourselves which we need in order to live a truly human life. In this is included whatever is needed for the maintenance of health, the cultivation of faculty, the refinement of taste, and efficient recreation. A part of our income should be used for the present support and future providence of our family. Whatever is above this does not belong to us, and we hold it only as a sacred trust for the benefit of others. By this rule, nothing that makes life grand and valuable would be cut off from our use, but the mere vanities and luxuries would be cut off. If others are too poor to achieve decency and joy and knowledge themselves, we must use all we can spare to do it for them. If, indeed, the idea of brotherhood is to be more to us than an empty name, let us arouse men's consciences, quicken their imaginations, so that they may realize the distress that is on all sides of them, the great work of salvation which clamors to be done,—salvation from sickness, death, and ignorance. They will then recognize what needs of their own are fictitious and what are real, and they will give the benefit of the doubt to charity rather than to self-indulgence. In our larger charities must appear the first-fruits of our moral culture.

Who is Responsible for Guiteau?

The Rev. Robert Collyer looked in the Bible for Guiteau's inspiration last Sunday morning. He said: Had Guiteau been a Jew, the people would have said to the Jews, "There is something wrong about your faith; and, if this thing goes on, we shall hold you in some degree answerable for the consequences." The stories of Abraham, who would have slain his child, and of Jephthah, who murdered his daughter, are stories locked up in a system of faith. The Churches still hold to the idea that the whole Bible is a divinely inspired book. There are preachers who recite its myths and legends in a dramatic and impressive manner to susceptible audiences, as if they were events of yesterday and occurred only a little way up the Hudson. It is not an uncommon thing to hear of men who have gone mad under the influence of such teaching. This bigotry in respect to the Bible, this bondage to the letter, makes men commit murder. It was asked of Colonel Ingersoll after the assassination, "What can you say to comfort us now?" "Not one word?" Although this is true, it is also true that there is nothing in Mr. Ingersoll's belief that would have prompted Guiteau to the commission of his crime.

A. L. L.

BIOLOGICAL.

A discovery I made when analyzing plants last spring seems to me to have biological significance, and may interest some of the readers of *The Index*.

In examining pollen from a freshly opened calla, under a magnifying power of one hundred and sixty diameters, I perceived (except where the grains were too crowded for observation) that each grain was joined by two links or bands on either side (thus, o=—o=—) to its next neighbors. These links were translucent, like the grains, and apparently either filled with,

or composed of, the same protoplasmic fluid. They seemed to grow more dense on exposure to the air, and to become fibres or threads. The thought immediately occurred to me that these links were arrested currents of protoplasm. I recalled the protoplasmic currents or trains of granules which Huxley describes as coursing swiftly in opposite directions, within a twenty-thousandth of an inch of one another, in a single microscopic hair of the nettle; and it seemed to me not improbable that in these tiny vesicles of pollen, filled as they were with protoplasm, there might be a like circulation extending from one grain to another through all, from the same author, at least.

In all later experiments with pollen from the same flower, I failed to discover any connecting links. Whence I infer that the connection between the grains and the system of circulation, if such there be, ceases soon after the anthers burst and discharge their pollen. This view was confirmed by a subsequent examination of the *Hepatica triloba*, of which I obtained one specimen where the grains were connected; and also by that of a species of *Salix*, of which I had a specimen where the grains appeared attached at intervals to the sides of long, silky, shining threads. In the *Acer rubrum*, the pale yellowish-green pollen grains were connected by threads of bright amber color.

Most of the pollen, however, which came under my microscope in the course of the season, had grains wholly disconnected.

If, on farther examination under higher magnifying powers, it should be proven that protoplasmic currents do in fact course through the pollen before its discharge from the anther cells, it would follow that, when these cells open, the connecting currents would become stiffened on exposure to the air, as similarly fine threads of the white of an egg would harden under like exposure.

It is to be hoped that some one who has the facilities for the experiment will pursue the investigation further, test the theory, and also disclose some of the hidden movements of the *fovilæ*,—those tiny atoms in active motion in the little microscopic vesicle of a grain of pollen.

E. J. LEONARD.

CHRISTIAN BIGOTRY.

PARIS, Nov. 1, 1881.

To the Editor of *The Index*:—

Here is a fine example of Christian (!) charity on the part of a clergyman, contained in the following address to the electors of the second district of Berlin at the recent election of members of the German Reichstag:—

The moment is solemn. The Christo-Teutonic spirit is awakened as during the days of the wars of independence, when we threw off the foreign yoke,—an insatiable abuse, an insupportable oppression. We wish to remain Germans,—to have a German God, a German heart, a German faith, a German liberty, as was formerly sung by Moritz-Arndt, the faithful Christian, the faithful German! Our liberal legislators are only the creatures of the large capitalists, the selfish, the Jews and their companions. Suffer no longer Jews to be our judges and the teachers of our children. Let all vote, therefore, for the candidate of the anti-progressists, for the Rev. Mr. Stöcker.

It is agreeable to know that this narrow-minded and bigoted priest was defeated, and that the liberal candidate, the celebrated Professor Virchow, was elected by six thousand majority.

Very truly yours, THEODORE STANTON.

VOX ET PRE.

DEAR EDITORS,—Discussing lately with a clergyman the anthropomorphism of the Bible, I cited the text in which God is described as walking in the Garden of Eden at the cool of the day as a striking instance. "Ah, no, my dear fellow," replied my reverend friend, "it was only the voice of the Lord: you should read the passage correctly."

You see, dear Editors, what a theological training can do. I was vanquished. It was only the Lord's voice that was walking; he himself was not there. Perceive?

MONTREAL, November 10.

W. H.

HON. R. G. HORR, of East Saginaw, Mich., writes us: "In your paper of November 3, I read the address of Mr. Hinckley on President Garfield, and am sure that his explanation of the cause of the crime is not warranted by the facts; nor do I believe any good will come from the effort of so many to charge this murder to the spoils system or any other system. I enclose you my own address made on that occasion,

which contains my theory of the cause of the assassination." We give a brief extract from Mr. Horr's able address:—

That such a man, so early in life and so soon after assuming the duties of the high office to which he had been called by the suffrages of his admiring fellow-citizens could be shot down by the hand of a silly fool is humiliating in the extreme. Care, however, should be taken not to give the act the least political significance in the world. I do not believe the assassin ever in his whole life performed a single act which could be dignified as work for any definite, reputable result. There is not the slightest doubt in my mind that the sole moving cause of the villainous deed was some fancied slight that he imagined he had received at the hands of the President, who had no doubt treated his importunities with the indifference they deserved. His whole past career shows that he was incapable of any more lofty motives. So far as can be ascertained, his past life had been a simple repetition of low villainies. In religion, he was a hypocrite; in the family relations, he was untrue and unfaithful; in all his business transactions, he was a fraud. He seemed to possess in any considerable degree only two qualities,—self-conceit and a capacity for meanness; and the galling, humiliating fact is that such a being could by any possibility destroy so valuable a life. The form of our government had nothing to do with it. Political differences, party animosities, did not in the least incite him to perpetrate the deed. No other person in our broad land was in the slightest degree responsible for the act. Nor does it in any manner reflect discredit upon our form of government or upon our national institutions. It was one of those low, cowardly, wicked, disreputable deeds, that can always be perpetrated in any country, under any form of government, when a being vile enough for such work happens to be born into the world. Let it be said, to the credit of our common humanity, that such creatures appear only at long intervals.

A CORRECTION BY O. B. FROTHINGHAM.

To the Editors of the *New York Evening Post*:—

The report of an interview with me which was printed in the *Evening Post* of yesterday gives me a little disquietude. With the general substance of it I have no complaint to make, though it is somewhat more penitential than I like. The account is cleverly written, and in the main is just. But two or three points might be differently stated. I cannot remember expressing or feeling any dissatisfaction with the issue of my professional work in New York. As far as it went or professed to go, it achieved its whole object and met every reasonable expectation. How my reporter came to associate materialism, in any of its phases, with my friends John W. Chadwick and Felix Adler,—two men with whom materialism cannot be in any way connected,—I cannot imagine. Dr. Dix and Dr. Taylor—gentlemen who have never honored me with their acquaintance—will be surprised as well as disconcerted on hearing that I claim them as my friends. Perhaps I mentioned other names which my interviewer forgot. In conclusion, permit me to say that I have seen no reason for changing my opinions. It has, however, occurred to me that they do not contain the whole truth. Certainly, I have not gone back to any position which I had abandoned.

Faithfully yours, O. B. FROTHINGHAM.

NEW YORK, Nov. 13, 1881.

BOOK NOTICES.

THE JOURNAL OF SPECULATIVE PHILOSOPHY.—By far the most interesting article in the number just published, but dated April, 1881, is Miss Marion Talbot's lucid and vigorous translation of Professor Preyer's essay on Psychogenesis, or the development of the soul, as studied by observation of the new-born child. Professor Harris shows great liberality in thus giving more than a fourth of his space to a series of illustrations of the fact that "the sense-perceptions are the only material from which every human being builds up its world." The general tone of the journal is particularly marked in the opening editorial, designed to give "the self-refutation of scepticism or agnosticism." The strongest point is that made at the conclusion and to the effect that making an assertion about any subject takes it for granted that this subject can be known; and so, when the agnostic denies that he knows anything about the infinite, he thereby admits that he has some knowledge of it. Thus, according to Professor Harris, agnosticism is self-contradictory, because it says, "Objective possibility is sufficiently known by the human mind to affirm of it its difference from any human knowledge of it." The Professor's argument is that "in all cases the criticism of the faculty of cognition is performed by that fac-

ulty itself. It is a self-measurement. In measuring there must be a scale or measuring-rod to which the object to be measured must be applied; and the scale must extend beyond that which is measured by it, or else the limits of the object will not be ascertained." This is true when the object is shorter than the measuring-rod, but only then. Thus, a yard-stick will measure a yard of cloth without extending beyond it, and a plank of several feet in length may be measured by a foot-rule. To have the object extend beyond the scale is very common; and this is exactly the case in question, that of the measurement of the universe by the human intellect. Fully to measure an object requires us to apply our scale as far as it extends; but there is no need of carrying the scale any further. It is also perfectly possible to measure only a part of the object, and not apply our scale to the rest. All we need to know is what we measure. We do not necessarily know anything about what lies beyond. Thus, our reason furnishes the means of measuring a certain portion of the universe. This we know something about. Outside of the limits to which our measuring-rod reaches, we know nothing. Professor Harris indeed says that our knowledge is self-determined, and limited only by the nature of mind itself. "Any criticism that attempts to fix the limits of human cognition will meet this difficulty. It will presuppose that it has before it as its object both itself as limited and the object which limits it." In other words, to say that knowledge is limited by anything but itself is to take it for granted that we know the object limiting it. But is this so? Do we know what is the reason that our senses are so limited that we can hear nothing when vibrations take place at a rate greater than seventy-three thousand a second, and see nothing when they take place at a rate less than four hundred and fifty-eight trillion? To both sight and hearing, the intermediate vibrations are a blank; and this results simply because our knowledge is limited by the nature of the external world. So, again, we are unable to tell whether there really are any atoms or whether matter is infinitely divisible. Still less are those who admit the existence of ultimate elements able to tell what they are. And there are countless directions in which our knowledge is thus limited by the nature of the world in which we live. External facts set up limits outside of which we know nothing, and beyond which we can extend no measuring-rods. Here, knowledge stops; and we do not know what stops it or what lies beyond these limits. For agnostics to say that they know nothing about God or immortality or any other infinite and absolute ideas is no more a self-contradiction than it is for us to say that we do not know the properties of those vibrations which lie between those that produce color and those that produce sound; or, again, than it is for us to deny that we can tell what the atoms or ultimate elements really are. Asserting that these atoms are beyond our knowledge does not take any power of knowing them for granted. No more does a similar assertion about the Infinite. When a man tries to tell what the atoms are, as Lucretius did in a great poem, of which a good account is given by Mr. Emery in this very number of the journal, then his argument comes within the range of our knowledge, at least so far as that we can tell if it is consistent with itself and with known facts. And so we are able to pass judgment on the views which philosophers and preachers present of the Infinite. We can easily see that these views are so contradictory, one of another, that all cannot possibly be true; and we can also see that none of them are really supported by facts. Agnostics will certainly not admit that the Infinite can be known until they find that such knowledge is proving its existence by bringing forth fruit which nothing else can yield.

THE *Catholic World* for December gives its readers "The German Problem," by Rev. I. T. Hecker; "How Cornwallis consolidated the British Empire," by Margaret F. Sullivan; "The Story of a Portionless Girl," by Mary H. A. Allies; "Monastic Dublin," by William Denneky; "Monte Vergine," by M. P. Thompson; "Cardinal Wolsey and his Times," by S. Hubert Burke; "Christian Jerusalem," by Rev. A. F. Hewitt; "A Jesuit in Disguise," by John R. J. Hassard; "Impressions of Quebec," by Anna T. Sadler; and other articles.

THE *Unitarian Review* for November contains solid reading. The topics are "Reflex Action and Theism," by Prof. William James; "The Reform Church of

France," by D. Charruand; "Criticism and the Scriptures," by Prof. George L. Cary; "The Theistic Argument as affected by Recent Theories," by Rev. C. C. Everett, D.D.; "Things at Home and Abroad," by Mrs. Martha P. Lowe; "Notes from England," by Rev. John Page Hopps; "Editors' Note-Book"; and "Review of Current Literature."

THE *North American Review* for December is a good number. Hon. John A. Kasson discusses "The Monroe Doctrine." Rev. Dr. Cheever, Judge Samuel Hand, and Wendell Phillips discuss "The Death Penalty." H. O. Arnold Foster defends the policy of Gladstone. Dr. Hammond, and three other eminent physicians, review the history of President Garfield's case. David A. Wells treats of "Reform in Federal Taxation."

LIVE THOUGHTS OLD OR NEW.

SCIENCE has never been an aggressor. She has always acted on the defensive, and left to her antagonist the making of wanton attacks.—*J. W. Draper.*

THE truly great

Rest in the knowledge of their own deserts,
Nor seek the confirmation of the world.

—*Alexander Smith.*

THERE is something in meanness which excites a species of resentment that never subsides, and something in cruelty which stirs up the heart to the highest agony of human hatred.—*Thomas Paine.*

BE not disgusted nor discouraged nor dissatisfied if thou dost not succeed in everything according to right principles; but, when thou hast failed, return back again, and be content if the greater part of what thou doest is consistent with man's nature.—*Marcus Aurelius.*

A PURE or holy state of anything is that in which all its parts are helpful or consistent. The highest and first law of the universe and the other name of life is therefore "help." The other name of death is "separation."—*John Ruskin.*

Ah! yet I have had some glimmer at times, in my gloomiest woe,
Of a God behind all, after all,—the great God for aught that I know.

But the god of love and of hell, together they cannot be thought.

If there be such a god, may the great God curse him and bring him to naught.

—*Tennyson's "Despair."*

TRUE glory consists in doing what deserves to be written, in writing what deserves to be read, and in so living as to make the world happier and better for our living in it.—*Pliny.*

PERSONAL ITEMS.

IN consequence of the election of four "antichristians" as School Commissioners at Nevada, Iowa, the Bible has been excluded from the public schools.

SENATOR ANTHONY has been a United States senator continuously for twenty-two years. No other man in Congress has continuously served so long in either house.

THE first Lyceum in America was started at Millbury, Mass., in 1826, by Josiah Holbrook. The lectures were devoted exclusively to scientific and hygienic subjects.

ERNEST RENAN, on his arrival at Rome, about a month ago, was saluted by all the papers—to the exclusion of the clericals, of course—with words of respect and cordiality.

THE picture of Columbus just found in the Spanish Colonial Office represents him as about forty, without a wrinkle on his broad forehead, with dark, thick hair, a brilliant eye, and beaked nose.

It is told of Gambetta that the only occasions on which he has been seen at church since he became famous were the funeral of President Thiers and the recent marriage of the daughter of President Grévy.

CHARLES DUDLEY WARNER says Irving was very sensitive, and that the play of his mind depended on the sunshine of approval. And this shows that he lacked what many pleasant writers lack, intellectual virility.

OLD MEN AS SCIENTISTS.—Recently, Professor Huxley said that ninety-nine men out of every hundred

became simply obstructive after sixty years old, and were not flexible enough to yield to the advance of new ideas.

BRET HARTE's hair is turning white. Doesn't he know anything about "ways that are dark"? Bret is young, but he has a hard time. He has to live in London while his consulate is in Glasgow, and this is wearing on him.

AUGUSTA J. EVANS' *Beulah*, *St. Elmo*, *Vashti*, and *Macaria*, though as extravagant and absurd as they can well be in plot, style, and character, have been very remunerative to her, having brought her more than \$10,000 each.

"JUNO" writes to the *New York Tablet* concerning Felix Adler, "When he was a boy of fourteen, he was noted for the intellectual beauty of his face, but more than all for his talent for drawing, which was pronounced wonderful."

COL. H. S. OLCOTT, formerly journalist, now president of the Theosophical Society,—whatever that may be,—turns up at Ceylon in a new rôle, as the author of a text-book for Buddhist schools, written in English,—the *Buddhist Catechism*.

THE Princess Maud, the twelve-year-old daughter of the Prince of Wales, is said to be quite a musical genius, and is so devoted to music that her parents and teachers are obliged to exert their authority in order to restrain her ardor in its study.

THE pastor of the Tabernacle Baptist Church in New York City recently preached a sermon, severely denouncing theatres and theatre-goers; but we see no announcement since in the New York papers of any theatre failing or closing in consequence.

REV. J. VILA BLAKE spoke with stirring eloquence at Parker Memorial last Sunday. The members of the society assembled in goodly numbers to hear him, and to recall tender associations of his former ministry among them. He speaks there again next Sunday.

M. DE COUTOULAY, the new French minister to Mexico, was formerly a journalist, which is encouraging to the ambition of that multitudinous craft; but then it is added that he was also an accomplished linguist, having at his command several tongues besides his mother tongue.

AT the approaching coronation of the Czar and Czarina, the ivory throne of Constantine, the last Emperor of Constantinople, is to be used. The Czarina is to occupy a throne adorned with 876 diamonds and rubies, and 1,223 sapphires, turquoise, and pearls of the first water.

ROWLAND CONNOR, minister of the Unitarian Society of East Saginaw, Mich., is to deliver a course of twelve lectures at the Academy of Music in that place, to explain and illustrate what is popularly known as "Darwinism," including a statement of some of the main affirmations of modern science.

CHIEF "IRON EYE," Mrs. Bright Eyes Tibbles' Indian papa, is described by a recent visitor to the Omaha Reservation as "of medium height, neatly dressed after the civilized fashion, with a clear-cut, intelligent face." Though he has a wooden leg and so limps in his walk, he is extremely expert in the saddle.

FLORENCE NIGHTINGALE, though of English parentage, was born in Florence in 1820, and is therefore sixty-one years of age, and is described as having an English complexion, large brown eyes, and a well-nourished body, which would weigh one hundred and sixty-five pounds, so that she is not now the slight, fragile person which the engraved portraits, taken just after the Crimean war, represented her to be.

PROF. ROBERTSON SMITH finds his hands full these days. He furnishes the articles on the Books of Joel and Judges for the new volume of *Encyclopædia Britannica*; and he is about to begin the delivery, at Inverness, of a course of four lectures of a non-controversial character, two of them on "Hebrew Poetry." Meanwhile, Professor Watts, of Belfast, is engaged upon a reply to his "Lectures on the Old Testament."

THE poet Whittier, having been voted an honorary member of the "National Carriage Builders' Association" recently convened at Cincinnati, returns thanks for the honor in the following quaint fashion: "I am not a builder, in the sense of Milton's phrase of one who could 'build lofty rhyme.' My vehicles have been of an humbler sort, merely the farm wagon and buckboards of verse, and are not likely to run as long as Dr. Holmes' 'One Hoss Shay,' the construction of

which entitles him to the first place in your Association. I should not dare to warrant any of my work for a long drive."

A WASHINGTON correspondent writes that a lady guest from Providence "said merrily that it was always a treat to meet General Burnside at a party; that he would come up in his superb, soldierly way, and offer a cordial hand to her, saying: 'How do you do? How do you do, my dear madam? How do you do?' and without another word go on to the next acquaintance similarly, leaving her with an impression of having had a very nice talk with him. 'I know there is nothing weighty behind that grand manner,' she added. 'I know he adds just nothing at all to the intellectual wealth of the Senate, but what a treasure he is, after all! Rhode Island likes him, and always will.'"

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CURRENT TOPICS.

GUITEAU's trial is likely, at least, to have one good effect. It is producing a wholesome discussion of the question of insanity in connection with vice and crime, and people are beginning to see that a man may be technically called insane or bordering upon it, and yet not at all be absolved from moral or legal responsibility.

In the debate upon the budget in the *Reichstag* last Thursday, Herr Richter criticised severely the imperial message, ridiculed Bismarck's economic policy, and declared substantially that the German people, while not insensible to Prince Bismarck's merits and services, now "claim to be of age, and must have a voice in the settlement of their destinies."

GUITEAU's religion, like his sanity, seems somewhat "mixed." When asked if he was afraid on the occasion of the latest attempt upon his life, he replied, "No," he "trusted in the Deity and the Metropolitan police," and consequently felt safe. But he omitted to state, although he sufficiently indicated by his conduct, upon which he chiefly depended for safety.

SENOR MARTINEZ, the Spanish Minister of Justice, declared on the 24th that the Government was negotiating with the Vatican in regard to the civil marriage question; and, although he hoped for a favorable result, in the contrary event the Government would maintain the principle of the bill it had presented, and uphold the prerogative of the State. The declaration made in the Senate Committee was warmly applauded.

ACCORDING to statistics gathered by the Census Bureau, the chief of the wheat-growing States are now Illinois, which yields 51,110,502 bushels; Indiana, 47,284,853 bushels; Ohio, 46,014,869 bushels; Michigan, 35,532,543 bushels; Iowa, 31,154,205 bushels; California, 29,017,707 bushels; Missouri, 24,966,627 bushels; Wisconsin, 24,884,689

bushels; Minnesota, 24,601,030 bushels; Pennsylvania, 19,462,405 bushels; and Kansas, 17,324,141 bushels. New York, once the richest granary of the United States, produced last year only 11,587,766 bushels of wheat; while Nebraska, of recent settlement, produced 13,847,007 bushels.

In the statement which he read in court last week, Guiteau said: "Any fact in my career bearing on the question who fired that shot, the Deity or myself, is of vital importance in this case; and I propose that it go to the jury. I never would have shot him of my own volition, notwithstanding those newspapers, if I had not been commissioned by the Deity to do the deed; but this fact does not relieve the newspapers from the supposed disgrace of the President's removal. If he had been properly treated, he would have been alive to-day. It has been published that I am in fear of death. It is false. I have always been a religious man and an active worker for God."

"THE American people," says the Boston Sunday Herald, "of Irish birth and lineage are almost unanimously enthusiastic for any measure of relief for Ireland; and Americans generally wish well to Ireland, and oppose arbitrary measures. But we should say that the weight of opinion in America is that the present programme of the Land League leaders is illogical and hopeless. If the Irish people should make a definite demand for local self-government, they would have the undivided sympathies of the American people; but Americans generally do not see the justice of refusing to fulfil definite contracts or a chance to hope that the Irish people can gain anything by such a policy. And in this view they are sustained by many true friends of Ireland at home."

THE observance of Thanksgiving day in this city was general; but it was the *festival* and not the religious feature of the observance that was general. The churches were not well attended, while all the theatres and places of amusement were crowded to overflowing afternoon and evening. To thousands, it was, as usual, not only a day of heavy dinners, but of delightful family gatherings and reunions of friends, in which the affections of home and the amenities of society prevailed over the bustle and business of ordinary daily life. Festival days like this should be encouraged, for they are needed by the people; although it is time that the proclamations appointing them be divested of their usual theological phraseology, which is meaningless and mere remnants of ages, the actual belief and spirit of which belong to the past.

THE Toronto Globe, commenting on the law in regard to the taking of evidence in Canadian courts, under which Justice Osler found himself compelled to refuse to receive the testimony of a professed agnostic, says: "Little argument is needed, we fancy, to convince any one that the ends of justice will be promoted, and no sanction of religion weakened, by conforming the laws of Canada in this respect to those of England, where provision is made for receiving the affirmations of persons to whom the ordinary form of adjuration is

devoid of solemnity and power. . . . Whatever mode of affirmation may be adopted, the main reliance must be upon stringent provision for severe penalties for every form of false testimony. The paradoxical absurdity of the present custom was illustrated by the placing of Mr. Belford under oath, in order to prove that his oath could not be accepted. That is to say, the testimony of a witness is relied on to prove that it cannot be relied on."

MANY citizens, including Jewish rabbis, Unitarian ministers, Orthodox ministers, and freethinkers, have petitioned the Board of Education of the city of Chicago to "enact rules and regulations to the effect that instruction in unsectarian ethics be given in all the grades of the public schools of Chicago." The petitioners declare that "the proper authorities have not only the right, they have more than this,—they have the duty to provide for the moral training of the rising generations." The address contains valuable suggestions, among which are the following: "The classes shall be opened every morning with appropriate songs. To the singing, ten minutes shall be devoted. The next thirty minutes in the first morning hour shall be devoted to instruction in unsectarian ethics, and in the highest grade to instruction in empirical psychology." The petitioners present briefly the kind of moral lessons they think adapted to the different grades, and declare to the gentlemen of the Board that, in carrying out these proposals, they would open the gates to one of the most urgent and most important reforms in our national system of education.

THE religious press is making a good deal of capital out of the recently published report of an interview with Mr. Frothingham. And some of the secular journals show a readiness to join the religious papers in conveying an impression that is plainly contradicted by Mr. Frothingham's recent letter, in which he says: "I have seen no reason for changing my opinions. Certainly, I have not gone back to any opinion I had abandoned." A few days ago, he wrote, in response to an inquiry regarding his supposed change of views, as follows: "Were I to reply to all the foolish things in the papers, and to explain all the riddles they proposed, my hands would be full of most unprofitable work. The piece from the *Commercial* contains a measure of truth,—a small measure,—but so garbled and distorted as to defy analysis. . . . The note which was published in the *Post* of Monday evening last contains all that I am disposed to say to the public on this matter." Notwithstanding Mr. Frothingham declares he has seen no reason for changing his opinions, since he admits that the report of an interview published in the New York *Evening Post* is partly true, a clear and definite statement from him at this time, while his position is a subject of general doubt and discussion, would be very gratifying to his friends, and would seem to be due the Liberals of this country and the public generally. P.S.—Since the above was in type Mr. Potter's editorial article has come in which the office-editor commends to the attention of *Index* readers and the public generally.

MR. FROTHINGHAM AND HIS ALLEGED CHANGE OF VIEWS.

The brief paragraph in last week's issue of *The Index* concerning Mr. Frothingham and his interviewer, it was supposed at the time might be the end of the matter, so far as this journal is concerned, unless Mr. Frothingham himself should choose to speak. Mr. Frothingham's own letter to the *Evening Post*, as well as a private note from him, had made it so certain that the interviewer's statement was very incorrect, and yet had left it so uncertain how far the incorrectness extended, that the premises seemed too loose to sustain a discussion. What Mr. Frothingham's views may be on the matters at issue is a question of real importance to a good many people. What his interviewer's views may be nobody cares. Since, however, the journals in general and especially the religious press, are discussing the interviewer's statement as if in ignorance of Mr. Frothingham's correction of it, or as if, though having seen his letter, deeming it of little consequence, something further appears to be demanded in our columns.

We had hoped that Mr. Frothingham himself would be inclined to address his old friends through *The Index*, as he was invited to do. But this, we are sorry to say, his health will not permit. By leading a very quiet life, avoiding exciting scenes and discussions, he is confident of being able to go on with the literary work in which he is now engaged,—the *Life of Mr. Ripley*,—and a good deal more after that is done. But, as condition for doing it, he must keep free from all excitements, especially those involved in public speaking and controversial writing. For this reason, he contented himself with the briefest possible reply to the *Evening Post's* statement. He was most concerned to correct certain gross personal misrepresentations for which the statement made him responsible, and to relieve the faithful friends of his New York society of the impression that he regarded their joint work together as a failure. The other misimpressions given by the statement were caused mainly by the shading and coloring and shaping that came from the reporter's own mind,—by the use of words apart from their proper connection, and of phrases and inferences that were his own, etc.; and to have corrected all this would have required a long communication,—a re-writing, in fact, of the whole conversation. He, therefore, simply made the corrections which justice to other persons required, and, for the rest, deemed it sufficient to say that he had seen no reason for changing his opinions nor gone back to any position once abandoned.

And these last assertions, made so unqualifiedly and emphatically by Mr. Frothingham himself, should have barred out much of the newspaper discussion based on the interviewer's statement. Some of the journals that refer to his letter even speak of it as not essentially modifying the statement, and then go on to discuss the statement as showing the great change in his opinions. Yet here are his exact words: "I have seen no reason for changing my opinions." "I have not gone back to any position which I had abandoned." Because he also said in the letter, "The account is cleverly written, and in the main just," this is regarded as proof that the letter does not essentially alter the matter as left by the statement. But, surely, the positive, unqualified assertions in the sentences first quoted should, by any fair rules of interpretation, explain and control the *qualified* assertion of the last sentence quoted. Doubtless, in the strange and unexpected array in which his informal conversation appeared, Mr. Frothingham could yet distinguish the general outline of his unprepared talk; and hence, in that respect, could say that it

was in the main justly reported. Yet he doubtless saw, too, that it was so phrased and shaped as almost certainly to lead to the inference that he had changed his religious position, had "recanted," as some of the newspapers have headed the statement. And, to close the door against that inference, he made the clear, positive denial of any such change of opinion or position.

If Mr. Frothingham had only added to his letter certain facts, which on the best authority have now come to our knowledge, he would have still further deprived the *Post's* statement of its weight, and relieved the minds of many friends. These facts are: (1) that though he knew the gentleman who called upon him was from the *Evening Post's* establishment, and expected, as the result of their conversation, that some general article might appear concerning his connection with his New York society, he had no thought of any attempt to report in detail his own language until he saw the statement several days afterwards in print; (2) that the "interviewer" produced not a scrap of paper or pencil, and made not a single note in his presence; (3) that what he did, therefore, was to write out afterwards, as well as he could remember, Mr. Frothingham's part of the informal conversation which they had held together as two gentlemen, and to put it, with sublime audacity, into the first person, and even into quotation-marks, so as to give it every external appearance of having been authorized by Mr. Frothingham himself. And this statement, so made, on a theme of such supreme importance, where so many weighty and delicate interests are involved, the staid and scholarly *Evening Post* puts into print without any attempt to verify its truth. In our view, the transaction verges close upon a fraud.

But still it will be asked, doubtless, Is there not some change, at least, in Mr. Frothingham's mental attitude on religious problems? Otherwise, how could there have been even a kernel of truth from which such a statement as that printed could have been produced? In answering this question, let the impersonal editorial dignity be dropped entirely, and let me speak as an old friend and co-worker with Mr. Frothingham, and speak especially to the old circle of his friends and admirers in the liberal ranks as well as to the general public.

Within the last week, I have had the pleasure of three hours' conversation with our friend, and mainly on the themes covered by the published statement. I am sure — and I may say it without undue confidence — that with my knowledge of his mental temperament and past opinions, and my intimacy with his habits of thought and speech, I could write a much more accurate account, from that conversation, of O. B. Frothingham's present religious views than the New York interviewer composed. My account might not be so readable as his, nor so salable. It would certainly be very different in tenor. But I am not going to attempt any such account. I have no authority to quote what Mr. Frothingham said, and I did not visit him for that purpose.

But this much I feel that I have a right to say and ought to say,—that it is due to him no less than to the public to say it: I came away from our wholly cordial, friendly, and earnest talk with the entire and grateful conviction that he and I stand as near together to-day in our views, sympathies, hopes, as we did during the twelve years when we worked together as President and Secretary of the Free Religious Association. I detected no sign whatever of anything that could be called defection from the liberal ranks; no turning back upon the path, no lessening of conviction in the necessity of religious progress. The Evangelical Protestants and Romanists who are offering him the

refuge of their special sanctuaries of belief may spare themselves the trouble. He is not looking in their direction. The only change of mental attitude observable to me was shown on two or three points, and it is evidently, even on these points, more a change of emphasis to his own consciousness than a change of views; for I think all his present views will be found stated somewhere in his published writings. He is, for instance, more dissatisfied than he was formerly, as are a good many liberal thinkers, with the results of materialistic philosophy; and he has less confidence than he once had in science as the solver of religious problems. At the same time, he gives somewhat more credit than he was wont to do to the old churches, with their creeds and symbols, for preserving the religious sentiment and nourishing the practical consecrations of life. And in these particulars, too, he would find not a few liberal thinkers, who are supposed to be in the advanced ranks, in sympathy with him.

But he does not look back to the churches, nor to their creeds nor symbols, nor to any alleged revelation in the past, for the solution of to-day's great questions. He looks to the future for it, and so he still faces forward. He has faith that it will come in time, and believes that it will come in some grander disclosure of truth, in some larger synthesis of all truths than has yet been discerned. But, because he does not see clearly yet just what it is to be nor how it is to come, he chooses for himself to stop on the line of hope and expectancy, and wait for more light. There are others of us with him, too, on that line. But few have earned the right to stop by so many years of fruitful labor as he. After thirty-three years of the preacher's toil, with little rest, he might fairly ask to be relieved from the field of active labor without other reason. It is enough if he but stands there to prophesy the coming light. That is encouragement and cheer. But some of us think we do see a little beyond that line of expectancy and hope,—see a little of the way by which the coming light is to break. At least, we see far enough for the doing of to-day's work, even though it be but to grope, feeling the way, for the removal of obstructions and the opening of windows for the freer access of the new day's light when it shall dawn. Others among us venture to think that the new day is already here, and the skies bright with promise; that the word for the hour has already been spoken, and that the greatest need is a larger and more earnest apostleship to spread it. All these phases and types of mind make up the ranks of religious progress. And all are looking to the future for the realization of their hopes. As to leadership, the Free Religious movement never had a leader nor a claimant for the office. Many individuals, by their abilities and position, have done it distinguished service, among whom Mr. Frothingham will always be held in honored remembrance as occupying a most eminent place. But the movement is led by ideas, not men.

WM. J. POTTER.

THE CRIMINALITY OF UNBELIEF.

The text of Scripture found in Mark xvi., 16, has proved one of the most baneful in its far-reaching effects upon humanity of any to be found in the pages of the Bible. It reads, "He that believeth and is baptized shall be saved, but he that believeth not shall be damned." These words purport to be among the sayings of the newly risen Christ. According to the context there are now very few if any persons living who will not be damned; for it goes on to describe the "signs" which "shall follow them that believe," among others "they shall speak with new tongues," "they shall take up serpents, and if they drink any deadly

thing it shall not hurt them,"—tests of belief which all must confess are at least rare nowadays, but which ought to be considered just as sacred and binding as the curse upon unbelief. These tests were never so heartily adopted as matters of faith by the Christian world as the more congenial curse on unbelief preceding them. It has been found a great deal easier to accept as true the anathema pronounced on others than the crucial tests of faith. And now, though the revisers of the New Testament have seen fit to decide that these portions of Mark's Gospel with their contexts are apocryphal additions, and so have thrown them out of the "revised edition," there has not yet been found a way to "revise" the spirit which these condemnatory words have fostered in the minds of Christian men and women.

This unrevised text, "He that believeth not shall be damned," with others like unto it, in the early days of Christianity, during its first fierce struggles for supremacy among the religions of the world, formed the pretext for divine authority in their merciless proselyting by flame and sword; and now though the days of such cruel conversions are, we trust, over, and men, seeing more clearly, kindly, and sympathetically in the light of reason, no longer believe in the efficacy of force to control the intellect and will, it is yet through the baleful effects of this—one of the few curses attributed to fall from the divine lips of Jesus—that Christian men and women feel that any one who does not believe as they believe, and who frankly owns his doubt, is, in some vague, undefined way, a criminal, and a wilful criminal at that. There runs this thread of feeling all through the Christian community even to-day, and it is this that makes the ignorant but zealous Christian man or woman shrink from the society of the *man*—however good and pure his life may be, however self-sacrificing and honorable, however cultured, talented, or genial he may be—who is brave enough to avow and true enough to his conscience to refuse to conceal any change of belief which may have occurred in his intellectual convictions as to the truth of the Christian theology. And even those broader-minded, educated, and larger-hearted Christians, whose good sense and larger views incline them to have faith in the honesty of their freethinking neighbor's disbelief, cannot avoid the half-felt, hardly repressed feeling that any man who disbelieves, and expresses unequivocally that disbelief, in the dogmas of the Church or the supernatural origin of Christianity, is in some way to blame,—a dimly defined feeling that he might, if he only chose, believe as they do, and as if he were only avowing his loss of faith in a spirit of contrariness, braggardism, and bravado, forgetful of the social sacrifices that must necessarily be made by all who make this avowal. And, even in our most liberal Christian papers, this feeling of the criminality of unbelief, born of man's own vengeful nature and nurtured by the accredited curse of Christ, crops out in even their most liberal utterances, in the half-pitying, half-condemnatory tone used toward the thinkers who are a few steps in advance of them.

One's belief is not a matter of choice or of volition. No one can say truly, "I will believe so and so, or I will not believe the other thing." A belief is according to the evidence received or the authority acknowledged. A belief in anything can be professed, provided there are deceit and falsehood in the soul of the one who so professes, or if the inducements of wealth, fame, social distinctions, or other incentives prove too strong for a feeble mind and will to withstand; but the belief is still unchanged, without new and convincing evidence showing the baselessness of that belief. The pleas-

antness, safety, or beauty of a belief, though it may make it more desirable, does not make it one whit more believable, if the evidence seems to us untrustworthy. Fairy tales are often very enchanting, and we could earnestly desire that they might be true; but experience and reason teach us that they have no foundation whatever in fact. So, however desirable they may be, we *know* they are not true; and no amount of contempt for our lack of faith from some child who does devoutly believe in them, and who pities us for our unbelief could change our views in regard to them.

A belief may, however, be greatly a matter of temperament, inheritance, or circumstances,—not that any of these can fully determine what a man shall or shall not believe, but these things are almost sure to give a bias to his belief; and even those who in the prime of life, in the face of evidence which to them is overpowering, change their belief in regard to religion or any other matters, at the near approach of death or in the slow death of old age and consequent weakened faculties, when their courage and clearest thought is gone, when early impressions and inherited tendencies assert themselves most strongly, and with them comes often the renewal of that inborn feeling of the criminality of a change of faith,—then these even are apt to waver and falter, to look longingly back to their inherited faith, and, yielding to the oppression of the almost universally expressed condemnation, at last give up the convictions of their ripest reason, and save themselves from the revived feeling of wrong-doing by disowning their belief, disowning it even to their own stifled conscience.

And saddest of all it is that this inherited condemnatory spirit of the law that "he that believeth not shall be damned" survives oftentimes in the doubter himself, who, having as he thinks been brought to see more clearly than his Christian, or perhaps only more orthodox, neighbor, finding himself unable to bring that neighbor to see as he does, feels like, at least, condemning that neighbor for doubting his own new views.

S. A. UNDERWOOD.

THE FASCINATION OF IDEAS.

Not even money exercises such a glamour over the average man as ideas exercise over persons of uncommon intellectual power. Such persons will forego wealth and political and social distinction for the sake of leading a life of reflective thought. Indeed, it is almost impossible to exaggerate the fascination of ideas over their devotees. The passion of the lover for his mistress, of the miser for his gold, is as water to wine when matched with the passion for truth which the earnest student and thinker feels. The ideal life is the proper life of an intellectual being, although of course as yet only comparatively the few are either disposed or able to lead such a life. Later along, the pure pleasure of high thinking, of knowledge for its own sake, without ulterior selfish ends, will undoubtedly be participated in by the multitude at large. Long ago there was a learned mob in Germany, that is, a vast multitude of persons of superior culture and intellectual capability; and such a multitude is now a feature of France, Great Britain, and the United States. Every day discloses the fact that there are numbers of persons all about us who, though obscure, are the intellectual peers of the most distinguished public men.

Ideas now are broadcast and sown, as it were, upon the wind. The means of popularizing and disseminating them are becoming more and more effective, so that unfurnished brains are becoming rarer and rarer. Indeed, hardly a human head in the midst of such a continual snow-fall, as it were,

of ideas can avoid becoming the nidus of one or more of the winged spiritual seeds of thought with which the moral atmosphere is filled. Reflective persons are getting to be numerous indeed.

All the current ideas, which are now so rapidly disintegrating the old social, political, and ecclesiastical order of things and transfiguring society in the light of truth, only three or four generations ago were latent in a few big heads which could be counted on the fingers of one hand. Thus the sources of all the great rivers, which fructify and beautify the lowlands for hundreds and thousands of miles along their currents before they enter the great oceanic reservoir of all inland waters, are to be sought in cloudy uplands, remote forest-girdled lakes, and hidden springs. So it is with ideas. They have their origin in a few Jupiterian or Olympian brains or lofty souls that dwell aloof and apart in a seclusion of intense meditation. Such souls are seldom fully known or appreciated by their immediate contemporaries.

But the great revolutionary truths and ideas to which they give birth gradually descend like mountain rivulets and streams from their original elevation and seclusion to the plane of ordinary life, to the level of the average man. A single great revolutionary thinker—like Kant, for instance—requires a host of popularizers and interpreters of his thought to follow in his wake, and retail his ideas, as it were, to the multitude. The business of the ablest writers and lecturers of to-day is the interpreting to the masses the thoughts of a few great original thinkers, who have kindled in their disciples and followers an irrepressible, intellectual fire and enthusiasm, the contagion of truth. A century ago or more, Kant demonstrated that the pure reason of every sane, enlightened person is the native seat and highest tribunal of truth and right, and as such superior to all instituted authority, however venerable. Here was an affirmation of the dignity, inviolability, and sanctity, even, of human nature in every individual man and woman, of its superiority to all institutions of whatever standing or sacredness, which has transformed and is transforming under our own eyes society over the whole area of civilization.

Here was fire from heaven indeed, and evidence that the race of prophets and inspired men can never become extinct as long as we are linked to eternal power and truth by our higher nature, the faculty of fundamental and universal truth. The companion idealist of the great Teutonic thinker is, of course, Darwin. To these Dioscuri or twin-stars of the first intellectual magnitude is traceable pretty much all the intellectual, moral, and social ferment which is going on about us. Before Kant's ideas, spiritual and political despotisms and legitimacies, however hoar or long-seated, are crumbling to dust. The Darwinian hypothesis rids the world of the absurd conception of a thaumaturgist and sleight-of-hand deity, in whose behalf Paleys and Butlers had to be continually writing apologetic and explanatory treatises of natural theology, so called.

Thus mighty are ideas; and he who makes them the pursuit of his life may not acquire wealth or political distinction, or distinction of any sort, but he is certainly fitting himself for the high destiny which is generally believed to await us as spiritual beings. Carlyle, in his latter days, was a little peevish over the fact of the multitudinousness of writers and thinkers in these times, and, in one of his reported conversations, contemptuously styled them "literary canaille," as if they were inconveniently numerous, and so diminished the conspicuousness of such exceptional geniuses as himself. Such a jealousy was unworthy of the great iconoclast, and was the offspring of the fretfulness

of age. The sphere of ideas is no royalty or imperialism, but a democratic domain :—

" Aloft, in secret veins of air,
Blows the sweet breath of song :
Oh, few to scale those uplands dare,
Though they to all belong."

Yes, all men may and will ultimately know the pure pleasure of the intellectual life: all men will sooner or later be lifted from the plane of animalism and of servitude to animal propensities to those "uplands" of poetry and high reflective thought, whence is visible the domain of eternal truth and reality.

B. W. BALL.

EDUCATION AND MORALITY.

The National Bureau of Education has just issued a circular on the relation of education and crime, which should be carefully studied by every one interested in the morality of our own communities. It is astonishing how carelessly people attack the whole school system on the ground of a single instance: a man educated at high school or college commits a crime which is widely known from the fact of his high position, and immediately the conclusion is drawn by some wiseacre that education does not conduce to morality. As well might we say that because people living in well-ventilated and well-drained houses are sometimes ill that good ventilation and drainage are not conducive to health.

At a meeting of the National Educational Association in 1879, at Philadelphia, the assertion was made that sixty per cent. of the convicts then confined in the prisons of Philadelphia were high school graduates. This being denied, a committee was appointed to investigate the subject; and their report is made through Mr. J. P. Wickersham, LL.D., for fifteen years State superintendent of public instruction in Pennsylvania. Without giving the details of statistics on which they are founded, the following conclusions will show the result of their inquiry :—

1. That about one-sixth of all the crime in the country is committed by persons wholly illiterate.
2. That about one-third of it is committed by persons practically illiterate.
3. That the proportion of criminals among the illiterate is about ten times as great as among those who have been instructed in the elements of a common-school education.

Similar statements are quoted from other high authorities; and the condition of things in Europe is equally significant. Dr. Wines states that in Belgium one-half of the prison population is wholly illiterate on commitment, and in Holland one-third. The statistics of certain State and reformatory schools also show a very small percentage of crime, even among children of bad antecedents, when carefully educated.

But we cannot expect perfect results from a school education which covers only a small portion of a child's life. It is only one of the many influences to which he is subjected, but it is one of the most important of them; and it is the only one which in the majority of cases the State can bring to bear upon human beings at the age when they are most susceptible to lasting moral impressions. Another circular, on the "Discipline of the School," shows how effective even its intellectual work may be made for the promotion of good habits of life.

The Report of the Department of Superintendence of the National Association covers so many topics that we cannot review them at present, but only say that it is full of suggestion in regard to "weak places in our systems of public instruction," "our schools and our forests," "museums illustrative of education," "education and the State," and

other important topics. The Bureau is doing good work, and the public should recognize and support it.

E. D. CHENEY.

NATIONAL RECOGNITION OF THEOLOGY.

Rev. C. A. Bartol preached in this city, last Thursday, to a congregation "numbering," says the *Herald*, "an even half hundred," in favor of the national recognition of a Supreme Being. We give the following extract from a report of his sermon as published in the *Journal* :—

But what right has the Magistrate, presidential or gubernatorial, to call us together in our churches or suspend our ordinary avocations at all? Who gave him authority to ascribe the harvest to a living power rather than to dead matter? What business has he to recognize religion, the Christian or any other, when he is but elected under the Constitution for the execution of the laws? Has not the Jew or atheist as much right to have his convictions or denials respected by men in office, partly through his vote, as Protestant or Romanist? Did not whoever prescribed for the United States coin the motto, "In God we trust,"—did he not presume beyond his sphere, and violate the fundamental principle of our institutions,—equal privilege for all opinions? Such questions are asked, and the organ of all similar inquiries in Boston sneers at Governor Long for the piety in which it says his success at being rechosen blossoms out. There is, then, a handful of malcontents, a minute minority scarce visible, should the whole population rise to be counted and stand up together, who object to having the Supreme Being recognized in any document of State. Has their point any force? I have to say it is too late and out of order among us, inasmuch as the most important political paper ever drawn on these shores, by Thomas Jefferson, the great radical of his day,—the Declaration of Independence,—expresses our appeal as a nation struggling for life, yearning to be born, impatient to exist, for the rectitude of our intentions.

Mr. Bartol asks questions which he utterly fails to answer. Certainly, the "Jew or atheist" has "as much right to have his convictions or denials respected by men in office, partly through his vote, as Protestant or Romanist." And the motto "In God we trust," on the United States coin, is a violation of the spirit of the Federal Constitution and of the principles of secular government, which cannot consistently recognize as true or false any theological system or dogma. Although the word "God" occurs in the paper in which our fathers declared the colonies free and independent States, it does not imply the recognition of such a Being by the national Government. Jefferson, who drafted this "important political paper," positively refused to appoint a day of fasting and prayer, and declared that the appointment of such a day was not within the province of the Chief Magistrate of this nation. In the national Constitution, as is well known, the word "God" does not occur.

Mr. Bartol speaks of those opposed to the appointment, by the President and Governors, of days of thanksgiving and prayer as "a handful of malcontents." His statement is founded only upon his wishes, certainly not upon facts. Very likely Mr. Bartol's congregation and the circle in which he moves are in sympathy with his utterances; but if he would make a trip through the country and mingle with the people, especially in the great and populous West, he would find a very large and constantly increasing public sentiment in favor of the removal of every vestige of the union of Church and State. A large proportion of the ministers and members of the very denomination to which Mr. Bartol belongs are, in the West, heartily in sympathy with the movement for State secularization. Their faces are toward the sunrise, and they represent whatever is advanced and progressive in Unitarianism. Mr. Bartol is gazing at the setting sun, and is so dazzled by "the evening's river of gold" that he sees not "the morning's silvery dew." He can appre-

ciate the progress from the theology of Jonathan Edwards to that of the right wing of Boston Unitarianism, which is hardly in advance of the left wing of Boston Orthodoxy; but, of the progress from this sort of Unitarianism to the more advanced thought of this generation, he seems to have very little appreciation. The "organ" to which he alludes will pursue the even tenor of its way, and continue to propound "inquiries" that will puzzle and perplex men who, owing to the bias of a theological education, are unwilling to admit, because unable to see, the justice of completely separating the Church and the State, and leaving religious doctrines and observances to those who believe in them, without the official interference or even recognition of the Magistrate.

B. F. UNDERWOOD.

THE City Council of Des Moines, Iowa, recently passed an ordinance to prohibit concerts and theatrical and operatic performances and exhibitions on Sunday. This ordinance was vigorously opposed by some members of the council, and its passage has provoked much indignation and determined opposition. A large meeting held at the Academy was addressed by Rev. S. S. Hunting, the well known Unitarian minister. He said: "If benevolent persons would unite and sustain a fine concert every Sunday afternoon or evening in the Opera House or Academy of Music, for ten cents admission, it could do more good for the morals of the city than any church in the same time. Let the music, both vocal and instrumental, be classical and popular combined, and it would meet a want very much neglected in a growing city like this. I can hardly credit the sincerity of professed temperance men who put a fine upon the music of the city, when they may know that for every concert hall they shut up they open a saloon and drive persons into it. As for one, I despise such legislation. There is not a law of the State to sustain it. Let the concerts increase Sunday afternoons or evenings. Let our musicians be encouraged. . . . I denounce the ordinance concerning concerts as an insult to all liberal people who would turn the Sunday to its highest uses. I denounce it as a barefaced attempt to legislate the religious views of one portion of the community into law, and thus imposing an unlawful religious test for acts above the suspicion of immorality. At the conclusion of the address, the following resolution was read :—

* *Resolved*, That the principles stated by President Grant in his Des Moines speech at the Opera House, namely "Let us all labor to add all needful guarantee for the more perfect security of free thought, free speech, and free press, pure morals, unfettered religious sentiments, and of equal rights and privileges to all men, irrespective of nationality, color or religion. . . . Keep the Church and State forever separate"—is the sense of this meeting.

Ex-Governor Gue moved the adoption of this resolution by a rising vote; and, says the *Des Moines State Register*, the audience "arose in a body simultaneously and unanimously in assent."

SENATOR SHERMAN is reported to have said recently :—

Mormonism is established. These Mormons claim—I have talked with some of them—that they are Christians; that they are God-fearing men; that they have the highest sanction for their practices. They quote the Bible, the old Mosaic law, that, if a man die, his brother shall marry the widow; and, they argue, if the brother, why not the friend? They say Christ did not annul that law. If you say the spirit of the New Testament is against it, they say that is a matter of opinion. Opinions are stubborn things, you know: they die hard. Civil law cannot touch them. They marry one woman. She is the lawful wife. The others are sold to the Mormon. He believes that his religion requires him, in some cases allows him, to enter into this relation. If he were brought before a civil magistrate for bigamy, no one would testify against him, because nobody has witnessed any mar-

riage ceremony.. There was none, except in the case of the first wife. The United States might perhaps disfranchise the Mormon, but it would be a question above policy. The institution is already distasteful to the young people; and only a small portion of the community, about one man in seven of the members of the Mormon Church, actually practise polygamy. Measures of reform must be moderate and gradual. It would die out, were it not for accessions from Europe. Meantime, the Mormons have redeemed the country they occupy from barrenness. A tract of land, two hundred miles long by fifty miles wide, has become highly cultivated and productive. They are industrious and orderly. Salt Lake City is better policed to-day than Cincinnati. If they are forcibly coerced, they will only abandon their industries and set up their institution in some other part of the country.

M. PAUL BERT, who is known both as a man of science and an uncompromising advocate of the entire separation of State and Church, has been appointed by M. Gambetta Minister of Instruction, much to the chagrin of the clergy and their supporters. The design of the French Premier evidently is to relieve the schools from the control of the priests. M. Waldeck Rousseau, Minister of the Interior, declared in the House of Deputies, on the 24th, that the government could not remain indifferent to the attitude of the clergy, that the ministry was of the opinion the clergy should remain within the limits of the Concordat, and that it would use all legal means to compel the clergy to respect the Constitution and laws of the Republic. The Concordat specifies the respective duties of the State and the Church. Heretofore, the language of the Concordat has been construed by the representatives of the Church, not only to further its ecclesiastical interests, but to increase also its political power. At the same time that the clergy have received from the State pay beyond what is allowed them by the Concordat, they have not scrupled to use their position to assail the republic and to secure the election of its enemies. It is very evident by his appointment of M. Bert that M. Gambetta is determined to confine the bishop and priest of the Roman Catholic Church to the exercise of their legal rights.

A BERLIN correspondent of the *Nation*, referring to the late elections for the Reichstag, writes: "The reactionary period had reached its climax, and progressive tendencies will again prevail. All earnest men who do not consider politics a mere business job or speculation begin to take more hopeful views of the future, and appreciate the important change just brought about by the elections. It is impossible that the anti-Semitic and other reactionary elements should longer be held together. Terror-stricken, they try to make up by braggadocio for what they have lost in confidence and success. The so-called Social Christians—a mean set of demagogues, under the leadership of a court preacher, a certain Stoecker, also a defeated candidate—have already lost the support of their former wealthy Conservative friends, who appreciate the cruel fact that this kind of political business does not pay. The same official and officious press organs which did their utmost in backbiting and stirring up the worst passions now desert their own camp, and confess that their attacks have only advanced the Liberal cause." This is very encouraging, although it should be added that the demagogue, Stoecker, has been finally returned from Minden.

THE colored citizens of the South are rapidly adapting themselves to their new and improved condition, and adopting the best plans of their white brethren for the improvement of their lands and fortunes. At Raleigh, N.C., was recently held the third annual exhibition of the "North Carolina

Industrial Association," an association whose members are all colored people. It was formally opened by a speech from the Governor of the State and other white public dignitaries. The exhibition was very creditable in all departments. Of the people at the fair, a correspondent of the *New York Herald* remarks that they "were orderly, jolly, and sober. They are losing a great deal of the humorous, or rather clownish, traits that formerly marked them. . . . Responsibility is making them serious. . . . They are improving morally. Their manners show this step in advance. Their social customs are becoming, under the influences of the churches and social organizations, more quiet. They are exhibiting more conservatism, a better capacity for public affairs, and a less feverish desire to engage in them."

THE Springfield *Republican* says: "The interesting fact about M. Paul Bert, Gambetta's minister of public instruction, is that he not only doesn't believe in God, but isn't willing that any one else, not even the little boys and girls and their mothers, shall believe in him. He is a physiologist of deserved distinction, and an authority on the phenomena of life under varying barometric pressure; but there are other phenomena of life about which he knows nothing, is content to know nothing, and is angry that other persons should pretend to know more than he does." The *Republican*, whose religion is a mixture of Unitarianism and Transcendentalism, and whose reputation among its contemporaries is not that of an orthodox journal, can yet be as unjust and as savage in its allusions to scientific materialists and in its strictures on their views as any of the orthodox journals. The fact that M. Bert does not believe in supernaturalism is no just reason he should be misrepresented.

NOTES ON THE RELIGIOUS PRESS.

W. J. P.

THE *New York Independent*, in an editorial article on the Frothingham "interview," summarizing the matter at the close, says that it would call attention to two facts. One of the "two facts" is that "the tendency of free religion is downward. Its drift is toward an abhorrent, dead materialism, which uplifts no life, its own leader being witness." Now, Mr. Frothingham has given witness to no such thing. The *Independent* bears false testimony. There is no such sentence as this in the interviewer's statement, from which the *Independent* professes to draw its facts. There is one good deal like it, on which it is evidently framed. But there is a change in a most important word,—the key-word of the statement. Where the *Independent* says "free religion," the interviewer's statement says "free-thought." This latter is his phrase all through. He never once uses the term "free religion." On this point, he very likely reported Mr. Frothingham with tolerable correctness. His statement as a whole is bad enough; and we are now convinced, by the best of evidence, is entirely untrustworthy. But for the *Independent* to gloss it in this way is to go from worse to worst. The "free-thought" movement is by no means identical with the "free religious" movement. Mr. Frothingham has been a conspicuous leader of the latter. That is, he has preached religion no less than freedom. And he has nowhere said, as the *Independent* affirms he has, that freedom and religion, when brought together, tend downward to an abhorrent materialism.

THE American Bible Society managers are charged with some mismanagement of the society's funds. It is not yet clear what the trouble is;

but it is a suspicious circumstance that the managers have refused, and in a very evasive and dilatory way, to allow a committee of the Connecticut Auxiliary Society, appointed for the purpose, to make a thorough investigation of the treasury affairs. The *Christian Union* advises *Boycotting* the Board to terms, thus:—

The *Christian Union* recommends to its readers to refuse to give any farther funds to the Bible Society till these charges are cleared up; to all pastors of churches to postpone the Bible Society collections; and to all auxiliaries to hold their funds in their own treasury till the condition of the treasury of the American Bible Society has been thoroughly investigated. Every man is to be presumed innocent till he has been proved guilty; but no man in charge of trust funds should be left in charge of them, if, under serious charges, he opposes, declines, evades, or even discourages a full, free, and thorough investigation of his accounts.

THE following clear and correct definition of "Freethinker" is from the *Secular Review*, London:

Freethinker is not necessarily an unbeliever in all theology, or an antagonist to every phase of religion. Freethought has no antagonism to religious belief any further than such belief arrogates to itself infallibility, and attempts to suppress all views not in harmony with itself. The Freethinker is one who admits the right of every opinion, that is not a manifest violation of decency and morality, to be adopted and published by those who think it wise to do so, leaving the public to decide how far such opinion or publication is deserving of appreciation and encouragement. Freethought, when properly understood, does not consist in a form of belief, nor in a code of unbelief, but in the right to think, and to give expression to such thoughts, without persecution following as the result.

"THIS WORLD" is to be the title of Mr. George Chainey's Lectures at Paine Memorial Hall in their pamphlet publication for 1882, instead of the present title, "The Infidel Pulpit." The change is good as substituting a positive idea for a negative one. We have watched Mr. Chainey's work in Boston with interest, and have been hoping to see it take, after he fairly got started, a more constructive form. But thus far it does not appear to have done so, but rather, judging from reports of his discourses which we have read from time to time, to have become more negative in spirit and declamatory in manner. The applause which greets the hard hits at old theological absurdities is dangerous to a speaker of Mr. Chainey's temperament. It does not give a fair chance for that capacity for presenting constructive truth which we believe he possesses; for this is a work that requires a calmer and more thoughtful method, and allows consequently less room for the "telling points" so admired by the Paine Hall audience. Perhaps the change of name indicates a change of purpose. The new name stands for one special idea of the materialistic philosophy (though not its exclusive possession),—namely, to spend all our energies on bettering man's condition in this world. If Mr. Chainey and the large following he has drawn around him will only set on foot something in this direction which will be recognized as a positive moral and social benefit to the community, they will do more for the cause of Liberalism in Boston than all the first volume of his lectures has done. The churches are beginning to take much more care of this world than they used to, and Liberalism should not fall behind them in the practice of its own idea. It was members of Trinity Church who gave the Boston newsboys the Thanksgiving dinner last week. Last summer, we believe, some measures were under discussion for organizing the Paine Memorial Society more effectively for social and philanthropic work. We trust they have not been abandoned. But we have heard nothing of them of late. *This World* is also to contain some other matter besides Mr. Chainey's lectures.

EDITORIAL NOTES.

Our friends in New York will find *The Index* on sale at Brentano's, 5 Union Square.

To ANY person whose name is not now on our subscription list, we will send *The Index* on trial three months for fifty cents, or six months for one dollar. Will persons interested in extending the influence of this journal make a little exertion to obtain subscriptions at the above rates? We shall also be pleased to receive names and addresses of persons likely to be interested in *The Index*, to whom we can send sample copies.

We have the pleasure to announce to our readers that next week *The Index* will contain a lecture on Emanuel Kant, by Prof. Felix Adler. In the same number will appear a reply to Mr. W. H. Spencer's late article, by Mr. M. J. Savage.

A LADY correspondent writes: "Mr. Schumm, a graduate of Cornell College, an honest, trusty, and able young man, has lately come out with a new paper, the *Radical Review*. I am convinced of his earnestness and ability." This paper is published at Madison, Wis.

THE letter recently published in *The Index*, signed "R. C. A.," giving the reasons of the writer for renouncing Christianity, was written, we have permission to say, by Capt. R. C. Adams, son of the late Rev. Nehemiah Adams, D.D., of this city. There have been many inquiries in regard to this letter, and we may republish it in a future number of *The Index*.

MR. EDWARD ATKINSON, in a very fine address delivered November 22 before the Massachusetts Mechanics' Association of this city, seems to accept and acknowledge the universal laws of evolution and heredity, even in the manufacturing arts, in the following words:—

The finest work ever done, or that can now be done, in the world in the fabrication of cotton cloth, is still performed by the hand in India, in the making of the Dacca muslins which have been named "Woven Wind." It is an hereditary art, and is still conducted as it may have been before iron had been smelted and before any tool of modern kind had become known among men. The cotton plucked with the finger is cleaned and separated from the seed by the snapping of a bow made of bamboo and strung with the gut of an animal; it is carded with a fish-bone; twisted by the use of a stone distaff and the human finger; the ends of the warp are fastened in a simple loom made of reeds, while the weaver, seated upon the margin of a hole dug in the ground, works only during the damp hours of the morning and of the evening. That is the true picture of a real textile manufacturer. All our modern textile machinery is but an evolution from or modification of these prehistoric types. On not one of our seemingly perfect modern machines can the work be equalled of those who have inherited this art, and whose lissome fingers bear evidence of many centuries of training.

We have received from Colonel Ingersoll a printed circular, stating that he has been charged with giving a lecture on Temperance, in which he "used the language of another and pretended it was original." In denial of this charge, he states that a temperance lecturer appropriated what he had said in "the Munn trial," and an extract from some other writer or lecturer, and published them as one piece; that somebody recognized the first part as his, and declared that he had stolen the whole; that he has repeatedly disclaimed all authorship of the part that is not his own, and that he will give a thousand dollars reward to any one who will show that the part he claims is not original, or that he ever pretended he wrote or uttered the spurious part. This charge against Colonel Ingersoll is entirely false and malicious. We distinctly remember that the portion of the "Temperance Speech" which he claims as original was published some

years ago without the extract that has been subsequently added, and which is not in Ingersoll's style. It was hardly necessary that this brilliant orator and rhetorician should notice a charge like this, when all who have heard him, or have read his writings, know that his great strength and power are largely in his command of language.

MR. S. J. STEWART, of Bangor, Me., is one of the most virile as well as most radical of the Unitarian preachers. *The Index* recently printed a considerable portion of a discourse of his on the foundations of morality. The following extract on Amusements is from the same discourse:—

In the sphere of morals, all restraint, except of crime, is founded in a meddlesome, tyrannous spirit, that causes more immorality than the natural desires men attempt to control. Unnecessary prohibitions always create hypocrisy and excesses. Unnatural prescriptions tend to call attention to one vice, and overlook habits which make men more unhappy. The fanatic would like to regulate the food and drink and pleasures of other people, and overlooks his own immorality.

"Compound for sins he is inclined to
By damning those he has no mind to."

Human nature will always assert itself, and nothing so tends to immorality as the attempt to force upon men conventional restraints that do not lie in reason. Shut up the child from a natural, healthful amusement at home, and he is likely to steal out of some back-door to gamble with dangerous companions. Allow the girl no freedom of choice, and she becomes deceitful, and is more likely to fall into secret temptations. The Church has long condemned the theatre, indiscriminately. All the time many of her ministers have visited it in secret when away from home. Now, the real immorality is in the secrecy, and not necessarily in the theatre. The real harm has come from not drawing rational distinctions between the pure and the impure. To live without amusement in our intense life is impossible: to try to do so is dangerous. The boy who is forbidden to see a Barrett or a Jefferson sneaks in at some low show that is really dangerous to his morals. Everybody loves the drama, and a certain amount of excitement. In lieu of that which is legitimate, the church people find the dramatic in a church quarrel, and let off the nervous extra force in some gossip at a neighbor's. Men and women will not live in straight jackets. A true moralist, therefore, does not attempt to damn up the fountain of life, lest there should be some dangerous overflow, but only seeks to use the intellect in finding out the proper channel and guiding the passions and impulses through it.

We have made the following additional clippings from Canada papers with regard to the confiscation of the works of Voltaire and Paine at the Toronto Custom House. The *Montreal Spectator* says:—

The question naturally arises, Why were these books singled out of all that are equally objectionable for this action on the part of an individual? and the answer as naturally is, that they are antichristian in their tendencies. If this answer is correct, and it is to be feared it is, then these *quasi* defenders of Christianity, in invoking the strong arm of the law, abandon, so far at least as they are concerned, the unsailable position in which Christianity had hitherto been intrenched in the minds and consciences of her adherents.

The *Huron Expositor* observes:—

We do not know anything about the *Pocket Theology*, but we do not think the law is calculated to interfere with works such as *The Age of Reason*. This work is certainly not immoral in the ordinary acceptance of the term. . . . In excluding works of this kind, it seems to us that the government are attempting to exercise a censorship over the judgments of the press which they have no right to do, and which the law does not justify.

The following is from the Paisley (Ontario) *Advocate*:—

It is a fact patent to careful observers that there is a growing tendency among the young people to acquire possession of and read immoral literature, such as the works of Tom Paine, Voltaire, Ingersoll,

and other freethinkers. The recent action of the custom-house officer at Toronto in seizing a number of this class of books will certainly do not a little toward still further engendering this unhappy inclination. People who never heard of these books before have their attention called to them by hearing that an embargo has been put upon them.

The *Monetary Times* says:—

It appears that the collector of the port of Toronto has taken upon himself to confiscate certain books, on the ground that they are indecent or blasphemous; and that the new *Index* contains a work of Voltaire and another of Tom Paine. Even at Rome, no such abuse of power would be allowed. There a book can be condemned only after a thorough investigation by several independent authorities, and after a formal defence has been put in by counsel officially provided by the Church. If collectors of customs, who have for the most part no literary aptitude, are allowed to become inquisitors, public liberty would be held by a very slender thread. The government is entirely incompetent to say that a particular opinion on a religious subject should not be tolerated. . . . The Toronto collector is said to have exceeded his instructions; and we can well conceive that no government in this country would condemn a work of Voltaire, which is in every considerable library, to the flames.

LIVE THOUGHTS OLD OR NEW.

THERE is no eloquence like the eloquence of example. A man does well when he talks with words; but he is irresistibly convincing when he talks with the deeds of an honest life.—*Unknown*.

Good taste rejects excessive nicety: it treats little things as little things, and is not hurt by them.—*Fénelon*.

Most people are too exclusively individual for conversing. It costs too great expenditure of magnetism to dissolve them. Who cannot leave himself out of his discourse, but embarrasses all who take part in it. Egotists cannot converse, they talk to themselves only.—*A. B. Alcott*.

THE moral sentiment is alone important. There is no labor or sacrifice to which it will not bring a man, and which it will not make easy. Under the action of this sentiment of the right, his heart and mind expand above himself and above nature.—*Emerson*.

THERE is no counting with certainty on the justice of men who are capable of fashioning and worshipping an unjust Divinity, nor on their humanity so long as they incorporate inhuman motives in their most sacred dogma, nor on their reasonableness while they rigorously decline to accept reason as a test of truth.—*John Morley*.

POETRY.

For *The Index*.

UNRECOGNIZED.

BY HELEN T. CLARK.

Dusk, tangled roots that rear
Crests of white lilies, do your fibres rear,
And thrill, when mortal lips that pureness praise
Which ye from slime upraise?

Is there a beating heart,
Tumultuous, hidden in that writhed part,
Singing for joy, " 'Tis ours, this birth of bloom!
We filtered its perfume.

"We swept its leaves with light.
We shot swift currents upward, through the night,
From chemic batteries; wrought dull ooze and death
To life of richest breath!

"And though ye heed us not,
Who bend above our lily's whiteness (caught
By its consummate fairness to forego
Its dark root-meanings), yet we know,—we know!"

So sweetness, light, and power
From fate's alembic leap, in some crowned hour,
Whose veiled beginnings, in their low, poor places,
No human vision traces.

FLORENCE, MASS.

The Index.

BOSTON, DECEMBER 1, 1881.

THE INDEX is published every Thursday, at No. 3 Tremont Place, Boston, by an incorporated Board of Trustees nominated by the Free Religious Association. Terms: Three dollars per year, in advance.

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

WILLIAM J. POTTER, BENJAMIN F. UNDERWOOD, : : : : : } Editors.

NO WRITERS in THE INDEX, editorial or other, are to be regarded as speaking in behalf of the Free Religious Association as a whole; nor is any writer to be held responsible for any opinions expressed in its columns except his own. For all editorial matter not signed, B. F. UNDERWOOD, the office editor, is responsible.

ALL communications intended for the paper and all business letters should be addressed to "THE INDEX," 3 Tremont Place, Boston. Letters for Mr. Potter should be addressed to him, at New Bedford, Mass.

For The Index.

KAMI NO MICHU,

OR

"THE WAY OF THE GODS."

BY MRS. CAROLINE H. DALL.

(Concluded from last week.)

Any one entering a joss-house in San Francisco, with a preconceived notion of the simplicity of that faith which Confucius transmitted, would find himself a good deal puzzled. There is no one to explain to him, not only the corruptions of that "ancient faith," but the far more perplexing fact that, in its zeal for organization, the head of that worship, the Emperor of the "Celestials," has actually given a State position to the impish Tao-ists! When we find close beside the primitive symbol of Ti, the one absolute God, two others, pronounced shi and shan, referring to "spirits in general," we see how early polytheistic superstition must have made its way into the popular mind.

In spite of Professor Tiele's positive assertion, Dr. Legge refuses to recognize pure animism, or a preponderating fetishism in the State religion. He finds in it a true piety, for which it is evident he is liberal enough to feel a sincere respect. At 2200 B.C., he finds the Emperor Shun worshipping every fifth year in the "Four Quarters of the Country," in a fashion which again reminds us of Chaldea. This Dr. Legge asserts to have been a pure worship of the one God, officially proclaimed throughout the land, and attended by a sacrificial recognition of inferior powers erroneously supposed to be the instruments of the divine government. All the people were expected to recognize this one God; but only the Ruler of the State gave it a voice. All the people as well as the Emperor believed in and practised ancestral worship, the head of each family officiating.

In houses and temples, those familiar with Chinese customs will recall certain white tablets about the shape of an ordinary tombstone, but of various sizes. Upon these is written the character "san-chu," which means the "seat of the soul," and perhaps the name and age of the departed. This is set up before the worshipper in the "ancestral" service, and fixes his attention as the abode of the spirit. The first prayer

invokes the presence of the departed soul, the last "escorts it on its departure." When the worship is over, this bit of wood is no more sacred than any other. Such tablets were carried to the field of battle in ancient times, as the ark of the Israelites was "brought into camp." During the reign of Chan, a living descendant of the same name as the departed soul took the place of the tablet, and professed to be the vehicle of the departed spirit. This change probably originated in a truly spiritual sense of the thing desired; but it came as a fashion does, and passed away in the same manner.

Those of us who have had the great privilege of praying with Theodore Parker, and remember how he bowed before the "Great Father and Mother of us all," not knowing in what other way to express his sense of the divine tenderness, cannot fail to be interested in the fact that this same transcendental ruler of the Chan dynasty called God the Father and Mother of all creatures, as the Emperor was the father and mother of his people!

The Emperor, worshipping for his race, made his sacrifices at the period of both summer and winter solstice. These were neither propitiatory nor vicarious, but simple tributes of love and duty, and also, as it seems to the present writer, periodic expressions of gratitude for the creation of the world, addressed to the Being who had redeemed it from "confusion" or chaos. This we deduce from the prayers of the ritual. They were attended by music and dancing. The bull was a prominent object of interest at such seasons, as he was in Central Asia.

Seven hundred years before Christ, a court poet wrote:—

"In autumn comes the autumnal rite,
With bulls whose horns in summer bright
Were cropped with care: one of them white.
And see, they place the goblet full,
In figure fashioned as a bull."

From the first, the Chinese held to the goodness of human nature; and Dr. Legge admits that Mencius anticipated the great statements of Butler's *Analogy*. Two hundred years before Moses was born, T'ang ascended the throne, and proclaimed the essential goodness of human nature. That the Chinese believed in immortality, he of course claims; and the claim ought to abash those who insist that the Hebrews did not. Confucius, however, did not encourage precise views on a subject he did not himself understand.

"Of that day and that hour knoweth no one, not even the Son of Man."

Dr. Legge asserts very emphatically that the Emperor cannot be called a "high priest," since there were no priests in China. It does not seem to have occurred to him that the first Ruler, if himself a priest, might have wished to abolish the priesthood as a caste, and yet, by the exercise of his own priestly functions, have furnished an historic precedent for the Emperor.

Certainly, this is what Moses attempted; and perhaps, if Moses had forbidden worship to the people, he might have succeeded, but he said instead, "Every one of you shall be a priest unto the Lord," and the next moment found them worshipping the "golden calf," a relic probably of Akkad solstitial ceremonies.

With all its openness to deterioration, the popular ancestral worship could never be responsible for all that is to be found in California. It could not explain the heroic deities, the propitiation of the Evil One, the "Mother of Mercy," or the sale and use of amulets and paper charms. Neither would Buddhism, pure and simple.

It is necessary, therefore, to look to Taoism for some exposition of worship in the concrete. Taoism is, as we know, the name of a very transcendental system of philosophy, to which the vagarious meditations of Laotze gave birth. It is as mystic as Kant or Concord could desire. Of this, we need say very little; for the sources of information are open enough. But it is also the name of a very low order of worship, a polytheistic religion, of which this same very much misunderstood philosopher is the chief God under the name of Prince Lao. This is sustained by a system of magic and incantation, in which the worship of evil forces and a belief in transmigration combines with the terrorism of purgatory and hell.

This last is painted on the walls of an apartment attached to the temples, well known to foreigners, and called by them the "Chamber of Horrors."

How this should exist is hard enough to comprehend; and it is made still harder by the fact that it wears a part of the external livery of Buddhism, and has been recognized as a State religion as well as that transmitted by Confucius.

The authority of this form of worship is vested in the family of Chang. It is not strange that the families of Chang and Kung should sound very much alike to the common reader. Dr. Legge does not seem himself to understand how this system of magic could have arisen from a superspiritual philosophy; but it seems to me a very simple thing. Such a philosophy proclaimed to wholly ignorant people, to whom it is by nature unintelligible, naturally degenerates into pure mysticism of the sensuous sort. What can a Chinese coolie make of a philosopher who wants him

"To taste without knowing the flavor"?

What can he think of a leader who says:—

"The common people are full of discrimination, I alone have none"? or who tells him that he does not know the name of the mother of all things, but will call her the "Way"?

It is a common saying that, "whatever disorder afflicts the State, the Changs and the Kungs have no occasion to be disturbed."

The Kungs are the descendants of Confucius. The Changs are not descendants of Prince Leo, but the popish heads of the degraded faith erected upon his philosophical system.

The Chang pope has held large tracts of land near Lung-hu, which were granted as a permanent endowment ever since the year 1015. A great deal of superstition was mingled with the teachings of Liehtsze, a prominent disciple of Laotze three hundred years before our era; but they assumed no organized shape for two or three centuries after it.

On entering the Pine Street joss-house in San Francisco, the traveller finds three seated images on as many thrones, which instantly remind him of Buddha. The attendant will tell him that the central and principal figure is "all same as his Jesus."

These three figures are the "Three Holy Ones" of the Taoists.

The central figure, already alluded to, is that of Prince Lao himself; and here it is perhaps worth while to say that Laotze means simply the "old," the "venerable," and that no one seems to know the family name of the "Prince."

The next is Hu Hwang, a magician of the Chang family, who takes charge of all earthly affairs. And the third is Chaos, or Confusion. Is it at all strange that he should be worshipped in this category? For ourselves, we think it was to guard against precisely such an abuse of allegiance to himself that first Moses and then Jesus was content to die in solitude, and hide the place of his sepulchre from the eyes of his followers.

Confucius saw the whole thing coming, and said, like Saint Paul,—

"Respect the spirits, and keep aloof from them."

He could not foresee how the increasing power of the Buddhists would give shape to a loose bundle of ignorant delusions.

Although there may be no priests in China, the Chang family dominate over the Taoists, and, wearing some sort of a wooden fixture in their back hair, are called by Dr. Legge "Yellow Tops."

Every one of this family is a magician; and it was one of them who came to the assistance of the Emperor, and filled the stage with masks and half-invisible creatures in the play which I saw at the "Gold Cinnamon Garden." The presence of their deputies can alone account for the sale of amulets and charms in San Francisco. The dread of spirits is both the Chinaman's nightmare and his waking horror. By pandering to this fear, the "Yellow Tops" maintain their sway. They teach a belief in three "souls," as if the fear of one were not enough! One of these clings to the corpse, another resides in the tablet, and another passes into "purgatory" or "hell."

Sins of all kinds shorten life, in periods from a hundred days to twelve years. The sinner buys back his life by virtuous actions. If he is content to be an "Immortal on Earth," three hundred will suffice; but if he will become an "Immortal of Heaven," it must be thirteen hundred. Unexpiated, the consequence of crime devolves upon posterity. An account of the "Purgatory" may be found in *Strange Stories from a Chinese Studio*, published in London this year by Herbert A. Giles. The purgatory involves transmi-

*"UNBEATEN TRACKS IN JAPAN." By Miss Bird. London: John Murray. 1880.

"THE RELIGIONS OF CHINA." By James Legge. 1 vol. 12mo. New York: Charles Scribner's Sons. 1881.

"EARLY HISTORY OF CHINESE CIVILIZATION." By Terrien de Lacouperie, M.R.A.S. London: E. Vaton. 1880.

gration; and in it bones are beaten, bodies scorched, eyes are stung, and flesh scalded, or tongues pulled out. The whole list of horrors has an ancient Persian semblance. If by repentance and five virtuous acts a soul earns a reward, it may choose its own vehicle of transmigration. If it be a woman, she may even be born as a man! Is there not some innocent crime one might commit to escape that?

The mystical words of Laotze, as Dr. Legge suggests, conducted this forlorn people to the brink of a great prospect, but they looked down upon a sea of mist.

We think Julien was quite right when he wrote of the philosophic Tao, *Il est un être confus*. It was never of infinite promise, like the Hebrew or Christian Incarnation, but sadly limited by the weakness and dim-sightedness of its prophet. For, after all, we must judge of the real power of an idea after it has crystallized into the concrete.

The deity commonly found in the California joss-houses is called by the attendants Kar Qvon or Kwan; but none of the educated Chinese know about him. Kwang Kuang, the God of War, is evidently quite another person. Offerings of food on wooden trays are made at funerals and occasionally in the temples. What the Japs call *gohai*, or slender rods fringed with white paper, intended to attract the rays of the Sun God, are also there, but it is impossible to ascertain for what reason.

The god is supposed to be in the temple, as the spirit is in the tablet; but the worshipper claps his hands to attract his attention! The worshipper comes alone, and there is no attendant visible. He buys there long, red paper tubes, filled with the sweet dust of the sandal-wood, which he burns before the images. The dog Fo is everywhere;—made of straw if the devotee has been praying for rain. At the funerals, the living and the dead are supposed to eat together, although the visible remnants are afterward sold for the use of spirits in the flesh. The tablets in the joss-houses are probably fetiches, as a lamp is kept burning before each, as long as the worshipper will pay for it.

Gilded papers are scattered from the windows of the funeral coaches to buy back the soul from the devil.

In Japan, the number of household gods is almost infinite, and in every house there is a "god-shelf,"—we should probably say "altar," if we had classical associations with the worship. Something like this is to be found in the Chinese homes of the West coast, especially where there are no joss-houses. On the "shelf" are a small temple, a tablet, and the household gods, with oblations of food or flowers, and at night a burning lamp.

The Chinese in California show a great dread of death. They do not like to be in a house where death occurs. If they foresee it, they will leave the best master. They expect it to be averted by charms and prayers, and will entreat their employers to have recourse to these when the physician fails.

It is not likely that at any time in the world's history the most civilized races have shown a popular interest in the common arts and customs of Greece and Rome, which will compare with the modern interest in Oriental bric-à-brac. Very little of this is intelligent, but it is almost universal; and it would seem desirable that we should know as much of the gods and temples of the Eastern people as we do of their lacquer and their porcelain. To that end have these pages been written.

For The Index.

THE RELIGION OF THE FUTURE.

The Church Universal of a Divine Humanity.

The foundation thought of the religion of the future is that all life originated in Deity, or the eternal, verifying, energizing spirit which pervades all nature, which transcends all nature, and in which "we live and move and have our being"; that this life has slowly differentiated itself from a homogeneous state, in which all things consist, into a constantly increasing heterogeneous state.

But, while differentiating itself into greater heterogeneity, it is also constantly tending to an increasing homogeneity; for segregation and aggregation are the obverse and reverse properties of life as it evolves into greater complexity and perfectness.

While the tendency of things is toward an ever-

developing variety, that variety also contains the unfolding principle of unity.

Creative energy, or the soul of things, in which all force inheres, acts on matter, both from within and from without, continually advancing it from state to state, from condition to condition. It acts by the creative power which is in matter, coming into correspondence with the creative power which is external to matter in its visible form.

Just as the physical forces are correlated, "just as everything that we can ever know or hope to know in the whole inward as well as outward world, everything existing, from a star to a thought or from a flower to an affection, is connected with molecular changes"; just as mind and body are related, every thought, feeling, act of will, having their definite correspondence in the physical organism,—so is it with the mind, or soul, of the universe. A correlation of forces exists between the visible and invisible. Every thought and feeling of the soul of the universe vibrates through the mechanism of that universe, stimulating, developing, and sustaining all the parts thereof.

All progressive development being the result of the transformation of energy consequent upon the interaction of divinely creative and divinely created forces, they are so related, so conjoined,—the spiritual and material, the infinite and the finite,—that, although different terms are employed to give expression to the thought, they are in their nature and essence one.

For the finite partakes of all the qualities of the infinite, and, through endless modifications and transformations incidental to development, is on its way to the stability, permanence, and equipoise of perfectness. Man is derived from Deity as truly and literally as the child is derived from its parents. The creative life, which differentiated itself through endless forms of existence, was derived from God, and through innumerable years, innumerable variations, has worked its way up to where it is to-day, self-conscious individualities.

Every human being, however low and degraded, being literally sons and daughters of God, bearing within themselves the latent forces of Divinity, and slowly evolving into all the fulness of the Godhead bodily. This is what it is to be "sons of God," "heirs to all the glories of the universe": it is to carry within yourselves the forces of Divinity which eternity cannot destroy, but only develop.

Man is divine because he originated in Deity, and has ascended or evolved through all the intermediate forms of life, until his ripening faculties are bringing him into unity with the All, with the Source and Centre of his being. Just as the quickened human germ passes with rapidity from condition to condition through all the characteristic types of the lower orders of life until the distinctively human stage is attained, so the primeval germ, quickened with divine energy, has through endless cycles of time passed through all the intermediate forms of life, until the human was attained.

While, in one sense of the word, man is a finite being, in another and larger sense, he is truly infinite; searching from eternity to eternity, with all the possibilities and glory that belong to infinite powers and forces.

Being from the infinite One, he is a partaker of the nature and attributes of the Source from whence he sprung. Hence when the terms energy, force, or power of God are used, that energy, power, or force is of the same kind as that which characterizes the nature of man.

But, as man is still undisclosed and undeveloped, the potential energies of his being are also undisclosed and undeveloped; and as we can only predicate qualities of the Author of our being, as those qualities reveal themselves through our awakening perceptions, so God, or the Supreme Energy of all things, is, to a great extent, unknown and all unknowable.

Yet this divine nature is pledged to reveal itself; and in every age, in every land, in every condition of life, the divine manifestations have been commensurate with the advancing intellect of man.

Working up from and through all grades and parts of life, the life principle, which originated in Deity, discloses as it differentiates itself. In circling worlds and fiery planets, in growing grass and budding trees, in the shining lizard and the crawling serpent, in birds and insects, in all forms of mammalian life, up-

ward this life principle makes its way, until it expands into the higher-life of a conscious intelligence.

Still onward and upward through the slow growth of the human, until the last great differentiation or divergence of kind takes place, and the human gives birth to Divinity.

The evolutionary process of life completes itself; and the hidden energy of the primal atom develops, through the slow cycles of almost endless years, into Divinity. From God to God is the grand orbital revolution of nature.

The great although partial truth of Pantheism, God in All, which the immortal thinker Spinoza gave to the world, is yet to expand and grow into a vast system of thought, around which other systems will revolve; the truth of the immanence of Deity in every form and particle of life, although the form still half-conceals as well as reveals the Divinity within; God in every form of thought, in every system, in every religion, that has ever existed or ever will exist upon the earth.

For even as life originated in Deity, or spiritual energy, so all life carries within itself the potential energy and power of its divine Creator, tending irresistibly, by the law of growth, to finally come into conscious correspondence with the unseen Author of its existence. The question that naturally presents itself is, If Nature has the potential powers and possibilities of Divinity within her, can those powers ultimate themselves into action, apart from the direct and constant interaction of creative energy? The answer is obvious and conclusive. She cannot, because cause and effect are so indissolubly connected that the existence and action of the one presupposes the existence and action of the other also; so closely connected that they are incapable of separation, and in their very innermost nature are one, the cause precipitating itself into its effects, and the effects ever tending to ultimate themselves into their cause.

God is the Supreme Cause of all that is, nature the outflowing effect; the effect containing the potential energies of Deity, and by those energies irresistibly attracting the inflowing power of creative life.

God and nature, the spiritual and the material, the invisible and the visible, earth and heaven, always must, always will, act conjointly.

Not by any arbitrary impulsion, not by any foreign force projected in or upon nature, but because the invisible spiritual cause, God and the visible material universe are always conjoined. From their action and interaction, life in all its multitudinous forms proceeds.

The result of all the evolutionary work of life is to bring man into conscious correspondence and unity of nature with Deity; to show that man is created in the image and likeness of God, although that likeness is still obscured by the long and tortuous route by which he has ascended into being. Yet that mode of ascension was necessary, in order to relate the very highest form of life—namely, divinity—with the lowest and most primitive. For the attainment of the divine life of God in man, universally, is the end of the great evolutionary work of existence; to bring the soul of man into unity with the Soul of Being, not to become absorbed and lose the identity of a conscious individuality, but to be one in essence, one in wisdom, one in love, with infinite love and wisdom, while the conscious individuality of each and every one grows and expands with augmenting being; homogeneous in nature, heterogeneous in forms of expression.

"Great are the symbols of being, but that which is symbolized is greater;
Vast the create and beheld, but vaster the inward creator.
Back of the sound broods the silence, back of the gift stands the giving,
Back of the hand that receives thrills the sensitive nerves of receiving."

IMOGENE C. FALES.

REV. STOPFORD BROOKE, one of England's most talented liberal preachers, and author of an excellent biography of Rev. F. W. Robertson, is described by a correspondent of the *Springfield Republican*, who heard him preach recently in London, as "a well-built, robust-looking man, with a face of the Irish type; sandy hair, broad, high, retreating forehead, and fair complexion. It is a face betokening more imagination than reflection, more love of activity than of contemplation,—a rather disappointing face to those who have known him only by his writings."

CORRESPONDENCE.

ANOTHER WORD ABOUT CHURCH-KEEPING.

It is really a little bit funny to notice in what bondage of fear certain liberal people, who imagine they have outgrown all forms of slavery, are held by certain dreadful words,—how each liberal hair doth stand on end, if one chances to utter in the presence of the "emancipated" the words "church," "minister," or "religion."

If, as Spiritualists tell us, the noble red man delights to return from the happy hunting-grounds to take control of his pale-faced destroyer, how effectually some unregenerate brave might indulge his torturing propensity by taking possession of some individual and making it his mission in life to haunt liberals and afflict their souls with these words of dire import!

Just let some luckless person who is pressed for time make use of the word "church," when he ought to state that he only means an edifice-erected-for-the-purpose-of-promulgating-those-broad-and-progressive-ideas-which-will-emancipate-the-minds-of-men-from-the-slavish-superstitions-and-effete-religions-of-the-past,—and what was I about to say? Ah, yes: just let one forget and say "church," instead of all that, and straightway he is suspected of being still in the bonds of darkness, and somebody feels called upon to state that radicalism has no use for churches.

I imagine that most liberals believe that the understanding and practical application of their principles would benefit society, and tend largely to improve many of the hard conditions of life. Believing thus, they would doubtless be glad to bring about a larger acceptance of their views. And organization simply means the employment of that system and method which have been found beneficial and necessary in all educational, social, or business enterprises.

Religion has always been that which has claimed to answer the large questions of life, and to teach and direct men how to live. What other than this does rationalism mean? What else is rationalism than a religion evolved from all preceding religions? To be sure, it does not, like its progenitors, pretend to give complete and final answers; but it answers toward the immensities, and certainly does not hesitate to direct humanity concerning those things of which it knows. And, until the world becomes so wise and so well-governed that there is no sin nor sickness in it, there will be need of that kind of instruction and direction which rationalism has to offer.

Just here, some one will be sure to point out that mankind is being educated and directed by the schools and libraries, the museums and art galleries, and that the day of usefulness for churches and ministers is gone by. It is true that experience has demonstrated the wisdom of a division of labor and of study; but it has also shown the necessity for a wise supervision, and a recognition and preservation of harmonious relations between the various special activities and interests. So I believe there is abundant room and need for a science of the whole. There is need of a general superintendency of all the specialties, all the sub-divisions and the sub-interests of the great educational work of the world. And this is the mission of the rational church and minister,—to oversee, to report progress, to point out the beautiful relation of all the parts to each other and to each individual life, to interpret the meaning of passing events, to assist the men and women who are busy with another part of life's work to an understanding of the duty and need of the hour, to hold up ideals that shall quicken men's souls and stir noble impulses, and strengthen and sweeten their lives,—thus making itself a science of all sciences in the recognition of the unity of the universe.

Holding this conception of the office of rationalism, I utterly repudiate the notion that it is individualizing, disintegrating, and unsocial in tendency; and I deny that radical thought in theology is incompatible with a cohesive, organic life. I know that this theory is confronted by the fact of a decline in the church-going habit of liberals. I know that the path of rationalism is marked by the desolating, paralyzing habit of isolation, that men have become indifferent to church interests largely in proportion as they have outgrown their theological beliefs. But that this is the legitimate and inevitable result of radical freethought, I deny. It has come about because the rationalism which was presented ran along in certain lines, and

ignored or failed to provide for certain other conditions requisite to life and growth.

Fourteen years ago, a few clear-thoughted men came out from Unitarianism, and pronounced the latest word of rationalism. They gave the word of command to go on in the search for the truths of existence. They said the adequate religion must be like life,—free to grow in all directions. And this great truth they said and said and sung,—excuse me, no: they did not sing it. Just there their rationalism halted; just there it got out of joint. The new religion necessitated a new order of things: it demanded and inaugurated an educational movement, yet made no provision for its continuance as such.

Rational Religion inherited no externals suitable for its use. It had no hymn-books, and no one was set to work to make them. Was it a comprehensive rationalism that failed to provide for the music side of its life? There were few competent teachers, accredited expounders of cultured freethought: yet no provision was made for schools of its own. Was it a far-sighted rationalism that failed in this direction? There was need, in short, of any and all the conveniences, all the helps that any other great educational or reformatory movement would need, and none of those things were attended to; but the new religion was expected to live and thrive without any dependence upon the common things of earth. And, because it did not, the philosophy of rationalism is reproached and taunted with being disintegrating and demoralizing, and cold and selfish; and it isn't true the least little bit. The present reproach was brought upon it by the laziness of its friends. If, ten years ago, the Free Religious Association had been a little more worldly-wise, and taken some thought for the morrow, in the way of propagating their views, in mapping out courses of study for the men and women whose busy lives give them no time to plan, only a little time to follow where others lead, and in otherwise looking after the physical basis of rationalism, who can doubt but that Free Religion, as an organized power, might be standing to-day, where by birthright it belongs, at the head of the intellectual, moral, and social life of America? As it is, Chautauqua, with its glorious educational methods, its scientific course, and its work to encourage "study at home," has passed on to the front. While Free Religion has been complacently hugging its scientific method, Chautauqua has put it into practice; and all this is quoted as proof of the destructive tendency of freethought, and the constructive power of the old theology. But such judgment is superficial. The whole difference lies in the fact that orthodoxy had the machinery and the tools to work with, and rationalism had not. Orthodoxy has not been reinforced to any large extent for the last ten years by fear of future punishment or an angry God. On the contrary, it has prospered and taken on new life and interest because of its absorption of rationalism, by keeping its old dogmas out of sight, and by carefully looking after its business affairs. Should orthodoxy attempt to depend upon its doctrines for which it claims such wholesome social power, it would soon discover its downward tendency.

Just here let me put in a denial of the statement that "there is a company of liberals in Kansas too poor to buy a song-book of their own, and so sing 'Rescue the Perishing,' from the Moody and Sankey book." It is not that liberals are too poor to buy song-books, but liberalism is too poor to publish such books and offer them for sale. The *Index's* merriment over the "trashiness of the Moody and Sankey literature" might abate somewhat, could it be brought to a realizing sense of the wholesome effect a little more of the "Rescue the Perishing" spirit would have upon Free Religion. A little more "Hold the Fort" determination, clothed in rational words and set to ringing, soul-stirring music, would go far toward arousing the world to a knowledge of its mistake with regard to the inherent coldness of Free Religion.

Supposing I should tell that there is a company of liberals in Florence, Mass., who meet for purposes of mutual improvement, and sing the "Gloria in Excelsis," would *The Index* advise that society to make the acquaintance of some truly liberal works? My own astonished radical ears heard the Cosmian Hall choir sing "Glory be to the Father, and to the Son, and to the Holy Ghost" as heartily as ever those Kansas people sang "Rescue the Perishing." Now supposing that these societies wished to act on *The Index's* advice, and were to send to No. 3 Tremont Place for a truly liberal song-book, I imagine *The*

Index would lift its serenely intellectual eyebrows, and wonder what those Cosmian people meant by insinuating that they dealt in such commonplace things as song-books.

When Messrs. Gannett, Blake, and Hosmer issued their *Unity Hymns and Chorals*, I noticed in *The Index* some good words for it, along with some very just criticism of its excessive Theism. But I've been looking ever since for a "truly liberal hymn-book," published by the Free Religious Association,—a book that would give us words and music thrilling us and filling us with a yearning tenderness and a desire to rescue the ignorant, helpless, diseased, and perishing ones; a book that would give us something as grand as the "Gloria in Excelsis"; a book without over-much bold mention of the great name, yet all full of loving reverence and aspiration toward the Great Soul of the Universe.

When will your book be out?

Yours very truly,

ANNIE L. DIGGS.

[We are not aware that *The Index* made merry over the hard condition of the Kansas Liberal Society that, for some reason or other, had to sing the Moody and Sankey hymns, but rather that it rebuked one of its Orthodox exchanges for unseemly glorification over the fact. We entirely sympathize with our sprightly correspondent's desire for a better liberal hymn book than any now in existence. But we want it so good when it does come that we are content not to have it come too hastily. Poets and hymns are not made to order.—Ed.]

FREETHOUGHT IN CANADA.

TORONTO, NOV. 18, 1881.

Well knowing the interest you feel in the advance of intellectual liberty in all parts of this wide world, I wish to furnish a few jottings from this stronghold of ecclesiastical power, Toronto. The book seizure by our collector of customs is so well known all over this continent that the matter scarcely demands a notice, further than the fact that our over-zealous official has not been backed up by a general government order to seize the same works at other ports of entry. Consequently, Canada is being flooded by the works of Paine and Voltaire. People are reading them who never would have thought of doing so, had not our sapient collector so well advertised them. Our Secular Society is so much improved in size, quality, and influence that Mr. Underwood would hardly recognize it as the same institution to which his presence in Toronto gave the start some six or seven years since. An excellent staff of lecturers, readers, etc., has been provided by our efficient president, Mr. Alfred Piddington and the committee of management; and this, resting upon funds that are found ample and well guaranteed, gives promise of a success its warmest friends could hardly have hoped for. In an important law case in one of our courts, the evidence tendered by Mr. R. J. Belford, of this city, was refused (with expressions of regret by the judge) on the ground of inadmissibility. Mr. Belford was sworn to give evidence of his religious belief for the purpose of discrediting his testimony. Here, at all events, we can truly say the old slimy snake of intolerance and persecution is not killed, although it is being badly scotched. We have here an association of parsons, priests, and curates (the "Ministerial Association"), who are trying to stop Sunday trains, close barber-shops, and stop other business on Sunday. Their meddling interference with social liberty is effecting its own cure, as people kept at home must do something. They are shortly to be supplied with a Sunday newspaper.

Nov. 24, 1881.

There has been another seizure of the works of Paine and Voltaire; while those of Ingersoll, contained in the same parcel, have been released. Mr. P. C. Allen, a Toronto publisher, had the *Age of Reason*, *Pocket Theology*, *Crises*, and *Volney's Ruins*, together with several copies of Ingersoll's lectures, seized. It is stated that all were retained but the lectures.

We had a very large audience at the secular meeting in Albert Hall last Sunday night. There were eighty ladies present. This augurs well for freethought in Toronto, considering that women exert an immense influence in favor of the churches. The presence of so many women at this meeting seems to indicate increasing liberal thought among the fair sex.

Mr. W. B. Cooke is still fighting the battle of the

first book seizure, but does not appear to have been very successful so far. This second seizure may give a new impulse to the battle; and our Collector may find he has embarked in a campaign that will engage all the forces at his command and end in defeat. The Government is alienating many friends by persisting in this censorship.

Many here would like to see an opinion expressed by yourself as to the position of Mr. Frothingham. One of our Toronto papers comes out with an article congratulating the Orthodox on the fact of Mr. Frothingham's "new anti-materialism." I am sure an article by you on this matter would be greatly welcomed in Toronto at the present time.

Truly yours,

J. ICK EVANS.

BOOK NOTICES.

THE REPUBLIC OF GOD. An Institute of Theology. By Elisha Mulford, LL.D. Fourth edition. Boston: Houghton, Mifflin & Co.

Mr. Mulford's *Nation* was a book that appealed powerfully to a limited class of men for whom speculative politics have great attraction. It established his right to be heard on any subject that he might choose to handle. And the fact that his new book has already reached a fourth edition is proof sufficient that this right has been accorded to him freely.

The Republic of God is a remarkable book. It is written with an enthusiasm that will carry many along with it, and will make others tenderly respectful, even while dissenting from the argument and still more from the conclusion to which it finally comes. This is the Nicene Creed as revised at Constantinople in the year 381. Mr. Mulford's principle thesis is that Christianity is not a religion, but a revelation. The New Testament is the record of this revelation, not itself a revelation. In the course of his argument, he traverses many of the lines of orthodox belief. Sentences abound that would be heartily approved by the most thorough-going rationalists of the time. But the book is characterized throughout by a certain remoteness from all practical considerations. No attempt is made to square it with the conclusions of critical scholarship. When all is done, one has a feeling very much like that which little Wilhelmine had about the battle of Blenheim. The book leaves no distinct impression. "It is impossible," the Spanish proverb says, "to take soft cheese on a hook."

But the book is not without significance. It is one more proof of the break of modern intelligence with the hard literalism of the supernatural theory of Christianity, as commonly held. Such books emancipate from the ancient formulas, but men do not rest on them for any length of time. "Fine days for theology!" wrote Strauss of the time when Orthodoxy was translated by Hegel into the terms of his philosophy. Everybody knows how miserable was the collapse. Let those who imagine that Mr. Mulford has made out a philosophical justification of the Nicene Creed be warned by that experience. He has only furnished another brilliant example of "that delirious joy by which a certain class of minds, with a marked tendency to introspective and self-centred thought, find themselves overtaken when they have suddenly and accidentally come upon what they suppose to be the solution of a much-mooted question."

JESUS OF NAZARETH. By T. B. Forbush, Minister First Unitarian Church, Detroit. Sent postpaid by the author for 50 cents.

This pamphlet of eighty-four pages contains the substance of eight lectures delivered in Detroit, Michigan, last winter. They are strong, earnest, manly, thoroughly radical, and yet reverent and rationally conservative. They are less scholarly than Mr. Chadwick's lectures on the same subject, but they deal much more in developing the moral and spiritual elements which entered into the life and teachings of Jesus. The line of thought followed, and the general method of its development, is much the same that Mr. Chadwick has pursued. The following are the chapter headings: The Real Jesus and the Ideal Christ; What we know about Jesus; The Story of Jesus; The Legend of the Resurrection; The Hebrew Messiah; Wonderful Works; The Manliness of Jesus. In the first lecture there is given an idea of the several standpoints from which Jesus is viewed in the New Testament. It is shown that these are simply ideal conceptions, and it is claimed that any attempt to sketch the life of Jesus must result in an ideal portrait. Mr.

Forbush says: "We can only retouch and make vivid the blurred and indistinct outline of the ancient time. But our ideal need not, therefore, be less true than that of the fathers. We have all the materials which they have preserved. We have clearer historic judgment to sift those materials. We have a loftier idea of God, a larger view of the universe and of the relation of this world thereto, a truer appreciation of humanity, and a better knowledge of the real method of Providence in the education of mankind. We have the experience of eighteen centuries to show us what were the vital truths of Jesus' teaching, and what were the grand qualities which raised his humanity so high that it caught the glow of divinity. We can form a more correct idea of Jesus' life to-day, one more in harmony with the infinite method of human development and inspiration, than was possible to his contemporaries, with their minds preoccupied with Messianic dreams and visions of a redeemed Jerusalem with all nations flocking thereto." While Mr. Forbush attempts to give a historic picture of Jesus and his times,—and he has performed his task in a very successful manner,—yet he maintains that the ideal Jesus which appears as an addition to whatever of historic fact we can find is the only true one. He says that "to-day the ideal Christ is the true Christ. It is the ideal which the world looks to and loves. In him, humanity incarnates its own highest aspirations. It ascribes to him the divinity which it feels struggling within. And, of all the ideals, the simplest, the grandest, the most human, is the truest. The vision of the son of man now possible, vision springing from our larger thought of God, our wider experience of life, our deeper faith in humanity, is the best insight the world has ever had into the soul of him who for so many centuries has been its spiritual leader." These extracts from the first lecture show the stand-point of this pamphlet. The succeeding lectures give a very good account of the sources of information, the life and teachings, and discuss from a very radical outlook the Messiahship and the reputed miracles. Always reverent, never flippant, there is a strong, honest dealing with the main problems of the subject. In the last lecture, the manly character of Jesus is discussed in an excellent spirit, and with a tone of true sincerity and justice. It is a fine presentation of those manly qualities of a moral and spiritual life which have given Jesus his enduring hold on the ages.

The Art Amateur for November is especially interesting; and some of its designs are pleasing, and may be very useful to those engaged in ornamental work. The first article, "A Suggestive Exhibition of Designs," gives a full description of the designs for wall-paper brought out by the liberal offer of prizes by Messrs. Warren, Fuller & Co. Paper hangings constitute a very important manufacture, and there is nothing in which good design is more necessary; for our walls are not covered for a day, but for years. The results of the art education of the last ten years are plainly seen in the best paper hangings of to-day. It is very pleasant that Mrs. T. M. Wheeler, who has opened a new and most appropriate sphere of work for women by her establishment for household decoration in New York, won the first prize of \$1,000, and her daughter, Miss Dora Wheeler, the fourth, of \$200. Good workmanship united to good design will give success in all departments of household decoration.

The Popular Science Monthly for December offers to its readers a rich, varied, and interesting table of contents. Among its attractions, we note "The Rise and Progress of Palæontology," by T. H. Huxley; part second of "A Half Century of Science," by Lubbock; "North America in the Ice Period," from the pen of Professor Hitchcock; "Catholicism, Protestantism, and Suicide," an extract from the advance sheets of Dr. Henry Morselli's new work on suicide; an article by Dr. William B. Carpenter on "Disease-Germs"; and an article likely to provoke discussion on "Equality and Inequality in Sex," by G. Delauney. The other articles are readable and of interest.

In the December number of the *Atlantic Monthly*, "Dr. Breen's Practice" by Howells, and Henry James' "Portrait of a Lady," are finished,—a little abruptly, story-readers in general will be apt to fancy. An article by James W. Clarke on "British State Assassins and the Defence of Insanity" will be read with much interest, in view of the Guiteau trial. Kate Gannett Wells has an article on "Caste in

American Society." Harriet W. Preston contributes a charming bit of travel, entitled "At Canterbury." The other articles are all readable, and the book reviews are exceptionally good.

PERSONAL ITEMS.

THE late Baron Rothschild left \$400,000,000.

VICTOR HUGO has just given \$2,000 to the poor of Paris.

JOHN B. GOUGH has entered upon his fortieth year as a public lecturer.

THE seventieth birthday of Wendell Phillips occurred on November 29.

BERTHOLD AUERBACH, the novelist, has been seriously ill at his home in Germany.

SENATOR EDMUNDS is preparing a magazine paper on the political aspect of Mormonism.

JULIAN HAWTHORNE, the novelist, will, it is said, soon take up his residence in this country.

It is stated that new data have been discovered for the history of the life of Shelley, the poet.

ROSCOE CONKLING has taken a law office at the corner of Nassau and Cedar Streets, New York.

BANCROFT, the historian, who lives at Newport, R.I., celebrated his eighty-first birthday recently.

MR. CHOATE was once described by an old farmer as looking like a mixture of jaundice and jurisprudence.

BEECHER has come out in favor of taxing church-property, and against deadheading well-paid ministers.

The Wandering Genoese is the title applied to Gambetta by the Paris *Figaro*, on account of his frequent journeyings.

CHARLES READE will republish his novels with illustrations early next year, at which time the copyrights revert to him.

STATE ENGINEER HORATIO SKYMOUR, JR., has been offered and has accepted charge of some extensive landed interest in Michigan.

NO GRAVE at Highgate, it is stated, is more frequently asked for and more visited from all parts of the world than that of George Eliot.

A BRILLIANT *fête* was recently given at Berlin, in honor of Professor Virchow. A thousand persons of the *élite* of the medical and scientific world were present.

A WRITER in the *Nation* says that Kant, who died a bachelor, "was twice on the point of proposing, but both times failed to come to a decision until it was too late."

FRED. DOUGLASS is reported to be worth \$100,000, with an official salary of \$7,000 per year,—a romantic and pleasant sequel to the life of a once oppressed and indigent slave.

AN effort is being made among the friends and admirers of Theodore Parker to raise funds sufficient, with the bequest of the late Nathaniel C. Nash, to erect a statue to the great reformer.

THE discourse delivered by J. Vila Blake, at the Parker Memorial, last Sunday, on the subject, "It's a Queer World," was a brilliant effort, and it was listened to with profound interest by a most appreciative audience.

THE *Sunday Herald*, alluding to Mr. Frothingham, says, "We beg the excellent ministers who hope to make capital out of him to leave him alone just a little while, at least until he expresses some desire to be converted to their religious opinions."

It is said that Hon. A. H. Stephens, notwithstanding long-continued bodily frailty, has, during the summer and autumn, given fourteen hours a day to literary work; and he has now returned to Washington to resume his seat in the House of Representatives.

HON. EDWARD ATKINSON, referring to "self-made men," says, "I never use that term without recalling the funny outburst of my late friend, Dr. Francis Lieber, when I used it in his presence. *Self-made, men, indeed!*" said he: 'why don't you tell me of a *self-laid egg*!'"

HUDSON TUTTLE, referring to the discussion between Mr. Garfield and Mr. Denton which occurred twenty-three or twenty-four years ago, says, "Mr. Denton said that Mr. Garfield was the most honorable disputant

he had ever met, and when he lectured a few years since in Washington Mr. Garfield attended."

REFERRING to Guiteau, the New York *Tribune* says: "The life of this wretched outcast may not be worth the baying of the meanest cur in the streets of the capital; but American reputation for justice, fair play, and judicial decency would be sullied if he were to be foully dealt with in advance of the verdict."

GUTEAU says: "I don't swear. I abhor profanity and vulgarity. I have only association with high-toned people,—Christians and politicians of high moral principles. Whenever you see an oath coupled with any expression purporting to come from me, you can put the expression down as a manufactured falsehood."

GARIBALDI wrote to the recent Peace Congress held in Geneva: "Evil is more powerful than good, and it is only devoted men like you who do not lose courage. Despotism and falsehood are stronger than ever, united by fear and voracity. And the people? They stand ready to applaud with enthusiasm! Forgive me this moment of pessimism. With my soul, I shall be ever with you, and your devoted."

MRS. CLARA NEYMANN informs us that she has lectures on "The Spirit of Republicanism" and on "Thoughts in regard to Government," which she would be pleased to deliver in New York, Boston, and vicinity. Mrs. Neymann is an independent, courageous thinker, and we would be pleased to see her have all the work she can do in the lecture field. Her address is 94 Maiden Lane, New York.

THE Boston *Evening Transcript* wisely says that, "whatever may be the verdict of the jury, nothing but national shame of a deeper tinge than that inflicted by the assassination itself could come from any exhibition at the trial of anything like Russian absolutism or Spanish cruelty deliberately practised by the officers of the law even toward this meanest and most hated and most detestable of culprits."

A CORRESPONDENT, commenting on the eulogy of Oakes Ames by a clergyman who at North Easton spoke of him as "the last of the Puritans," says, "It is hard to compare a man who sacrificed position and comfort for liberty and conscience' sake with one who strove to corrupt the national legislature, and died full of riches; but usually we state the difference by calling one of them a hero and the other—something else."

CAPTAIN PAUL BOXTON, the rubber-suit merman and hero of so many wonderful aquatic exploits, recently finished a water trip of about twenty-five hundred miles down the Yellowstone and Missouri Rivers as far as Omaha. It took him forty-seven days to accomplish the journey; and he reports it as one of the most difficult he has ever undertaken, from the wildness of the regions through which he passed. He intends to paddle his own peculiar "canoe" from Omaha to the mouth of the Missouri.

MISCELLANEOUS.

RELIGIOUS PROCLAMATIONS. — Religious proclamations, by the governors of the States, for thanksgiving at the close of the harvest season, have been issued from the colonial period, and during the last twenty years national proclamations have also been issued. The observance of some kind of harvest festival seems to satisfy an instinct of the religious nature, which is nearly as universal as religion or paganism. The ancient pagan festival of Ceres, held among the Greeks and Romans during nine days of September and October, converted the harvest worship into an institution so elaborate and important that the simpler mode of its celebration among Christians amounts at the best much more nearly to a breach than an observance. So far as the observance of the form results in pleasing family reunions and other social benefits of the holiday, we would be reluctant to discourage it. These are secular blessings, and their enjoyment in no way connects the State with religious questions. The sectarian character of the present mode of proclamation is shown by the fact, that, should the President happen at some time to recommend a return to the ancient rites of Ceres, or should he adapt his proclamation to the Jewish faith by recommending religious persons to meet in public prayer for the coming of a Messiah, or to the Spiritualist faith by recommending that all men meet in circles and await the manifestations of their spirit guides, or to the agnostic faith by calling upon all men to meet and

publicly avow their ignorance as to whether there is a God or not, or to the Darwinian faith by recommending that men meet and celebrate the fact that during the past year all their wants have been met by an evolution of the latent potency of matter in a degree to adapt the organism to its environment, —in either of these cases, the inappropriateness of imparting a religious bias to the national proclamation of a secular government would be evident. Such inappropriateness will always be less evident to those to whose mode of faith the proclamation conforms than to those whose religious scruples it solemnly insults. But the accident of bias in no way affects the official impertinence of the act.—*Address of the Provisional Secular Association.*

BISHOP FITZGERALD, of Ross, in acknowledging an invitation to the Parnell Banquet in Cork, pays the following tribute to the Land Bill: "I would respectfully put before the committee the usefulness of giving the Land Act a full and fair trial. A measure that contains so many large and welcome principles, even though so many other provisions that we could have looked for are absent, is deserving of being tested in the spirit of thorough frankness, before that it be discredited or condemned. If, after such full and fair trial, it should, however, prove to be disappointing and inadequate, the popular power that achieved so much in 1881 would find it easy to add to its list of victories at another and a future date." That seems common-sense. It is clear that the people can obtain what they want by lawful agitation, more surely even, if slowly, than by secret plot or disastrous revolt.

A CHURCH is never reformed from within. Savonarola tried after a reform, and was put to death. Luther tried, and had to dissent. Our Presbyterian forefathers tried, and were forced into dissent. The Wesleys tried, and were forced into dissent. An established church never can reform itself. The reform must come first by the more enlightened persons quitting, and then by their action on men's minds from without.—*Samuel Sharpe.*

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EDITORS,

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BENJAMIN F. UNDERWOOD.

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CURRENT TOPICS.

ALLUDING to the Irish Catholic bishop's expressions of satisfaction with the Land Act, the *London Secular Review* says, "We think these prelates have acted wisely in thus demonstrating their gratitude to the Government for what is undoubtedly a magnificent act of justice."

THE Emperor of Japan announces that in 1890 he will give the country over which he reigns a parliament and a Constitutional government. This pagan ruler sets an example, in the declaration he has made, which might wisely be followed by some of the sovereigns of Christendom.

It is gratifying, says the *Radical Review*, published at Madison, Wisconsin, "to note that there has arisen spontaneously from the student body of the University of Wisconsin a Free Religious Association. Its objects are similar to those of the National Free Religious Association, expressed in the first two articles of the constitution."

ACCORDING to the *New York Herald*, Dr. McCosh observes with deep regret that, of the young men who go out from the colleges of this country, fewer every year accept the clerical office. The paper named thinks that "piety is not fostered by the clergymen as a class," and that they fail to answer the "eloquent and specious philosophy" of men like Ingersoll.

GUITEAU says he "found the people were very ready to pay fifty cents to hear there was no hell, but wouldn't pay a cent to hear that there was a hell." For the very good reason that people who talk in favor of hell or believe much in that institution are regarded as *cranky*, of which fact the conduct of the miserable wretch who murdered our President is a sad and sorrowful illustration.

THE Church of England Funeral Reform Company opposes the use of "crape, plumes, scarves, mourning coaches, etc., as involving unprofitable expenditure, and inflicting severe hardship on persons of limited means." The object of this organization is commendable. In these times, when the expenses of a funeral are so great, a poor man cannot afford to die, even though he is unable to live.

POSTMASTER-GENERAL JAMES is in favor of applying the principles of Civil Service Reform to his department by "appointments determined solely by proper qualifications, ascertained by impartial tests, open to all applicants upon equal terms." His "prolonged official experience," of which, he says, this conviction is the result, gives weight to the views and suggestions of Mr. James on this subject.

REFERRING to the condition of Pope Leo, the *Catholic Review* says: "Unable to leave his prison without imperilling in the gravest way most important interests of the Church, he is nevertheless compelled to submit to the grossest outrages. In the words of Dante, Christ is again imprisoned, scourged, and crucified in the person of his vicar. Surely, his condition is one for active Catholic sympathy, and something more practical than good wishes."

A CLERGYMAN in Canada recently brought some of his parishioners before a magistrate for snoring in church, and thereby interrupting the service. The magistrate dismissed the case. The journal from which we glean this item of intelligence thinks the case was rightly disposed of on the ground that, if a precedent against sleeping in church were once established, "half the congregations in the country would lose many of their soundest supporters."

SAYS the *Boston Herald*: "Capt. Adams (as he is referred to by the *Congregationalist*), a son of the late Dr. Nehemiah Adams of Boston, one of the ablest and most stalwart of the defenders of the orthodox creed, has not only abandoned the entire religious faith of his father, but makes open warfare against it, in the aggressive and sweeping manner of another Ingersoll. The reader can imagine the consternation of the *Congregationalist*, and its solicitude for this 'child of many prayers.'"

THE *Independent* concludes, from the recent decision of the Supreme Court of the State against the claims of Miss Lelia J. Robinson to practise law in the courts of Massachusetts, that the wording of the law which decided her case is defective. The judge who rendered the decision decides that the word "citizen" in the Massachusetts law, strictly defined, means male citizens only, whereupon the *Independent* suggests the amendment of the law by adding after the word "citizen" the words "without distinction of sex."

THERE has been considerable discussion lately on the pernicious influence exerted on youthful minds by a class of books admitted to public libraries, which cannot be kept out of such libraries without something approaching the appearance of a censorship of the press. An Englishman, a member of Parliament, suggests, as the proper mode to deal with this question, the establishment of children's libraries where only pure and solid literature shall be admitted. As an earnest of his interest in this subject, he offers to give \$2,500 from his own private purse toward such a library.

THE Bishop of Manchester, an accomplished and progressive English prelate, does not regard

with favor the large meetings brought together by, and acting under, the influence of Moody and Sankey. But a small proportion, he thinks, of those who sing "Glory Hallelujah," and leave the meetings in religious ecstasy, become permanent, useful members of the Church. He seems to think that the development of character must result not from emotions inspired by exhortation and music, but from growth, education, and discipline. It is in admissions like these that we see evidence of the prevalence and strength of liberal thought.

THE *London Times*, discussing the tariff convention held in New York, says: "The tariff may be revised, but it is not likely that sweeping changes will be introduced while the present extraordinary prosperity in America is maintained. It is unwise for those English manufacturers who have been hoping to see markets long closed to them reopened to deceive themselves with the expectation of any speedy movement toward free trade in America. Some day, the Americans will recognize the futility of battling against economic laws, and will perceive a waste of national energy which protection involves; but at present the free traders are lukewarm, while the protectionists are active, eager, and united."

TALMAGE, the religious mountebank, says prayer has less effect upon the weather than upon anything else; and his scheme for getting rain is to bombard the heavens with cannon. This idea is by no means original, indeed there is nothing original in Talmage except it be "original sin"; but it is suggested that, if rain can be obtained by causing the clouds to gather and break in the manner proposed, there is no way to limit the supply. Whereas, if there be any efficacy in prayer, why not inform the Being who "rides upon the storm" as to the amount of water that is needed, and thus not only obviate the use of cannon and powder, but avert the danger of floods, with all their destructive results?

A LAW was passed in Brazil, in 1871, by which children born of slave mothers, after the passage of that law, were declared free, but were to serve an apprenticeship of twenty-one years to their masters. The masters are taking advantage of this emancipation law, violating alike its letter and its spirit, by selling from the auction block the "services" in name, but the bodies in fact, of nominally free-born children, including mere infants two or three months old, whose "services" can be of no possible value. On the 10th of November, one of these sales occurred at Valença; and the number of children and babes put on the block sufficiently indicate that the planters are speculating in their future services, when the law referred to presumes they will remain with their parents and masters till the age of twenty-one, not as slaves, but as apprentices, and then be entitled to their own earnings. Dom Pedro has been much eulogized; but it is not creditable to him that sales like those mentioned are advertised in the papers of the capital, and that mere babes are still sold in the slave markets of the empire.

COLLEGE-TRAINED LIBERALISM.

In another column, a correspondent criticises the recent action of the Executive Committee of the Free Religious Association in inaugurating a "Fellowship" for the special training of teachers of free and rational religion, on the ground that the advantages of the "Fellowship" are to be limited to college graduates. In our correspondent's view, colleges are by nature conservative; they were originally established chiefly to supply theological training, and are still largely under the influence and permeated by the spirit and methods of theological advocacy; that therefore they are no place for the training of young men who want to devote themselves to the promotion of liberal ideas in religion. The presentation of this objection gives a fit occasion for some remarks on the need of a more learned Liberalism.

Even if our correspondent's view of the principal aim and work of colleges to-day were correct, it would not necessarily be a valid objection to the condition attached to the "Fellowship" in question. The applicant for its aid is to show himself thoroughly in earnest to become a teacher of free and rational views of religion, and to prove that he has a fitness for special study to that end by writing an appropriate essay. The very conditions of the application, therefore, will bring out the fact that, however strong may be the general theological bias and aim of the colleges, they have not been strong enough in this particular case to warp the mind to conservatism, but may rather, by furnishing this practical knowledge of the theological spirit and method, have better equipped it for the work of religious reform. To come out of the fortresses of an enemy, hostile to him still, and possessed of all the secrets of his mode of warfare, is to go into the contest against him armed with a great advantage.

But our correspondent writes, evidently, out of little practical acquaintance with the colleges. It can hardly be said to-day that any of the large American colleges, even though they may have so-called Doctors of Divinity as presidents, are devoting themselves chiefly to theological instruction or to preparing defences of the Christian Church; while, in some of the foremost and best equipped,—as Harvard, Johns Hopkins, Michigan University, Cornell,—the teaching of any kind of theology, even by indirect methods, is by doses of the most homœopathic description. It is true that many of the colleges—the older ones especially—were originally organized as allies of the Church. Harvard was established particularly for the training of ministers. It should be said, however, that this did not mean merely a theological training. It meant laying the basis, with all the learning that was then available, for a special training in theological study that was to follow. With the enormous progress of knowledge in the two hundred and forty years that have since elapsed, this general basis has become so broadened that the special structure that was to be built upon it is almost nowhere. It is now one of the standing complaints of the Churches that Harvard turns out so few candidates for the pulpit. It is filling the ranks of the lawyers, the physicians, the engineers, the journalists, the teachers' and professors' chairs, the great posts of business, but it sends out comparatively few who become preachers. Sectarian aims still adhere, it must be admitted, to too many of the colleges; and in some of them the theological *animus* is so dominant that young men of liberal religious ideas would probably avoid them. Yet there is no college of respectable reputation to-day as a seat of learning which does not have departments of instruction in which the theologi-

cal bias has little or no sway. A college that strives to keep abreast with the times—and in the competition for students they all have more or less of this ambition—must needs become less dominated by theology and adopt a more universal curriculum. We have seen a statement recently that the President of old-fashioned Princeton is lamenting that even that stronghold of Orthodoxy is not sending out so many graduates who become clergymen as it was wont to do.

What the best colleges do in these days is to lay a broad foundation of general knowledge, which may be equally useful in any profession or occupation that may be afterwards followed. In other words, they give mental training and discipline and an inculcation of the elementary principles of all learning, which are needful for whatever special vocation may be chosen. And there is no vocation that more needs this kind of mental discipline and this broad foundation of elementary knowledge than that of the teacher of free and rational views of religion. Sometimes the lack of it in early life may be made up by diligent reading and study afterwards, but oftener the defect is likely to remain to vitiate and narrow the teaching. It is one of the curses of modern Liberalism that so many of its popular advocates are deficient in just this breadth of learning; that there are so many charlatans in the field as its spokesmen; that so many crude books and addresses and theories are put forth in its name; that a little smattering of natural science, a few commonplace apothegms about the ethical and mythical resemblances of the religions, and a voluble knowledge of the superficial absurdities of the Bible, are so apt to be regarded as a sufficient equipment for a radical religious reformer. Persons of natural ability, with only such qualifications as these for teaching on religious matters, may be sharp critics, but they can hardly be builders. They may have propagandist zeal; but it is a zeal that will run into dogmatism of denial merely, and not become constructive and creative.

Such representatives of Liberalism will not always have the influence they do now. The demand already begins to be heard for a Liberalism that shall make itself felt as a positive social and educational force in the community. To meet this demand, trained thinkers and workers will be required. Of course there must be natural ability to begin with, and also enthusiasm of humanity to give motive, and the gift of practical wisdom to steady the motive to effective results; but these will avail little without the knowledge and mental training that comes from wide study. These gifts of mind and heart, equipped with appropriate learning, will make the teachers that Liberalism needs. The teachers of the coming religion must match the learning of the Churches with a learning larger and more profound. If they shall have little or nothing to say of speculative theology, they must yet be amply versed in the history of religions, in the knowledge of ethics, in the principles of sociology in its various departments, and in the great science—inclusive of all sciences—of man's relation, individually and collectively, to the universe of which he is a part. And for this special training, other things being equal, the preparatory college training must give an advantage in mental balance and breadth. The teacher so trained will be likely to have a better perspective of truth. He will see more aspects, more phases of it, and will be less apt to ride hobbies and become a narrow partisan and dogmatist.

There are two classes of men who are specially advancing the cause of free and rational religion to-day. These are the genuine scientists, the men who love truth before any preconceived theory of

truth,—like Darwin, for example,—and the men who, with more or less strictness, are applying scientific methods of study to the history of the religions and their literatures, like Max Müller and Robertson Smith and Ernest Renan and many others. And these, almost without exception, are college-trained men, or men who had a training corresponding to that of a college or university at the outset of their careers. Let not earnest young Liberals conceive the idea that learning is a hindrance to progress. Let them read and ponder Wendell Phillips's magnificent Phi Beta Kappa oration on the dangers of learning, and then—go to college, as he did.

WM. J. POTTER.

"MR. SAVAGE ON THEISM": A REPLY.

The first thing for me to do is simply and heartily to thank Mr. Spencer for his criticism. It is fair and manly. It gives us an opportunity to stand on a basis of mutual respect, and try to see the truth in each other's statements. And, if we cannot agree, I trust that mutual respect at least will remain. And this alone shows a stage of civilization on the part of *The Index* that most religious papers are far from attaining. The usual method of discussion is that of which Shimei (II. Samuel xvi., 13) was an ancient and shining example. If two cannot agree, they generally end by calling each other fools, and a relegation to an uncomfortable climate in a not distant future.

Now for the point of the critique. In my reference to the "power which is not man, which existed before man, which would exist were humanity swept off the earth," I am not a little astonished to find what *unconscious guile* I displayed. To Mr. Spencer, these innocent-looking phrases are an ambush, "bristling with half-hidden assumptions," bearing arms not warranted by the law of any known scientific method. My intention, however, was quite as innocent as the appearance. I meant, and mean still, only the common fact that everybody admits. I wish to *assume nothing* by my use of the word "power." I neither endow it with a capital letter nor with personality at the outset. *I only state a fact.* There is a power not man; by it we came into being; by it we exist; it will abide when we—in the ordinary sense of that word—cease to exist. Mr. Spencer objects to my saying, "On it, we every moment depend." I am quite willing to admit his supplement, and speak of interdependence. It will not take away the fact I care to keep. Man and wife interdepend; but that does not change the fact that there are *two* of them. Though the brick comes out of the mud-bank, still there are the mud-bank and the brick; and the brick would not have been, had there not been a mud-bank first.

Further, of this power he says, "If he uses it as a word standing for an idea not included under the words 'matter' and 'force,' will he tell us by what scientific method he arrived at a knowledge of that *tertium quid*?" I most certainly do *not* ask for any power, except that which manifests itself through "matter" and "force." Mr. Spencer speaks as though he knew what matter and force are. But I take it that neither he nor anybody else does know. They are only phenomena. But a belief in the existence of a somewhat, back of all phenomena, Herbert Spencer tells us, "*has a higher warrant than any other whatever.*" It is no *tertium quid* then, but only the *basis of reality that underlies all existence.*

I do not, then, "ignore the function of matter," or the function of anything else that exists, or that plays any part in the development of man. Neither do I "assume the existence of God," or of anything else. *I only recognize a fact that I never*

heard of any one's doubting,—a fact that Mr. Spencer does not doubt. And this fact—to state it plainly once more—is simply this: a power, not man, existed before man; man exists by means of this power; this power continues when man departs; we must believe it would continue though the earth became cold and dead, and were scattered in fragments through space. Mr. Spencer is at liberty to *define* this power as he pleases, so he does not omit any essential facts; and he is at liberty to call it any *names* he pleases, so he includes under his terms the reality. *All I ask is the fact.*

Now for the matter of *intelligence*. When Mr. Spencer goes on to say of me, "*Assuming this power, and that it manifests itself in an intelligible order,*" I must think him (unconsciously) guilty of something logically worse than anything he charges on me. For, with a verbal stroke of legerdemain, he appears to whip out of sight the entire basis of my argument. But, as this basis is the *universe*, it does not disappear so easily. "*Assume the existence of God?*" I did nothing of the kind. I *assumed* nothing. I only *recognized* the *existence* and *order* of the universe. And, since *these are the basis of all science*, it did not occur to me that "any known scientific method" could cry me, "Check!" I said nothing of God. This is only one of the *supposed* inhabitants of my *supposed* ambush. I said only "power and order." I cannot think Mr. Spencer will deny them. But perhaps it is to my saying "*a power*" that he objects. If so, I claim for that only the belief that the power manifested in the universe is *one*; or, in other words, that it is a universe that we are talking about.

As I stop now, and look back over the pages I have written, I am more than ever impressed with the fact of how many words it does take to make what at first seems a very plain statement. And yet they talk about wanting us to preach *short sermons*!

Yes, I did raise the question, and now raise it again,—"*Have we a right to speak of the power thus manifested as intelligent?*" And, though Mr. Spencer hurl at me a whole library of dictionaries, I still insist that my definition of "*intelligent*" is not only accurate, but that it is the *only one that is definitely and scientifically accurate*. Are not dictionary-makers men? It is their business to set forth common usage. But writers on scientific and philosophic themes are expected to go deeper than common usage, and get at the *essential* and *universal*. Of a fool, of a drunken man, or of one who is insane, we say his action is *not intelligent*. And we mean by so saying that his "*actions, words, movements, do not correspond with what we call the rational order of our thought.*" Men recognized intelligence before they knew anything about brain. And because we now associate brain and intelligence does not touch the matter of the *essential definition*, that goes deeper than the organ of manifestation. Indeed, the *lowest forms of life* manifest a degree of what no one can say is *not intelligence*, which is sufficient for all their needs, while as yet there are not even the apparent rudiments of a nervous system. But I do not care to hinge any argument on that. I only care to say that, *however or through whatever organ manifested, any movement or act or word that "corresponds to the rational order of our thought" we are compelled to think of as "intelligent."*

He objects to this that "*the action of a glacier, the movements of a meteor, the manifestations of the life of a tree,*" since they "*correspond to the rational order of our thought,*" would, by my defini-

tion, be made "*intelligent.*" Instead, however, of my being crushed by this supposed *reductio ad absurdum*, I accept it. Since these *do* correspond to "*the rational order of our thought,*" it is for Mr. Spencer to prove that they are *not* the manifestation of intelligence. *I believe they are*, and that to argue from this fact that they are, is logical and scientific. Of course I keep in mind that all our language is anthropomorphic, and that all our knowledge is relative. To say that the power manifested in the universe is intelligent may not mean *just what* one can find in the dictionary; but it seems to me only rational to assert that it cannot mean anything *less than that*.

The reference then to glacier, meteor, or tree, does not trouble me, for the simple reason that these, to us, isolated movements are only a part of the universal order, and we do not expect to *locate* the intelligence in *each infinitesimal fragment* of an infinite universe. To illustrate: suppose that the Lilliputians, when they came on the sleeping Gulliver, had pulled off or cut through one of his boots; and when the bound giant, awake and attempting to rise, moved one of his toes, they had proceeded to examine that toe to see whether its movements were or were not intelligent. With the Lilliputian Webster in hand, and finding that intelligent meant "endowed with the faculty of understanding or reason," and knowing that each Lilliputian had a brain, of course they would examine this wonderful moving thing. Suppose they cut it off and dissect it, they would find no "*organ of intelligence.*" But the movement no less would have been the manifestation of intelligence. Make your Gulliver practically infinite, and your Lilliputians the size of men, so that the mightiest telescope could not span the distance from button to button on his coat, and you have a good illustration of the fallacy of this kind of reasoning. Of course I do not think of the universe as a *great man*. I use the illustration only for the one point it illustrates.

Mr. Spencer assumes that the action of a glacier, etc., is *not* a manifestation of intelligence; while this is the whole question up for debate. To this kind of assertion, I regard the reply of Martineau to Reymond as perfectly in order. When Du Bois Reymond said, "If an infinite mind, then, too, an infinite brain," Mr. Martineau responded, "If the structure and movement of atoms do but repeat in little those of the heavens, what hinders us from inverting the analogy, and saying that the ordered heavens repeat the rhythm of the cerebral particles?" We know perfectly well that the molecules of the brain, relatively to the size of the brain, are *farther apart* from each other than are the heavenly molecules that we call planets, stars, and suns. Do not misunderstand me. I only mean by this reference that, to a negative argument like this of Mr. Spencer or Reymond, this suggestion of Mr. Martineau is a perfectly competent answer.

Though I have taken so much space already, it is only now that I reach the last and, in some respects, the most important point of all. I have reserved it thus, so that it might stand out by itself. Mr. Spencer objects to my saying, "If man is only a bit of nature, and shows, like a specimen brick, the material of the whole, then *mind* also is *in nature*," since it is admitted that mind is in man. My "*brick*" illustration was faulty, but only in a way that is *absolutely fatal* to Mr. Spencer's conclusions from it. It does not cover the whole truth, because a brick contains *only such materials as may be found in the mud-bank*, and it can be competently explained as composed of the mud-bank. But, *unless there is mind in nature*, man contains something—the most important of all—which does not

exist in his mud-bank; and he cannot be explained by the mud-bank at all. "What if mind is not an entity, but a process?" asks Mr. Spencer. All very well, *when it can be shown to be a process*. Not one single step has been made toward such a showing as yet. Curiously enough, he charges me with a "*misuse of language*" in the very next line after this *huge* assumption,—"*because it [mind] has been developed from inanimate things some way.*" *Has it?* Since when was it so demonstrated?

How stands the matter? Is it not just here? *Mind* is the *only thing* man directly knows by an immediate act of consciousness. All the attempts thus far made to explain mind on a materialistic basis have completely broken down. This is the assertion of Herbert Spencer, Huxley, Tyndall, Fiske, and all competent authorities. Huxley goes so far as to say that, though a "*mechanical equivalent*" were discovered for every separate thought or emotion, still no molecular movement of matter would *explain* them. The circle of material motion is complete with *mind left out*. The law of the "*persistence of force*" finds its action in man complete, without taking account of mind. The gulf between mind and the atomic movements of matter is not only not bridged, but Tyndall declares, "The problem is as insoluble in its modern form as it was in the prescientific ages."

If intelligence could be explained as a *product* of brain, then it would be logical to say, *No intelligence without brain*. But, in the present condition of knowledge, one might as well say, *No music without a piano*. If the brick, when constructed and lying on the mud-bank, contained something not yet found in the mud-bank, if this something was the *most essential part* of it, then one of two things would necessarily follow: 1. Either the brick was not wholly a product of the mud-bank; or, 2. The mud-bank really does contain the element not yet discovered.

M. J. SAVAGE.

TWO THEORIES OF LAND REFORM IN ENGLAND.

The land system of England having arrived at this pass at which every one admits, either openly or tacitly, that "*something must be done,*" there are two general theories as to the methods by which that system should be brought into harmony with modern civilization. One of these is the method which found its foremost advocate in Cobden, and which now finds favor with the majority of English Liberals. This is simply to abrogate the old semi-feudal laws, which hamper the free distribution of land and lock it up from generation to generation in the hands of a small number of families. "*Free trade in land,*" said Cobden, "*would be of still greater value than free trade in corn.*" The estates of the country are in the hands of persons who find themselves fettered in every imaginable way by ancient laws and customs, and who cannot sell their land if they felt inclined to do so. A great nobleman may be, as several noblemen actually are at the present time, bankrupt, or all but bankrupt. This may be caused partly by their own extravagance, partly by the generally ruinous condition of agriculture and lowering of rents. But, whatever the cause, the result to the public is the same. The farms are not taken up, the land goes out of cultivation, the owner retires to some foreign city where he can live in an inexpensive way, and the estate is rendered valueless. If this were the case in the United States, the remedy would be simple. The estate would be sold to some one who could make proper use of it, who had both energy and capital; but in England this cannot be. The dead hand grasps the land, and prevents the living from making any use of it. The aristocratic structure of

society also, which tends to the preservation of an old family and the continuity of a long line of descendants, of course assists in maintaining the land of the country in this anomalous condition. Now, said Cobden,—and his followers to-day (including Bright, Chamberlain, Fawcett, and Thorold Rogers) echo his sayings,—if once this dead hand is removed, if once primogeniture and strict entails are abolished, if the feudal privileges of landlords are got rid of, the land of the country will, like every other commodity, follow the natural economical laws, and become gradually but surely distributed among those who can make the most use of it, and raise the greatest produce from it. Let us not, therefore, hamper and fetter owners of land by any State regulations at all, excepting such as are necessary. Let us make the transfer of land from one to another cheap and easy, and let us abolish feudalism; and then the land will gravitate to those who would hold it with the best results to trade, agriculture, and the interests of society. Now, this is substantially the condition of things in reference to land tenure in the United States. In America there are no semi-feudal land laws, and land can be transferred cheaply and effectively to those who desire to purchase.

The efforts, therefore, of Cobden and his liberal followers were to Americanize the English land system. This is the theory which finds most favor with the orthodox school of English economists,—the school of which Ricardo may be said to have been the founder, and of which Professor Fawcett and Mr. Rogers are two of the principal representatives at the present time. Chevalier and Bastiat, the French economists, are also of this school; and I suppose that most American economists would take this general view of the land-problem. It is a view which is universally English and individualistic, leaving the citizen to push his own way among his fellows, regardless of the help or hindrance of the State.

The other theory of reform may be perhaps distinguished as the Continental or collectivist view. It has a learned and powerful exponent in M. Emile de Laveleye, and finds favor with that group of French Republicans whose oracles are Louis Blanc and Clémenceau; while Mr. Henry George, in his remarkable work entitled *Poverty and Progress*, has given expression for the benefit of English readers to the same principles, and Mr. Herbert Spencer has also stated in a powerful way the case for the theory. This theory differs radically from that of Cobden in this respect: that, while Cobden and his followers regarded land as like any other kind of property, and wished to assimilate completely legislation on land with legislation respecting houses or shipping or cattle, the other school considers land to be a peculiar kind of property, unlike anything else, and which law can never possibly assimilate to personal property. Land, they say, is essentially a monopoly; and only the State, representing the interests of all, can be intrusted with such a delicate and vital matter as the possession of this monopoly. You can build multitudes of ships, you can breed countless herds of cattle, but you cannot make a single acre of land. The land is the gift of nature to the human race; and, being necessary for every kind of production, agricultural or industrial, should never be permitted to be monopolized by any one man. Power lies with the possessors of land: wealth and influence are theirs. To be deprived of any share in land is to be deprived of political power, of wealth, and of influence. If the State permits absolute ownership, it gives an unfair advantage to those who enjoy the monopoly, and depresses the majority who are land-

less. Besides, says M. de Laveleye, the principle of political equality, proclaimed loudly in the modern State, demands that the practice of equality shall be embodied in modern democratic institutions. This involves the protection of the weak against the rapacity of the strong, the guarding of the former's interests against the latter's constant tendency to undue encroachment. Laveleye, therefore, looks forward to a gloomy future for the United States, which has permitted the practice of individual ownership to take root in the Republic, and so has created a great landless class, who will fill the mighty cities of the future, and will be centres of disaffection and of turmoil.

It may perhaps be broadly said of these two general theories that the former is the view of the practical man of affairs, the latter of the theoretical thinker. The latter ignores important aspects of the question, which at once appeal to the former; while the former has no disposition to philosophize about monopolies and the theory of the State, like the latter. One makes little of practical considerations, and the other equally little of broad, general principles. Let me point out in a word or two how the theorist's plan presents difficulties which he not only does not attempt to solve, but which he does not even recognize. The theorist's plan demands the abolition (gradual or immediate) of private property in land. But there are tens of thousands of persons who possess such property, and who do not feel disposed to have their right contested. Would any one rob these people of the land they own? Probably not. Even the Land League claims to do nothing more than reduce rents and buy out bad landlords. Now, if landlords are to be bought out by the State, if they are to be compensated for their loss, the people must provide the funds for such a transaction.

Now, it would take, on a rather low estimate, £400,000,000 to buy out the landlords of England; and the question is, Where should such a sum come from, even provided the transaction were otherwise feasible? People talk of "the State" doing this, as though "the State" were a living entity. But "the State" is simply a name for all the people in their collective capacity, and consequently this huge sum could only come from the people. So far as I know, this is the only way of securing what is known as the "nationalization of the land," except revolutionary methods and physical violence are resorted to. It is true that a great part of the land of England is, owing to the terrible condition of agriculture, depreciating in value every year; but no time can be looked forward to when the landlords would be so utterly impoverished and reduced, and when the aristocratic feeling would be so diminished, that land-owners would be willing to part with their estates to the government on any terms. But until such a day does actually come there can be no doubt that an enormous sum in compensation must be paid by the English people, if the land is to become their own property. Another consideration ignored by the theorists is that there are large numbers of persons who have no desire for land and no use for it.

The theory referred to is that the landless person is deprived of wealth and influence, because all production ultimately depends on land. But, in intellectual and in many industrial occupations, the possession of land is of no value, and is not desired. It is sufficient for the intellectual or industrial producer that the land should be in the hands of those who can produce from it the greatest quantity of those things which the community needs. Yet, again, the theorist ignores the fact that new improvements in agriculture invariably proceed from those who own large estates by a secure tenure, and are helped by a liberal supply of pri-

vate capital. The constant and, as it seems to me, valid objection to all socialistic schemes hitherto advocated is that such schemes, if put in practice, would leave no room for the energy and enterprise of the individual. If all are equally cared for, if extra exertion brings no more advantages than indolence, the motive which leads men to invent and improve is gone. General schemes of universal benevolence, which ignore the fact that this is a world of conflict and that the conflict is absolutely essential in order to lead mankind onward to a higher stage, will all fail. That higher stage is always reached by individual initiation, and not by collective exertion: this latter may aid and stimulate, but it cannot act as a substitute for the former.

Now, the advocates of "nationalization of land" propose to place all in a comfortable position,—a position, by the way, which three-fourths of them would probably forfeit within the first twelve months; but they give no chances to those original minds by whose working the general improvement is made. If we all had our land at a moderate rental from "the State," or if we held it by a system of tenure analogous to that existing in Russia, it is probable that the influence exerted would tend to depress the daring initiative of individual mind, and so thwart material progress. Whatever may be the state of things some centuries hence, the course of events would seem to indicate that, in the rough-and-tumble work of building up the outer framework of the new democracy, much must be sacrificed to individual energy and originality, even although many may thereby enjoy less material prosperity than they would otherwise have done. On this seems to me to depend the development of man's powers in the immediate future, and the importance of this is not duly estimated by the theorist.

WILLIAM CLARKE.

ANSWER TO MR. SAVAGE'S QUESTION.

I have delayed replying to Mr. Savage's question in *The Index* of November 3, till I could send the manuscript of my Kant lecture for publication. Read in the light of that lecture, published in the present number, the following statement may serve to indicate the position of Utilitarians and my own. Utilitarians direct men to labor for universal happiness. Practically, I should recommend the same thing. But the essential difference is this: they seek to work out universal laws for the purpose of achieving happiness, I should seek to achieve happiness for the purpose of illustrating a universal law. With them, the law universal is the means, and happiness is the end: with me, happiness is the means, and the gradual approximation toward a law universal, which is at once the ideal of science and the task of ethics, is the end.

FELIX ADLER.

NOTES ON THE RELIGIOUS PRESS.

W. J. P.

The Christian at Work closes an article suggested by the Frothingham interview with this moral:—

The world's work to-day is being done by Christianity. It is the one soul-satisfying system, religious or intellectual. Outside it there is neither hope nor happiness, nor the assurance born of Faith. Rationalism and Materialism have neither father nor mother to show their source, nor a guide-post to point to their destiny.

This is akin to the claims which it is customary for Evangelical theologians to make,—that modern civilization is the direct product of Christianity. Sometimes, it is even said that the steam-engine and the railroads and telegraphs girdling the globe have come out of the Bible. If the claim that Chris-

tianity originated modern civilization is to be carried to this extent, then it is but fair to hold Christianity responsible for the evil of modern civilization as well as its good, for that *practical materialism*, worse than any philosophical materialism, which so largely mingles with "the world's work to-day," and degrades life to sordid ends and ambitions. But the truth is, modern civilization was born of that revival of rational thought which appeared in Europe as the precursor of the Protestant Reformation. And the "Rationalism" that then began and has been doing a larger part of the world's work since is now rapidly making over Christianity.

THE *Christian Union* does not show the most commendable candor in the following correspondence:—

Have Calvinists ever taught the doctrine that there are infants in hell? and, if so, where can such teaching be found? Please answer, and oblige,
ALLEGHENY CITY. INQUIRER.

This teaching is like the chills and fever. You can never find a place where they have the chills and fever: they always have it in the next town. So you never can find any Calvinist who will own to having taught the doctrine of infant damnation, though you can find plenty who will swear that their neighbor has taught it.

This answer, perhaps, sufficiently covers present facts; but *Inquirer* asked concerning the past.

THE religious press continues to discuss Mr. Frothingham's supposed abjuration of rationalistic beliefs. Some of the journals, perhaps, will never learn the blunder they have been drawn into, but will be wondering why their new convert does not enter some of the hospitably open doors they are showing him. The wide-spread discussion indicates at least at what a high estimate Mr. Frothingham has been held by people of all denominations as a power in the religious world. A writer in the *Catholic Review* recalls a rumor of his Catholic proclivities, which was current, he says, in Jersey City when Mr. Frothingham was preaching there, but which we think will be news to his friends. But this writer departs from the usual path of the religious newspaper comments to relate the following pleasant incident:—

While in Jersey City, I remember well, it was said that Mr. Frothingham had exhibited decided Catholic tendencies. However that may be, I shall never forget a very important work of charity which he participated in. I think it was in 1857, during the season of distress which followed the failure of the Bergen Tunnel Company, when some fifteen hundred poor Irish Catholic laborers were thrown out of employment. I was at that time connected with the Society of St. Vincent de Paul, of St. Peter's Church; and we were struggling with the tremendous burden of relieving the destitution of those poor workmen and their families, who were crowded into the tenement-houses of the city, sometimes two or three families in a single room. To our agreeable surprise, one of Mr. Frothingham's leading members called upon us, and proposed to take a portion of our burden upon their shoulders. They had raised considerable sums of money, he said; and, as they had no poor of their own and we seemed to be overburdened, they should be glad to take a portion of our poor and look after them during the winter. And they did their work nobly and generously.

This clipping from the *Catholic Review* gives a fact over which Liberals may ponder to advantage. It shows not only the strength of the Catholic conviction in favor of parochial instead of public schools, but the generosity that is ready to make the conviction practical:—

A few Sundays ago, the pastor of the Church of the Immaculate Conception, New York, asked his people for a collection for their schools. They paid on the plate, on one Sunday, six thousand dollars!

THE AFFIRMATIVE SIDE.

Liberals are often told that they are constantly telling what they *don't* believe, but are utterly unable to state what they *do* believe. Their position, it is said, is wholly one of negation, criticism, and destruction.

As the term "Liberal" is applied to a very large class, in which are persons representing every school and phase of unorthodox thought, considerable variety and even contrariety of belief must necessarily be found in the writings of this class. But, although men and women who have outgrown the dogmas of theology are not accustomed to present their views on disputed points as unquestionable and final, they have positive convictions, which they can affirm with as much reason, at least, as orthodox Christians can repeat the creed that they were taught to believe in advance of all intellectual discrimination. Thousands there are who, when confronted with the charge that they indulge only in denial and negation, might present some of their views affirmatively, in a statement something like the following:—

Enlightened human reason is man's best guide. The well-being of man (not the glory of God) is the highest object of human effort. Knowledge comes, not by special revelation, but by observation, experience, and reflection. The untrammelled exercise of reason is not only a right, but a duty. Doubt is the beginning of wisdom. Beliefs are neither moral nor immoral in themselves; but correct beliefs tend to right conduct, erroneous beliefs to wrong conduct. A good motto is: "In things that can be demonstrated, unity; in things that admit of doubt, free diversity; in all things, charity." Reasonable faith is conviction based upon evidence. Morality is founded upon and is the science of man's relation to his fellow-man and to the entire natural world. The principle of sacrifice, admired by Christians in Christ, should be glorified in humanity. Reliance on ourselves and the utilization of the forces of Nature are more effective for human welfare than prayer for aid. This world is worthy of all our efforts. One world at a time is all we can attend to: the only "preparation" needed for death is the faithful performance of the duties of life. At birth, we all have good and evil tendencies or aptitudes, inherited from ancestors. To strengthen the good and to neutralize the evil is the primary work of education. Our knowledge of right and wrong (actions or thoughts that promote and that militate against human happiness) has been acquired in the school of experience. The function of "conscience" is to condemn what we believe wrong, to approve what we believe right. Working for earthly improvement is better than striving to get to heaven. Charles Sumner, whose last words were, "Take care of my Civil Rights Bill," was nobler than the "Christian saint" whose thoughts are given chiefly to his "immortal soul." A knowledge of what we call the penalties of violated law is more effective as a restraint to vice and crime than belief in a hell that can be escaped by faith and death-bed repentance. Practice of the precepts of morality is more important than belief in a salvation scheme by which many hope to avoid the consequences of immoral lives. Study of the order of nature is more fruitful of good results than speculation about "God." Belief in the eternity of what is presented to us as matter, force, law, and causation, is more rational than the belief that it came by a creative fiat from nothing. Worlds, life, species, language, religion, morality, and civilization have been evolved to their present condition under law, through unimaginable periods of time. The on-goings of nature are invariably in

accordance with law, disturbed by no interposition of supernaturalism. All phenomena are due to absolute, self-existent power, which we know only as it is related to us in consciousness. The word "God" is simply the letter *x*, representing the unknown quantity in an equation, for the solution of which the finite mind can furnish no formula. The Bible is a mixture of truth and error, reality and romance, fact and fiction. It is an outgrowth of the human mind, like all other so-called sacred books. Man is a progressive being. The golden age of humanity is in the future, not in the past.

This statement, however unsystematic and incomplete, would be a sufficient reply to the objection we have mentioned, at least in the form in which it is usually urged by the representatives of theology.

THE *Nation*, referring to the appointment of M. Paul Bert, Minister of Public Worship, whose office has but recently been attached to the Ministry of Public Instruction, says: "It cannot but be mortifying for the ministers of all denominations to have to transact business with an officer who considers them either gross impostors or harmless dupes, and pays them their stipends as a deplorable concession to a degrading popular superstition. It does not do credit to science, either, that one of its ministers should be willing to occupy a position in which he will constantly have to feign respect for various things which he really despises." In France, the relations between Church and State being determined by what is called a Concordat, and the public worship being subject to such police rules as the Government may deem necessary, why should not the Premier of France appoint, to carry out these rules, a man of incorruptible integrity, of admitted ability and scientific reputation, like M. Paul Bert? M. Bert says distinctly that he has nothing to do with doctrine, but that his business is to enforce the rules of the Concordat. Since the clergy are supported by the State, Gambetta is evidently determined that they shall cease conspiring against and plotting to overthrow the State. Why need the *Nation* find fault with him for this? Not long since, two naval officers in France were dismissed the service for the terrible crime of attending the civil burial of a child. These officers have been reinstated. This act alone is sufficient to indicate the spirit of the old régime and the need of a ministry like that of M. Gambetta and an officer like M. Bert. The new French Minister of Worship said recently that he would abstain from violence or party molestation, and that the people would see that he was not "a revolutionist or a blunderer, but a man brought up in the study of science and law."

THE *Boston Sunday Herald* thinks that the next national issue to divide politics in this country will be protection *versus* free trade. "On this issue," it says, "sure to come sooner or later, and liable to come soon, time is on the side of the free traders, as it was on the side of the Republicans in the slavery episode. Every year sees more and more of the work of protection accomplished, and more of the necessity of free trade demonstrated. Two great interests, commerce and agriculture, need free trade. So far, manufacturers have had their own way at the expense of the other two; but the time comes, and has already come, when manufacturers must seek a market in competition with other countries. At this point, the issue must begin to be the leading one in our politics."

SINCE Guiteau never swore or scoffed at religion, but has always been pious, the revision of Sunday-school literature is in order.

EDITORIAL NOTES.

OUR friends in New York will find *The Index* on sale at Brentano's, 5 Union Square.

TO ANY person whose name is not now on our subscription list, we will send *The Index* on trial three months for fifty cents, or six months for one dollar. Will persons interested in extending the influence of this journal make a little exertion to obtain subscriptions at the above rates? We shall also be pleased to receive names and addresses of persons likely to be interested in *The Index*, to whom we can send sample copies.

WE give our readers an intellectual treat this week in the able discourse on Kant, by Prof. Felix Adler.

"SOME of the best men go into the Christian ministry," says the *Christian Union*; "but the average, whether measured by the popular standards of college classes or by the standards of recitation, is not high."

NEXT week, *The Index* will contain an essay by Mr. F. M. Holland on the subject, "What kind of Morality did Jesus and the Apostles teach?" and a letter from Mr. Allen Pringle, an able Canadian writer, on "The Progress and Condition of Free-thought in Canada."

"FREE Religious," says the *Investigator*, "is of doubtful meaning, but the '*Index*' is definite,—that which points out. Let us hope that the Boston *Index* will point out nothing but the truth." The aim of *The Index* will be in the future, as it has been in the past, to point out the truth, and to point out falsehood also, under whatever name either one or the other appears. "Let us hope" that the *Investigator* will do the same.

"OUR DUMB ANIMALS," the organ of the "Society for the Prevention of Cruelty to Animals," protests against the barbed wire fences, as being a source of injury to animals, and gives from a Pennsylvania paper a long list of injuries inflicted on animals by this means. The same paper also reports the recent order given at police headquarters for the punishment by fine of a policeman who failed to arrest a man when requested to do so, who had maltreated his horse.

AT a recent communion service in Mr. Spurgeon's Tabernacle in London, sixteen new communicants were received into the Church, and Mr. Spurgeon stated that "only two of them were converted through his agency, the other fourteen by that of his members." In this transaction, the Lord seems to be counted out; and we are irresistibly reminded of a reply Wesley made to a drunken man whom he met, who clinging to a lamp-post recognized the preacher, and cried out: "How do you do, Mr. Wesley?" and then, as Wesley paused, wonderingly inquired: "Don't you remember me? Why, I am one of your converts!" Whereupon, Wesley, looking upon him sadly, made reply, "If you are converted, my friend, as you profess, it must be that you are one of my converts; for sure am I that the Lord had nothing to do with your conversion."

A bust of Voltaire in plaster, by C. E. Dallin, is on exhibition at the office of *The Index*. It is a faithful and spirited copy, enlarged from a small Parisian bronze, esteemed in France as the most accurate presentation of the great philosopher art has furnished. Certainly, the head by Mr. Dallin is a remarkable study. The modelling is clean, strong, and crisp. "Voltaire's smile" is there, but one feels on beholding it that justice of the more recent criticism, which ascribes this characteristic of the wonderful man to that side of his nature which was "good enough to kindle, justify, and sustain the enthusiasm of that young philanthro-

pist, Edouard de Pompery." Mr. Dallin is a young man of liberal views, prosecuting his art studies, but in our opinion this specimen of his work would honor a sculptor of far riper years. We are authorized to receive orders in his behalf. The price is \$12, delivered within the city limits, or boxed to express elsewhere.

M. ERNEST RENAN, in a letter to the *Lega della Democrazia* of Rome, says: "There are no longer believing multitudes: there are individuals who believe. Whether it be a cause of regret or rejoicing, the people of the great cities no longer go to church or to the temples: neither can they be again led thither. The secondary cities and the country obey the same tendency." He declares his belief in the complete secularization of the State: "The State comprehends individuals belonging to different forms of worship, Catholics, Protestants, Israelites. And it comprehends, besides, a class of persons which, for my part, I think the most interesting, and which Sainte-Beuve called 'the great diocese,'—I mean those who, respecting truth, do not mean to enclose it in a determined form, and are contented to do good modestly, without daring to think that they alone possess the truth. In so much variation, the State can have one rule only,—abstention,—and declare itself incompetent to occupy itself any more with the religious opinions of its components than it does with their opinions in art or literature, and, above all, to grant no privileges to any."

SINCE the publication in *The Index* of a letter from Capt. R. C. Adams, giving some of his reasons for renouncing Christianity, many Orthodox Christians, including scores of ministers, have called at this office to inquire as to the genuineness of the letter and to obtain copies of the paper containing it. Among the callers this week was Rev. Dorus Clarke, D.D., one of the best known and most rigidly orthodox Congregationalist ministers of this city. He volunteered to assure us that Massachusetts owes her present intellectual and moral enlightenment and material prosperity to the theology of the New England Puritans. We took the liberty to dissent from this opinion, and to say that we would like to see the man, if such could be found, who would undertake to defend such a proposition in a public controversy. The reverend gentleman declared that he was willing and ready to engage in such a discussion. We informed him that the columns of *The Index* were open to him; and, with a promise that we would soon hear from him, he bade us good-morning and left the office. Further than this, deponent saith not.

JOHN W. GITEAU, in reply to the question, "What do you mean by saying that your brother was possessed of a demon or a devil?" said:—

The religious theory is that there are two forces in the universe,—one under Satan or the devil, and one under God or Jesus Christ. My father held to the view that there were living in the world those who were seized of the devil or Satan, and of Christ or God. He believed that those two forces were at war, one with the other, and that at present and since the fall of man Satan had, to a very great extent, dominion on the earth to possess himself of all those he could; and that he did possess himself of all those who were not absolute believers in the Lord Jesus Christ, and who had not been saved from the power of sin by a complete union with the Lord and Saviour Jesus Christ; that all evil, all disease, all deformity, all infirmity, was the result of sin, or the admission of those who had a free will; that they were under the dominion of Satan or the evil spirit, or of evil nature. That was my father's theological view; it was my brother's; it is mine. And so I believe that at some time in my brother's life, as he had a free will to choose good or evil, he must have allowed Satan to gain such a control over him that he was under the

power of Satan. That idea is the one on which I based my opinion that my brother was morally responsible to God, but perhaps not responsible according to human or legal responsibility, being in one sense insane.

The theological views above expressed are substantially those maintained by Rev. Dr. Phelps, of Andover. What shall be said of them, judged by their fruits?

REV. I. M. ATWOOD, in the *Christian Leader*, says: "On looking over the report of any Unitarian convocation in the West, it becomes very apparent why the union of Universalists with Unitarians, often represented as so needful in that section, is impracticable. Universalists believe in the Gospel, in the Church, in organization, and think the way to serve the world in their capacity as representatives of religion is to teach the truth they have been intrusted with and build up the institution they are responsible for. Unitarians in the West, at least, appear to believe in criticism, the 'intergration of individualism,' great latitude of discussion, and in the saving merits of unlimited talk. They are a miscellaneous multitude of free-thinking, free-speaking folk, interesting enough to listen to, but not people you would select for co-partners in any serious religious work." The fact is, Simon pure Universalism is to-day among the most fossilized forms of Christianity. Once, Universalism was courageous and aggressive; and it has undoubtedly contributed to soften the spirit and modify the creeds of the Orthodox Churches. But the necessity for its existence as a separate sect has diminished in proportion as its distinctive doctrine has become accepted by the Christians of other denominations; and of late years many of its members, having discarded the whole theological system, have withdrawn from the Universalist churches, or remained mere nominal and uninterested members, while the more advanced and vigorous thinkers generally, when they have not been content to remain outside of all church organizations, have sought fellowship among the Unitarians, or other societies which trouble themselves little, if any, about the theological beliefs of their members. The result is that Universalism, which did such noble work years ago, is now timid, time-serving, and unprogressive. It joins Orthodoxy in sneering at science; it can use no epithets too vile in referring to "infidelity"; it cannot affiliate with Unitarianism; its sympathies in the main are with the Orthodox Churches, and its leading representative in New England, Rev. Dr. Miner, is in favor of Christianizing the Constitution of the United States. Evidently, this denomination has outlived its usefulness.

POETRY.

ALLOTMENT.

BY HELEN T. CLARK.

The fleeting breath of lilac-blows,
The tremblings of the shadowed grass
'Neath wooing winds that away and pass;
The fairy fabric of the rose,
The phalanx of the golden-rod,
The benison of the tasselled grain,
Hoarding the gifts of sun and rain
For hands that reap, and break the clod,
Mute signals raise of brotherhood!
The lowliest life, in humblest part,
Thrives with the Universal Heart,
And swell the ceaseless tide of good.
What are ye more than voiceless vine,
If, in your larger scope and place,
Ye fall to round, with worth and grace,
The day of toil to fruitage fine?
Not more, but less! The barren sheaves
Dishonored droop at sunset's hour:
The stem that lift one fragile flower
Its purpose in its bloom achieves.

FLORENCE, MASS.

The Index.

BOSTON, DECEMBER 8, 1881.

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

WILLIAM J. POTTER,
BENJAMIN F. UNDERWOOD, : : : : : } Editors.

NO WRITERS IN THE INDEX, editorial or other, are to be regarded as speaking in behalf of the Free Religious Association as a whole; nor is any writer to be held responsible for any opinions expressed in its columns except his own. For all editorial matter not signed, B. F. UNDERWOOD, the office editor, is responsible.

ALL communications intended for the paper and all business letters should be addressed to "THE INDEX," 3 Tremont Place, Boston. Letters for Mr. Potter should be addressed to him, at New Bedford, Mass.

For The Index.

IMMANUEL KANT.

A Discourse delivered before the Society for Ethical Culture, New York, Nov. 6, 1881.

By FELIX ADLER, PH.D.

Among all the human beings that have ever lived, considering the intellectual service which they have rendered to mankind, I believe Immanuel Kant to have been the greatest. He stands like a new Atlas bearing a world upon his shoulders. To give you any idea of his thoughts,—I do not see how I shall do it. For years and years, this man's philosophy has been uppermost in my mind, and I have longed to bear some testimony to the faith in him that was in me; yet I have ever shrunk from the immensity of the task. To-day, it is an outward occasion that rouses me. The year 1881 is the centennial year of the publication of Kant's great work, the *Kritik of Pure Reason*, which has become the corner-stone of modern philosophy. And, though I cannot hope to convey even approximately the fulness of the thought of Kant, I would not have the year pass away without paying some tribute, however insufficient, to such greatness. The philosophy of Kant can only be compared to the ocean. No more than we could hope in an hour's time to measure the vastness of the Atlantic, and fathom its abysses, no more can we attempt in an hour to measure the vastness and sound the depths of this philosophy. The greatest minds have labored for years to understand the meaning of Kant and penetrate into his subtle thought. Commentaries have been written, a whole literature has sprung up in explanation of his works. How then could I succeed in these few moments to unravel for you the tangled knot of his theory, or call up, freed from its obscurities, the splendid content of his teachings? And yet I am impelled at least to try; and, if no more is gained than to prepare the way for subsequent and clearer statements, this, too, would be sufficient.

IMMANUEL KANT was born on the 22d of April, 1724, in the city of Königsberg. Königsberg at that time, as at present, was the centre of an active commerce. Ships from Poland, England, Holland, and even distant America, entered its port. The cosmopolitan character of the place impressed itself upon the mind of the youthful Kant, and helped to build up that cosmopolitan interest by which he was distinguished in after years. The origin of Kant was of the humblest kind. His ancestors came from Scotland, and the fam-

ily name was originally spelled with a C. His father was a saddler, his uncle a shoemaker. Both his parents were distinguished by simplicity of life and earnest and deep rectitude. Kant himself relates how, when he was still a child, a dispute broke out between one of the leading crafts of Königsberg and the craft of the saddlers, to which his father belonged. The dispute lasted for some time, and serious losses were inflicted upon the saddlers. But Kant recalls with pious respect the moderation with which his parents always spoke of their opponents, never, even in the privacy of their home, allowing one bitter or defamatory word to escape them concerning those who had so injured them. Kant, the man, dwells upon the influence which this example had upon him, and says that he will never forget it so long as he lives. This one instance suffices to indicate to us the pure, clean piety that pervaded the domestic life of the saddler's family. But it was to his mother especially that Kant was drawn. She had borne eleven children, but to this son she was particularly attached. She used to take him out with her in her walks, and called his attention to the beauties of nature, and sought to open his mind to the wonderful works of the creation. She was a woman of devout spirit, full of honest religious fervor, belonging to the sect of the Pietists, but not tainted by their exaggerations. She came to an untimely death; and the manner of her death itself testified to the nobleness of her nature. A lady, a friend of hers, was deserted by her fickle lover, to whom she had already plighted her troth. Taking this disappointment grievously to heart, she fell a prey to a dangerous malady, and was tenderly nursed by the mother of Kant. But the patient, at the height of her fever, refused to take the medicine which had been prescribed, and upon which the physician insisted as the means of saving her life. All entreaties were unavailing. At last, Kant's mother seized the spoonful of medicine which the patient had just rejected with aversion, and swallowed it herself to give her friend courage by her example. But no sooner had she done so than she was seized by a violent disgust, a severe chill followed, she fell into a raging fever, and soon after, in December, 1737, died, a victim to her devotion.

The lad Kant was thirteen years old when his mother died, and often and sadly must he have missed her fostering kindness. The circumstances of the family now became still poorer than they had been. And yet, with that laudable pride which we find in the artisan class of Königsberg at this time, every effort was made to secure the best possible education for the children. Immanuel was accordingly sent to the Latin school, and from there to the university. History and classics he studied with a special fondness, being able to recite whole passages from his favorite author, Lucretius. Later on, mathematics, physics, and philosophy chiefly engrossed his attention. It had been the darling wish of his mother that he should devote himself to the ministry, and accordingly he faithfully pursued the prescribed course in theology, and even attempted to preach a few sermons in country churches. Fortunately, his success in this direction was far from encouraging; and before long he definitely and finally abandoned the theological career. In the year 1746, his father died; and for nine years thereafter he was compelled to act as private tutor in various families. At first he resided with a clergyman in the neighborhood of Gumbinnen, then with Herr von Hülsen on an estate near Arensdorf, then in the family of Count Kaiserling. It was to his stay in this family that he owed many of the most pleasant recollections of his life. Here he had occasion to cultivate that polish of manner and that courtesy of bearing for which he was ever after so preeminently distinguished. The countess, a lady of unusual *esprit* and intelligence, recognized the genius of the tutor, and drew him into the best social circles of the city, in which he soon became a frequent and welcome guest. At last, in the year 1755, he was enabled to announce his first lecture as Docent, at the university; and fifteen years more had to elapse before he was finally advanced to the honors of a full professorship, he being then forty-six years of age and his fame already widely spread in Germany.

During the whole middle period of his life, nothing of outward importance occurred. It was a common shell, to all outward appearance, in which the pearl of priceless value was being formed. It was a quiet and colorless existence which the philosopher led; yet during all this time he was at work raising a new

Pharos, that was destined to throw its light far out upon the sea of life, and help many a mariner to find the port of safety. He was rearing a gigantic monument in the intellectual world, which is destined to stand for generations on generations to come.

Let us then endeavor to take some approximate measure of the greatness of this monument, to get some understanding of what it stands for. The vulgar view of the philosopher is that of a dreamer, an idle speculator, a sort of human spider who spins his theories out of his inner consciousness. And many persons there have been who have aped the language of philosophy, and who, by their windy pretence, have brought philosophy into discredit in the public eye. But if you wish to contradict this popular impression, and show how little it applies to true philosophers, there is no other example to which you can point with so much force as to that of Kant. Do you suppose that he, too, was a mere theorist, weaving his cobweb of dreams? Why, he was a mathematician and physicist of eminent rank before he began to teach philosophy at all. The first treatise he ever published was a treatise on the "Force of Bodies in Motion." Then came another on the question whether the rotation of the earth around its axis is changing; another, on the cause of earthquakes; another, on the true theory of the wind. And it was he who, independently of Hadley, called attention to the difference in the velocity of rotation and in the temperature of different latitudes, as explaining the origin and the course of the westerly winds, thus giving "the fundamental statement by which many of the meteorological phenomena find their explanation." And it was Kant above all who, when he was thirty-one years of age, propounded the nebular theory of the heavens, independently of Laplace. It was he who uttered the tremendous thought that originally the entire universe was one vast, nebulous mass, extending over dimensions inconceivable; that the thickening of different masses caused the first sidelong motion, and that hence arose the revolving spheres and the present order of the solar system and the constellations.

The nebular theory bears the names of the two men to whom it owes its origin: it is called the Kant-Laplace theory. And Kant's name is thus handed down to posterity with honor, as in part the author of one of the grandest of scientific hypotheses. This was no dreamer of dreams, no man given to blowing soap-bubbles of theory into the air. He was a man of science, a student of science, a teacher of science; one who enriched science with positive knowledge, and who retained his interest in science until his latest breath. It is perhaps necessary to forewarn the hearer of this at the outset, so that, when he shall hear statements which may seem to him wild and impossible, he may remember the source from which they come, and be cautious in uttering hasty condemnation.

Now, this man Kant not only undertook to measure the heavens, as it were; he undertook also to measure the human reason and fathom its depths.

We here come to the *Kritik of Pure Reason*, a work whose centennial anniversary occurs in this year and in which lies the central difficulty of Kant's thought: The purpose of that work may be briefly stated to be an examination of the reasoning faculty, with a view to ascertaining just what sort of and how much knowledge it can give us. Kant himself had at one time been under the glamour of the old philosophy. He had attempted to prove the existence of God on grounds of reason. He saw the philosophers everywhere trying to climb the glass mountain of metaphysics, and always slipping back before they had at all approached their goal. It occurred to him to ask whether the goal they aim at is at all approachable; and, if that goal cannot be reached, what other goals the human reason can reach? In brief, to answer the inquiry, What is it within the power of our minds really to know? The result of the book is that we can know only that which it is possible to verify by the help of the senses; that beyond sensation or possible sensation we have only ideas; that these ideas are not worthless, but that they do not give us knowledge.

But this is a mere preliminary view and first rough statement of the results of the *Kritik of Pure Reason*, and we must enter somewhat more deeply into the subject, if we would understand the true meaning of the Kantian thought. Let me begin by giving you a technical statement of the main content of the *Kritik*, a sort of logical skeleton which we shall try

to clothe with flesh and blood later on. That there are difficulties in understanding it, I know; that objections will arise, I am aware,—swarms of objections, like swarms of stinging gnats that obscure the object around which they gather, will arise around every point of the Kantian philosophy as it is successively put forth. They arose in my mind, these swarming objections: they arose, doubtless, in the minds of many of the scientists who to-day in effect accept the Kantian theory. But what I claim is that, if we only take time enough to think out the matter, the essential ones of these objections can be driven off, and the Kantian theory will be substantially found to stand.

Let us then set forth our logical skeleton, nor let us be dismayed if much that may here be stated cannot be wholly clear. We shall attempt to give the concrete counterpart of the abstract thought presently. Kant starts out by calling attention to the difference between analytical and synthetical judgments. An analytical judgment is one in which the predicate is already involved in the subject. Thus, if I say, Charles is a man, that is an analytical judgment, because the predicate, man, is already involved in the idea of Charles. A synthetical judgment is one in which the predicate adds to our knowledge of the subject. Thus, if I say, Charles is a hunchback, that is a synthetical judgment, because it is not involved in the idea of Charles that he should be a hunchback. The next step is to define the meaning of the word *a priori*; and this is done in the definition that all such knowledge is to be considered *a priori* which is both necessary and universal. Now, that analytical judgment should convey to us *a priori* knowledge is easy to understand and really obvious; for, since the predicate is involved in the subject, it cannot be helped that, wherever the subject is given, the predicate also should be implied of necessity and universally. But the question whether synthetic judgments can also convey to us necessary and universal knowledge is of a different sort. In the synthetic judgment, the predicate is added to the subject as something new, which increases our knowledge of the subject. How, then, can we be sure that our new knowledge is universally and necessarily true? This is, technically considered, the bottom question of the *Kritik*.

The question, "Are synthetic judgments *a priori* possible?" is written by Kant at the head of his great work. The whole book is intended to demonstrate that synthetic judgments *a priori* are possible. The principle of synthetic judgments, *a priori*, is the constructive principle by which the whole philosophy of Kant is built, the root out of which it all grows. In order to briefly indicate what is understood by synthetic judgments *a priori*, let me say that Kant discovers such judgments to be the basis of mathematics, as well of arithmetic as of geometry.

Let me again remind you that by *a priori* knowledge we mean necessary and universal knowledge. Now, Kant calls attention to the fact that, when we say seven plus five are twelve, we have a conviction that seven plus five are *always* twelve. No matter whether we mean seven balls and five balls or seven apples and five apples or seven stones and five stones, or seven anything and five anything, we have a conviction that seven and five always and of necessity are twelve. Whence comes this certainty that the result is necessary and universal? Is it from induction? We do not need any long-continued induction to assure ourselves of the result. A child, as soon as it is able to understand what we mean by seven and five, agrees in the conclusion that the sum must be twelve. Nor would all the inductions that we are able to make justify us in saying more than this: that in so and so many cases we had found that the sum of seven and five is twelve. But it would never give us the right to say, as we do say, that the sum of seven and five must always and of necessity be twelve. And so, in geometry, the proposition that two parallel lines, even though they be prolonged *ad infinitum*, can never intersect, is a synthetical judgment *a priori*. Whence do we derive our certainty that this is so? Who has ever prolonged two parallel lines to infinity? And who can tell whether two lines, now parallel, might not somewhere on the road to infinity cease to be parallel and intersect? The answer is given that, *in the mind*, however far we may think of them as prolonged, we can only think of them as still parallel. It is then from the notion of space we have in our mind, and not from space as we know it in experience, that we obtain our certainty. And so in regard

to the proposition that every point on the circumference of a circle is as distant from the centre as every other point of the circumference. How do we know that this is so? Have we ever seen a perfect circle in nature? Is it possible, with the greatest skill, to draw a circumference in which, when minutely examined, every point shall be found really as distant from the centre as every other? Is it not again the notion of space which we have in our own minds that gives us the idea of the circle, that leads us to accept the always imperfect circles of nature as tokens of what we mean, as sufficient representatives of the thought of the perfect circle which we have within ourselves and which we bring to the contemplation, not which we get out of nature, not which we copy from nature, but which we *lend* her from the storehouse of our own minds? And so Kant is led to show that we have original notions of space which we do not obtain from experience, but which we need to have in order to make experience at all possible; or, rather, that there is that in our mental constitution which generates the idea of space, when the impressions of the senses on their part call it out. For Kant is the *opponent of innate ideas*. His *a priori* has nothing to do with the old scholastic intuitionism. He does not believe in ready-made geometrical axioms lying boxed up in the mind, ready to be taken out when wanted. He does not believe in an idea of space or an idea of time or an idea of God, ready to walk out of the mind when its presence is desired. He simply says that there is a principle of coördination in the mind itself, to which the impressions derived from the senses are subjected, and which is not itself derived from the senses. And, because the axioms of mathematics rest upon this principle, therefore we know them to be universally and necessarily true,—true, because they depend on that which is part and parcel of our own mind.

And so he declared that there is a principle within us out of which grows the idea of space. The idea of space is in us. What it may be outside of us we do not know. We see the starry heavens, we see from the mountain-top the broad lying lands and the woods and the lakes and the sea. These are pictures of the mind. They stand for a reality, they are wholly real to us; but what they may be to other beings, whose minds are different from ours, we do not know. And so he maintains that there is in us a principle of arrangement, out of which grows the idea of time. Time also is an idea in us, and what it may be outside of us we do not know; and the dependence of time upon our consciousness is even more easily seen than the dependence of space upon our consciousness. We measure time by the succession of our conscious states. When we are not conscious, there is no time for us. In sleep, time is obliterated for us. When our affairs are many, when we have many different states of consciousness succeeding each other within a brief interval, time is long. Sometimes we seem to have lived through a year in an hour; and sometimes an uneventful year, when we come to look back upon it, seems no more than an hour. When we dream, there is no time for us. When we are dead, there will be no time for us. If the whole human race were obliterated from the face of the earth, there would be no time at all. Time is based upon human consciousness. What it may be outside of human consciousness, nobody can tell.

And so Kant went on to say that the law of cause and effect, too, is based on a principle of arrangement inherent in our mental organization. For many are accustomed to say that we gather the law, that every effect must have its cause, from nature; that we watch causes, and see that like causes have in innumerable cases always been followed by like effects, and that we generalize, and say that like causes must always have like effects. But Kant has wholly inverted this faulty process of reasoning, and has shown that, in order to watch the first cause for its effect, and another cause for its effect, we must already have in mind the scheme of cause and effect; nay, that, as in the case of mathematical axioms, the certainty with which we predict the necessary and universal connection between cause and effect can only be due to the fact that that connection has its basis in the very constitution of our own minds.

Now, if we remember that the laws of nature are but special cases under the law of cause and effect, we shall perceive the revolutionizing consequences to which this view of Kant must lead. All the great

laws of nature—the law that governs the interchange of night and day, the law that governs the procession of the seasons, the law that makes the wind blow and the rivers run, the law that causes the earth to cohere, the law that causes gunpowder to explode—are but particular ways of stating a primary law which has its origin in our own minds. Hence, the tremendous assertion which Kant was led to put forth,—that we prescribe to nature its laws. The light by which we read nature is in ourselves, the power which construes the material universe is mind power. The stream of influences that works outside of us is indeed a stream, a part of which we catch in the forms of our mind; and so much as we receive into these forms we know, and other beings that have narrower forms than ours will have a narrower world than ours, and other beings that have more capacious forms of thought, or forms of thought of a different kind, than ours, will have a larger world and a world different from ours. This, then, roughly outlined, is the thought of Kant. It is an immense thought. It seems to us, when we first begin to take in all the consequences that follow from it, like a mirage, that overturns the stable notions of existence.

And yet science, concrete, practical, cautious science, substantiates this boldest theory that philosophy ever put forth; science kindles its torch at the light of the Kantian thought. For let us pause a moment, and consider what the new science of the physiology of the senses has proved. In former times, men believed that the outside world enters bodily, as it were, into their minds through the gateway of the senses, or that pictures of things outside of us are, as it were, photographed on the brain. The recent results of natural science show that nothing of the kind is the case. We have five senses,—the senses of sight, hearing, taste, smell, and touch. Now, it has been shown that the nerves which communicate these five kinds of sensation are to be considered, figuratively speaking, like telegraph wires, each of which is connected with its own instrument in the brain, and gives its own peculiar report. When the optic nerve is affected, it reports light; when the nerve of hearing is affected, it reports sound; when the nerve of taste is affected, it reports sweet or bitter or sour. Now, the point to be remembered is that, in whatever way these nerves are affected, they give the same report. Let us take the optic nerve as an illustration. When the eye is open and the optic nerve is affected by the waves of ether that undulate in every direction through space from the sun, the optic nerve reports light in the brain. But when the eye is closed, and when you succeed in irritating the optic nerve by some other means, lo! it gives the same report,—light. When, for instance, you press against the eyeball, and thus irritate the nerve, or when in a dark room you irritate the nerve by electricity, or when the blood rushes to the eye, or when in sickness the blood is disordered and thus irritates the optic nerve,—in all these cases, light is reported in the brain. The irritation of the optic nerve by the waves of ether is only the most frequent kind of irritation. But there are other kinds of irritation that produce the same result,—a report of light. Hence, we see that light is in the brain, not outside of us. There is no such thing as light outside of us. Outside of us are waves of ether. You say you are sure that there is light outside of us. I say no. If there were no optic nerve, there would be no light, there would be only waves of ether, and these waves might be reported as something totally different,—not light at all in a being with different nerves from ours. Another remarkable point is that, even in ourselves, these self-same waves of ether are differently reported. These very waves of ether, when they are too long to be taken in by the eye, and when therefore it is dark around us, affect our sense of touch and are reported as heat. The very same wave-motions are reported to us in the one case as light, in the other case as heat. Is it not, then, plain that these wave-motions are neither light nor heat; that light and heat are sensations within us; that it is true that there is something which corresponds to light and warmth outside of us; but it is not true that light and warmth themselves are outside of us? And the same line of reasoning could be extended very much further. You look forth upon nature: you say you are sure that the sky is blue, that the grass is green, that the leaves are yellow in these autumn days, that the rose is red, and that lilies are white. All this brilliant pageant of color delights you, and you say you are certain of its existence. But ask

yourselves. What is color? By color, we denote the power which objects have of reflecting certain waves of ether to our eye; and it is our eye which sees the color in them. And, if there were no eyes like ours there would be no redness in the rose and no whiteness in the lily and no greenness in the grass and no beautiful blue in the sky. The proof of this is color-blindness.

Nor is it to the eye alone, but to all the senses, that the same argument applies. What is it that seems the most concrete, real quality to the ordinary man, which he will be sure that it is, whatever else is not? It is hardness. Men speak of hard facts, hard realities. Now take a stone or a brick, and consider what we mean when we say that it is hard. Simply that, when we press against it, we have the sensation of resistance. But whether it is hard or not, outside of our sensation, is a question that has not even a meaning. Take up this brick, and ask yourselves what qualities it has that are independent of us who look at it. Its hardness, as we have just seen, is only another name for a peculiar mode of our sensation of touch. Its red color is a name we give to a peculiar mode of our sensation of sight. Its square form is perceived by us in accordance with a principle of coordination we have within us, that we call space. What then is it, outside of its relation to us human beings? We cannot tell. We have not the faintest conception of what it may be, except as human eyes regard it. We have not the faintest idea of what things are in themselves: we know of things only as they appear to us. We stamp the idiosyncrasies of our mental organization upon the data of the senses, and that gives us all our knowledge of the world in which we live and move. Even the wave motions of ether of which I have spoken as going on outside of us do not really exist outside of us in any other sense than light or heat does. The idea of motion results from a combination of the two ideas of space and time. But what motion may be independently of our human notions of space and time we cannot begin to guess.

And yet let no one therefore say that the world is a dream or an illusion. The world is real to us. Any other reality we do not need, and cannot by any possibility attain. What though the rose is red only to us? That does not make its damask beauty less beautiful. What though the moonlight is light only to our eyes? That does not make its fairy sheen less splendid. What though the solid earth be solid to us only? That does not make it for us less solid. We walk safely among these realities. We are on friendly intimacy with the unknown Powers. The laws of our mind give us only one interpretation, it is true, of the world; and other interpretations are possible. But the point of safety, the point that Kant has emphasized, and that has so often been misunderstood, is that our interpretation, so far as it goes, and for us, is correct. You need not fear to step on the flag-stones, when you leave this hall; though they are hard for you only, they will always retain for you their hardness. The things of the world we know only by their properties in relation to us. But these properties in relation to us do not change, so far as they have been correctly determined by the laws of science. The laws of science—that is, the laws of the human mind—are the sole guarantee we have of the reality of anything that is. So far as we arrange and classify the data of sensation with the help of our notions of space and time, of substance, of cause and effect, and whatever other categories our mental apparatus may include, in so far they are real. And there is no other test of reality than the test of reason.

This was the striking, startling, fruitful thought that was born out of Kant's mind into the ages. It takes years and years to appreciate it in all its bearings and wholly make it one's own. Kant compared his own work, in the introduction to the *Kritik*, to the work of Copernicus. As Copernicus had reversed the supposed relation between the earth and the sun, so he reversed the relation between man and the outer world. Let this be his name, the Copernicus of Philosophy. And when he broke through the bonds of illusion, and showed us that this world is only our world, he rendered the greatest service to morality as he had previously rendered the greatest services to science. He cleared the ground whereon adamant systems of ethics may be built hereafter. His service to science has been extolled, his service to morality has not begun to be recognized as it ought. Kant showed that the whole intricate web of our experi-

ence depends for its certitude upon the laws of our mind. They alone give reality to what is real. But there is in our mind the idea of a supreme law, of a law universal, a highest generalization, a complete world formula, the ideal of science! Nowhere in nature do we find this ideal law: it is none other than the moral law. The moral law is the supreme generalization of human reason. The ideal of science is the task of ethics. And now, if all the lesser laws of mind have reality, if they are in truth the guarantee of every thing that is real, then it is to be presumed that the supreme law of reason must also have reality,—nay, a greater reality than all other laws. The moral law is the profoundest reality of the world. This is that foundation of ethics on reason, which has been so often indicated. It is the work of Kant.

Kant's work was an event in universal history, and a wave of enthusiasm among his contemporaries rose to meet it. Men travelled for miles and miles to see the sage of Königsberg, and hear explanations of his ideas from his own lips. Professors were sent by the King of Prussia and other princes of Germany to Königsberg, for the same purpose. Baggesen exclaims of Kant, "After Christ, this one is to me the most interesting man among all that have lived." Of Count S. it was said, after returning from a visit to Kant, he came back like Moses from Mt. Sinai, the halo of revelation still about him. The more sober praise of the greatest among his contemporaries is even more to his honor than these exaggerations of the enthusiastic. Schiller says, "The philosophy of Kant has only one opponent that will stand in its way: only prejudice will stand in its way." And his devotion to Kant's ideas he illustrated in his work on the æsthetic education, a work which is thoroughly permeated with the Kantian principles. Goethe says, "Kant is without doubt the most eminent of modern philosophers: his teaching bears continuous fruit, and has penetrated most deeply into German culture." Jean Paul says, "In Kant, not a single luminary, but a whole solar system, has risen upon the world." William von Humboldt, after a remarkable outburst of praise, in which he says that Kant undertook and accomplished the greatest work that perhaps philosophy has ever owed to a single man,—after extolling the union in him of depth and acuteness, of unexcelled dialectic and truthfulness, of deep feeling as well as deep thought,—sums up with the words, Concerning Kant, three things remain unmistakably certain: some things which he has destroyed will never again be built up; some things which he has founded will never again be destroyed; and, what is most important, he goes on to say, Kant has taught men not only philosophy, but how to philosophize.

Thus, indeed, it may be said of Kant "that he has satisfied the best men of his time, and so has lived for all time." Twelve years he labored in preparing the *Kritik of Pure Reason*. He was an exceedingly laborious student. His personal habits were of the utmost regularity. Every morning, summer or winter, he lectured at seven; and his lecture-room was usually crowded. The students sometimes collected as early as six, in order to secure their seats. Kant himself rose punctually at five. He lectured till nine or ten, and then returned to his study and continued his labors until one. At one o'clock, he took his dinner. He was accustomed to take only one meal daily; but he was fond of the society of friends at his meals, and guests, one or two, sometimes even four or five, were never wanting at his table. It pleased him to sit for hours after the cloth was removed, and this was his time for recreation. Then, humor, anecdote, brilliant satire, flowed from his lips. The philosopher was forgotten. A man of acute political insight, of fine literary taste, and withal the most courteous of hosts, displayed himself. These after-dinner sittings sometimes lasted till four or five o'clock, and his friends valued not a little the privilege of sharing them.

Kant was never married. He lived plainly in three rooms. In front, a reception-room, then the study, and, in the rear, a little bedroom with one window. So great a mind did not need splendid surroundings. He was a man of small stature, barely five feet high, feebly built, with scant muscular development and bent chest; but with a high, broad forehead, cheeks from which a healthy, ruddy glow did not depart even in advanced old age, and a radiant blue eye. Children loved him. He was of a most benevolent disposition. In later years, he spent nearly the whole of his salary in works of charity. He was the friend

and counsellor of those in distress. Especially after the publication of his work on virtue, many persons, who found themselves in moral perplexity, turned to him for advice, praying that he might be their guide. And he ever strove to respond to these appeals with strict conscientiousness and regard for the responsibility they implied. But old age was now coming on with quickening pace; and he began to feel more and more the burden of his years.

In the year 1797, on the 14th of June, the students of the university appeared before him in a body, to give him their last salutation before his retirement from his professorship. For forty-two years, he had been the light of the University of Königsberg, and had devoted himself with unswerving fidelity to its interests. But he could continue his much-loved labors no longer. It is sad to watch the decline of day, it is sad to see the decline of the year; but, oh, what sadness can compare with that with which we watch the decline of human genius! For Kant, that period of sad decline had come. In 1802, his memory began to fail him. When a friend came to visit him, he was unable to find the right phrase in reply to a question that was put to him. The friend sought to help him; but Kant begged him to wait, and then himself repeated all the phrases he could think of until at last he hit upon the right one.

He was now compelled to note down on little slips of paper everything that he wished to remember. Some of these slips have been preserved. In five different places, we find the words, "My barber's name is Rogale." What pathos is in these words! One could weep in reading them. The great Kant reduced to this!

In 1803, he could no longer walk. Frequently, he fell; but he made light of it, saying, with a sweet smile to his anxious friends: "Do not be alarmed. You see I cannot fall heavily, I have so little weight." At night, he was troubled with wild dreams, so that, notwithstanding his weakness, he would seek to rise from bed, and his servant would often find him prone on the floor in the morning. He loses the power of human speech. From now on, he must be propped up with pillows in an arm-chair. He sits for hours silent. Only when some question of natural science is touched upon in conversation by the friends that surround him, he will sometimes break forth with some brilliant remark, showing that the power that once sent its lightning into the world was not yet wholly gone. On the 5th of February, Dr. Elsner, his attending physician, rector of the university, paid him his usual daily visit. Kant rose with great exertion from his chair as the doctor entered, and succeeded with much difficulty in uttering the words, "Busy—Rector—visit." More he could not say. A friend who stood near divined his meaning, and said, "No doubt the Professor means that, because you are Rector and so busy, he feels doubly grateful for your daily visit." Kant's face lit up with pleasure as he saw that he was understood; and in clear, unhesitating words he now said, "You are right: the sense of humanity is not yet dead within me." It was his last painful effort. On the night of Saturday to Sunday, the 11th of February, 1804, he was troubled with an agonizing thirst. To the friends who offered him drink, he merely shook his head, and said, "It is well." At eleven in the forenoon, he breathed his last.

It had been his wish to be buried early in the morning, in perfect stillness. But his many friends, the authorities of the university, and great numbers of the community in which he lived, urged their desire to do him honor. Accordingly, on the 28th of February the body was carried from the house of mourning, followed by an immense throng, composed of representatives of every class of the population, while all the bells of the city were tolling, and was received by the curator of the university and the academic senate. The funeral obsequies consisted of a cantata composed by Himmel, and two orations delivered by students of the university. It was a significant fact that students were selected to deliver the last words over the great master. For them he had labored, for the future he had toiled; and it was fitting that they, the representatives of the future, should receive him as he passed from among the living, and in the name of all the generations yet to come assume the guardianship of his name and fame.

The philosophy of Kant is the gateway that leads from the past into the fulness of the present: it marks the dividing line between the old and new. In the

ancient monarchies of the East, it was customary to begin a new epoch of time from the date of the succession to the throne of the reigning king. With greater justice than this was ever done before, the modern world will date a new epoch of human development and human freedom from the time when there succeeded to the throne of reason the royal thought of Immanuel Kant.

CORRESPONDENCE.

IS A COLLEGE TRAINING DESIRABLE FOR FREE RELIGIOUS TEACHERS?

To the Editors of *The Index* :—

SIRs,—In the issue of *The Index* for October 13, last, was an editorial entitled "A New Step." This article stated that the Executive Committee of the Free Religious Association at their last meeting had "voted to appropriate \$500 as the beginning of a 'fellowship,' for aid in training teachers for societies that wish to organize on a Free Religious basis. This sum is for the use, for one year, of some young man who is a college graduate, and who desires specially to prepare himself for this kind of work. Besides being a college graduate of fair standing, the qualifications for receiving the benefit of the 'fellowship' are," etc.

It is concerning the requirement that the person receiving the benefit of the fellowship must be a college graduate that I wish to speak. I want to ask *why* it is considered necessary that the student selected should be a college graduate? Is it impossible to obtain the requisite culture for a teacher of Free Religion, or in other words rationalism, freethought, humanitarianism, outside of a college?

Is Free Religion indebted to the colleges for aid rendered in any appreciable degree? I think not. Nearly all colleges in this country, at least, were established for the benefit of some particular religious sect, to educate young men for the ministry, for the purpose of upholding *degrading superstitions and lying traditions*. They are essentially conservative, and whatever of liberal ideas they have adopted have been forced upon them by the progress of science and the pressure of public opinion. Now, what qualities are essential to a teacher of Free Religion?

It seems to me that before all else it is absolutely necessary that such a teacher must have as far as possible a sound, incorrupt judgment. It is evident that the opinion of a person whose mind is biased on any subject is practically worthless regarding it. When the government selects a jury, it aims to choose men whose opinions are not settled concerning the case to be tried, well knowing that a prejudiced man's judgment, no matter what his learning, is of no value.

In searching for truth, learning, experience, and intellect avail nothing, if we allow prejudice to retain possession of our minds. As I have said before, colleges are naturally conservative. The main tendency of their training is to inculcate in their pupils reverence for musty tradition, pious fanaticism, and tyrannical ecclesiasticism. Radical thinkers who were college graduates have become what they are in spite of their collegiate training. There is scarcely a college in the land that has not a D.D. for president. What does D.D. mean? It signifies that the person bearing the title is learned in theology, or the knowledge of an infinite God. What can a *finite* being know of an *infinite* God? *Nothing*. The science of theology is nothing but a systematized aggregation of the absurd fancies, dreams, and wishes of a multitude of diseased, fanatical "cranks." What are their opinions worth on any question with which religion has the remotest connection? Nothing! Absolutely nothing! Let us remember that the colleges are controlled by just such men and their followers. The colleges originally taught nothing but theology, the classics, and the higher mathematics. Any study that was thought likely to promote investigation, and draw men's minds out of the deep ruts of slavish superstition by causing them to think and reason, was suppressed. To-day, the sciences and liberal arts are also taught to a greater or less extent; yet every science and art with few exceptions had to fight its way into the curriculum by the aid of an irresistible public demand, in spite of the opposition of the D.Ds.

We often hear the claim made by the clergy that they have always been friendly to science; and they always have been to their ideas of science, which were almost invariably false. True science has never had their support.

For every radical thinker that graduates from a

college there are twenty hide-bound bigots. I am willing to give the colleges credit for all the good they have done and are still doing. The advance of civilization has compelled them to teach something useful, in spite of the efforts of priestcraft to suppress everything of the kind.

As yet, however, it is the next thing to a miracle for a young man to go through one of these colleges and not be surrounded by such a dense atmosphere of theological presumption, mystical philosophy, and ostentatious pedantry as to be practically incapable of learning anything new or different from his preconceived notions. Not until we have a university wholly emancipated from theological and scholastic influence will it be possible to obtain an education worthy of the name inside college walls.

Concerning the necessary qualifications for a teacher or student of Free Religion, I believe, if a young man has a good knowledge of the common-school studies, has sufficient knowledge of theology to confute its absurdities, a logical mind, abounding zeal and energy, and above all, as far as possible, a sound, unbiassed judgment, free from the mystifications and entanglements of theology and so-called Christian philosophy, that such a one is fitted for either position, whether he is a college graduate or not. If the Free Religious movement is intended to elevate humanity in general and not for the benefit of a privileged class or sect, it must not select its leaders from those whose minds have been systematically warped and corrupted by theological and scholastic influences, but must choose men for what they are worth, considering a sound judgment by far the most needed qualification, and that great erudition is by no means indispensable.

W. H. LOVELL.

MILLBURY, MASS.

P.S.—To fully realize how much a collegiate and theological training succeeds in corrupting one's judgment and reasoning faculty, we have only to listen to or read a few of the sermons which are inflicted upon the people every few days by such men as Talmage, Newman, Tyng, and many others.

FROM ARKANSAS.

LITTLE ROCK, ARK., Nov. 29, 1881.

I send papers marked that may be of some interest to you. Liberalism is growing here, but in a quiet way, since your lectures in this city. No League is now in existence; but the genuine Liberals, many of whom you met, are working for the cause in their own way. Liberals here are of so many different views that I have not much hope for the present of an organized society. I have determined to limit my labors to distributing liberal literature. Mr. R. L. Goodrich reads the next essay before our Eclectic Society on "The Origin of Religion." All the educated freethinkers of the city, among whom the essayist above named is included, as well as the clergy, belong to this society.

Yours truly,

CARL JONITZ.

BOOK NOTICES.

MY FIRST HOLIDAY : or, Letters Home from Colorado, Utah, and California. By Caroline H. Dall. Boston: Roberts Brothers. 1881.

There is an exceedingly pathetic implication in the title of Mrs. Dall's book, seeing that she is already "looking toward sunset." And, seeing that it was her first holiday, it is a pity that her enjoyment of it was not more complete. "Desolation and dreariness" are the words with which she sums up her impressions of California in her dedication. The contrast between her book and Miss Isabella Bird's three books of travel is remarkable, and is just what we should not expect from the nationality of the two authors. The Englishman is a proverbial fault-finder on his travels. The American is proverbially good-natured. But Miss Bird is good-natured under the most trying circumstances, and Mrs. Dall is always drawing on a private fund of virtuous indignation. Can it be that American women have the disposition of English men and female Britishers the disposition of male Americans? As yet, we have not facts enough for a complete induction.

It is no drawback to the interest of Mrs. Dall's book that she is not so optimistic or so easily pleased as the run of travellers. Her disillusion gives a spice to her chapters, that is by no means disagreeable. And while, here and there, the reader is permitted to indulge a faint suspicion that a different subject would have been affected differently by some of the objects

mentioned, it is hardly to be doubted that much of her fault-finding is in perfect keeping with the facts of Western life. What she says of California climate and of California fruits will find an echo in many a sad experience of her fellow-creatures. The touches upon Leadville and Salt Lake City make the book still more valuable and interesting than it would otherwise be. In conclusion, Mrs. Dall heeds well the Emersonian injunction, "Hitch your wagon to a star"; for she tells with overflowing tenderness how the news of Garfield's death came to her across the early morning air, while she was standing in the dewy grass that grows upon the grave of "Abram Garfield," the Massachusetts ancestor of the murdered President.

MASSACHUSETTS IN THE WOMAN SUFFRAGE MOVEMENT. By Harriet H. Robinson. Boston: Roberts Brothers, publishers. 1881.

Those who remember with what interested sympathy and in what respectful tone "Warrington" always wrote of woman and her cause in his admirable letters to the Springfield *Republican* will understand the source which inspired that sympathy in reading this book from the pen of his widow. Mrs. Robinson is an earnest woman suffragist. Every page bears impress of her strong feeling on the subject. She possesses in a high degree the courage of her convictions, and does not hesitate to express her opinions in regard to men and things wherever it comes in her way as an historian to do so. Her style, while not remarkably eloquent or ornate, is clear, vigorous, and graphic. Mrs. Robinson has done good service to her sex in writing this volume, as she has gathered together a goodly array of facts not hitherto easily accessible, whose meaning is worthy of careful study by all men, and in regard to which no woman, and particularly no Massachusetts woman, can afford to remain in ignorance. She complains in the preface of "being hampered for want of authentic data"; but, in spite of this, she has managed to mass in orderly sequence many interesting facts, including much that has not been generally known in relation to the movement during the last half-century, nor does she fail to strengthen her statements by opinions gathered from the best thinkers on this subject. The history is brought up to the latest date—to May, 1881.

Mrs. Robinson confesses herself gratified at the progress made in the advancement of woman in all planes of life and the many opening avenues of employment and education for her, and is full of hope for her full enfranchisement in the near future. She has great faith in the benefit of constant, unwearied importunity, and urges her sex everywhere to persist unceasingly in the demand for the ballot and equal rights. On the whole, this book is well adapted to stir anew flagging enthusiasm and to infuse new life and courage into all women who are discontent with, or disheartened over the present *status* of the sex.

Mrs. Robinson appropriately dedicates her book in these words: "To the young women of Massachusetts who enjoy the fruits of the labors of those whose names are recorded in these pages, I dedicate this book, with the hope that, since they find the path so well opened to them for better educational, social, and political advantages, they may bear in mind how much the Woman's Rights Movement has done to clear the way."

LANDOR. By Sidney Colvin, M.A. New York: Harper Brothers.

This volume is the last published of an admirable series, "English Men of Letters,"—last, but not least. On the contrary, it is one of the best of the series, fit to rank with the *Scott of Hutton* and the *Wordsworth of Myers* in the quality of its workmanship, though treating of a theme remoter from the sympathies of the majority than the work of either Scott or Wordsworth. Mr. Colvin has no difficulty in discerning the causes of his scanty popularity. One with his age in his passion for liberty and his spirit of humanity, and with its culture in his Hellenic admirations, he often chose the subjects of his art from fields remote from popular information; and he took no pains to make his readers at home. It is even possible that he enjoyed their baffled curiosity. But he was a great artist in prose and verse, and a critic of the highest rank. Mr. Colvin has such admiration for his writings as consists with frankest recognition of their faults. The estimate of Landor's personal character as made by Mr. Colvin is much more favorable than that which has become traditional. "At worst," he

says, "he is like a kind of gigantic and Olympian school-boy,—a nature passionate, unteachable, but withal noble, courageous, loving-hearted, wholesome, bountiful, and sterling to the heart's core." Our own Emerson's admiration of Landor should have done more to raise up readers for him than it has yet accomplished.

A YEAR OF MIRACLE. A Poem in Four Sermons. By W. C. Gannett. Boston: Geo. H. Ellis, publisher.

This little book will make an appropriate and tasteful holiday gift for the friends who are possessed of poetic or devout tendencies. It is a prose poem on the seasons, made up of four sermons: on winter, "Treasures of the Snow"; spring, "Resurrection"; summer, "Flowers"; autumn, "The Harvest-Secret." Considerable scientific information is intermingled with the moral and religious lessons drawn from the different seasons by Mr. Gannett. While the book is religious in spirit, it is liberal in tone, and is so entirely unsectarian that it will be read with pleasure by all devout persons of whatever form of Christian faith. It is nicely printed, and presented in a neat and tasteful binding.

REVUE DE BELGIQUE.—The number for October opens with Count d'Alviella's narrative of his visit to Montreal, Ottawa, Toronto, and Niagara Falls. To show how powerful the Church of Rome is in Canada, the traveller tells the whole of a story which has hitherto been but partly known, and has called forth great interest. In 1844, a literary society, called L'Institut Canadien, was founded at Montreal by some young Roman Catholics, who numbered seven hundred in 1858, when the bishop commanded that heretical books and journals should be excluded, and, when this was refused, announced that the sacraments should be refused to all who belonged to the Association. Half of the members withdrew at once, but the rest were still under the ban, when one of the most highly honored, named J. Guibord, died, November, 1869. He had been, in all other respects, a faithful Catholic; but his widow was refused permission to have his funeral celebrated in her church, or his remains buried in the family lot in the consecrated cemetery. She went to law, and, dying before the suit was decided, left all her property to the Institute to carry it on. A favorable decision was reached in 1874, but the first attempt to lay Guibord's body beside his wife's was defeated by a mob who threw stones at the hearse; and it was necessary for the mayor to call out all the police, who formed, with volunteers, a procession of over one thousand men, before the burial could be accomplished. The Institute triumphed for the time; but when our friend visited it in September, 1880, he found the building closed, and learned that the members had either withdrawn or turned Protestants, that the collection of ten thousand volumes had been offered to the city government for a public library, but that this plan also was opposed by the Church. It has not yet been carried out. The other contents are a translation of Mme. de Dinckelage's story of *The Dominie*, and several educational, political, æsthetic, and literary essays.

THE editor of the *North American Review* states that he has found it impossible to conduct that publication "in the spirit of the motto adopted by its founders, making it a forum of independent thought, and extending, at his discretion, the hospitality of its pages to thinkers and scholars of all creeds and forms of belief, and at the same time to maintain relations with a publishing house having extensive school-book and other interests of its own to promote," and announces that the *Review* will hereafter appear under its own imprint. Messrs. D. Appleton & Co. issue a circular stating that "the connection between us and the *North American Review* was terminated by our action, and not by that of its editor. We decline to continue to act as publishers of the *Review* distinctly, because we consider certain articles that have appeared in its pages blasphemous in character, and hence an offence to good morals, and not because we supposed our interests in other departments would be affected thereby." Messrs. D. Appleton & Co. have published several as thoroughly atheistic books as were ever written; but they are of a kind not read by the masses, and hence their publication did not excite the ire of the clergy and the religious and semi-religious press. If Col. Ingersoll had devoted the space allotted him to a discussion of the "Absolute," or

"The Objective and the Subjective," however atheistic his conclusion, his articles would have given no great offence. But he wrote in a style to interest common readers; and the views he expressed, although presented in several works published without scruples by the Appletons, suddenly became "blasphemous in character, and hence an offence to good morals." "Consistency, thou art a jewel!"

PERSONAL ITEMS.

ANNA DICKINSON will begin her dramatic tour January 2, at Providence.

R. A. PROCTOR is to edit a new scientific journal in London, with the title of *Knowledge*.

CIRCUMSTANCES growing out of illness and death in his family compel B. F. Underwood to postpone all lecture engagements outside of New England till January.

WILLIAM CLARKE, of London, whose able articles on the English Land Question, published in this paper, are attracting attention, will speak at Leicester next Friday evening.

It is stated that Dennis Kearney and I. S. Kalloch have fallen out. We have wondered how even the "orator of the sand lots" could keep such company as that of Kalloch so long.

In his address before the Spanish Chamber of Deputies, Señor Castelar pleaded boldly and eloquently for the appointment of freethinkers to professorial chairs, requiring intellectual and moral worth only as a test of fitness.

JUDGE COX, who is presiding at the Guiteau trial,—which must also be a trial of his own patience,—is said to be in his private life a man of the purest and most exalted character and in his public duties calm, judicious, and thoroughly conscientious.

JAMES K. APPLEBEE delivered at Parker Memorial last Sunday an able and eloquent discourse in defence and illustration of evolution in religion. It was highly appreciated by the audience. Mr. Applebee will soon speak again from the same desk.

GEO. H. ELLIS, of this city, will soon issue *Gems of the Orient*, a volume of sayings, aphorisms, and choice extracts from Persian, Hindu, and other Eastern writings, collected by Charles D. B. Mills, of Syracuse.

ANDOVER's professors are getting flighty. First, we have Professor Phelps declaring in favor of a revival of demonology; and now comes Professor Gulliver, who says, "The language of the Bible is often so ambiguous on a point of physical science as to suggest the strong probability that it is purposely so,—by the divine intention and superintendence."

THE pastor of the Congregational Church at Stratford, Conn., used the revised New Testament. The officers sent him a written order to return to the King James version. "The ignorance thus shown by a people to whose enlightenment I have devoted myself," says the minister, "so disgusts me that I will no longer read any Scripture for their benefit. I have resigned."

PHILOSOPHER ALCOTT celebrated his eighty-second birthday on the 29th ult., and is enjoying a hale and hearty old age. The papers which record this fact also ungallantly record that his daughter Louisa turned forty-nine on the same day. If they record truly, she will soon have to be accounted, in the words of the title of one of her charming stories, "an old-fashioned girl."

HANNIBAL HAMLIN, when passing through France on his way to his mission in Spain, paid visits to President Grévy and Minister Gambetta, both of whom received him with great cordiality. They assured him of the sympathy of France with the United States, and expressed their hope that the relations between the two great republics would be of the friendliest character.

CHRISTMAS SERVICE.

A Christmas Service for the Church and Sunday-school together, or for either alone, is now ready, published by the Western Unitarian Sunday School Society, 40 Madison Street, Chicago, Illinois. Eight pages, containing Responsive Readings with Anthem and Chant, and six Carols, Price \$2.50 per hundred. Specimens will be sent on receipt of a three-cent postage-stamp.

MASSACHUSETTS IN THE WOMAN SUFFRAGE MOVEMENT.

By Mrs. HARRIET H. ROBINSON. Price \$1.25.

"Mrs. Robinson is the widow of a man who has achieved a wide reputation for his brilliant letters to the *Springfield Republican* and other papers over the *nom de plume* of 'Warrington.' Like her husband, Mrs. Robinson is devoted to the cause of woman suffrage; and she has been one of the most prominent and zealous of the workers in behalf of what she considers her down-trodden sex. She is well qualified by ability and experience to write the history of the woman suffrage movement in Massachusetts, and she has done so. The time covered by her history is from 1774 to 1881, and she presents the general, political, legal, and legislative history of the movement. Mrs. Robinson is a bright woman, and makes her work extremely interesting. Of course, she is prejudiced in favor of the suffragists; and her history bears pretty hard on those who have opposed the movement. But it is a woman's privilege to scold; and, if she scolds well, it is entertaining, and the scolded ought to be able to bear it with equanimity, even enjoy it."—*Boston Post*.

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"Rev. John W. Chadwick tells us in the preface to 'The Man Jesus' that his object is to 'contribute something to a rational understanding of the human greatness of Jesus in the minds of those who have not the time or opportunity to read those voluminous writings in which the modern study of the life of Jesus has embodied its conjectures and results.' The author ignores entirely the supernatural element: he accepts the most advanced views with regard to the authorship and authenticity of the Gospels, and he makes use of the most radical interpretations of the New Testament narrative. With points of doctrine, we, of course, have nothing to do here. We can only say that Mr. Chadwick's work throughout is marked by the most reverent regard for the example and teachings of Jesus, that he brings home to the reader, as few others have done, the tender, affectionate nature of his great subject, and that he has revealed, under the robe of tradition, the throbbing of a human heart. Even the bitterest opponents of the views which Mr. Chadwick adopts must acknowledge that in the field of literature it is a masterful performance, luminous with the teachings of the gospel of humanity and a wonderful knowledge of the place and time of which he treats."—*Says the Boston Traveller*.

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MY FIRST HOLIDAY;

Or, Letters Home from Colorado, Utah, and California.

By Mrs. CAROLINE H. DALL. 12mo. Price \$1.50.

"It is refreshing to get hold of a book of travel that is written in a spirit of honesty and common-sense. The author of these letters went West in search of health; and, while she was travelling in the Far Western States, she kept her eyes open, and carefully noted what she saw. The result is she has given us a very accurate and trustworthy account of the experiences of a traveller in those parts, and has also shown up the existing state of things in many respects. 'The glorious climate of California' is one of the greatest of frauds. The delightful climate of Colorado does furnish relief to consumptives by hastening their deaths, and so putting them out of pain. These facts the author observed, and does not seek to disguise. The Indian and the Mormon questions are also vigorously discussed in these letters. Nevertheless, the author does not seek to abuse or cry down the West. There is a heap to be seen and enjoyed there, and she saw and enjoyed it. And her descriptions are extremely well written and interesting. Anybody contemplating a visit to the West, either for health or pleasure, had better read this book; for they will get a great deal of valuable information as well as much pleasure from the perusal."—*Says the Boston Post*.

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THE INDEX.

A Weekly Journal

PUBLISHED AT

No. 3 Tremont Place, Boston, Mass.,

By a Board of Seven Trustees, who are nominated by the Free Religious Association and incorporated under the laws of Massachusetts.

EDITORS,

WILLIAM J. POTTER,
 BENJAMIN F. UNDERWOOD.

THE INDEX is the continuation of the paper which was founded and for ten and one-half years edited by Francis Ellingwood Abbot. Efforts will be made to keep the same high standard, and merit the same honorable distinction. The paper will still aim—

To increase general intelligence with respect to religion;

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

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

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

The relations of Religion to Modern Science, and to Social Science and Philanthropy, the relations of Universal Religion to the Special Religions, and the relations of Religion to the State, will receive particular attention. Book Notices and Correspondence will be secured from competent writers. The editors will be assisted by able contributors.

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

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In politics, **THE REPUBLICAN** is thoroughly independent and honest. Its motto is, "Print the news and tell the truth about it." This it aims to do carefully, fairly, and conscientiously. It has its own opinions on all public questions, and is not slow to express them in vigorous, intelligible English; but it recognizes the rights of opponents, and is not afraid to print criticisms of itself and its views. **THE REPUBLICAN** at present labors especially for a thorough reform in the civil service, a sharp, intelligent, and impartial revision of the tariff, and a sound financial system. It belongs to no party except that of reform, but it applauds the good and condemns the evil in all of them.

THE REPUBLICAN is not simply a political newspaper. It touches in its news reports and editorial discussions every interest of life, and undertakes to inform its readers of the progress of events and of thought in all directions. As a New England journal, it is intended to make it a complete mirror of New England life, an indispensable guide to every one who would know this section and its people. It devotes large attention to literature; it deals intelligently and liberally with all questions of philanthropy, social economy, ethics, religion, science, and industry. **THE REPUBLICAN** supports a large staff of trained writers, editors, and reporters; and, though published in a provincial city, it maintains the machinery, displays the enterprise, and enjoys the facilities of a metropolitan journal.

THE WEEKLY REPUBLICAN

Will be found a valuable paper anywhere. It is a compact, comprehensive, and well-edited review of American life from week to week, and of the affairs of the world generally. Its summaries of news are prepared with great care, special attention being given to the presentation of New England news. Its editorial articles discuss broadly and with independence a wide range of topics. Its correspondence is of an unusually high character. Frequent stories and choice bits of poetry lend variety to the paper and increase its attractiveness. Each number contains a column of religious intelligence. Agricultural matters are fully treated, particularly those that are local to New England, this department having a long list of well-known contributors, among them Dr. George B. Loring, United States commissioner of agriculture, Dr. Paul A. Chadbourne, Dr. E. Lewis Sturtevant, and Major Henry E. Alvord. Market reports are published with special reference to the information of farmers. The Weekly, in a word, contains the cream of the Daily and Sunday editions closely edited, and its own special agricultural matter besides.

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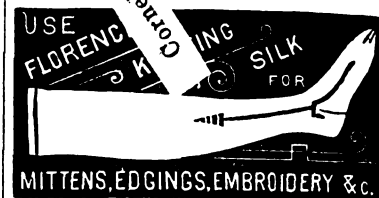
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CURRENT TOPICS.

PROFESSOR MOMMSEN writes to his constituents that "the principal duty of the Liberals is to persevere doggedly in the path they have marked out for themselves, until a second spring dawns on Germany. The German people are not only more powerful, but also tougher than Prince Bismarck."

Two thousand delegates, representing forty thousand farmers, were present recently at a demonstration held at Aberdeen, in connection with the land agitation. Resolutions were adopted demanding reduction of rent, compensation for improvements, and other legislation in the interest of the tenant farmers of Scotland.

THE German national guests' appreciation of the courtesy shown them by our leading Cabinet officer has been delicately and felicitously expressed since his return to Europe by Baron von Steuben, who telegraphed to the Secretary of State that the son, born to him two days after his return, had been named "Blaine Steuben."

It is said that General Sherman's visit to the Cotton Exposition at Atlanta, where he faced former foes in the spirit of true amity, and his frank words of reconciliatory friendship for the reconstructed South, have done much to bridge over what little opening is still left of the "bloody chasm." It is quite time that the ghastly chasm was filled up and put out of sight by brotherly deeds and wishes from all sections of this great Union.

AMENDMENTS have been proposed in the Spanish Chamber of Deputies for abolishing oaths and modifying other rules in regard to political oaths of allegiance, in order that deputies who are not Catholics or Christians may take the oath according to their faith, or dispensing with it altogether may substitute for it a simple promise to obey and maintain the laws of the country. The party in power is pledged to favor this reform, and the amendments have been offered with the consent of the Ministry.

WHILE there are thousands of Union soldiers who could easily have obtained pensions from the Government, but who, able to maintain themselves, have declined to ask for aid, there are others on the list of pensioners whose claims are fraudulent. It has been suggested that the names and addresses of all government pensioners should be published. This would help to expose imposture and fraud, and would be but an act of justice to the people and to the deserving veterans whose names are on the pension rolls.

THE general opinion of President Arthur's message is that it is a calm, dignified, and comprehensive document. It discusses reform questions with a candor and directness of expression which were not generally expected. The frankness of the President in dealing with the civil service question, and his views in regard to suppressing polygamy among the Mormons, meet with general approval. Even those who expected only a vague and colorless official statements are compelled to admit that the message is an unusually well-written, able, and statesmanlike paper.

SOME Russian fashions are worthy of adoption by more advanced nations. A lecture is given twice a week in the streets of St. Petersburg, describing the contents and extolling the merits and advantages of the great public library which contains more than a million volumes. One such lecture is given every Sunday, when the streets are quiet and the people presumably at leisure to listen: another is given on a week day. Rigid religionists as the Russians are, they yet understand how to utilize Sunday for the people's good, in one respect at least.

THE conduct of Guiteau under trial, and the testimony offered the past week, have strengthened the general conviction that the assassin, although a "crank," belongs to a class that are morally responsible for their acts, and upon whose minds the fear of punishment has the same effect that it has upon the minds of other men. The object of punishment by the State is the prevention of crime. Doubtless, all men who in this age and country resort to murder to accomplish their ends are persons of unbalanced minds, but their unsound mental condition does not render them indifferent to punishment, and should not exempt them from the penalties of the law.

THE fact that the President devotes about one-eighth of his message to the consideration of the Civil Service problem is some indication of the prominence of this subject in the public mind. Although President Arthur has been regarded as among those who are opposed to any change in our methods of making appointments to office, and in his message shows misgivings as to the results of rigid competitive examinations in this country, he says, "If Congress should deem it advisable at the present session to establish competitive tests for admission to the service, no doubts such as have been suggested shall deter me from giving the measure my earnest support."

THE Methodist Judicial Conference at Terre Haute has voted fifteen to four against entertain-

ing the appeal of Rev. H. W. Thomas from the action of the Rock River Conference. His expulsion from the Conference, therefore, is a settled fact, and he is no longer a minister of the Methodist Church. This fact under the circumstances "is greatly to his credit." He will now occupy an independent position; and, as ecclesiastical organizations are modified mainly by forces from without, the expelled heretic, while speaking to an independent congregation, will help form that general public sentiment which is constantly modifying the creeds and liberalizing the spirit of all the Churches.

THE British Government has fostered the opium traffic to such an extent that the present annual revenue on this article delivered at Chinese ports is, it is stated, nearly thirty-five million dollars. The statesmen of China, seeing the ruinous effects of this drug, have done what they could to discourage its use. The Chinese Government has suppressed opium dens, and issued proclamations appealing to the people to have nothing to do with the vile stuff. The importation of opium would be prohibited at once, if this were possible without a war with England, whose statesmen, although they are fully aware of the disastrous effects of the traffic on the Chinese, are unwilling to deprive the British Government of the enormous revenue derived from it.

AN exchange says that in the town of Jackson, Ohio, a Catholic community, "the only school in the place, although supported from the general State fund, is managed in the interests of the Church; and the Catholic Bible is used as a textbook and the Catholic catechism is taught. The community is very ignorant; and, as the management of school money is plainly in violation of the law, there is a prospect that some missionary work will be done upon it by the State authorities." There is as much justice and propriety in the use of the Catholic as of the Protestant Bible. The proper work of "the State authorities" is to exclude all theology from the Jackson school and all other public schools in the State, and make them entirely secular.

CASTELAR made a speech in the Spanish Cortes recently, which is pronounced one of his greatest efforts. He said he had sacrificed much by revolution, and would sacrifice more, if necessary; but he thought important reforms could now be accomplished by agitation on the platform, through the press, and in Parliament. Science and learning, he said, must be free from State and Church tyranny. The professional man in the pursuit of truth must be beyond the reach of fanaticism and despotism. He desired progress and liberty combined with benevolence and humanity. Alluding to the form of government existing in the United States and to President Garfield, he asked, "How can we forget that noble chief of a free people who fell at the post of honor, a martyr to duty, after an honorable and brave career, an example of Republican fortitude, and torn by the hand of a cowardly assassin from his devoted wife, his loving children, his true colleagues, and a great nation?"

MR. O. B. FROTHINGHAM'S THEOLOGICAL POSITION, PAST AND PRESENT.

If the wide-spread discussion of Mr. Frothingham's religious views, which the *Evening Post* reporter started, were to lead to a more general reading of Mr. Frothingham's books, it will have accomplished at least one good object. His "Religion of Humanity," his "Cradle of the Christ," his "Transcendentalism in New England," his "Life of Theodore Parker," his volumes of collected discourses, are rich mines of liberal thought. In the department of critical essays on religious problems, his literary work will stand among the first. The grace and easy elegance of his style, the wealth of illustration, the breadth of reading and culture, the critical acumen mingled with the large toleration, the entire freedom from the dogmatic spirit, the lofty moral tone, the perfect intellectual serenity, the fascinating boldness, yet always reverent, with which he invites you to look over the edge of the profoundest abysses of speculation,—these are elements which carry the reader of his books irresistibly along, whether friendly to his thought or not. For full and incisive statement of the problems which confront the religious world to-day, for large comprehensiveness of outlook, for fair and candid consideration of all the facts, both those that natural science brings and those that are furnished by the history of religions, these books are almost without a parallel.

But if the reader goes to them seeking a definite, logically wrought out, and thoroughly compact and finished system of religious philosophy, he probably will not find it. The separate sentences are compact and definite enough; but they do not always round, in the essay or discourse, into a systematic whole. Mr. Frothingham's work, as shown in these books, was largely critical, and yet by no means wholly so. It was also in good part constructive. But it was tentatively constructive. He indicated the direction, drew some of the outlines of the coming religious philosophy, but he did not profess to give a complete logical statement of it. He started questions which he frankly admitted his inability to answer. None the less he trustingly claimed the right of the human mind to start them, and as trustingly believed in the capacity of the human mind to find in time all needed solution of its inquiries.

It is evident that Mr. Frothingham, at least in all his later thinking, out of which most of his books have come, inclined very strongly to, if he did not plant himself firmly upon, the basis of science. It has been said that he could never quite become a Transcendentalist, even when Transcendentalism was the magnet that was drawing all the progressive young minds of New England Unitarianism into its upper skies; though he claims for himself, and probably more truly, that he did once take that flight. Yet he was all ready for the acceptance of those scientific doctrines which have in our generation set all the religious problems in a new light, and for the application of the scientific method to the study of religion as to all other investigations. The theory of evolution not only explained for him outward creation, but the history of religion and of morals as well. He was led by it theologically into considerable sympathy with agnostic views. In morals, he said, as plainly as Herbert Spencer: "The experience of humanity begets the conscience of humanity. . . . Moral truth has not been so much communicated to the world as extracted from the world." And yet, while these modern scientific theories of religion and conscience had this strong hold upon him, he has not hesitated at any time to make excursions into the domain of Transcendentalism and the intuitive philosophy, and to appropriate their

language, if not their ideas, when science seemed to fail to cover all the facts. In this respect, he has been in his position and work the counterpart of that brilliant co-worker in the rational religious movement, John Weiss. They equally kept abreast with the discoveries of science, and made themselves familiar with the physiological explorations of the realm of human consciousness. They were equally fond of using science both for fact and illustration. But, while Frothingham took science as his base, and journeyed as occasion required into the transcendental realm, Weiss was an intuitionist, and valiantly remained so to the last, and yet as valiantly made incursions into the domain of science, and welcomed and even claimed all her proved facts, even though aware that he would have hard work to make his intuitionist theories cover them.

Mr. Frothingham, however, has never been so eager a propagandist of any theory of religion as was Mr. Weiss. His work has not been that of the impassioned advocate of a system of thought, but rather that of a critic and sifter of systems already formed or forming. He has been a shaper of thought and of thought-conditions toward a system of religious philosophy yet to come; and in this work he has rendered an inestimable service.

Now, the broad sympathies, the eclectic spirit, and the hospitable attitude of mind which belong to a position like this make it easy to pass from one mental mood to another without any real change of opinions. As said in these columns two weeks ago, Mr. Frothingham appears now disposed to bring to the front and place more emphasis upon certain views which he has always held and which may be found in his books again and again, though more in the background. If, for instance, he now seems to have less confidence than he once manifested in science as the solver of religious problems, see the same doubt expressed in this extract from his *History of Transcendentalism*: "Transcendentalism carried its appeal to metaphysics. At present, physics have the floor. Our recent studies have been in the natural history of the soul. Its spiritual history is discredited. But the human mind ebbs and flows. The Bains and Spencers and Taines may presently give place to other prophets. Psychology may come to the front again, and with it will reappear the sages and seers. In that event, the religion of Transcendentalism will revive, and have a long and fair day. For it can hardly be supposed that the present movement in the line of observation is the final one; that henceforth we are to continue straight on till by the path of physiology we arrive at absolute truth; that idealism is dead and gone forever, and materialism of a refined type holds the future in its hand. The triumphs of the scientific method in the natural world are wonderful. The law of evolution has its lap full of promise. But one who has studied at all the history of human thought; who has seen philosophies crowned and discrowned, sceptred and outcast; who has followed the changing fortunes of opposing schools, and witnessed the alternate victories and defeats that threatened, each in its turn, to decide the fate of philosophy, will be slow to believe that the final conflict has been fought, or is to be, for hundreds of years to come."

These sentences are followed by a discussion of the question of human consciousness, with references to leading philosophical and scientific writers; and in the course of it, while the leaning to the side of the scientists as against the intuitionist school as hitherto known is plainly manifest, yet Mr. Frothingham intimates that the final solution will include the essential truths of both sides. It may here be appropriately added that the sym-

pathetic and hospitable quality of Mr. Frothingham's mind is shown by the fact that, though not a Transcendentalist, he was yet able to write the history of the New England Transcendental movement with such thorough and warm appreciation.

Again, in a discourse on "Instituted and Ideal Religion," we find the same appreciation which he now expresses of the value of religious institutions for preserving the religious sentiment and nourishing goodness. Having spoken of the danger that this externalism of religion will become mere formality and hypocrisy, he says: "And yet it is not all hollowness and hypocrisy, even in the most stubborn cases; for this peril thus incident to all institutions is in some degree compensated by a certain steadfast and solemn grandeur, an impressiveness as of divine things, fixed, immutable, and everlasting, which fills the mind and gives solid reality to a spiritual world; which keeps passion habitually quiet. As I have in foreign churches, Catholic or Protestant, seen the still crowds of worshippers; as I have beheld their devout postures, and listened to the words that were spoken with evident feeling, though without intelligence, I have felt that the mere presence of instituted and time-honored thoughts, uncomprehended and unappreciated as they were, might be better, much better, than utter vacancy and blank indifference, better than positive coldness and callousness,—infinitely better than the haughty contempt which thoughtless and sometimes excessively critical people pour upon ideal splendors that have filled intellectual worlds with their glories."

In a discourse on "The Soul of Truth in Error," there is a return to the same sentiment and an enlargement upon it, with manifold illustration. The creeds of the past, however irrational and abhorrent now, are shown to have covered some important truth, and to have done a service in their time and place. And in this same discourse the author speaks of the soul of truth in errors on the other side, as in materialism and atheism; and, in referring to the errors of materialism, uses the same language that he would use, perhaps with somewhat more of emphasis, to-day.

And this discourse contains a passage which so aptly illustrates Mr. Frothingham's present theological attitude, as he stands looking still to the future for the complete solving light, that with it our survey may fitly close: "To believe that the mind of man is ever pushing toward light, though it may never reach its source; to be sure that while 'our little systems have their day,' they cease to be only because their 'broken lights' must give way to clearer senses,—such a belief makes all systems positive, all creeds respectable, all confessions honorable. It abolishes enmity between schools; it suggests a brotherhood of believers; it brings East and West and North and South together in bonds of peace, makes voices formerly discordant and quarrelsome ring in unison, and proclaims aloud the symphonies of faith. The symphonies of faith, I say, not the indifference of creeds,—the identity of the thinking principle, not the equal value of its results. It is the soul of truth that is venerable, not the thing erroneous; the questioning mind, not the incoherent answer. The beliefs are arrested thoughts. Let them go. The thought that cannot be arrested,—let that pass on."

WM. J. POTTER.

CHARACTERISTICS OF FREETHOUGHT.

In *The Index* of December (1881) there is an admirable description of the Freethinker, quoted from an exchange. It affirms that a freethinker may be religious; that he never antagonizes religious faith, unless it assumes infallibility or the right of suppressing opposing views; and that it consists

essentially in the right to think and express itself without restriction within the bounds of moral decency. This is the social and political aspect of freethought; and with that I fully concur. But this description suggests another aspect of the subject coincident with this,—the psychological aspect, on which I wish to say a few words. Supposing society imposes no restrictions to freethought, there are certain psychological conditions which must be fulfilled before any man can be actually a freethinker.

One of these is personal independence relative to other minds. There are men who take the hues of every surrounding object. They have no definite intellectual individuality; and some of this class are too pliable to receive from any source any permanent impression. There are others who are equally incompetent in the opposite direction. Much of their intellectual action is the product of personal or social or party antipathy. They may be hard as flint in their mental composition, and as definite and expressive as sculptured marble; but mentally they are always "in opposition," and the rigid attitude will change with "a change in the situation." To such minds, freethought is impossible, and to them the term is void of any just meaning. They have no mental rectitude and self-balance. They never veraciously weigh and consider, and make equal efforts to understand and appreciate opposing claims, theories, and arguments. The whole intellectual work of both these classes is confined to the exhibition of the thought of others, one of which does it by coincidence, the other by opposition.

The freethinker, on the other hand, moves among intellectual forces, himself a force; and he, faithfully, to the best of his ability, compares himself with them, and them with each other, and thence draws his conclusions free from all bias except that which intelligence itself enjoins, which is not a bias in the common meaning of the word. No one, indeed, can be purely and absolutely an intellectual force in perfect poise, and so this is the ideal freethinker only; but every man will deserve credit as a freethinker, in proportion as he approximates this ideal. From this class, we must exclude mere iconoclasts of all kinds,—intellectual levelers, Nihilists, mere battlers against whatsoever is old, established, venerable, sacred, and religious. From this class, also, we must exclude all who have adopted the liberal plume because they have received some real or fancied wrong from the conservative or orthodox party in Church or State or other quarter; and the name of these is legion.

Another psychological condition of freethinking is exemption from the oppressions of dogma-born fears of all kinds. I do not mean that anticipative concern which intelligence begets, but the dread which is the product of irrational impressions. Such impressions, for instance, are often made in early years by representations of the moral vindictiveness of Deity, and, in spite of superior intelligence, they long persist in some minds, and in yet others they never entirely fade away. In vain may such minds say that these impressions are the effects of error, that they are calumnious, blasphemous. They cannot be always perfectly free in their thinking. Their thought is liable to occasional impress from the old tyranny. I have known many men to be intellectually halt and lame from such causes all their life, conservatives with a gilded leaden bonnet on their brains.

The bondage of fear may have a moral cause. To bad men, Justice takes on the visage of a Fury, which they fear; and so they may be led to seek relief in moral scepticism. These can never be the subject of freethought, except in spots; and in them it has never any principle or guarantee. One

radical bias precludes all preassurance of intellectual rectitude anywhere. Personal, selfish considerations of all kinds will, in a degree, operate to the same effect.

It would hence appear that genuine freethought is somewhat rare and precious, and that we have far too little of it in the world. Freethought is unbiassed thought, thought for truth's sake, irrespective of all consequences to self or others. It is only the good man of exceptionally fortunate gifts and training who in any great degree can be a freethinker. Freethought exists only in shreds and patches, in various degrees of purity and power. We may boast of it much when we know little about it, and are the slaves of some blind force of nature or circumstance. Its prime characteristic and guarantee are intelligence and virtue.

We hence learn that freethought is not determined by the holding of any class of opinions whatsoever, whether theism or atheism, naturalism or supernaturalism, heterodoxy or orthodoxy. It consists in the character of the man and his habit and spirit and principle of intellectual action. I think this has been too often overlooked, and that freethought has been not infrequently confounded with antitheism. But theistic and orthodox thought may be as free as any of its various opposites. A man may thus freely study the evidences; and, being convinced by them, he may with equal freedom accept the authority of Revelation and submit to its teachings. But, though a freethinker, he may not be so liberal in his opinions as some other freethinkers. He may not, does not, deem all thought equally good, though he will allow that, if honest, it is innocent. He will affirm moral distinctions, moral responsibilities, and an immortal existence of moral fruitage, while others may deny all this; and to them he will seem comparatively illiberal. This is inevitable where freethinkers differ. Equally free, they cannot be always equally liberal. Let us then be liberal so far as we can; but let us above all things cultivate freethought, which may possibly include the widest mental differences, Orthodoxy and its extremist antagonists.

WM. I. GILL.

NOTES ON THE RELIGIOUS PRESS.

W. J. P.

THE *Independent* meets our criticism of two weeks ago in this wise:—

The editor of *The Index* declares that we have borne false witness in that we say that Mr. Frothingham declares that "the tendency of free religion is downward." It is free thought, we are reminded, not free religion, that Mr. Frothingham was speaking of. The distinction is to us less clear than to *The Index*. That paper, which has just deliberately dropped the prefix *Free Religious* from its title, ought to be supposed to understand just what free religion is, and perhaps conceives itself to be a little freer than when its freedom was limited by this word *religious*. But all the freedom of thought concerned in what Mr. Frothingham was talking of was in religious thought, and we do not see that there is any great distinction. Certainly, the free religious organization, of which Mr. Frothingham was president, took a turn of freethought with a vengeance, so that all decent people connected with it were disgusted.

If the *Independent* sees little or no distinction between free thought and Free Religion, we do; and it may be presumed Mr. Frothingham does. At any rate, it would have been more just to keep to the text which the *Independent* was professing to follow. But let that pass, as also the curious reasoning in the sentence referring to the fact that *The Index* has recently returned to its old name, thereby coming again alongside of the *Independent*, without the word *Religious* in its title. But there is a weightier matter now for the *Independent* to look after. In the effort to defend itself from our

accusation of bearing false testimony, it has fallen into the greater sin of making a grossly calumnious charge. We call upon the *Independent* either to verify the statement made in the last sentence of the extract above quoted or withdraw it. When did "the Free Religious organization, of which Mr. Frothingham was president," make that turn to free thought which disgusted all decent people connected with it? And how have these people manifested their disgust? The successor of Mr. Frothingham as president of the Free Religious Association (and he was never president of any other "Free Religious organization") is Prof. Felix Adler. He has held that position three years. Among the vice-presidents of the same organization are Ralph Waldo Emerson, George W. Curtis, Prof. Edward L. Youmans, Thomas Wentworth Higginson, Hon. Nathaniel Holmes, of St. Louis, and Judge Hoadly, of Cincinnati. In its list of other officers are Mrs. Ednah D. Cheney, Miss Hannah E. Stevenson, William C. Gannett, John C. Haynes, Richard P. Hallowell, Minot J. Savage, C. D. B. Mills, and others. All the above named, in both lists, have held their positions for several years, and some of them from the beginning of the organization. Now the *Independent* must have evidence that these persons, and many others of equally good repute, who might be named in the roll of membership, are or have been disgusted with the Association, or else it puts them in the pillory as indecent people. We ask for the evidence.

THE New York *Tablet* begins an article on Mr. Frothingham in this sweet and catholic (!) fashion:—

A Recanting Infidel.

The Rev. Mr. Frothingham seems to be emerging from his self-inflicted obscurity. Like Ingersoll, he strutted before the public for a brief period as a materialist, a freethinker, and an infidel. In all and each of these characters, he attracted considerable attention; for, like Ingersoll, Max Adler, and others of that school, the man possessed considerable ability both as a speaker and writer.

In these ten lines, including the heading, there are at least seven distinct misstatements, not to mention a general atmosphere of ignorance pervading the whole. The same spirit runs through the entire article, and does not seem calculated to convince Mr. Frothingham that "he will find the spiritual peace and repose within the bosom of the holy Roman Catholic Church" which the writer at the close offers him, and thinks "his soul evidently craves."

THE *Christian Register* of December 1 contained a full report of a sermon by Dr. Bartol on "The Reported Words of the late President of the Free Religious Association." Dr. Bartol gives rather more authority than we do to the interviewer's statement; but he comes to the same conclusion with us, that Mr. Frothingham is not going backward. The sermon says, "He is not going back to any Orthodox, Episcopal, or Romish Church, more than to an exploded, blown-up, and abandoned fort." Dr. Bartol, hospitable from the first to the Free Religious Association, has yet been its censor as well as friend; and into this discourse he injects quite a severe criticism of it, and makes some statements concerning it which will receive notice next week.

THE *Presbyterian* evidently thinks that Mr. Frothingham's anonymous interviewer's theological statement can be made to do best service by using it piecemeal, apart from the modifying connections in which the pieces originally stood. Here is a specimen of its method:—

Mr. O. B. Frothingham, the forward apostle of Free Religion in New York, admits that "revealed religion

is stronger, both in Europe and America, than it was twenty years ago."

This phrase "revealed religion," which occurs several times in the interviewer's concocted speech, is especially pleasing to the fancy of the Evangelical journals; and it has staggered not a few liberal thinkers. Let us make it, therefore, a text for a little discourse. The present writer knows, from Mr. Frothingham's own lips, that, if he used this phrase at all, he used it to designate the general group of Evangelical sects and Churches in their capacity as religious organizations, and did not use it to designate the popular doctrine of the supernatural origin of religion. And this is the interpretation that would most naturally occur to any one acquainted with Mr. Frothingham's views. In this sense, too, the statement is doubtless correct, and is what liberal thinkers have repeatedly said before. Ecclesiastically, the Evangelical Churches in this country, at least, are as strong as, if not stronger than, they were twenty years ago. But this is by no means to say that the doctrine of supernaturally revealed religion is as strong as it was then. And this Mr. Frothingham did not say. This doctrine, as others once firmly held by the Evangelical Churches, has as certainly weakened greatly in the last twenty years, under the influence of free inquiry and historical criticism. If the interviewer's sensational story had been subjected, especially after Mr. Frothingham's own letter, to a little more *discriminating* study (if it was thought worth while to give it regard at all), pages of aimless discussion, on both the conservative and the liberal side, would have been avoided. There are four statements which, in our view, made the substance of that now famous conversation: (1) that science, in its purely material researches, does not explain everything; (2) that some of the most demonstrative forms of the practically applied materialistic philosophy, both in this country and in Europe, are not wholly satisfactory; (3) that the Churches persist as organizations to satisfy some natural demands, while changing to more enlightened and liberal forms of doctrine; (4) that free-thought makes as yet little or no headway in organization outside of churches. And every one of these statements might be made by a liberal thinker, if he observes as well as thinks, of the most advanced standing.

A DAMAGING COINCIDENCE.

It is certainly a damaging coincidence that negro slavery is only found lingering, in this hemisphere, in communities in which Romanism is the prevailing faith. We also find gross popular ignorance, a belief in shrine-cures, and all sorts of exploded superstitions, survivals of the childhood of the world, still nestling under the wings of the Mother Church, wherever she is the established religion. It is not wonderful, then, that slavery of the body should be found correlated with mental and moral or spiritual slavery. In two Roman Catholic countries of this hemisphere,—namely, Brazil and Cuba,—slavery, albeit the general ear has been abused with a pretense that it is undergoing a gradual process of abolition, in effect "still lives," and men, women, and children are still put up at auction to the highest bidder. There was once a phrase in vogue, which originated with a famous politician long since deceased, who made a distinction between "a man and his act." Brazilian and Cuban slave-holders are equally subtle casuists. It is not men, women, and children whom they are selling, but their "services" for a term of years, or until such time as their days of bondage expire by statutory limitation. Practically, Brazilian or Cuban slaves or slave-born persons never experience the benefit of any abolition act, which may

have been passed to secure their ultimate emancipation. There is nobody to interfere in their behalf against their powerful masters, who are loath to part with laborers who cost nothing in the shape of wages.

The Emperor of Brazil, if we mistake not, *poses* as a liberal, enlightened ruler, a devotee of science and art, and a thoroughly modern man in all his ideas. Nevertheless, his slave-born subjects who are cheated of their statutory rights find no vindication at his hands. Meantime, Dom Pedro is a devout Roman Catholic, as have been all his ancestors of the Lusitanian royal blood. Portugal was indeed for ages, down to the time of the famous minister Pombal, who was the terror and scourge of the Jesuits, and to the close of the eighteenth century, the era of revolution, little better than a vast monastic establishment. Her princes and nobility were abject devotees rather than able administrators and men of the world. Dom Pedro is not exactly that; but he and his Church, which is the keeper of his conscience, can hardly afford to continue indifferent to the rights of his slave-born subjects in these days of freedom and universal publicity. The Roman Catholic Church is an old institution, but not so old as slavery, which is utterly out of date.

An impression prevails that the Church in question is ready to coöperate with any species of despotism which will yield it protection. Furthermore, it is charged that only by migration into modern, liberal, and enlightened countries, where toleration and freethought are the rule, can the people of Roman Catholic countries get a taste of the good things of current civilization, such as popular education, worldly prosperity, and the franchises of free and independent citizenship. But priests now follow their migratory subjects and children, in order to see that they are not seduced from their spiritual allegiance and to warn them against the "godless" school systems, which free governments deem it indispensably necessary to provide at the public expense, in order to render the masses intelligent, free moral agents, capable of exercising their reasoning faculties and forming their own opinions and judgments. The priestly assault on common schools is ill-advised, to say the least of it; but the upholders of lost causes always provoke their final ruin, and have themselves to blame for it. The Roman Church is by the very logic of its absurd pretensions to infallibility and immutability bound to be everywhere a dead weight and drag on human progress. Bismarck at last has come to have a proper appreciation of Romanism, and is making it his ally in his insane attempt to repress the free spirit of the age. Only a few short years ago, the great Teutonic minister of brute force, the man of blood and iron, was the bogey of Romanism, and regarded by priests and laity alike as their arch-foe.

But the shrewd Prussian has changed all that, and transformed the papacy into his tool. He finds himself, in his mad career of repression, in the same boat with the successor of St. Peter; and a community of peril has made him wondrous kind toward the Holy See. He has not been obliged to go to Canossa, or to humiliate himself in the least to secure its friendship. He has only to remove the heavy hand of power, which he had laid upon its priesthood in Germany. Priests of all religions now are at a discount, and the Pope is no longer formidable. Indeed there is not a government in existence, with the possible exception of that of Spain, which would lift a little finger in his behalf. He is simply a high priest, who is likely ere long to become an itinerant, a bird of passage, without a fixed abode. Under such circumstances, he is not to blame for coöperating

with Bismarck; but, in doing so, he is in bad company. Bismarck, without the prestige of Sedan and Sadowa, could not defy the popular sentiment of Germany, as he is doing to-day; and, even with that prestige, he cannot do it much longer. In the words of another, "Prince Bismarck seats himself by the shore of modern politics, and orders back in earnest the current of his time. The waves of the democracy he has dared to trifle with sweep away even now the sandy basis of his power, for in Germany there are all the elements of a political deluge ready at hand. Of all the nations of civilized Europe, Germany is that in which revolution seems nearest at hand, and will when it comes be most dangerous." So writes a sagacious observer of current events and phenomena abroad. The longer the volcano is pent up, the more fearful will be the final explosion.

EDITORIAL NOTES.

In *The Index* this week, our valued contributor, F. M. Holland, presents his views in a thoughtful and scholarly essay on the morality of the New Testament. Rev. William I. Gill, A.M., author of "Evolution and Progress," for writing which he was in 1875 summoned before the Newark Methodist Conference, but who, more (or less) fortunate than Rev. Dr. Thomas, still remains a Methodist minister, and now preaches to the students of Drew Theological Seminary, favors our readers with an article on the "Characteristics of Freethought." Allen Pringle, in an interesting letter, which will be concluded next week, writes about "Freethought in Canada." Communications from other pens add to the variety and value of the paper. The office editor invites special attention to Mr. Potter's article on "Mr. O. B. Frothingham's Theological Position, Past and Present."

We are receiving many commendatory letters from our subscribers in regard to the changes, which they think improvements, recently made in *The Index*. Of course, such approval gives us pleasure; and we hope to be able, as soon as our arrangements can be completed, to merit still further the satisfaction expressed by adding to our already fine corps of contributors the names of some of the best-known liberal thinkers and cultured writers of England and America. We are happy to state that next week we will be able to lay before our readers an extremely interesting article from the always pleasing pen of Moncure D. Conway, who will be a regular contributor to *The Index* the coming year. George Jacob Holyoake also promises us monthly contributions; and Col. R. G. Ingersoll is expected to furnish us one of his racy and eloquent articles, as soon as he "finds time to write." Other attractions will be added during the year. We hope to make *The Index*, as far as possible, a nucleus of the most advanced and matured thought of the day, and a journal worthy of the support of all intelligent Liberals.

Miss EMILY J. LEONARD, of Meriden, Conn., who is collecting statistics for that State with regard to the enforcement of its Sunday laws, would be glad to receive information from any persons who are acquainted with any facts of arrest, prosecution, or punishment under these laws. She refers particularly to the laws forbidding travelling or doing any secular work or letting carriages for travelling except for necessity or mercy, or engaging in any recreation, attending any concert of music, etc., on Sunday under penalty of a fine. The information should give the details of any attempts to enforce these laws with as much accuracy as possible, and state the result. Miss Leonard may be addressed 57 Pleasant Street, Meriden, Conn.

To ANY person whose name is not now on our subscription list, we will send *The Index* on trial three months for fifty cents, or six months for one dollar.

CO-OPERATION seems to be a success in Philadelphia. A coöperative society there has six stores in prosperous operation. The society is eight years old, and began on a scale of small, but sure profits. The grocery and provision stores have proved the most profitable of the society's ventures. Dry goods and shoe-stores have barely paid their way.

WE are now sending out bills to the subscribers of *The Index*, and asking a renewal of subscriptions. We shall esteem it a favor if our friends will remit at once, and if those whose subscriptions have expired will promptly renew. A number have sent us new subscribers, and we ask all who can to assist us in this way. Let us emulate our orthodox friends in their zeal, and do this much, if not on account of our personal interest in the paper, at least for the cause it represents. Remember also that the most effectual way of improving *The Index* is to give it the means which will enable those in charge of it to make the improvements desired, and which none desire more than themselves.

REFERRING to the statement of the editor of the *North American Review* that it is impossible to keep that publication open to the impartial treatment of great questions and keep on the right side of publishers who have large school-book interests at stake, the *Boston Herald* says: "The only way to obtain an absolutely impartial discussion in this country is not to be under obligations to anybody. The *North American* is quite able to stand alone, and is rivalled in circulation and influence by only one of the great reviews of the day, the *Revue des Deux Mondes* of Paris."

THE Investigator Society, an old liberal organization of this city, has been revived; and arrangements have been made for a course of lectures under its auspices. Able and eminent speakers, we are informed, have been engaged.

JAMES FREEMAN CLARKE having been represented by a correspondent of the *Seymour Times* as an Orthodox clergyman, Mr. William E. Coleman wrote Dr. Clarke in regard to the matter, and received the following reply, which we find in the paper above named:—

I do not think that Mr. Graves can possibly be right in calling me "an Orthodox clergyman." I suppose that Orthodoxy means to believe in the trinity, the deity of Christ, his atoning sacrifice, verbal and plenary inspiration of the Bible, total depravity of man, irresistible conversion, and the everlasting punishment of the wicked. I do not believe, never have believed, and am never likely to believe any of these doctrines. I have been opposing them all my life.

THE Springfield *Republican*, in an editorial commenting upon the moral turpitude found to exist among the young people of many suburban communities in New England,—a turpitude which has of late years resulted in an amazing amount of tragic crimes,—ascribes this state of things to "a decay of social life, the old restraints of the Church, and the old traditions of New England lapsing and nothing new to take their place," and suggests that, "when the social missionary is raised up to do his work in these country neighborhoods, he will have to start from the old Puritan centre, the Church,—not in the Puritan fashion of irrational dogma and gloomy severity, but in the fashion of the man Jesus, whom the Puritans so poorly understood, with light, cheer, friendliness, earnestness, vigor, the true enthusiasm of humanity, all springing from the union of the heart with an Almighty Father."

THE President recommends for putting an end to polygamy legislation "by which any person solemnizing a marriage in any of the Territories shall be required to file a certificate of such marriage in the Supreme Court of the Territory."

THE Moody and Sankey meetings in Scotland are reported to be rather unsuccessful. It is stated that a majority of the Glasgow ministers refused to sign a call for Mr. Moody's services, on the ground that his ministrations hitherto have been of no permanent service to the cause of religion or morality.

PROFESSOR FERRIER, of London, having been summoned to Bow Street by the Anti-vivisection Society, the *British Medical Journal* proposes a testimonial to him on the ground that "it would have been hardly possible to select a man for persecution whose researches had done more to throw light on the most important functions of the human race,—those of the brain and the diseases incidental to it."

THE missionary column of one of our religious weeklies contains the following: "The devil is not going to give up Japan without a fight. A missionary states that one of Tom Paine's infidel works has been translated into the language, and other infidel, materialistic, and atheistic works are finding their way into the land through books, papers, and travellers returning from America and Europe. Our warfare has got to be with heathenism and infidelity combined."

THE *Herald of Health* is inclined to think that some of the so-called "holy" wells, to whose waters devotees ascribe miraculous virtues, should be called instead unholy wells, since many of them are found, after scientific analysis, to be impure and badly tainted. The well in Mecca, whose waters are sent to faithful Mohammedans wherever the Moslem religion prevails, has recently been subjected to such examination, and declared by competent authorities to be "more filthy than seven times concentrated London sewerage." "Is it any wonder," the *Herald* continues, "that cholera and typhoid fever are spread all over Europe?"

ONE Frank Hall, a notorious desperado, was hanged at Little Rock, Ark., on the 9th inst. "He said he felt happy, and was glad to leave this world of woe. He expected to go to heaven, and believed his sins were washed out by the blood of the cross." This murderer evidently belonged to the class of orthodox believers who found their hopes of future happiness not upon character, but upon creed, not upon moral worth, but upon a scheme of redemption by which they believe the sins of a lifetime may be blotted out in a moment, and the murderer may ascend from the gallows to heaven to receive his crown of glory.

MR. GEORGE JACOB HOLYOAKE, in a letter to the office editor of *The Index*, writes: "I am afraid Mr. Potter will think I have relinquished my intention of writing every month to you. The truth is I am engaged in writing some Memoirs for the *Nineteenth Century*, but I intend writing for *The Index* also, and intended doing it when you were in charge of it during the summer."

SOME ill-natured fellow has returned to this office a copy of *The Index* containing Capt. R. C. Adams' letter, with the letter marked, and, written across it in large letters, the following words: "If you are trying to make a name for yourself, do as Guiteau did, but do not think you can do so by this means. The Lord he is God!! The Lord he is God!!! You will know this to your cost by and by, in the city of Boston and not elsewhere!!" The envelope in which the paper was returned bore a Canadian stamp, indicating that all the cranks are not in Washington.

THE *Catholic Review* has an aversion, like the majority of us, to long sermons, and tells of an excellent fashion prevailing in a Catholic church in France, at Pau, where the sexton has orders, which he strictly obeys, to ring a bell as a signal for the close of the priest's oration, if the sermon exceeds twenty minutes in length.

THE English correspondent of the *United States Newsdealer* declares that the American magazines are becoming powerful rivals of the English monthlies, and are growing more and more popular with the English-reading public every year. Of the Christmas number of *Harper's Monthly* alone, forty thousand have already been ordered for the English market.

A DUBLIN correspondent of the *Catholic World* writes: "The Land Act grows rapidly in popular acceptance and favor, as I have predicted throughout. The Land Commission opened on the 20th of October; and now, at the close of about three weeks' operation, there are nearly thirty thousand cases before the court, demanding the fixing of a fair rent, apart from a large number of cases of arrears of rent, leases, other classes of applications under the Act. The Commissioners," he adds, "have so far given decisions that startle the landlords and cheer the tenants. At an average, they have reduced the late rents from 25 to 50 per cent., and with few exceptions have brought them below the Poor Law or Tenement, popularly known as Griffith's valuation, and in almost all cases have decreed the tenants' costs against the landlords. . . . Under the healing influence of the act, better relations between landlord and tenants are returning; large numbers are paying their rents; agrarian outrages are fast disappearing; confidence and credit are improving; and trade and commerce, latterly so depressed, are slowly but steadily reviving." But according to the latest reports disturbances in Ireland are by no means at an end. Opposition to paying rent continues, outrages upon those who have paid are perpetrated nightly, the Land Court is paralyzed by the amount of business forced upon it, and the general feeling is by no means one of confidence and security.

"THE Society for the Prevention of Cruelty to Children," laudable as its purpose is, seems to have done an ill-advised act, and to have overstepped the boundaries of its peculiar province in the arrest of the guardians of the child actress, "Corinne." No cruelty to the child seems to have been proven at the trial; and though her vocation, with its necessary surroundings, may not afford the most healthful moral atmosphere, or one which parents generally would like their children to grow up amidst, yet it appears from all we can learn that "Corinne" has a phenomenal tendency toward stage life, acting seeming to be part of her nature, and it may be questioned whether the "cruelty" is not on the part of those who would take her from her guardians, to whom she is affectionately attached, and compel her to a life to which she is all unaccustomed and unfitted. It is a pity, too, that a society whose very name wins approval for its aims from humanitarians everywhere, should have allowed their counsel to make inquisitorial inquiries into the theological teaching given the little actress by those who claim her, instead of confining their inquiries to the physical, intellectual, and moral training bestowed upon the child. There are children in the city of New York, ragged, dirty, uncared-for, unpraised, abused, for whom this society can do much, and to whom one day of little Corinne's life of petting and praise, even with its burden of hard artistic labor, would seem like a glimpse of heaven.

The Index.

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

WILLIAM J. POTTER, } Editors.
BENJAMIN F. UNDERWOOD, }

NO WRITERS IN THE INDEX, editorial or other, are to be regarded as speaking in behalf of the Free Religious Association as a whole; nor is any writer to be held responsible for any opinions expressed in its columns except his own. For all editorial matter not signed, B. F. UNDERWOOD, the office editor, is responsible.

ALL communications intended for the paper and all business letters should be addressed to "THE INDEX," 3 Tremont Place, Boston. Letters for Mr. Potter should be addressed to him, at New Bedford, Mass.

POETRY.

For The Index.

THE CONFLICT.

There are a thousand voices
That plead within the soul,
And many offer rapture,
And many breathe of dole.

There are wild doubts in legions
Out on the storm's distress,—
Our leaves of hope, that nestle
At last in death's caress.

There are a myriad tempters
That creep within the heart,
And some bring doubt and sorrow,
And in thy fear depart.

Oh! play of Gods and Satans,
Whichever one hath won,—
Wrong veils me as the night-gloom,
Right frees me as the sun!

The moves of babbling armies,—
The blow, the hush, the lairs,
The wait, the prayer, the manhood
That fears the fate it dares!

Sweet child of man, we wander
With phantom guides; we feel
For the strong touch that lifts us,
And wise souls that reveal.

Stern are the deathless powers
That vex thy sea: oh, vow
All pity for the lost ones
That were not brave as thou!

HORACE L. TRAUBEL.

EVERYWHERE we are confronted by the work of our ancestors,—in the material world, which they wrought out of the morass and jungle; in the spiritual world, which they wrought out of the chaos of sensation. We cannot take a step but in the footsteps of the millions who went before us. We cannot think a thought but the minds of millions have made it possible for us. The axe of the colonist clears the way. What we know of nature is this twofold product of ancestral toil of hand and eye, guided by the mind which hand and eye have educated.—G. H. Lewes.

For The Index.

What Kind of Morality did Jesus and the Apostles Teach?

BY F. M. HOLLAND.

In other words, what virtues have been most honored during the last eighteen centuries? What are the principal defects in Christian teaching? Is the Bible inspired? Should church property be taxed? May we call ourselves Christians? Ought we to be church-goers or non-conformists? Let me give what help I can toward answering these questions. And let me simplify the problem by taking the accuracy and authenticity of the books of the New Testament for granted, merely begging the reader to remember that they are written in Greek, and mostly, if not wholly, in Rome, Athens, and other cities outside of Palestine, though by converts from Judaism, so that the authors may be supposed to have known something of Grecian and Roman as well as Hebrew modes of thought. Nor need I take any note of alterations recently made in those sanctified words which have ruled English and American life for centuries.

I. The grandeur of the New Testament exhortations to purity and love needs no eulogy; but it is well to remember that, though such passages as "Blessed are the pure in heart" and "Abstain from fleshly lusts which war against the soul" show a position above that of the Old Testament as well as of Greek and Roman literature before the days of the apostles, precepts of equal elevation were given by Seneca and Epictetus. Nor should it be forgotten that Plato prayed, "May I, being of sound mind, do to others as I would that they should do to me"; that he makes Socrates forbid rendering evil for evil; that Epicurus said, "It is more blessed to give than to receive"; that, forty years before the birth of Jesus, Cicero declared that "We are created for the sake of mankind," and that "All men are plainly bound together, so that they who say that we should love our fellow-citizens, but not foreigners, destroy the universal brotherhood of mankind with which benevolence and justice would perish"; or that Exodus, Leviticus, and Proverbs command us to do good to our enemies and to love our neighbors as ourselves. (See Plato's *Laws*, beginning of book xi., and also the close of the *Crito*; Plutarch's *Morals*, vol. ii., pp. 180, 374, Goodwin's edition; *De Officiis*, I., vii., 5, and xvi., 5; III., vi., 6; Ex. xxiii., 4; Lev. xix., 18; and Prov. xxv., 21, 22.) But the new commandment, the Sermon on the Mount, and the parables of the sheep and goats, the good Samaritan, and the cruel servant, must always have unrivalled power and popularity, not only from their eloquence, but from having been spoken by one who came not to be ministered unto, but to minister, who went about doing good, and who gave his life to save those who were lost. And when we think of the labors and persecutions, even from fellow-Christians, which Paul endured so cheerfully and for so many years in his desire to teach aliens and foreigners, we are doubly grateful for his vigorous rebukes of various forms of unkindness to others, and his impressive description of the charity that envieth not, is not easily provoked, thinketh no evil, beareth all things, hopeth all things, and never faileth.

II. But we shall be all the more faithful to the spirit of this teaching, for keeping our eyes open to some defects in the letter. Paul's view of marriage is very sensual, and the peculiar guilt of unchaste actions above that of impure thoughts is disregarded in the Sermon on the Mount. True philanthropy forbids indiscriminate almsgiving; but this is much favored throughout the Bible, and especially in the three first Gospels, which, like some of the Epistles, were written after this error had been pointed out by Seneca, who forbids that charity should be squandered, and says, "Giving to a base man is neither noble nor generous." "Prodigality is never noble, and especially not in charity." "The wise man will give not only to those that are good, but to those whom he can make so, consider to whom he gives rather than what he gives, and help his friends through their strength rather than his own." (*De Beneficiis*, i., ii., 1; iv., ix., 3; *De Vita Beata*, vii., xxiii., 5; *Epistles*, 19, 12, and 109, 6, with other passages quoted in *The Reign of the Stoics*, pp. 163, 164.) This philosopher's condemnation of the gladiatorial games (Epistle 7, sec. 2) apparently found no echo from the apostles, whose indifference to the wholesale slaughter of wild beasts in the arena is all the more

remarkable, because there is not a word in the New Testament in favor of humanity to animals; though this duty had been much insisted on by the Pythagoreans as well as by the authors of Proverbs and Deuteronomy. From the latter, Paul quotes the precept about oxen, but only to say that it does not apply to them. He asks, "Does God care for oxen?" The apostles and evangelists evidently did not. Still worse is their ignoring the guilt of infanticide, a common sin denounced at this time by Rufus, the teacher of Epictetus. Books which do not condemn abandoning little children, nor cruelty to animals, nor suicide, then frequent and much-lauded, were certainly not written under any special inspiration.

And this conclusion is strengthened by the utter neglect of a duty necessary to the discharge of any of the rest, and much insisted on by pagan moralists and legislators, that of health. Paul is even represented as telling Timothy that "Bodily exercise profiteth little," and the unhealthy custom of fasting under excitement is too much favored by both the apostle and his master. (Matt. iv., 2; vi., 16-18; xvii., 21; Acts xiv., 23; I. Cor. vii., 5; II. Cor. vi., 5.) Neither of these great lives gives much sanction to another fundamental virtue, very important to the most recent moralists, as well as to the earliest in all nations. The celibacy of Paul and Jesus, the apostles considering unmarried people morally superior to the married (I. Cor. vii., 32-35), a position incompatible with the language about young widows attributed to him in I. Tim. v., 9-15, and the master's encouraging his disciples to leave brothers, sisters, father, mother, children, wife, and even hate them for his sake, and forbidding men, ready to follow him, to stop and bury their fathers or bid farewell to their family, are not calculated to promote respect for household ties; though these are strengthened by some strong precepts in the Epistles, as well as by the gospel prohibition of divorce. Very significant is the absence of precepts in favor of mental culture, especially as Jesus treats the scholars of his nation with the utmost severity, and Paul shows great scorn of what he calls worldly wisdom. The denunciation of "science, falsely so-called," is of uncertain authorship and application; but the New Testament position toward knowledge is plainly inferior to that of the Greek and Roman philosophers, of the authors of Proverbs and Ecclesiastics, and of modern writers and statesmen almost universally. And our list of duties disregarded in the New Testament should not be closed without due notice of the fact that, though patriotism holds a high place with both classic and modern moralists, and though terrible oppression and suffering was inflicted by foreign tyranny on the mother country of Jesus and the apostles, none of them show any sympathy with the struggle for independence and existence which the nation was then carrying on, but the payment of tribute to Tiberius is justified in three of the Gospels on the ground that his face was stamped on the current coin, an argument which would condemn the American, French, and English Revolutions. Paul advocates obedience to Nero: "Let every soul be subject unto the higher powers; for there is no power but of God, the powers that be are ordained of God. Whosoever therefore resisteth the power resisteth the ordinance of God; and they that resist shall receive to themselves damnation." (Romans xiii., 1, 2.) And Peter says: "Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king as supreme, or unto governors, . . . for so is the will of God."

III. This teaching by Peter and Paul that absolute monarchy is a divine institution has peculiar significance in connection with other passages in the New Testament, and also with the state of the times. The great political question of the first and second centuries was whether the senate should have any control of the emperor. Tiberius and his successors were constantly murdering obnoxious speakers and authors and suppressing their books,—outrages which had long been unknown. Literary activity almost ceased at the deaths of Livy and Ovid. Free thought and mental life could not flourish except by the protection of the senate, appeal to which enabled Thrasea to save a satirist named Antistius from Nero's vengeance but two or three years after the Epistles just quoted were written. Thrasea kept up such opposition until he was put to death, as was another Stoic, named Helvidius, for asserting the privileges of the senate against Vespasian. Earnest attempts to have this last check on tyranny kept up were made still

later by Trajan, Marcus Aurelius, and finally Probus. Whether unlimited power to repress free speech should be given legally and by unanimous consent to the emperor was still undecided when Peter and Paul forbade any farther resistance to Nero as contrary to the will of God, a doctrine all the more inexcusable because rebellion is highly sanctioned in the Old Testament as well as in the Apocrypha. Particularly important is the story that the Lord made Deborah, the prophetess, leader of the revolt which freed Israel from King Jabin. This account, like that of Abigail's receiving a blessing for openly disobeying her husband, of King Josiah's having to learn the divine judgment on his race and nation from Huldah, and of Esther's becoming the providential saviour of the chosen people from the doom pronounced by her royal consort, and like the omission of obedience from the qualities of a good wife, described in the last chapter of Proverbs, shows that the Old Testament, on the whole, favored the great movement under the twelve Cæsars to emancipate woman. Plato, too, made both sexes follow the same studies and hold an equal sway in his ideal state. Sappho, Corinna, Aspasia, Arete, Hipparchia, and Leontium justified this theory in literature; while the place in history taken by Portia, by Cleopatra, by Livia, wife of Augustus and mother of Tiberius, by Antonia, who saved the latter from being dethroned by Sejanus, and, in the apostolic age, from that terrible Agrippina who made Nero emperor and who wrote memoirs which were used by Tacitus, proves that women could no longer be kept out of politics. Among the judges who heard Paul plead, and decided that he should be sent to Rome, was Queen Berenice. Already had the wives of governors and generals taken the lead, not only in the hall of justice, but in the camp, so conspicuously that a decree forbidding women to follow their husbands into the provinces was proposed, during the reign of Tiberius, to the senate, who rejected it by a large majority. Seneca earnestly encourages his mother to pursue the studies she had begun in youth, and blames his father for having hindered her (*Ad Helviam Matrem*, xi., 5; xviii., 3, 4). Epictetus, who came to Rome soon after, found the ladies reading Plato. The close of this century shows us Plutarch advising a bride to study the sayings of wise and learned men; while Juvenal tells us how Mævia slew wild boars in the arena, Lauronia confuted the counterfeit Stoic who blamed her sex, Manilla drew up indictments as skilfully as any lawyer, and other women trained themselves to fight as gladiators, or kept themselves aware of whatever went on anywhere in the empire. Meantime, the old forms of marriage, by which the man had absolute power over the wife, had given place to a simple contract, which made both parties equals before the law, and suffered women to manage their property as they chose and leave their husbands whenever they wished. Great as were the moral dangers of such easy divorces, they gave complete protection against tyranny. Lecky says that the Roman women "arrived during the empire at a point of freedom and dignity which they subsequently lost, and have never wholly regained." Maine thinks that "No society which preserves any tincture of Christian institutions is likely to restore to married women the personal liberty conferred on them by the middle Roman law" (*Ancient Law*, p. 152, Am. ed.). At all events, their legal, social, and intellectual independence was far more complete than ever before, when Paul said: "Let your women keep silence in the churches, for it is not permitted unto them to speak; and, if they will learn anything, let them ask their husbands at home, for it is a shame for women to speak in the church." "Wives, submit yourselves unto your own husbands as unto the Lord." "As the Church is subject unto Christ, so let the wives be to their own husbands in everything; and the wife see that she reverence her husband" (I. Cor. xiv., 34, 35; Eph. v., 22, 24, 33). The last passage appears to have been written from Rome, and the other belongs to one of the most authentic Epistles, which also contains the statement that the man was not created for the woman; but the woman for the man; and here, too, we find that Paul had not found out, as John Stuart Mill did, that, "Among the barbarisms which law and morals have not yet ceased to sanction, the most disgusting, surely, is that any human being should be permitted to consider himself as having a right to the person of another." The most advanced of the apostles approves of what the freethinker justly calls "a degrading

slavery to a brute instinct in one of the persons concerned, and most commonly in the other helpless submission to a revolting abuse of power" (*Political Economy*, Book II., ch. xi. and xiii., vol. i., pp. 425, 451. Boston, 1848). Another significant fact is that precisely the same words are used in the Greek text of the Epistles, as well as in our English versions, to command the obedience and subjection of wives to husbands, of citizens to sovereigns and magistrates, of slaves to masters, and of all men to God. Thus, the first Epistle of Peter, after sanctioning bondage to tyrants and slave-holders, says, "Likewise, ye wives, be in subjection to your own husbands . . . even as Sarah obeyed Abraham," which, however, she did not do, according to the story of the expulsion of Hagar. As already shown, the apostles were much less friendly than the Old Testament writers to female independence, which met with no opposition of importance outside of the Church. Here the Gospels are silent, except in utterly forbidding divorce to women, though permitting it to men in case of adultery. (See Mark x., 12; Matt. v., 32; xix., 9; Luke xvi., 18.)

But let us pass on to a still more marked difference between the early Christians and the philosophers. The latter had come, as Cicero says, to "believe unanimously that God never is angry with anybody, nor does any harm." Seneca, whom Paul may have talked with, declares again and again: "No one has known God. Many think ill of him, and he harms them not." "No sane man fears the gods." "All their power is to do good, and mildly do they bear with the errors of wandering souls." Great freedom of speculation had been attained when Augustus began to revive the almost obsolete fears of the divine wrath against all who did not worship acceptably. Under his successors, the reaction became complete, as was largely due to the fact that the early Christians, while insisting on rites and creeds differing widely from those of the pagans, were equally zealous teachers of the doctrine that theological and ceremonial errors are sinful and hateful unto God. Paul says that He was so provoked at the form of worship practised by Socrates, Cornelia, Cato, Portia, Epictetus, and their compatriots, as to give them up to the reign of the vilest of passions; and even, according to the authorized version, to "send them strong delusions that they should believe a lie, that they all might be damned." . . . (Romans i., 18-32; and II. Thess. ii., 11, 12.) The apostle to the Gentiles also told them that "the Lord Jesus shall be revealed in flaming fire, taking vengeance on them that know not God and that obey not the gospel, who shall be punished with everlasting destruction" (II. Thess. i., 7, 8), and that idolaters "shall not inherit the kingdom of God" (Gal. v., 20, 21). So we read in the Revelation of John that the heathen, after suffering the worst of earthly calamities, shall be shut out from the New Jerusalem and "tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb, and the smoke of their torment ascendeth for ever and ever" (Rev. ix., 20; xiv., 9, 10; xxii., 15). More toleration is shown toward differences among Christians; yet even here it is said: "If any man preach any other gospel unto you than that ye have received, let him be accursed." "An heretic after the first and second admonition reject." "If any come unto you and bring not this doctrine, receive him not into your house, neither bid him God-speed." "There shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction." "Wandering stars to whom is reserved the blackness of darkness for ever." (Gal. i., 9; Tit. iii., 10; II. John 10; II. Peter ii., 1; Jude 13.) The last phrase applies particularly to those who speak evil of dignitaries of the Church, and such heretics "shall utterly perish in their own corruption" (II. Peter ii., 12),—words in harmony with, "Remember them which have the rule over you, who have spoken unto you the word of God, whose faith follow" (Heb. xiii., 7); and, "If he neglect to hear the Church, let him be unto thee as an heathen" (Matt. xviii., 17). All the Gospels represent failure to agree with Jesus and his apostles as sinful, and unquestioning acquiescence as highly meritorious. Even the unutterable guilt of Sodom is said to be less than that of refusing to listen to the disciples; while charging their master with insanity is denounced as the unpardonable sin, not to be forgiven either on earth or in heaven. Jesus is represented as saying that the Jews "sin because they believe not in

me." And, again, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." "Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein." "Blessed are they that have not seen, and yet have believed." (Luke x., 12; xviii., 17; Mark iii., 29, 30; xvi., 16; John xvi., 9; xx., 29.) These words, with those attributed to John the Baptist,—"He that believeth not the Son shall not see life, but the wrath of God abideth on him,"—show, as does the whole apostolic teaching of justification of faith, that acceptance of the authority of Jesus is enjoined as necessary to salvation throughout the New Testament. Morality, of course, is insisted upon also, and very strictly; but I see no evidence that either the apostles or their master expected that any one but Jews and Christians would be saved. These opinions about theology, with those about the rights of women and the duty of passive obedience, and with the neglect to favor mental culture, will not permit those who regard intellectual culture as one of the highest of duties, and now best entitled to support, to consider what is said against it by the apostles and evangelists fully atoned for either by the excellence of their teaching of more familiar duties or by the assistance found in their doctrine of salvation through faith rather than ceremony by the assailants of papal tyranny. Thus each reader must decide whether the apostles or the Stoics best knew their duty to Nero, whether Paul or Mill was the true friend to women, and whether there was more inspiration in the claim to Messianic authority than in the dying request of Socrates to his disciples not to let love for him tempt them to overvalue the intrinsic truth of his words.

IV. To do our subject full justice, we must at least glance at two other points. Advanced thinkers are now aware that what may be called the business virtues, such as industry, economy, prudence, foresight, and enterprise, are very important for social welfare and progress, as well as highly conducive to moral development, that love of money, though dangerous in excess, like other strong passions, for instance, religious zeal,—is on the whole the root of more good than evil, and that it is the people who are above poverty and have good business habits that are the most free from vice and crime. These facts are not yet generally understood, and in ancient times they were very imperfectly known. The Book of Proverbs gives as correct a view as can be found in antiquity, especially in the closing picture of the diligent and far-sighted wife, who makes her family wealthy and honored. The best teaching up to the age of the apostles is so inconsistent, that we need not wonder to find it said in the same Epistle that he who does not provide for his own family is worse than an infidel, and that "The love of money is the root of all evil." The popular error was so great as sadly to favor the financial weakness which was one of the causes of the fall of the Roman Empire. Hence, it was peculiarly unfortunate that the Gospels taught such an extreme view as to say: "Take no thought for the morrow." "If thou wilt be perfect, go and sell that thou hast and give to the poor." It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God." If Jesus really said this, it is not strange that the disciples asked, "Who then can be saved?" Then, again, there is the preference of Mary over Martha, the parable in which Lazarus appears to go to heaven simply because he was poor, and Dives, who is certainly not without brotherly love, to be sent to hell merely because he has been rich, and the beatitudes in Luke: "Blessed be ye poor, for yours is the kingdom of God. But woe unto you that are rich, for ye have received your consolation." To suppose all this written only for the first disciples is to admit that it is not written for us. The whole attitude of the Gospels toward riches and business is shown by these passages, and is exactly the opposite of that which is embodied in modern civilization.

And to this cause, as well as to the great importance given to Benevolence, may we attribute the fact that Jesus scarcely mentions Justice, which is often commanded by the apostles as well as in the Old Testament: though no Jew went so far as the Greek philosophers, who made this duty include all our obligations toward our fellow-men. This high place is given to Love in the parable where men are divided off for punishment or reward, simply according to their charities, as well as in the repeated assurances that we shall be forgiven according as we forgive others,—a standard more favorable to Julius Cæsar and

Charles II. than to Cato and Washington. It must be confessed that this doctrine, as well as the praise of the employer who pays all his laborers alike, even those who are hired at the eleventh hour, does not show very great regard for justice; neither does the refusal of Jesus to listen to a man who wished him to urge his brother to divide their inheritance. (Luke xii., 13.) The general condemnation of the Pharisees for immorality is not easily to be reconciled with Paul's declaration to Agrippa,—"After the most straitest sect of our religion, I lived a Pharisee,"—nor with such phrases in the Epistle to the Philippians as "touching the law a Pharisee, . . . touching the righteousness in the law blameless." And what can we say of such stories as that Jesus authorized the destruction of two thousand swine, on which the owners, who apparently received no compensation, begged him to leave the country; that he caused a fig-tree, a valuable piece of private property in Palestine, to wither away, because he found only leaves on it, "for the time of figs was not yet"; that he drove out of the temple the sellers of the birds and animals needed for sacrifice, and the money-changers who enabled the Jews to pay such coins as were required by the priests, and that he even had the money taken from the men it belonged to and poured out upon the ground? Whatever may be the accuracy of these narratives, they play a great part in setting forth the example which has had such mighty influence these eighteen centuries. So much more has been done by the Gospels than by all the rest of the Bible to form our moral ideas that it is simply unfortunate that the evangelists do so much less than the other writers to teach justice. The same must be said of truthfulness, which is really a part of the great duty of respecting others' rights, and which must necessarily be hindered by all opposition to freedom of speech.

V. Our survey of the moral teaching in the New Testament shows that, to weigh its value fairly, we must put almost all the precepts about purity and love into one scale, and much of what is said about family fidelity, physical and intellectual culture, patriotism, mental independence, the business virtues, justice, and truthfulness into the other. Which scale should preponderate each reader must judge for himself. We are bound to keep all these facts duly in mind, and be sure to have full justice done to them, whatever may have to fall.

CORRESPONDENCE.

FREETHOUGHT IN CANADA.

Editors of The Index:—

During the last decade, liberal thought in Canada has made marvellous progress, especially in the Province of Ontario. Ten years ago, no freethought lecture had been given in the Dominion, but few liberal papers were in circulation, and the very few scattering and isolated Liberals were wholly without organization, personal acquaintance, or communication, or that active spirit of propagandism with which Canadian Liberals are now so strongly imbued. At this juncture of nascent Canadian Liberalism, Mr. B. F. Underwood was invited by us, in the fall of 1874, to come over to Ontario, and give a course of lectures in the city of Napanee. Mr. Underwood came; but it was not until after a determined struggle with bigotry that he could exclaim, "*Veni, vidi, vici!*" I will not here enter into the struggle we had with the authorities over the Napanee Town Hall, which we had leased from them, and paid for, for the lectures, but which they, in flagrant violation of their written contract, forcibly prevented us from using. Nor can I enter into the long course of litigation which followed, constituting the now celebrated "Napanee Town Hall case," and culminating in an unjust verdict against us. But we had our lectures in another hall in spite of all opposition, and grandly successful they were. Mr. Underwood, by his courteous bearing, sound reasoning, and logical argumentation, sadly disappointed the hundreds of Christians who attended the lectures, curious to see to which branch of the vertebrates an "infidel" lecturer belongs. Having duly satisfied themselves that the lecturer was, after all, really of the *genus homo*, and likewise that he was "a gentleman and a scholar," they decided neither to lynch him nor jail him.

Well, this opposition on the part of our Christian friends had, as usual, just the opposite effect to what they expected. The ball of Canadian freethought

was thus set on a lively roll. We discussed and wrote for the newspapers, and circulated our documents, and in a few months again invited Mr. Underwood to Napanee, where he has given in all three or four courses of lectures, and held a four nights' debate with the late Rev. John Marples. Mr. Underwood has also since lectured in various other places in Canada,—Toronto, Hamilton, Aylmer, St. Thomas, Meaford, Lindsay, Belleville, and Montreal,—and held, in all, three or four debates, adding each time to his reputation as a formidable controversialist and able exponent of modern Liberalism. These lectures and debates with the clergy gave a great impetus to Canadian freethought. Colonel Ingersoll has also been here within a year or two, lecturing in four or five leading places. The Colonel—more eloquent, but less profound than Mr. Underwood—seemed to capture every soul, Christian and heathen, who listened to him, and the clergy were all set agog.

Among the influences, however, which have materially contributed to the advancement of freethought in Canada must be reckoned the able and popular liberal writings of William McDonnell, Esq., of Lindsay, Ont. His *Exeter Hall* and *Heathens of the Heath* have had a wide reading in Canada; and their influence has been as salutary as extended, and has contributed to liberal progress. There must also be taken into account the freethought conventions which have been held in Toronto, the meetings of the Toronto Freethought Association, the late *Freethought Journal*, the liberalizing influence of our literary periodicals, the *Canadian Monthly* and *The Bystander*, and the increasing circulation in Canada of various American freethought papers. The London *National Reformer* and *Secular Review* have also a considerable circulation here, some of our best men being Englishmen who were thoroughly indoctrinated in secularistic freethought before coming to this country. All these influences of lectures, debates, books, pamphlets, papers, etc., with the individual local efforts of many sterling workers in the ranks throughout the whole country, have been most effective in destroying superstition, exposing error, and propagating and building up the truth.

I may be pardoned for referring somewhat to my own humble efforts in the cause. After Mr. Ingersoll lectured here a year or two ago, a shower of replies and attacks fairly rained from the pulpit and the press.

Requested by our friends to reply to some of the more important and prominent of Ingersoll's assailants, I did so in pamphlet form, replying to Wendling, Archbishop Lynch, "Bystander" (Goldwin Smith), and others. My pamphlet—of which two editions have been issued, aggregating six thousand copies—has been extensively circulated throughout Canada, especially this province. From the numerous letters received, both from friends and opponents all over the country, I am led to hope that this and another similar pamphlet by me have done some little good in advancing the cause of truth; while Professor Goldwin Smith does me the honor to say in his *Bystander* that "Ingersoll in Canada" (the pamphlet of replies) "is one of the latest proofs that the great questions of religious philosophy are beginning to engage a good many Canadian minds." Rev. Principal Grant, of Queen's University, Kingston, had said, in a recent paper in *Scribner's Monthly*, that in Canada, with "astonishing religious zeal and clattering activity," there was little "theological scholarship and less speculation." Professor Smith did not agree with him in this, that Canadians never rise to the consideration of great questions, religious or political, but are entirely taken up with mere party politics and mere sectarian religion, and says "that description would have been more applicable to our people twenty or even ten years ago than it is now."

As to the numerical strength of Canadian Liberals, it would be, of course, impossible to speak definitely; but it can be safely said that we are quite numerous, and our numbers are rapidly increasing. Every city and town in Canada, at least of Ontario, is, to quote a Toronto paper, "honey-combed with infidelity," with perhaps the single exception of New London. In Toronto, Hamilton, Ottawa, Belleville, Picton, Port Hope, Oshawa, Lindsay, Meaford, Owen Sound, Seaford, Brantford, St. Thomas, Aylmer, Collingwood, Ingersoll, Guelph, Orillia, Orwell, Vienna, Walkerton, Stouffville, Glen Allen, Galt, Gananoque, Montreal, Halifax, St. John, etc., with all of which places I am in communication, there are active, intel-

ligent workers in our cause. In Toronto there is a strong society holding weekly meetings, at which papers are read, taking a wide range of liberal thought, embracing not only critical essays on theological subjects, but constructive essays on ethical and sociological questions. These meetings are numerous attended by thoughtful and intelligent men and women seeking more light. In Ottawa, the "Progressive Society" holds its weekly meetings, where the most advanced thought in science, sociology, and morals, is discussed. In Montreal also is a freethought organization; while the *Spectator* of that city is very liberal in tone, the *Star* also to some extent. An esteemed and reliable correspondent writes me from that city that, although freethought "has not yet attained such proportions here as to be considered quite respectable, yet every other man you meet, if you catechized him privately, will admit he believes little or nothing of the old religious dogmas." Though these are the only places, I believe, where regular organizations of freethinkers exist in Canada, in many of the other places informal meetings are held; and, in every locality, missionary and propagandist work of some description is going on, often quietly, but surely and steadily. In the Eastern Provinces, though freethought has not perhaps spread as rapidly as here in the West, yet it is steadily gaining ground. The Halifax *Mayflower*—though not quite to our mind in some respects—must be doing great execution in that Province in overturning dogma and uprooting superstition. Our venerable old friend, Lieutenant-Colonel Griffiths, formerly of this Province (Dufferin College, London, Ont.), but now of Halifax,—a gentleman whose influence cannot be but good wherever he is,—is also still busy with his facile and cultured pen down among the Nova Scotians. In New Brunswick, from what I have heard from Messrs. Baxter and Moffat of that Province, progress is being made. As to the "Great Northwest," a Manitoba friend informs me that, though there is not much visible on the surface (they are too busy there now for speculative questions), yet "every other man you meet," like the Montrealer, is decidedly shaky in his Orthodoxy. This, then, is our present condition in Canada as to numbers and work.

ALLEN PRINGLE.

NAPANEE, ONT., Dec. 6, 1881.

(Concluded next week.)

NOTES FROM NEW YORK.

Editors of The Index:—

Mr. O. B. Frothingham's Religion.

The misreported interview with Mr. O. B. Frothingham, recently published by the *Evening Post*, gave the impression that he had lost his faith in religious progress and his hope for new satisfactions. This caused general surprise. There is yet much public comment on his supposed defection. It was to be expected that the religious press and the secular press would seize, without careful verification, upon any statement showing an apparent weakening in a progressionist's position: the one, to strengthen thereby their now crumbling edifice; the other, for its sensational attraction.

I myself have listened to Mr. Frothingham; and to him I owe my salvation from self-satisfaction,—which was my "Christian lot,"—and I was born again to find satisfaction in and for service. Redemption and reform must have this as the basis of the coming philosophy.

A New Movement: The Conversion of "Sceptics."

[The People's Church, Rev. Dr. G. W. Samson, pastor and president, desires to reconcile Christianity with modern thought and with universal religion upon the basis that Christianity is the complement and fulfilment of all thought and sentiment. He is making an energetic effort to reach those who are dissatisfied with current teaching, by inviting them to discussion and by amiably conceding their logical difficulty and sympathizing with their position. The following is a short epitome of one of his lectures, given to us by himself:—

"The design of the familiar conference at four o'clock, Sunday afternoon, in the Fifty-third Street People's Church, is to reach two classes whose religious faith is shaken: first, those who are convinced that religious truth and duty, which do rule in and among the peoples gathered in our land and city, ought to be so investigated that some common ground of concerted thought and action may be attained; second, those who profess the Christian faith, but are

in doubt as to the grounds of their own profession. The series of themes proposed for the first six months—addressed to those who in the old Greek sense are 'sceptics' or independent investigators—relate, first, to the nature of faith in itself; second, to religious faith and its field; and, third, to the demonstrative or 'positive' testimonies which reason has given in reply to the three questions, 'Whence came we? What are we? Whither go we?'

"As to faith in itself there are four themes for conference. The first, 'Faith the Ground of all Knowledge,' led to the statement that 'faith' is the farthest remove from mere unfounded belief. The word itself in all languages has, as its derivative, 'faithful,' implying that faith is a conviction both intelligent and practical which leads to duty. The Latin *fides*, whence our word 'fidelity,' Cicero says the Stoics derived from *fiat*, 'it must be done.' Aristotle, presenting the intellectual character of faith, says that *fancy* leads to unreliable conviction, *opinion* to conviction that may be reliable or unreliable, while *faith* is the foundation of all reliable conviction. The knowledge derived through the senses even,—as when we see the heavens as a concave, yet know there is no concave,—the knowledge, most assured, attained by the senses, has its ground in our *faith* in the united testimony of observed phenomena and of intuitive judgment as to those phenomena. The same rule as Hume acknowledged must determine the knowledge supposed to be attained through the intuitive convictions of reason and conscience as the ground of truth and duty." A. L. L.

CAN THERE BE RELIGION WITHOUT THEOLOGY?

Editors of *The Index* :—

It has been truly said that clear and accurate thinking is needed fully as much at the present time as freethinking. But, singularly enough, those who make this just claim are, many of them, in precisely the same predicament, in one respect at least, as those whom they frequently criticise as being mentally inaccurate and beclouded. The inconsistency of these critics, it seems to me, consists of their hearty approval of religion, while they are just as hearty in their disapproval of theology. Webster defines religion as being systematized faith and worship; also, as pious practice. Theodore Parker defines theology (and the Christian world agrees with him on this point) as treating of God, man, and the relations between them. History records the conflict between science and religion, but nowhere, that I am able to discover, any conflict between religion and theology. Such representative theists as Thomas Paine and Theodore Parker believed in the existence of true and false religion, and also of true and false theology. They never divorced theology from religion. Even such advanced Christian sects as the Universalists and Unitarians have their systems of theology as well as of religion. I know of no religion, with the exception of the Positivists' "Religion of Humanity," and perhaps I might add what has been called the "Religion of Spiritualism," that has not its corresponding theology. Some of our best thinkers are persuaded that the Positivists misuse the term religion. Can "Free Religionists" cling to religion, and consistently reject theology? Will the free, clear, and accurate thought of the future divorce theology from religion, or will it either accept or reject both together?

Yours very respectfully,

W. C. BOWEN.

BROOKLYN, N. Y., Nov. 30, 1881.

[Between actual religion and actual theology, history records a good deal of conflict. Many believers in religion are led to oppose so earnestly the existing and dominant theologies that they may appear to oppose all theology without really doing so. Whether religion can exist without any theology depends upon whether it necessarily involves theistic belief. A theist must have some kind of theology. But religion certainly has existed without theistic belief,—as, witness the great religion of Buddhism in its purer days, which, even if it was not atheistic, was certainly agnostic. If by "Free Religionists" it is meant to designate those who adhere to the principles of the Free Religious Association, our correspondent's question cannot be answered by either a *yes* or a *no*; for some of them are theists, some pantheists, some agnostics, and some, probably, would call themselves atheists. The first two classes cannot reject all theological beliefs, and the last two cannot consistently

accept theological beliefs. As to the future, each of us is apt to think that his own particular theory of things will come uppermost.

W. J. P.]

HERBERT SPENCER.

Editors of *The Index* :—

I see by *The Index* lately, but without any astonishment, that Herbert Spencer is claimed by Mr. Savage as an idealist and by Miss Hardaker as a materialist. Mr. Savage probably bases his claim on the Chapter on the Relativity of Feelings in the *Psychology*, Vol. I., page 193, where the following quotations occur: "Thus we are brought to the conclusion that what we are conscious of as properties of matter, even down to its weight and resistance, are but subjective affections produced by objective agencies that are unknown and unknowable." And again, "We are thus forced to the conclusion that the relations of co-existence, of sequence, and of difference, as we know them, do not obtain beyond consciousness."

Miss Hardaker, on the other hand, most likely bases her conclusion on the nineteen chapters in the second volume of the same work, wherein Mr. Spencer vigorously attacks the arguments of the Idealists, even going the length of describing them as "Insanities." It is much to be wished that Mr. Savage or Mr. Fiske or Mr. Youmans, who are all on such intimate terms with Mr. Spencer, would get his interpretation of these contradictory statements. How an evolutionist can be an idealist, or talk like one, is to me a mystery. Evolution teaches that all animals, including man with his large brain and nervous system, have been slowly moulded into their present condition by contact with the outer world and its changing conditions; that consciousness itself, which the idealist asserts is the only thing that has a real existence, has been created by this contact; that the earth existed and was covered with plants and animals long before there was a human eye or a human consciousness to take note of them. Mr. Spencer says rightly, "Should the idealist be right, the doctrine of evolution is a dream." Mr. Huxley says, "In addition to the truth of the doctrine of evolution, one of its greatest merits in my eyes is the fact that it occupies a position of complete and irreconcilable antagonism to that vigorous and consistent enemy of the highest intellectual, moral, and social life of mankind,—the Catholic Church." It has also the merit—and it is no small one—of giving the final refutation of the vain and futile reasonings of idealism. Mr. Spencer is too great and too true a man to be charged with pottering with words and ideas in order to make his views acceptable to a wider class of readers. We can only fall back on the conclusion that his views on mind have not yet assumed that definite and coherent shape which, according to his own varied and beautiful illustrations, marks the higher stage of evolution.

J. G. WHYTE.

OTTAWA, CANADA, Nov. 24, 1881.

A SWEDENBORG CALENDAR.

Editors of *The Index* :—

We should be grateful for all that was done during the past to advance freethought. Especially may we thank Swedenborg for what he did nearly a century and a half ago to free people from bondage to the letter that killeth, and teach them to care more for morality than for belief. The readers of *The Index* will therefore be interested in a calendar for 1882 just published by Rand, Avery & Co., and containing many grand passages like these:—

It is a law of the Divine Providence that a man should not be forced by external means to think and will, and so to believe and love, the things which are of religion; but that a man should lead, and sometimes force himself to it.

In heaven, by loving the Lord is not understood to love him as to his person, but to love the good which proceeds from him; and to love good is to will and do good from love.

After death, faith does not remain in man, if not grounded in heavenly love.

Simple persons, who have loved good and truth for their own sake and have implanted them in their lives, thereby acquire the faculty of receiving heaven, with all its ineffable perfections. On coming among the angels, they enter fully into their angelic wisdom and the felicities of heaven.

God has no need of being praised and glorified. His will is that his subjects should perform uses, and thus do the good works which are called the goods of charity.

It may be affirmed of the angels of each heavenly society that the more every individual has a distinct identity of character, in which he freely acts, and thus loves his asso-

ciates from himself or from his own affection, the more perfect is the form of the society.

The worship of the Lord from charity can never differ, however externals may be changed.

CONCORD, Dec. 7.

F. M. HOLLAND.

A VALUED contributor to *The Index*, in a private letter, writes: "To-day's *Index* I have enjoyed all through. For Professor Adler's discourse on Kant I am thankful. Mr. Potter's words on college-trained Liberalism are timely. William Clarke's article on "Two Theories of Land Reform in England" especially interested me. He writes like a 'level-headed' man. The time for 'the affirmative side' of Liberalism has, I think, come, at least in your vicinity. Here, however, a great work is yet to be done, ploughing the hard soil of old traditions before the seed of truth will take root. I am with the Boston Sunday Herald on the free-trade question. The advantages of free trade seem to me beyond dispute. 'Current Topics' and 'Editorial Notes' both interested me. I think, however, *Our Dumb Animals* can do better than to oppose barbed wire fences, on the ground that some animals have been injured by them. In the early days of railroads, cow-catchers often caught stray cattle; but now we seldom hear of this happening. Cattle have learned to keep out of their way. Does the present generation of these animals avoid them by 'inherited instinct'? Barbed fences, at any rate, are a great blessing—I know about it—in keeping off the troublesome cows of neighbors and thereby preserving the fences. My pity for the people quite overcomes that for the dumb animals, particularly as they are not forced to suffer."

MISCELLANEOUS.

THE revised version of the New Testament is used in the devotional exercises in the Yale Theological School.

THE Chicago Daily Times of November 19 says that the *Religio-Philosophical Journal* "exceeds in circulation any Eastern organ of the class," and adds: "It speaks well for the Spiritualists as a class or sect that a fearless, independent, non-sectarian paper—as the *Journal* has proven itself to be—meets with wide-spread and universal favor among them, and in its successful warfare waged against mountebanks and tricky mediums, in its demand for test conditions and scientific methods of investigation, as well as in its fair and just treatment of honest mediums, it has the earnest sympathy of all contemporary publications pretending to be in the service of truth. The *Journal* has made its influence profoundly felt in the spiritual movements of the age, and, like all Chicago enterprises which meet the demand of a wide-awake, progressive public, is steadily widening its circle of influence, and is more frequently to be found in the minister's study and on the desk of the professional and literary man than any other modern journal devoted to the philosophy and the phenomena of Spiritualism."

BLASPHEMY.—The definition of blasphemy sometimes obtains an alarming extension. There are writers in Quebec who think it blasphemy to criticise the Syllabus: they call it blaspheming against the Syllabus. Of prohibited books, the world has had a sad and bloody experience; and wherever prohibition has been attempted, whether at Rome, Madrid, Paris, in New Spain or Old Spain, an Index or list of prohibited books has always been necessary. We, too, if we are to enter into a crusade against heresy, must transform the Minister of Customs into Inquisitor-General, and every collector into an inquisitor. And even then we cannot trust to the wisdom of these functionaries to pronounce off-hand on the heresy of a book not in the Index. Already, the Minister of Justice has received intimations from Toronto pulpits that he can have any number of inquisitors for the asking. And this in the year of grace 1881. The collector, poor man, seems to have acted on a sense of duty, under what he conceived to be the requirements of the law, and need not much be blamed for over-zeal. In diplomatic language, the government disavows this act as being in excess of his instructions; but he, perhaps, thought he needed no special instructions with the law before him.—*Toronto Varsity*.

THE *Sanitary Engineer*, published at 140 William Street, New York, comes to us changed from a semi-monthly to a weekly. This journal is doing needed

work in educating the public regarding the causes and the means of preventing sickness and premature death. It justly says: "An educated public opinion is demanding more exact knowledge of the causes of disease, and the demand is creating the supply. Under the auspices of Boards of Health, which are being formed everywhere, investigations are going on; registration of death, and, to some extent, of disease, is being established and made more complete; the effects of bad drainage, overcrowding, polluted water, and contagion, are becoming better known; and an epidemic is no longer considered to be an unavoidable dispensation of Providence, any more than a great fire or a railway collision. And, so fast as the causes of disease are understood, the ingenuity and technical skill of the nineteenth century are applied to providing the means of avoiding or destroying these causes. The announcement by Pasteur or Koch or Burdin-Sanderson of the discovery of a new fact in the life history of some minute and apparently insignificant organism at once becomes a basis for means of disinfection provided by the chemist or engineer, or for legislation in preventing the spread of disease."

A LECTURE, recently delivered by a German scholar in Munich, upon the pessimistic views of the philosopher Schopenhauer, gives some interesting information concerning the philosopher's relations with his mother, Johanna Schopenhauer, a popular novel-writer in her time. She had not the slightest interest or appreciation for her son's labors. When, in the winter of 1813, he showed her his first essay, she looked at the title, and inquired whether it was a treatise for apothecaries. He replied angrily, "It will be read when it will be impossible to find a copy of anything you have written in any rubbish closet." To which she coolly replied, "Of all that you ever write, the whole edition will then be on hand unbroken." The son's prediction has been verified of the mother. Few, outside of those still surviving who once were personally acquainted with her, know aught, except that Schopenhauer was her son. But the mother's prediction, at least in the sense that her son's writings would have few readers, has not been entirely unfounded either. Though by a small number recognized as a profound thinker, it took forty-four years to sell two editions of his chief philosophical work; and these comprised only seven hundred and fifty copies. Three small editions were sold in fifty-nine years. Yet Goethe pronounced Schopenhauer "the philosopher of the nineteenth century."

In his oration at Yorktown, Hon. Robert C. Winthrop eloquently said: "The general government of the Union must exercise its paramount authority over everything of domestic or foreign interest which comes within the sphere of its constitutional control. Civil service must be reformed. Elections and appointments, as Burke said, must be made 'as to a sacred function and not as to a pitiful job.' The elective franchise must be everywhere protected. Public credit must be maintained in city, State, and nation, at every sacrifice. Neither a gold nor a silver currency, nor both conjoined, neither mono-metallisms nor bi-metallisms, can form any substitute for the honesty and good faith which are the basis of an enduring public credit. Our independent judicial system, with all the rights and duties of the jury-box, must be respected and upheld. The army and the navy must be adequately maintained for the defence of our coasts and commerce and boundaries, and the militia not neglected for domestic exigencies; but peace, at home and abroad, must still and ever be the aim and end of all our preparations for war. Above all, the Union, the Union 'in any event,' as Washington said, must be preserved." In closing, the orator referred to our united country: "Fellow-citizens of the United States, citizens of the old Thirteen of the Revolution and citizens of the new Twenty-five, whose stars are now glittering with no inferior lustre in our glorious galaxy,—yes, and citizens of the still other States which I dare not attempt to number, but which are destined at no distant period to be evolved from our imperial Texas and territories,—I hail you all as brothers to-day, and call upon you all, as you advance in successive generations, to stand fast in the faith of the fathers, and to uphold and maintain unimpaired the matchless institutions which are now ours. You are the advance guard of the human race. Let us lift ourselves to a full sense of such a responsibility for the progress of freedom, in other lands as well as in our own. We

are bound—bound together afresh—by the electric chords of sympathy and sorrow, vibrating and thrilling, day by day of the livelong summer, through every one of our hearts, for our basely wounded and bravely suffering President, bringing us all down on our knees together in common supplications for his life, and involving us all at last in a common flood of grief at his death. Oh, let not its influences be lost upon us for the century to come, but let us be one, henceforth and always, in mutual regard, conciliation, and affection! 'Go on, hand in hand, O States, never to be disunited! Be the praise and the heroic song of all posterity! Join your invincible might to do worthy and godlike deeds! And then'—but I will not add, as John Milton added in closing his inimitable appeal on reformation in England, two centuries and a half ago, 'a cleaving curse be his inheritance to all generations who seeks to break your union!' No anathemas shall escape my lips on this auspicious day. Let me rather invoke, as I devoutly and fervently do, the choicest and richest blessings of Heaven on those who shall do most in all time to come to preserve our beloved country in unity, peace, and concord."

LIVE THOUGHTS OLD OR NEW.

THE loftiest form of greatness is never popular in its time. Guinea negroes would think a juggler a greater man than Franklin.—*Theodore Parker.*

ONLY on a canvas of darkness could the many colored picture of our life paint itself and shine.—*Carlyle.*

"For the truth itself

That's neither man's nor woman's, but just God's."—*Mrs. Browning.*

THERE are epochs in the history of the human race when the decayed branches fall from the tree of humanity, and when institutions grown old and exhausted sink and leave space for fresh institutions full of sap, which renew the youth and recast the ideas of a people.—*Lamartine.*

THE popular man or writer is always one who is but little in advance of the mass, and consequently understandable by them.—*Herbert Spencer.*

THE love of power and the love of liberty are in eternal antagonism.—*J. S. Mill.*

SHOW me from hence a discoverer who has not suffered for his discovery, whether it be of a world or of a truth, whether a Columbus or a Galileo.—*W. S. Lardor.*

THE Christianity which Voltaire assailed was as little touched as Voltairism itself with that spirit of holiness which poured itself round the lives and words of the two founders, the great master and the great apostle.—*John Morley.*

If one thing is clear, it is that faith is large in proportion as it dares to put things to the proof. Fear and laziness can accept beliefs. Only trust and courage will question them. To reject consecrated opinions demands a consecrated mind. The moving impulse to such rejection is faith,—faith in reason, faith in the mind's ability to obtain truth. The great sceptic must be a great believer. None have so magnificently affirmed as they who have audaciously denied.—*O. B. Frothingham.*

SCIENCE is, I believe, nothing but trained and organized common-sense, differing from the latter only as a veteran may differ from a raw recruit; and its methods differ from those of common-sense only so far as the guardsman's cut and thrust differ from the manner in which a savage wields his club.—*T. H. Huxley.*

SOMETHING which befalls you may seem a great misfortune: you meditate over its effects on you personally, and begin to think that it is a chastisement or a warning or a this or that or the other of profound significance, and that all the angels in heaven have left their business for a little while, that they may watch its effects on your mind. But give up this egotistic indulgence of your fancy, examine a little what misfortunes greater a thousand-fold are happening every second to twenty times worthier persons, and your self-consciousness will change into pity and humility, and you will know yourself, so far as to understand that "there hath nothing taken thee but what is common to man."—*John Ruskin.*

No LONGER talk at all about the kind of a man that a good man ought to be, but be such.—*Marcus Aurelius.*

JESTINGS.

"Is THIS my train?" asked a traveller at the Grand Central Depot of a lounging. "I don't know," was the reply. "I see it's got the name of some railroad company on the side, and expect it belongs to them. Have you lost a train anywhere?"

"GENTLEMEN of the jury," said an Irish lawyer, "it will be for you to say whether the defendant shall be allowed to come into court with unblushing footsteps, with a cloak of hypocrisy in his mouth, and draw three bullocks out of my client's pocket with impunity."

A RURALIST seated himself in a restaurant, the other day, and began on the bill of fare. After employing three waiters nearly half an hour in bringing dishes to him, he heaved a sigh, and whispered, as he put his finger on the bill of fare: "Mister, I've et to thar," and moving his finger to the bottom of the bill, "ef it isn't agin the rule, I'd like to skip from thar to thar."

A MAKER of doggerel having laid a wager that he would make a rhyme on anything, "Sennacherib" and "Jehoshaphat" were suggested as a theme. He immediately said:—

There was a King Sennacherib
Who said that he could whack a rib
Of any but Jehoshaphat:
He wouldn't his, he was so fat.

BOOK NOTICES.

LEAVES OF GRASS. By Walt Whitman. Boston: James R. Osgood & Co.

Heretofore Mr. Whitman has been his own publisher. Now, he is to go forth with the imprimatur of one of the most respectable publishing-houses in America upon his title-page. We cannot help regretting that in connection with this new departure he did not see fit to make some erasures. There is so much in his verses that is high and sweet and good that it is a pity that a few indecent passages should spoil them for the frankest circulation and enjoyment. Mr. Whitman has been much admired by the fleshly school of poets on the other side of the Atlantic, but there could be no greater mistake than to confound those elements in him which are most repellent to persons of refined and delicate character with the evil side of Swinburne and Rossetti. These are like the Frenchwoman who said of her ice-cream, "If it only had a little sin in it." We never find this note in Whitman. What we do find in him is such abounding faith in human nature that even the extravagances of human passion lose their hatefulness for him, in his conviction of the essential good of that which they exaggerate. Those who go to Mr. Whitman to excite their pruriency will hardly go in vain, though they may be disappointed that the grosser element in him is so inconsiderable in comparison with the rest. Those who go to him for help and cheer will find these in abundance. They will find faith in God and man, and in the order of the world. They will find innumerable touches of beauty. They will find "Drum-taps" that set their pulses flying, if they be not wholly inaccessible to generous emotion.

ENGLISH CLASSICS. Edited by William J. Rolfe. Shakespeare's Antony and Cleopatra. Shakespeare's Cymbeline.

These are the last two published of Mr. Rolfe's admirable series of Shakespeare's plays. Twenty-four have been published previously. The standard of excellence established in the first volume of the series has been maintained throughout, and never more conspicuously than in the volumes now under consideration. Each play is introduced by a history of the play, and selections from the criticisms of the most competent Shakespearean scholars. The text is judiciously expurgated to such an extent as to make it convenient for the use of families and schools. At the end of each volume, we have a series of notes conceived in the most admirable spirit, not purely technical, but with ample reference to the poetic beauty and the spiritual force of the play. Too much cannot be said in praise of the general make-up of this edition of Shakespeare's plays. The type is good; the quarto shape is pleasant; the illustrations are all that they pretend to be,—that is to say, purely ornamental. For use in the school and home, whatever may be in the future, this edition is the best that is as yet available.

YESTERDAYS WITH AUTHORS. By James T. Fields. Boston: Houghton, Mifflin & Co. 1881.

This edition of Mr. Fields' delightful book differs from the original edition in being printed upon finer paper, with much wider margins, in having steel engravings of the authors spoken of in the text, and, best of all, in the inclusion of a batch of reminiscences of Barry Cornwall, equal in interest to any other chapter in the book, which, as it stands, is the pleasantest memorial that we are likely to have of Mr. Fields. The book, as it now stands, contains chapters on Pope, Thackeray, Hawthorne, Dickens, Miss Mitford, and Barry Cornwall. There is little here that is of the nature of criticism. Mr. Fields as dearly loved an author as Tommy Moore a lord. The author's personality was to him exceedingly engrossing. It was his fortune to have intimate relations with some of the most distinguished authors of his time, and he has reproduced the delight he had in these relations in a literary form that is full of pleasantness and charm.

POLLY COLOGNE. By Mrs. A. M. Diaz. Boston: D. Lothrop & Co.

Happy the child into whose stocking Santa Claus thinks best to put *Polly Cologne* as a Christmas gift! The tiny, quiet, yet adventurous dolly who owned this queer name is made by Mrs. Diaz the centre of a charming social circle of people whose acquaintance the little ones, and even some grown people who yet retain their youthful hearts, will be delighted to make. This book is in Mrs. Diaz's best vein, and how charming that can be all those who have read any of her previous writings know full well.

THE Radical Review, published at Madison, Wis., "is," says the editor, "to be an independent paper, devoted to the discussion of all general questions that agitate the minds of men. In dealing with problems, it will bow before no external authority, but follow reason wherever it may lead. It stands outside of Christianity, as well as all other revealed religions. It will discuss all questions from the stand-point of evolution. In politics, it is independent of all existing parties. It will espouse the cause of woman's rights, and favor her political enfranchisement. It favors the complete secularization of the State. It will give as much attention to the discussion of social questions as their importance demands. The threatening attitude which monopolies are assuming toward the State will be considered, and also the questions of free trade and protection, the *Review* favoring a free-trade policy." The numbers of this journal which we have received contain interesting articles; and we hope that Mr. Schum, the proprietor and editor, will be successful in this new venture in journalism. The subscription price is \$2 a year.

PERSONAL ITEMS.

SEE Moncure D. Conway's unique article, entitled "Our Fellow-Worms," in the next issue of *The Index*.

B. F. UNDERWOOD will speak at Paine Memorial Hall, next Sunday forenoon, on "Theism and Atheism."

ROSA BONHEUR is in failing health, and is said to be gradually losing her magic hold on the limner's art.

THE Czar is a regular church-goer, and very fond of sacred music. He maintains two fine choirs at Peterhof.

QUEEN VICTORIA lately called upon the parents of a man who had been in her service, and on his grave placed a bouquet of flowers.

MR. W. M. SALTER's lecture at the Parker Memorial last Sunday, on the ideal element in religion, was an able and earnest effort, broad in spirit and elevating in tone.

GENERAL BOULANGER of the French army, in his report of the Yorktown Centennial, speaks in high praise of Hon. Robert C. Winthrop's oration on that occasion.

COL. JOHN W. FORNEY died at Philadelphia on the 9th. He was in some respects a remarkable man. He was active and versatile, and his acquaintance with public men and political measures was such as few men possess.

MR. PARNELL will be likely to awaken the jealousy of the average revivalist; for since his imprisonment he has been overwhelmed with gifts of slippers and embroidered handkerchiefs from the enthusiastic and patriotic women of Ireland.

GEORGE FRANCIS TRAIN has recently had a lucid interval. He announced that he had made his last speech and written his last letter. Let us hope that he will not have a relapse into an insanity which will make him forget this promise.

MR. GEORGE TOWLE says of Victor Hugo, "Poet, artist, romancer, orator, statesman, letter-writer, essayist, editor, advocate, and song-maker, he has attempted many forms of brain labor, and on each his genius has stamped its impress."

A STORY is told that a lady once asked Thomas Carlyle if he would recommend some plain, interesting history of England suitable for her little girls. "Oh," said the crabbed philosopher, "they had better read Macaulay's England. It is the most childish I know."

THE Waugh Methodist Church in Washington is "enjoying" a revival. Johnny Noogle, a converted sailor, like reformed drunkards at temperance meetings, delights the attendants with stories giving details of his extreme wickedness. His converts, it is said, are counted by scores.

A WAX-WORK figure of Franklin on exhibition in France is labelled: "Franklin, inventor of electricity. . . This *savant*, after having made seven voyages around the world, died on the Sandwich Islands, and was devoured by savages, of whom not a single fragment was ever discovered." Such is fame.

JOHN HAY suggests that "Tortured for the Commonwealth" is a more impressive rendering of the Latin motto written by the President—*Strangulatus pro Republica*—than "Slaughtered for the Republic," as it has been translated by Colonel Rockwell, in whose presence it was written, and by the editor of the *Century Magazine*, and says that there is authority for his word in Ovid, Seneca, and Juvenal.

JOHN MORLEY, in his recent excellent biography of Richard Cobden, says that, early in his career, Cobden had leanings toward the stage; but his first play, entitled "The Phrenologist," was incontinently rejected by the manager of Covent Garden Theatre. "Luckily for me," afterward philosophically wrote Cobden; "for, if he had accepted it, I should probably have been a vagabond all the rest of my life." Morley ascribes to Cobden's early travels, and especially to his visit to America in 1835, his enlarged and broad views on many subjects.

WE quote from a recent article on Prof. Felix Adler, which appeared in the *Boston Transcript*, the following: "Adler's religion is precisely identical with his morality. The word 'morality' falls from his lips with an affectionate utterance not quickly forgotten. He seems to love the very word, and to recur to it with a frequency almost fatalistic. Blue-eyed, sensitive, and intense, with his slight, indefinable impediment of speech, which smooths off the jagged angles of certain consonants, he has a pleading expectancy of manner which seems to demand the best of every listener. Like all men of powerful convictions, he is too intent upon his aims to fall into any idling by the way. He seems always so hard at work that his very attitude is a reproof to any one who would lag behind him."

MR. JOHN BRIGHT's constituents lately presented to him, on his seventieth birthday, an address, in which they said: "Never, in the whole course of our connection, has there passed between us the faintest shadow of misgiving or distrust. At the outset, we gave you our confidence without reserve: it has remained unabated and unbroken. To political confidence, we have long since added the rare and precious gift of personal affection; for, in your fidelity to us, you have been unswerving, your service has been devoted, and your intercourse with us has been marked with a grace and a tenderness which have won our hearts. We promise you that so long as your life endures these relations shall continue. Between you and us there exists a bond that never can be broken."

CHRISTMAS SERVICE.

A Christmas Service for the Church and Sunday-school together, or for either alone, is now ready, published by the Western Unitarian Sunday School Society, 40 Madison Street, Chicago, Illinois. Eight pages, containing Responsive Readings with Anthem and Chant, and six Carols, Price \$2.50 per hundred. Specimens will be sent on receipt of a three-cent postage-stamp.

MASSACHUSETTS IN THE WOMAN SUFFRAGE MOVEMENT.

By Mrs. HARRIET H. ROBINSON. Price \$1.25.

"Mrs. Robinson is the widow of a man who has achieved a wide reputation for his brilliant letters to the *Springfield Republican* and other papers over the *nom de plume* of 'Warrington.' Like her husband, Mrs. Robinson is devoted to the cause of woman suffrage; and she has been one of the most prominent and zealous of the workers in behalf of what she considers her down-trodden sex. She is well qualified by ability and experience to write the history of the woman suffrage movement in Massachusetts, and she has done so. The time covered by her history is from 1774 to 1881, and she presents the general, political, legal, and legislative history of the movement. Mrs. Robinson is a bright woman, and makes her work extremely interesting. Of course, she is prejudiced in favor of the suffragists; and her history bears pretty hard on those who have opposed the movement. But it is a woman's privilege to scold; and, if she scolds well, it is entertaining, and the scolded ought to be able to bear it with equanimity, even enjoy it."—*Boston Post*.

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THE MAN JESUS.

By JOHN W. CHADWICK. Second Edition. Price \$1.00.

"Rev. John W. Chadwick tells us in the preface to 'The Man Jesus' that his object is to 'contribute something to a rational understanding of the human greatness of Jesus in the minds of those who have not the time or opportunity to read those voluminous writings in which the modern study of the life of Jesus has embodied its conjectures and results.' The author ignores entirely the supernatural element: he accepts the most advanced views with regard to the authorship and authenticity of the Gospels, and he makes use of the most radical interpretations of the New Testament narrative. With points of doctrine, we, of course, have nothing to do here. We can only say that Mr. Chadwick's work throughout is marked by the most reverent regard for the example and teachings of Jesus, that he brings home to the reader, as few others have done, the tender, affectionate nature of his great subject, and that he has revealed, under the robe of tradition, the throbbing of a human heart. Even the bitterest opponents of the views which Mr. Chadwick adopts must acknowledge that in the field of literature it is a masterful performance, luminous with the teachings of the gospel of humanity and a wonderful knowledge of the place and time of which he treats."—*Says the Boston Traveller*.

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MY FIRST HOLIDAY;

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CURRENT TOPICS.

In the recent municipal elections in Massachusetts, 96,000 votes were cast on the question of license or no license, of which 54,000 were for license and 42,000 for prohibition. In Boston, 22,429 voted for license, and 12,396 for prohibition.

Jewish exiles from Russia are seeking homes in this country. Over a hundred families have arrived in Chicago the last six weeks. The United Hebrew Relief Association intends to establish several Jewish agricultural colonies in the West early next spring.

A LONDON paper, referring to the Salvation Army's street parades and performances, says, "The nuisance has now become so intolerable that the tradesmen are about to take action in the matter, with the view of testing the right of the army to parade the streets and cause disturbance."

In Edinburgh, since 1867, \$2,500,000 have been spent in improvements relating to the sanitary condition of the city, and a steady decrease in the death-rate has been the result. Facts like these are a sufficient answer to the cheap talk of average preachers who declare that "science can never reach the masses."

THE *Independent* says that the Society for the Prevention of Cruelty to Children deserves thanks for the efforts in the case of the child actress Corinne; but Judge Donohue very wisely refused to take her away from her guardians, and his decision is approved by the secular press, and commends itself to the good sense of people generally.

THE Vienna disaster has had the salutary effect amid all the evil it wrought to awaken the authorities in many of our American cities to the need of better facilities for egress in case of fire in our theatres; and the theatres of New York and Boston have been within the last week thoroughly examined in this respect, and improvements ordered.

"TOADYISM" is what the *Boston Globe* calls the amicable feeling between two great and friendly nations, which prompted the salute of the British flag by American troops at Yorktown. And what does the *Globe* call that reciprocation of the same feeling by the English nation, which prompted the playing of the "Star-spangled Banner" by the bands of British troops in London on Lord Mayor's Day?

THE Collector of Customs at Toronto is evidently an ignoramus. Not satisfied with seizing the *Age of Reason* and *Volney's Ruins*, he has, so Canadian papers state, detained Paine's *Rights of Man* and *Common-Sense*, while the works of Ingersoll are allowed to pass. There must be urgent need of Civil Service Reform over the line, when such a man holds an office, one of the qualifications for which should be at least ordinary intelligence and common-sense.

THE religious unsettledness of the age seems to have been equally appreciated and feared by two such opposite men as Dean Stanley and Sir William Heathcote. It is said that the Dean, in spite of his optimistic spirit, often looked forward fearfully to the possibility of Westminster Abbey's falling into the hands of the Church of Rome; and Sir William Heathcote "disinherits in advance any tenant for life or tenant entail of his estates, who may become a Jesuit or join any other Romish order."

FROM the Russian Nihilists, Guiteau gets no sympathy. In one of their organs published in St. Petersburg, recently appeared an editorial surrounded by a deep black line, lamenting the assassination of President Garfield. Referring to this editorial, a St. Petersburg correspondent of the *London Telegraph* says: "It is satisfactory to notice that this dastardly crime is condemned in the strongest language; and the opinion is expressed that in a free country, where the voice of the people can always make itself heard, nothing can excuse a resort to force. The particular crime of Guiteau is declared to be an act of despotism,—the despotism of a party, which is as detestable as that of an individual, and is as contrary as the latter to the principles of the revolutionary committee."

THE *Christian Union* says very justly: "The sincere and statesmanlike efforts of Mr. Gladstone are met with turbulence and contempt; and, as a consequence, even English Liberals, many of whom hoped that the time had come when justice might be done to Ireland, have lost heart and are becoming incensed at the blindness and folly of the people whom they are trying to benefit. The victims of this lawlessness are not the English, but the Irish themselves. When peaceful Irish farmers, disposed to look at the situation calmly, and to secure what they can from the new Act, are shot down in their cabins at night by their own countrymen, the enemies of self-government for Ireland are supplied with the most cogent arguments possible. The vices of barbarism and the privileges of constitutional liberty cannot go hand in hand."

MR. GEORGE SCOVILLE, in his recent lecture at Washington, as reported, said that the pulpit condemned Guiteau on the assumption that he was a sane man, and yet not a single minister of the gospel had called on the prisoner in his cell, and not a single letter had been sent by them to him, as a sane man, calling on him to repent and turn to God; that nineteen-twentieths of the letters received by Guiteau were simply threats against his life, and not more than two or three breathed a Christian spirit. If this wretched criminal is really sane, and if, without a "change of heart" before he dies, his state will be one of eternal torment, the clergy who profess thus to believe and who claim to represent him who came to call "not the righteous, but sinners to repentance," do not by their attitude toward Guiteau show either consistency or confidence in the gospel which they preach.

THE Springfield *Republican* says: "The lofty resentful way in which Dr. Spitzka, of the Guiteau trial, drew himself up the other day, when he was asked whether he believed in the existence of a God, is a reminder that we are living in an age of agnosticism, so called, and that to a portion of the community these old law questions about belief in God and in a future state of rewards and punishments are mere superstitious lumber, as obsolete as the trial by combat or the judicial killing of witches. If the agnostics carry the day, the Spitzkas of the future will not have their scientific susceptibilities ruffled by such interrogatories. It is not yet quite certain, however, that the agnostics are going to carry the day." Whether we live in "an age of agnosticism, so called," or "the agnostics are going to carry the day" or not, it is pretty evident that witnesses will not be much longer badgered and insulted in courts of justice in this country on account of their opinions or doubts concerning matters which are clearly beyond the range of human knowledge.

PROFESSOR A. S. BRUCE of Glasgow University, a member of the Free Church of Scotland, a friend of Professor Robertson Smith, is likely, so report says, to be subjected to treatment similar to that met by Professor Smith, because of a recently published work, entitled *The Chief End of Revelation*. In a recent letter to the *Independent*, Professor Bruce says: "Within the last few days, hopeful, cheering words have been spoken in behalf of freedom and growth in theology by theological professors, at the opening of the halls for the training of our future ministers. Dr. Laidlaw, recently appointed to the chair of dogmatics in the New College, Edinburgh, in his inaugural lecture, repudiated the idea of being bound over to a blind, mechanical adherence to traditional dogmas; and Professor Flint, in his opening lecture to the divinity students in the University of Edinburgh, scouted the idea that all truth had been found out in theology, and asserted not only the right, but the duty of free inquiry, as the only means by which the Church could effectually defend the faith and maintain the respect of the world for the Christian ministry."

"OUR FELLOW-WORMS."

BY MONCURE D. CONWAY.

There used to be an orthodox old lady in Cambridge (Mass.), who would never permit the caterpillars in her trees to be destroyed. "They are our fellow-worms," she used to say, and devastation radiated from her garden. The caterpillars, in a sense, were rather her lords and masters than her fellow-worms: human interests were sacrificed to them. The poet Cowper wrote:—

"I would not enter on my list of friends,
Though graced with polished manners and fine sense,
The man who needlessly sets foot upon a worm."

But with equal justice he might have set foot on every worm which destroyed leaf or fruit necessary for the health and welfare of man.

But, where ignorance says falsely, "They are our fellow-worms," knowledge may say the same truly, at any rate of the earthworms, now that Darwin has told us the history and romance of these lowly contemporaries. In simple prose, the great man tells the facts about the worm, quite unconscious of the picture that for others illuminates his book,—the greatest scientist of his century bowing his gray head for years in study of the humblest form of life. Because the worm is a nocturnal animal he must sometimes watch beside it through the night. While the world slumbers, the astronomer bends his telescope on starry galaxies, but he finds there no grander vistas than he whose scientific vigil is beside a pot of earthworms. What is an inanimate star to this dawn of organization, this genesis of order and first footprint on a planet of the brain that distinguishes and selects? The earthworm brings but one little functional power superior to all that preceded it,—sensitiveness. Like inorganic nature, it is blind and deaf; but it can feel the light it sees not; it has sensitive touch, it can suffer. Suffering means a knowledge of good and evil,—so early was *that* fruit eaten! To seek pleasure and escape pain is henceforth the aspiration of animate nature: it will be the law alike of the self-tortured ascetic and the epicurean. All civilization will be but a system of contrivances to avoid pain and secure happiness.

The dignity of the worm has never been without some recognition by man. It was of old a symbol of destruction. It passed from the gloom of Job, who said to the worm, "Thou art my mother," to Jesus, who pictured Gehenna, whose worm dieth not. In Egypt the little lord of the grave expanded into Apophis, the all-devouring serpent, and it gave Dante and Milton their name "Worm" for Satan. The Rabbins brought together the Worm and Solomon (least and greatest) in their legend that, though that king, leaning on his staff after he was dead, deceived the genii, he could not deceive the worm. The enslaved genii went on building the temple, thinking their erect master was still alive; but the worm gnawed the end of his staff, and down tumbled Solomon. Christians represented Herod as having turned to worms. Many myths of this kind preceded Victor Hugo's "Epic of the Worm," which Bayard Taylor translated:—

"God having made me worm, I make you smoke.
Though safe your nameless essence from my stroke,
Yet do I gnaw no less
Love in the heart, stars in the livid space,
God jealous, making vacant thus your place,
And steal your witnesses.

"Since the star flames, man would be wrong to teach
That the grave's worm cannot such glory reach;
Nought real is save me;
Within the blue as 'neath the marble slab I lie,
I bite at once the star within the sky,
The apple on the tree."

Such has been the epic of the worm in the past,

—the passing away of the glory of the world under the remorseless gnawing of time. But in our century poetry became pantheistic; its eye caught the glimpse of a cosmic unity which included the worm and the universe in one vast circle of love. The first lines of a new worm-epic were written by Shelley:—

"The spirit of the worm within the sod
In love and worship blends itself with God."

The brave theme floated in the air till it caught the ear of Robert Browning, and there gained a variation:—

"For the loving worm within its sod
Were diviner than a loveless God
Amid his worlds, I will dare to say."

But before that Emerson had measured the justice of the universe with this lowly form:—

"Fear not then, thou child infirm,
There's no god dare wrong a worm."

Thus there have been fine preludes to the new epic, whose materials Darwin has gathered and sifted; and this new song will reveal the worm as reverse of a destroyer. It harms not the living. It burrows in graves to bring back into activities of life the useful substances which man, or rather his superstition, buries there. The worm is the resurrection and the life for such spirits in prison. Things hard and useless for the life of nature,—stones, ruins,—it buries, but converts organic remains into mould, and brings them to earth's surface, where they may bloom again and breathe in fragrance and happy carols.

The worm is apparently the first form in nature that ever earned its living by work, and, like every faithful worker, serves all in serving itself. It is weak and timid; without eyes, ears, feet, tooth, or weapon of defence; it can only lay hold of a thing by suction. And this slow, small thing, without shield or shell, set to work on a granite world, has surrounded it with a rich soil, enabled it to put forth its variegated carpet, and to evolve forms beneath which the violent are buried. The service done by the worm for man has naturally attracted the attention of theology. A generation has not elapsed since theology was hurling anathemas upon the man to whom it now repairs to beg a little help. An ingenious writer in the *Spectator* argues that the work of the worms must have been providentially designed, in anticipation of man, because the worm does not do the best for itself while doing the best for man. Such is the fact. The worm swallows vast quantities of sand, chalk, etc., to get the small nutriment in them, when it might get the food it prefers by devoting itself to the vegetal world. It has gone on for ages eating dust, though the vegetal supplies have increased. It must, says the theologian, have been bound to such self-denying work by a higher power. But the theologian forgets that what is originally adopted from necessity often survives as instinct. There are human tribes that obstinately go naked, even in the cold, after clothes are offered them; others that keep the Sabbath rigidly after it has become an impediment. We can understand the force of habit among our fellow-worms; but it cannot be shown that man might not have been better off if the earthworm could have varied its instincts under changed conditions.

Man is prone to personify in nature the mental order derived from nature, and to imagine an invisible man at work there. And, if he did not regard this invisible man superstitiously, it would be true enough to say that an intelligence like his own is at work in nature. In the prudence of one animal, the affection of another, the maternal instinct of another, it has worked. Human taste

is prefigured in the distinguishing touch of the worm; and human society in the earthworms rolling themselves together in a ball to keep alive through the winter. That, too, is providence. But when the human mind would go beyond recognition of its own tendencies distributed through nature to find these concentrated in an Omnipotent Person, the providence that seemed so beautiful in the earthworm ceases to be so. We should expect the culture of the soil to be achieved by Omnipotence without such myriads of agonies. The needless agony of one worm justifies Emerson's verdict, "There's no god dare wrong a worm,"—the penalty being that a power which achieves by pain what it might achieve without, it must cease to be worshipped when it ceases to be feared. Tennyson trusts

"That not a worm is cloven in vain,
That not a moth with vain desire
Is shrivelled in a fruitless fire,
Or but subserves another's gain."

That is a divine voice, filled with a pity that nature largely lacks, and though it may sink into agnostic silence it can never be lifted in loving praise of a power less compassionate than itself. Therefore it is that every religion is a pilgrimage from a cowering worship of omnipotence to the apotheosis of its victims,—from Brahma to Vishnu, from Zeus to Prometheus, from Jehovah to Jesus. And all these do but dramatize love. It may be that in the great future of human development some vision may be attained of a divine life in nature as little dreamed of now even by a Darwin as the worm writhing in his hand dreams of his true heart. The reverent mind can afford to wait without dogmatic negations, but it cannot say it sees the things it sees not, nor sing hymns which belie its humanity. Its religion is the love of Love, an uncomplaining calm resistance to all that is opposed to love, and a joy in all those adaptations in nature which illustrate the steady transmutation of inorganic nature (including the disorganizing ferocities and passions in which it survives) into the image of that divine principle which links the toiling worms with the suffering saviours of the world.

Darwin shows how earthworms have preserved ancient ruins, old monuments, the records of man's earliest history and the materials of science. I was lately walking with some scientific men in a beautiful region of Wiltshire. Near us workmen were excavating an ancient barrow, bringing from it the ashes and arrows of prehistoric warriors. Near us a greensward, spread by earthworms over a British village, awaited its turn to withdraw for the inspection of science. Among the company was Sir John Lubbock who has so long vainly tried to persuade legislators in Parliament to give ancient monuments a protection now chiefly accorded by the worms. These relics are in the region of the famous "Cranbourne Chase." The hunting seat of King John is there, and many ancient hunting lodges. There were once twenty thousand deer in this Chase, and for centuries the first gentlemen of England, always an incurious race, did nothing but hunt there. Not a tumulus was uncovered, not a monument exhumed: over historic spots, Roman camps, British villages, they hunted and they hunted. All the "providential" care of the worms was wasted on them from remote antiquity up to last year when all that land became the inheritance of the President of the Anthropological Society. Then the work of the worm was realized. The monuments they have preserved are now coming forth, and the little creature is at last linked with the advanced thought of the world.

Solomon sent man to school to the ant that he might learn enterprise. He might equally have

made man learn from the worm that gnawed his staff the greatness of the least when its work is organic. In its sod it works, an earthworm, unambitious to be a heaven-worm. Perfect steadfastness to what it is organized to do enables this weakest of its citizens to change the face of the earth. If men and women only spake and did what is equally organic, out of their very structure! What then would become of all this that people call their "religion"? What are these dogmas, rites, ceremonies, in Europe and America? Do they come out of the heart and brain of the living man? Are they expressions of the sentiment, common-sense, and reason of our age? Assuredly they are the relics of dead brains, Egyptian, Syrian, and other. Earthworms have long ago converted the cerebral organs that so thought, the lips and hands that so spake or wrote, into mould, and so passed them on to new organization for new work. But they cannot claim to be even fellow-worms of those faithful organisms who, finding their dead dogmas and rites transmute them not at all, but parade those spiritual scalps as ornaments and charms, even amid the electric lights of their physical civilization.

There is, indeed, one aspect in which the earthworm is but a too faithful type of the superstitions which arrest the organic work of the human brain and heart. And here again we may remember pregnant words of the thinker who, least of all in his generation, suffered such arrest:—

"A subtle chain of countless rings
The next unto the farthest brings.
And, striving to be man, the worm
Mounts through all the spires of form."

These lines of Emerson, anticipating Darwin's great generalization, suggest the sad side of evolution. The worm mounting through the spires of form may continue through them instincts which, however useful in a worm, are deplorable in a man. (Alas, that fact was known to Pilpay and Æsop, who detected the slyness of one animal and vanity of another beneath the mask of man!) The worm is a fair type of that adherence to old conditions by sheer force of custom, which is the chief obstruction to human development. Though the conditions of nature have changed again and again, the worm goes on burrowing and eating the dust all its days. So did its ancestors. And what other reason have half mankind for what they say and do? Why are antiquated prayers and creeds repeated? Why are foolish oaths found crawling about court-room and legislature? Not because they are really believed: were they really believed, toleration of their denial would be impossible; every freethinker would be executed as a destroyer of more than life and property. It is the worm-instinct, burrowing in graves, though a new heaven and earth offer it their banquet.

It must be admitted that this persistence of usages based on discredited beliefs serves a like utility with that of the worms, which preserve monuments. The science of mythology and folklore values the myths and fables transmitted by the credulity of one generation to the parrot tongue of the next. But it is too costly a price to pay for the fables that their transmission makes man a mere leaden pipe. At any rate, we need such antiquated mythoducts no more. Art and science can secure all the survivals they require without their being deposited in the place of brains. It is time for that dogma to die which makes man a child of the worm, and his religion a prolonged meditation in the grave. It is time for man to enter on his progression also, and mount through all the spires of thought, building his spirit's mansion not beneath the earth, but upon it.

THE JOY OF GIVING.

The practical yet untheological spirit of the age is nowhere more clearly shown than in the utilitarian use made of our national holidays. Our fast days are becoming simply days on which we refrain from tyrannous toil; our Fourth of Julys are devoted to a letting-off of the repressed steam of our exuberant national vitality; Thanksgiving days have become only days devoted to the household Lares and Penates; and Christmas, from a day of reverent but rather frigid commemoration of the birth of the Saviour of men, has come to signify, to every progressive and loving soul, the advent and ultimate triumph of a grand and glorious principle rather than the deification of a man. To-day, Christmas embodies an ethical idea, emanating, it is true, from the altruistic conception involved in the martyrdom of the Christ, an idea which the so-called "materialistic spirit of the age" would call simply "the joy of giving."

The truism, which with many other undeniable truisms finds prominent place in the Scriptures, that "it is more blessed to give than to receive," we find to be as true to-day as when the thought first took form in utterance. Nowadays, the church dogmas growing out of the self-sacrifice of Christ are, in a great measure, submerged in a general outpouring of the spirit of altruism,—the joy of giving. The majority of the poverty-stricken people, wandering amid the glittering maze of Christmas displays in all our stores, do not, as a rule, stop to regret that, in all probability, they may be forgotten in the general gift distribution of the sweet Christmas morning, but instead feel a pang of disappointment and sorrow as they count the contents of their scanty purses, because the meagre sum they possess will go so short a way in the coveted joy of giving. This phase of latter-day altruism is certainly not a result of the vaunted Puritanism of New England, for Christmas in the days of the Puritan fathers was a festival mainly observed by the Catholic Church, and New England Orthodoxy had such a horror at that time of the "Scarlet Woman" and all her belongings that any day observed as a *holy-day* by Catholics was not countenanced in the least by Protestant observance. Secular culture, and not Christianity, is to be given credit to and thanked for that broader spirit of self-forgetfulness which permeates, more or less, all Christendom to-day, and which makes orthodox and unorthodox alike eager to make Christmas day a *holy day* in deed and in truth by its altruistic temptations to indulge in the ever new and always satisfactory joy of giving.

S. A. UNDERWOOD.

NOTES ON THE RELIGIOUS PRESS.

W. J. P.

GUITEAU's flippant talk about being "inspired" to kill President Garfield,—claiming that, though generally sane enough, he believed himself on that 2d of July to be under an irresistible pressure from Deity to do as he did, and that "that is all there is about it,"—may lead to some fruitful and reformatory reflections among Orthodox believers on the subject of inspiration. Perhaps a healthful degree of agnosticism will be one of the lessons taught; and people, for a time at least, will be less inclined to talk familiarly of their knowledge of God's plans and purposes, as if they had just "interviewed" him in the next room. The *Christian at Work* appears to have had its thoughts aroused in this direction. It says:—

There has been a great deal of irreligious talk about religious things, and much of the pious prattle of people who mean well enough is little better than

profanation. A great deal of the religious apathy of our day is the natural recoil of the heart from language about Deity and sacred things, which shocks the sensibilities and makes piety seem akin to blasphemy. It is impossible not to feel sometimes, after hearing people, who presume that they are religious, talk of God and the deepest experiences of the soul, that the divinest words in human language need to be washed and perfumed before they can again be used.

AMONG the theories put forth to account for Mr. Frothingham's alleged change of religious views, the following explanation from *The Two Worlds*, a Spiritualist paper, has at least the interest of being unlike any other:—

It was an unwise thing for Mr. Frothingham, in his intellectual and physical weariness, to have put himself under the magnetic and psychologic influences of Catholic countries. . . . It is not O. B. Frothingham that is talking, but O. B. Frothingham psychologized by associations with Roman Catholic influences. These being the opposite of himself, under their influence he speaks and sees the opposite of what the normal man sees and says. Having seen some of our speakers and mediums, under Orthodox influence, recant their Spiritualism, and preach Orthodoxy, and then, when again surrounded with the right conditions, regain self-control, or, as the Bible says, are again "in their right mind," we can but feel that they explain Mr. Frothingham's present condition. He is sensitive, and while in Europe has become to a greater or less degree the instrument for the inspiration of the great magnetic power that flows from the Catholic Church, and upon that stream there may and probably do come individualized Catholic spirits as his inspirers.

THE *Inquirer*, a Unitarian journal published in London, in a report of a speech of Rev. Mr. Marshall at a Unitarian convention, has this notice of Tennyson's poem, "Despair," in the November number of the *Nineteenth Century*:—

It is a polemic, in one sense, against agnosticism, the dreary negation of all faith which can lead amid the pressure of life's trials to nothing but despair; but it is still more a polemic against the stern Calvinism, the intensely narrow dogmatic Orthodoxy, which is mainly responsible for the existence of unbelief. He (the speaker) was afraid that many readers will miss this lesson, and in their opposition to unbelief will fail to observe the magnificent universalism, the large-souled Liberalism, which are characteristic of this latest production of Tennyson's genius, as of his greatest poem, the "In Memoriam."

Agnosticism may not here be rightly described; but none too much credit is given to Tennyson for his work in behalf of liberal religious ideas.

CHRISTIANITY, it is professed by its adherents, was founded by Jesus of Nazareth. Jesus of Nazareth, according to the New Testament, gave a very simple model for prayer, and especially directed that prayer be in secret. In view of these facts, the following extract from the *Catholic Review* presents food for reflection:—

The ceremonial of the Church is a prayer. Too often, it is performed in a way to shock the intelligent Catholic, and to induce the opinion that those taking part in it are either profoundly ignorant or are lacking in faith in the sublime mysteries in which they participate. The explanation is, so far as we have observed, that the subordinate ministers are not always properly trained. . . . Even serving Mass is too often painful to the celebrant and to the people. In such cases, it can hardly be a consolation to the acolytes. The fruitful source of this unseemly discord will be largely removed by Father McCallen's little book, *The Sanctuary Boy's Manual*, which will facilitate the labors of the clergy in training the sanctuary boys. It is almost impossible that any of the inferior ministers, who master the instructions of this manual, can fail to know their duty in any of the ordinary ceremonies of parochial or even cathedral churches. A diagram of every ceremony shows the relative position of all the assistants. Of course, no book will make up for the want of a faithful, skilful, intelligent, tasteful, and sympathetic Master of Cere-

monies; but to such a one Father McCallen's book will be a treasure, full of practical hints, the fruit of many years' study of the best interpreters of the rubrics, and of almost daily practice in the cathedral of Baltimore.

A "Master of Ceremonies" and a "diagram" of positions for the conduct of prayer, among the disciples of one who recommended that prayer should be in one's own closet, with the door shut!

A WORLD'S FAIR AT ROME.

The glorious old liberator, Garibaldi, wants a World's Fair at Rome. He wants such an industrial gathering in the interest of art, agriculture, science, and progress, to disinfect the Eternal City, as it is called, of the miasma of priestism and war, and thus give to it a new and modern departure. We don't particularly need a World's Fair here in Boston, because our New England civilization has always been peaceful, industrial, commercial, popularly intelligent and free. *Per contra*, Rome was from the start a brutal militarism, and continued to be such until it became something worse; namely, the great centre, for the nations of the West, of superstition, priestcraft, and bigotry. Ecumenical councils should give place there to world's fairs and congresses of savans. Against the background of prehistoric time or of the historic time of the countries of the Eastern Mediterranean, Rome is not a particularly old city. Herodotus, the father of authentic history, knew nothing about it. It was of no account in his day, or not of sufficient account to attract his cosmopolitan eye, which took in everything worthy of notice in the *terra cognita* of his day. Rome has a future, which may atone for her past with its hideous memories of brutal conquest and bloody superstition. A great industrial exhibition in the City of the Seven Hills would make a splendid new point of departure for her on the pathway of a pacific, enlightened, tolerant civilization. The Coliseum, the scene of the sanguinary gladiatorial shows of old, when men of the Northern races were butchered to make a Roman holiday, might be transformed for such an occasion into an exhibition building. The ghosts of the ferocious old emperors would thus be effectually laid and exorcised. If there should be a World's Fair at Rome, the main structure devoted to it should be surmounted by a colossal statue of Giordano Bruno, one of the last and most illustrious martyrs of the Inquisition. If Garibaldi could have his way, he would doubtless treat the innumerable and costly churches in Rome as quarries from which building materials without limit could be taken for the erection of useful edifices devoted to human and not merely priestly purposes. In the reconstruction of Cairo in Egypt, old Arabian edifices have been thus utilized, to the great grief of sundry architectural dilettanti, who have a passion for stones shaped by chisels a thousand or two thousand years ago, and who devote their lives to the protection of dilapidation and its preservation. As if the one thing needed in the countries of the Levant and Southern Europe was not to have their soil swept clean of rubbish by way of preparation for a new departure! Western Asia, in the days of the philosopher Thales, was studded with commercial cities. Its soil was immensely productive, and it had gold mines among its sources of wealth. Under the Turk, it has become a desolation; but it is susceptible of renovation and restoration to its primitive fertility. As military Rome, the Rome of the Consuls and Cæsars, was long ago a mere hideous memory, so papal Rome, the Rome of Popes and Jesuits, is destined ere long to become a tradition of the past. To make it such as soon as possible, let Garibaldi's project of a World's Fair there be put into execution. B. W. BALL.

A FRIENDLY FOE OR A HOSTILE FRIEND.

The relations of Dr. Bartol to the Free Religious movement have been from the beginning unique. Intimately connected with the Free Religious Association in its origin as the hospitable and sympathetic host at whose house the conferences were held which ultimately led to public organization, he yet did not directly counsel organization nor join in it when it came. He gave his blessing most heartily to those who did believe in it, but for himself did not go with them. Yet he could not restrain his heart from following after them. By a natural magnetism, he was drawn to their meetings. He has never been reluctant to sit on their platform, as he did at the last May meeting, nor to respond to impromptu calls for speeches. He has as readily responded to repeated special invitations for essays and addresses. And all this speech, whether on the spur of the moment or previously written, though containing occasional criticism, has, in general spirit and aim, been in entire harmony with the platform on which he stood and with the principles and movement represented by the Free Religious Association. Whatever subject Dr. Bartol might be discussing or wherever speaking, he could hardly help disclosing his sympathies with all earnest efforts for mental and religious liberty. Yet, to some extent during all this time, but more particularly in later years, he has been the censor of the Free Religious movement. From the spirit and acts of fraternization at the Association's meetings, he has gone to his own pulpit, to throw back upon the platform which he had just left with a gracious blessing his vials of censure. No preacher in Boston has said severer things in condemnation of the Free Religious Association than he. He is not, however, to be charged with anything like treachery in thus readily passing from the Free Religious camp as a friend to the trenches of the enemy. It is simply that he lives under the influence of two controlling principles, both honestly held, but not harmonious and not yet reconciled in his consciousness.

Our friend, in his function of censor, appears to have reached pretty nearly a culminating point in a recent discourse entitled "The Reported Words of the late President of the Free Religious Association," and printed, apparently in full, in the *Christian Register*. In the at best confused and, as now known, inauthentic statement made by Mr. Frothingham's New York interviewer, Dr. Bartol seems to read the death-knell, if not the requiem, of so-called Free Religion. The moral that he draws is that not only freethought, as Mr. Frothingham is reported to have said, is tending to materialism, but that the movement which has tried to link freethought with religion is going rapidly the same dread way, and has, it would appear, already sunk into that hopeless gulf beyond recovery. We print in another column the essential portions of the discourse which cover this part of his theme; and we advise our readers to read them before proceeding further in this article, both because we are going to make some comment upon them, and because criticism coming from one who has shown so much friendly sympathy for the movement he now so severely criticises, is to be listened to with respect.

And, first, there are two or three matters of fact, of more or less importance, where Dr. Bartol's statements need correction. On certain particulars connected with the history of the Free Religious Association, his memory evidently fails him. The most serious of these is his speaking of "the Free Religious Association, with its Liberal Leagues,"—as if the Liberal Leagues were organized by and

affiliated with the Association! It is very strange that Dr. Bartol should not have known, and quite as strange that he should have known and forgotten, that the Free Religious Association never as an organization had anything to do with forming the Liberal Leagues, or gave them any recognition when formed. Comparatively few individuals who were officially prominent in the Association showed much interest in the Leagues. And it was because Mr. Abbot, who was the organizer of the League system, saw that the Association was thus apathetic toward certain kinds and methods of liberal work which were near to his heart that he went outside to form a separate organization for the special accomplishment of these objects. And it is his complaint to-day that the National Liberal League, to which he had given his chivalrous devotion, went to wreck, just because so small a part of the membership of the Free Religious Association came to its support. Very few of the same persons were prominent in both organizations, and the two organizations never had any connection with or responsibility for each other.

With respect, too, to the origin of the Free Religious Association, Dr. Bartol falls into some confusion of reminiscence. It is not a matter of very great moment, but when one attempts to give "a bit of history or biography" it is as well to be accurate. Three memories are better than one; and there are at least three men who will remember the facts a little differently here from what Dr. Bartol states them. That meeting at his house "which seventy men attended" was two years after "the New York Convention was called to consummate," as he says, an "enterprise for a new religion of ritual and the letter." So that, if, as he affirms, it was his "wrath" at what the Unitarians were to attempt at that Convention which led him to call that meeting of seventy, he certainly restrained his "wrath" in a remarkable degree before he allowed it to become operative.

Dr. Bartol has evidently mixed things somewhat in the history of those events of which he is talking, and mixed the biography a little, too, concerning the call for that "meeting of seventy,"—a memorable meeting, with consequences every whit as important as he indicates. It was the action of the Syracuse Unitarian Conference (a year and a half after the New York Convention) which brought about those private conferences in Dr. Bartol's house, which grew into the Free Religious Association. Certain of the younger ministers in the Unitarian ranks, who had struggled at the Syracuse Conference for the overthrow of the preamble-creed which the New York Convention had adopted, and been defeated in the struggle, found, on returning to New England, Dr. Bartol full of sympathy with them in their defeat, and nursing a veritably divine wrath against the victorious denominational powers. He was full of the spirit of protest and revolt, was ready even for "a new denomination," and opened his house as hospitably as his heart for such conferences as these younger men wished to hold. For the first small informal meetings, he sent out invitations to such persons as they suggested to him or he wished to have present. But, when it came to the more important meeting of seventy, while he, as the generous host, was of course free to invite personally whom he should desire, all the preparatory arrangements, including the sending out of most of the invitations, fell to the lot of the three men who, after the smaller conferences had shown only a divided sentiment, had begun to look more steadily than the rest toward some form of organized expression of a larger religious liberty. It should not be deemed invidious to name these three. They were Francis E. Abbot, Edward C. Towne,

and the present writer. Octavius Frothingham readily cooperated with them, and was in full sympathy with their aims; and Dr. Bartol, though his "wrathful" zeal had so far subsided that he did not favor organization, yet favored a free opportunity for those who did believe in it, and welcomed the meeting with all his heart. The meeting, however, was really called and arranged by these three men, Dr. Bartol standing behind them as host. Since the Free Religious Association, the offspring of that meeting, has turned out a good deal of a prodigal, in Dr. Bartol's view, it is but right that his conscience should be relieved, by this reference to historical facts, of any reproach that he may feel for having been the father of the Association. He was only its god-father; and, as such, he has done his best by his watchful care and counsels, both in praise and rebuke, to hold it in right paths.

We are sorry to see our friend repeating his old accusation that his freedom of speech has been interfered with on the platform of the Free Religious Association. He refers, doubtless, to an incident that happened at one of the conventions, where a member too zealously protested against his having brought and treated a certain subject there in the manner he had. But another member defended his right with equal warmth, and the Association in no way made itself responsible for the individual attempt to infringe on his liberty. Dr. Bartol had already said all that he had to say, without interruption to the end, and has always had the same uninterrupted liberty whenever, before or since, he has spoken on the Association's platform. For him to claim that his pulpit is freer than that platform, when two years ago he sharply criticised the Unitarian Ministers' Institute for inviting an anti-Christian and a Jew to address it, basing his criticism mainly on the fact that they were invited to speak in a church that had been dedicated to Christ, indicates, to say the least, a not very clear idea of freedom. If he was sincere, as is not to be questioned, in his criticism of the Institute, then of course he would not admit as speakers into his pulpit, which has been "dedicated to Christ," an anti-Christian or a Jew. But the Free Religious Association invites such speakers to its platform, and grants them equal freedom with others.

But the gist of Dr. Bartol's complaint against the Association is that it has left the Transcendental philosophy, set itself against the doctrine of intuition, and gone over and down to an arid and lifeless materialism. It were well if this charge, that the Association has become materialistic, which is heard in different quarters, should be drawn out with some attempt at preciseness of statement and presenting of arguments for sustaining the charge. Then, it would be easier to meet it. Dr. Bartol's statement is so rhetorical that its only proper answer is an equal felicity of rhetoric. In one sentence, he comes to more definiteness, as when he says: "As represented in its own arguments, through its platform or press, the movement of revolt has been continually sinking to a lower plane, as terrace after terrace was left among the highlands by the subsiding sea." But when we read through the succeeding sentences, which appear to have been intended to present the specific facts for sustaining this assertion, we are only left with an aroused but baffled curiosity as to just whom he meant by the "speculative explorers" who have gone up in "a balloon of metaphysics," or down in "diving-bells," or off "hunting for the North Pole." It looks as if our friend must have mixed the "Concord School of Philosophy" with some enterprising scientific adventurers, neither of which worthy class of persons come so often to the Free Religious platform as we might wish.

But, more seriously, where and what are the facts on which this assertion that the Free Religious Association is becoming materialistic is based? The present president of the Association, though possibly more agnostic theologically than its first president, is an avowed opponent of materialism, as his lectures published in *The Index* within the present year clearly prove. In moral problems, he is also an avowed intuitionist. Among the twelve vice-presidents of the Association, there are not more than one or two who could be called materialists; and even these might, it is probable, be more accurately classed as agnostics. Of the thirteen directors and other officers, there is possibly—possibly, not certainly—one who would take the name of materialist. The secretary, who is also editor of this paper, which is now published under the auspices of the Free Religious Association, is, if he knows his own mind, as far from materialism as Dr. Bartol. He may not accept Dr. Bartol's theory of the universe, and he certainly cannot treat with disparagement this world of matter, which is at once the organ and garment of idea, and whose secrets science is so wondrously revealing; but he does not believe that matter in itself alone is adequate to explain the world. His editorial colleague is an agnostic, and accepts substantially the philosophy of Herbert Spencer. Among the nine invited speakers at the last annual meeting of the Association there was one, and probably but one, who could be called a materialist. The Association has always taken the ground, in accordance with the broad principles of its constitution, that honest materialism has a right to be heard on its platform and in its publications, like any other honest attempt at explaining the world of matter and man. But there appears to be no solid reason for believing that materialism, as a system of thought, is stronger in the Association to-day than it was ten or twelve years ago.

To one thing, it should be said in conclusion, the Free Religious Association is committed by its constitution,—to "the scientific study of man's religious nature and history." But this is by no means to limit the study of "the atoms or the orbs." Science has a much larger range to-day than in physical nature. Nor is the study limited to the thought in man's "forehead." It embraces the sentiments of his heart as well. His hopes and aspirations are as much a part of the facts of the world to be considered as are the circulation of the blood in his veins or the inflation of his lungs. "The rock of inner spiritual conviction" is as much a part of the field of study as the rock which geology explains and classifies in the earth. Why this fear that science, if it touches these inward facts of mind and heart, is going to explain them away, so that nothing will be left of them? If real, will they not stand the study? Science does not explain away the outward rocks nor the orbs nor the atoms. Science only discloses truth, does not destroy it. It will leave standing in the world of man as in the world of matter everything that is genuinely true. What, more than this, can we want? It was specially to further this fearless and unbounded search for truth in religious problems and for right applications of truth to life that the Free Religious Association came into existence. For this, it still stands. When it ceases to stand for this, let it cease to be.

WM. J. POTTER.

THE *Presbyterian* says, "Mr. Frothingham has half-recanted his creed." But Mr. Frothingham writes, "I have seen no reasons for changing my opinions. Certainly, I have not gone back to any opinions I had abandoned."

EDITORIAL NOTES.

SO MUCH has been said regarding Mr. Frothingham's alleged change of views that the discourse in relation to this subject by Mr. Savage, delivered in this city last Sunday, and published in *The Index* this week, will be read by Liberals generally, we think, with interest and satisfaction.

The Index next week will contain an essay by Mr. Charles Ellis, on "Matter and Spirit," which was read last Sunday before the "Parker Memorial Class." We shall give to our readers, among other contributions, one from Mrs. E. D. Cheney on "The Kantian Centennial," one from the pen of Miss M. A. Hardaker on "Science as a Factor in Social Progress," and another of the series of articles by Mr. William Clarke on English Land Reform.

TO ANY person whose name is not now on our subscription list, we will send *The Index* on trial three months for fifty cents, or six months for one dollar.

WE are now sending out bills to the subscribers of *The Index*, and asking a renewal of subscriptions. We shall esteem it a favor if our friends will remit at once, and if those whose subscriptions have expired will promptly renew.

A WRITER in the *Christian Statesman*, in an article on "Guiteau's Defence," says: "I do not justify the Constitution nor the deed committed by the assassin; but, if the doctrine of the Constitution be correct, his act cannot be condemned. Guiteau richly deserves to die; but the Constitution, which educated him to believe that he might murder the President under the delusion that it was an act of religion which could not be punished, needs to be amended." If Guiteau acted in accordance with the Constitution, and if the Constitution of his country educated him to commit the deed for which he is now on trial, how can a sentence of death by the Government be justified? Such a Government as the writer above quoted desires would be a religious despotism; and, if established, tame submission to it on the part of those who believe in religious liberty would be cowardly and mean. The man who would not join in a rebellion for its overthrow is unworthy the name of free-man.

MUCH that is represented in these times as the teachings of materialism is unscientific and crude; and it is not uncommon to confound this crude thought with the philosophy of all thinkers who reject as unproven the hypothesis of an intelligent Deity and the doctrine of personal immortality. Without expressing here any opinion as to the merits of different philosophical systems, we may remark that many of the foremost scientific men and philosophic thinkers of the age, among whom may be mentioned Huxley, Tyndall, Spencer, Lewes, and Fiske, while they rebuke assumption and dogmatism, whether they are indulged in under the name of theology or materialism, find no convincing evidence either in themselves or in the world about them of an intelligent Being who governs the universe, or of the continuance of human consciousness after the dissolution of the physical structure. This agnostic philosophy, as it is now often termed, is, like every other school of thought, open to discussion, and not by any means to be regarded as a finality; but on the one hand it should not be confounded with antiquated theories, nor on the other should fragmentary quotations from its eminent exponents be unfairly made, as they frequently are, in support of theological or theistic views with which these thinkers are known to have no sympathy whatever.

The Index.

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

WILLIAM J. POTTER, } Editors.
BENJAMIN F. UNDERWOOD, }

NO WRITERS in THE INDEX, editorial or other, are to be regarded as speaking in behalf of the Free Religious Association as a whole; nor is any writer to be held responsible for any opinions expressed in its columns except his own. For all editorial matter not signed, B. F. UNDERWOOD, the office editor, is responsible.

ALL communications intended for the paper and all business letters should be addressed to "THE INDEX," 3 Tremont Place, Boston. Letters for Mr. Potter should be addressed to him, at New Bedford, Mass.

POETRY.

CREEDS AND DEEDS.

BY HATTIE TYNG GRISWOLD.

I asked my neighbor what he thought
Of God. He looked me o'er and o'er,
Then answered, God I must esteem
Unknowable for evermore.

I saw my neighbor in the dusk
Steal forth and stand with upturned face,
The glinting stars showed me a soul
That worshipped, though but empty space.

I asked my neighbor what he thought
Of Christ. He said, Christ was a man
Like to the rest of us, no God I see
Forth shadowed in his life's brief span.

I saw my neighbor in the haunts
With vice and shame and misery fraught,
With spotless hands and holy zeal
Doing the things which Christ had taught.

I asked my neighbor what he thought
Of heaven. He said, Heaven is a dream,
As though mere foolishness of man
Thoughts of another world I deem.

I saw my neighbor planning out
Large charities, from whose success
The coming years had most to gain,
When he was dead the world to bless.

Then said I, "Neighbor, what you think
With your cool head I know in part,
But care not; for I now have found
What you think of them with your heart.

"And you may foster as you will
Your unbelief in all the creeds,
So that you keep your faith still strong
In the great Gospel of Good Deeds.

"And out of this, perchance, at length
A higher hope and joy may spring,
Of your life's work the glorious end,
Its crowning growth and blossoming."

—Christian Register.

A PERSON who should labor for the happiness of mankind lest he should be tormented eternally in hell would, with reference to that motive, possess as little claim to the epithet of "virtuous" as he who should torture, imprison, and burn them alive,—a more usual and natural consequence of such principles,—for the sake of the enjoyment of heaven.—Shelley.

O. B. FROTHINGHAM

AND HIS SUPPOSED CHANGE OF BASE.*

BY REV. M. J. SAVAGE.

"And the city was filled with the confusion: and they rushed with one accord into the theatre. . . . Some therefore cried one thing, and some another: for the assembly was in confusion; and the more part knew not wherefore they were come together."—ACTS xix., 29, 32.

This nineteenth chapter of the Acts gives us an admirable picture of a popular excitement. Paul, the leading radical thinker and preacher of the first century, was a restless and perpetual menace to the old Judaism, and to the orthodox Christianity of Jerusalem. But, not contented with this, he was invading Paganism in all accessible lands. Ephesus at this time was the centre of one of the most famous worship of antiquity. Here was the image of the great goddess Artemis, or Diana, that was said to have fallen down from heaven. In proclaiming a new God and a new religion, Paul was endangering the prestige and prosperity of the city. Particularly did he excite the wrath of the craftsmen who lived and prospered by the manufacture and sale of "silver shrines," or miniature copies of the famous temple. If the new opinions of Paul prevailed, there would be no longer any need of their services. It naturally followed then that, when the alarm was given, the city was filled with confusion. With one accord, they rushed into the theatre; and for the space of about two hours they cried out, "Great is Artemis of the Ephesians!" And, as commonly in the case of a crowd, it was not at all necessary that they should take pains to know what it was all about; and so the writer significantly adds, "The more part knew not wherefore they were come together." It was a general opportunity for a frantic outcry, and they all took advantage of it to the utmost.

There is a striking similarity between some features of this old commotion and the present condition of the public mind concerning our friend, Mr. O. B. Frothingham. Only, whereas, in ancient Ephesus, there was only one party whose interests were involved, now, in modern America, there are two,—one to be converted to, and one to be converted from. It follows that there are more people to scream, and the resulting possibility of a greater confusion. For twenty years, in the metropolis of the country, Mr. Frothingham stood the most conspicuous representative of radical religious freethought. Worn out at last by long-continued and unrelieved labor, he goes abroad in search of new stores of vigor for renewed activity. When he returns, we are all interested as to what he will do. But he is waylaid by a danger to which, however many things he may have suffered from, Paul was never exposed. Paul, indeed, gives us a heart-rending picture of what he had been through. Besides stripes and stonings and shipwreck, besides labor and watching, and hunger and thirst and fasting, and cold and nakedness, he itemizes all these: "In perils of rivers, in perils of robbers, in perils from my countrymen, in perils from the Gentiles, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren." All this is bad enough. But there is one thing Paul escaped: he never was "in peril" of an "interviewer." But this Mr. Frothingham does not escape. He is thus put before the country in a false light. His old friends and followers think they are about to lose him, and the shrine-makers think he is going back to the gods whose prestige he has threatened; and the natural result follows. Not "the city" only, now, but the country, is "filled with confusion." Both sides "rush with one accord into the theatre," the public theatre of debate and outcry; and pulpit and platform and newspaper resound with shrill and conflicting voices. And as it was in Ephesus, so it is now: "the more part know not wherefore they are come together." The mob does not wait for so commonplace a thing as knowledge on the subject. There's an opportunity to scream, and they improve it. The extreme radical says: "I told you so. There always was something peculiar about Frothingham.

* Mr. Savage having been kind enough to read me his sermon, I take pleasure in saying that it tells correctly the story of the New York Evening Post interview; and also is substantially correct in every particular as concerns my present attitude of thought. O. B. FROTHINGHAM.
December 16, 1881.

My pet crotchet that was warranted to make a perfect world in six easy lessons, he never would have anything to do with. He's a fastidious aristocrat, and never had any real sympathy with the people." While, on the other hand, the old ecclesiasticisms echo the cry: "I told you so. We always knew he was a noble man, a bold thinker, and altogether too wise to continue walking with his eyes open, and without the guidance of our antique leading-strings. We knew he'd get tired, and lie down to sleep swathed in our traditional millinery at last."

Meantime, while he keeps silent, new changes on these sage conclusions are rung in our ears. Every Sunday, the pulpits echo all over the land. All the old religious newspapers are chanting pæans over Frothingham's "recantation," "the failure of freethought," "the death of Liberalism." Many of the so-called "freethought" papers ring with taunts, and are besprinkled with epithets. Even the daily press helps on the "confusion worse confounded." If Mr. Frothingham cares to know what an exalted saint, what a base traitor, what a self-seeking hypocrite, what a penitent prodigal, what a broken-down imbecile, and what a religious devotee he really is, he has now an opportunity that will probably never be offered him again.

All this while I have kept silent. Some of you, I know, have wondered why I did not speak. I am now ready to tell you. It seemed to me that there was confusion enough already. I did not care to scream for the sake only of adding to the noise. When at liberty to do so,—unfortunately, a minister does not always have that liberty,—I have always had a prejudice in favor of waiting until I had something to say, and thought at least that I knew what I was going to talk about. If all people did this, there would often be what Sydney Smith called "brilliant flashes of silence." But the world would be none the less wise. I proposed then to keep still until I had something to say. I felt that it was quite possible for a man of even Mr. Frothingham's brain and culture to change his mind. I knew it was far from uncommon for men to become more conservative as they grew older. This is seen in all phases of thought. But I also felt sure of another thing. I felt sure that, if Mr. Frothingham was of sound mind, he could never put forth any such manifesto as that which appeared in the New York Evening Post. Whatever else he may have been during the last twenty years, he has at least been a clear-cut, logical, vigorous thinker and writer. But this reported "interview" was confused, contradictory, inconclusive, and full of ignorant misstatements concerning matters of even common scholarship. It betrayed the voice of a man who did not know what he was talking about. And I said to myself and to my friends, When Mr. Frothingham does change his opinions, he will at least be able to state that fact clearly; and he will set forth some intellectually respectable reasons for that change. And, as neither the one nor the other of these conditions had been met, I felt sure that, to whomsoever the hands might belong, the voice was not the voice of Frothingham. This is why I have been silent.

Why, then, do I now speak? For the very good reason that at last I have something to say. I have had several talks with Mr. Frothingham. He knows my personal interest in him, and also my interest in the truths that are involved in all this confused controversy. While therefore there are reasons why he does not wish to enter the debate with his own pen, he has given his consent that I should speak for him. This word therefore goes before the country with his sanction, and backed by his authority.

But, before attempting to set forth his present religious attitude, let us take a brief preliminary glance over his career. He was born Nov. 26, 1822. He has therefore passed fifty-nine, and is travelling on toward his sixtieth year. His father was Dr. N. L. Frothingham, for thirty-five years the able, scholarly, and refined minister of the old First Church of Boston, now in charge of Dr. Rufus Ellis. Boston's "blue blood" is therefore in his veins, Boston's best traditions are behind him, and his cradle was rocked by Boston's finest culture. He trod the highway that New England pride and devotion have built for the favored feet of those that are destined to stand on her lofty outlooks of learning. Through the Boston Latin School, Harvard College, the Divinity School he goes, till, at the age of twenty-four, he stands on the threshold of his active life. His first settlement is over the old North Church in Salem. Traditions, training, taste,

all combine to make of him here the refined, quiet, scholarly, conservative clergyman. And such he was until, like all men with a mission, he meets his fate. But new life and new light were in the air; and souls capable of inspiration could not escape the influence. This was the morning time of New England's new age,—the time of Emerson, of George Ripley, of Margaret Fuller, of the *Dial*, of Brook Farm. But the voice that spoke to him out of the overhanging cloud, and became to him the heaven-sent utterance as to the way in which he must thereafter walk, was that of Theodore Parker.

Parker was at this time, especially throughout rural New England, a name to frighten children with. I well recall the uncanny echoes of his supposed horrible doctrines that reached my childhood, in the central part of Maine. In Boston itself, to be an attendant at Music Hall was not only enough to shut one out of heaven, but—what to many was even a worse calamity—to shut one out of "good society."

I must stop here long enough to indicate one or two changes in public opinion concerning Parker, that bear on a question now under discussion, as to whether rational thought or religion has made and is making progress. May 19, 1841, about a month before I was born, Parker preached his famous sermon on "The Transient and the Permanent in Christianity." So dreadful was this regarded then that the Unitarians themselves cast him out. To-day, it is commonplace in all liberal pulpits; and, even in many an Orthodox pulpit, it might now be preached, while all the deacons should nod an acquiescing Amen. They prayed then that God would put a hook in the nose of this soul-destroying leviathan. And now, concerning young Frothingham's meeting with this same supposed new incarnation of evil, a churchman prints in a Boston paper, "God had a hand in it." While, just before his death, Dean Stanley writes that Theodore Parker has rendered a greater service to theological science than any other American for a hundred years.

But, in spite of the reputation that Parker then had, young Frothingham's mind was a blade of such temper as to strike fire on this flint, and be all the sharper for the contact. But Salem still had left some of the Pharisaism that cast out the witches, and was therefore no comfortable home for the disturbing spirit of modern thought, which, the staid citizens took for granted, must be from below. September, 1855, then finds Mr. Frothingham in Jersey City. Here at least he found himself free. But the pharos-tower was not conspicuous enough for the light; and 1859 sees him in New York, in the eyes of all the land. For twenty years, he was one of the religious "features" of the metropolis. From his study, he sent out book after book, too often putting what ought to have been vacation into some literary or theological work, for which his ordinary duties left him no adequate time. He was a frequent contributor to all the leading periodicals of the day. And I well remember how, while I was still in an Orthodox pulpit, there came through the secular press, on a Monday morning's telegraph, echoes of what he had said the day before.

Let us now get him clearly in mind, if we can, as he stood at home some Sunday morning, in the presence of his own people in Masonic Temple; and then we will briefly estimate the place he held and that which he stood for in the religious life of his time.

As I saw him in those days, he stood, a little taller than most of his fellows, a fine figure of dignity and grace. His head was nobly moulded; his hair dark, short, curly, and a little sprinkled with gray; his eyes gray and piercing; his face mobile and expressive. He spoke without notes, as had been his custom for years; but he did not speak without thought. And you felt all the while that he grasped a clear line of purpose, and was following it to a definite end. His style was elevated, terse, and clear. Not given to rhetoric or ornament, and never playing with either for its own sake, he yet was graceful and finished, and often rose naturally to heights of poetic beauty and imaginative eloquence. But thought was always first. If emotion showed itself, it was no "display of feeling," but only earnestness fused to white heat in its rapid motion toward a practical end.

What now did he stand for? Perhaps the title of what I should call his best book, *The Religion of Humanity*, may be taken as a general answer. As a public teacher, he stood alone in New York as truly as did ever any old prophet in Jerusalem. But he

bore his "burden" patiently, and bravely uttered his message. Surrounded on all hands by churches of every name and creed, he had with them no recognized religious fellowship. Ecclesiastical authority, book revelation, miracles, supernaturalism in all its forms, these he rejected. He stood for utter free-thought and the supremacy of human reason. He rejected nothing of the past that could come into court, bringing what reason could accept as adequate credentials. He was not frightened from his purpose by being called a "negationist"; for he had intelligence enough to know, what is too often overlooked, that to deny is only another way to affirm. And, in reality, his teaching was one grand affirmation. He affirmed man, freedom, reason, morality, religion, as against the myths, the traditions, the ignorance, the misconceptions, the partialisms, and the dogmatic tyrannies of the past; and he affirmed these equally against the vested interests, the hereditary prejudices, the time-serving, the pusillanimities, and the cowardly hypocrisies of the present.

There is one feature of this brave stand that is of enough importance to call for special mention. One radical publication has been mean enough to intimate that the motive of his recent supposed change is somehow connected with a desire for the soft and comfortable repose of the established Church. Let us look and see. Here is a man with all refined and cultivated tastes; a born aristocrat, if you please; a lover of art, of music, of literature; to whom all social circles are naturally open. And all this is supplemented by an independent fortune. How many men, in such a case, would have simply "taken their ease, eaten, drunk, and been merry"? Does such a man need to go into any church for the sake of a soft sleeping-place? And yet, with all these tempting opportunities for a self-indulgent life, no man who had his bread to earn by drudgery has been a more laborious worker for thirty years than he. He has fairly worn himself out, self-impelled, for the love he bore to truth and man. He stood up in the face of a storm of obloquy in days when much of our present easy-going radicalism might not have had the courage. Whatever, then, he may now choose to do, it is not for those whose work he has helped make easy to air their questionable bravery by calling him a coward.

In 1879, he feels he can go no further. For a time at least, he must lay down his burden and rest. In his farewell sermon, before his departure for Europe, he takes occasion to express his dissatisfaction with unorganized effort, and in some respects to criticize his own past methods. The old churches of course are happy that he is going. And, in a spirit like that they have recently shown, they catch at his expressions of modest and frank self-criticism, and cry out that he has pronounced his work a failure. Their wish is so much "the father to the thought" that they are not over-scrupulous in their efforts to set him in the light in which they would like to see him. If it be a failure not to leave behind him a sect of Frothinghamites,—he who all his life has fought against sectarianism,—then indeed did he fail. But, if the "heaven" is not lost which is "hid in three measures of meal," then the end of his work is not yet.

It is easy to say that he ought to have organized his New York Society so as to leave it at work and with a successor on his platform. And indeed this is now his own feeling, and perhaps his one regret. On the other hand, it is only just to say that some men are like Melchizedek: they stand alone, and have no successors. Be that as it may, his society found no one to take his place, and crumbled into individual fragments when the central attraction was gone.

He was abroad two years, seeking health, and not finding it. Last fall, he returned, and, with what strength he had, picked up here in Boston a labor of love, of friendship, and of old-time memories,—the Life of George Ripley, who had been one of his New York disciples.

And now comes the "beginning of sorrows." Very naturally, his old friends in New York are anxious to know what he purposes to do. Very naturally, people all over the country would like to know his plans; if he is to preach again; if so, where and what. And also, very naturally, the newspaper man is anxious for a piece of piquant and salable sensation. As there is much misunderstanding, and has been some contradiction concerning the matter, I will here relate the true story of the famous interview.

Mr. Frothingham had no intention of issuing to the country a manifesto. Neither did he take any steps

toward such an end. He is here in his retirement among his friends, when he receives a letter from a man on the editorial corps of the New York *Evening Post*. Mr. Frothingham replies, saying he expects soon to be in New York on business, and will step in and see him. His correspondent writes again, telling him not to take that trouble, but only to send his address when he is there, and he will call upon him. This, then, is done. After being overtaken some days with business, and perhaps the too great kindness of well-intentioned friends, the interviewer calls upon him. *He has no paper, no pencil, and takes no notes.* Mr. Frothingham indulges in a general free conversation. "I have been interviewed often enough," said he to me, "to know what it means. Had he had pencil and paper in hand, I should have known what to expect. He had written me, asking two questions only: why I did not go on with my New York work; and what I was going to do. He asked nothing, in his original letter, as to my religious opinions; and I did not suppose he was to mention that subject." He had, therefore, no idea that any more was to be made of it than some ordinary item as to his present condition and his future work. As the interviewer rises to go, he takes care to caution him against possible misrepresentation; for some of us, who know what a reporter of vivid imagination can make us say when he *has* his pencil, may well stand in awe of one who trusts wholly to memory. And indeed, in my opinion, it is not common honesty to put into quotation-marks a mass of stuff that is only written out from recollection after a prolonged conversation. It is sure to misrepresent: it may be well-nigh slanderous. Two or three days pass, and nothing appears in the *Post*. But Saturday night shows a marvellous success at misrepresentation. And it is afterward discovered that, as New York correspondent, the reporter had sent letters to several of the principal papers in the larger cities East and West.

Mr. Frothingham says—and I think we will all agree with him—that "a piece of work like this ought to lose a newspaper man his position." He now goes in personal protest to the proprietor. He even shows the proprietor the brief reply he had felt himself obliged to make. He asks him if he thinks what he has said sufficient; and, at his suggestion, adds the last sentence, in which he plainly declares, "Certainly, I have not gone back to any position which I had abandoned." The proprietor then tells him he thinks he has said enough to make the matter plain. From this time on, Mr. Frothingham does not even look at the original reported interview. But, meantime, the mischief is done. The cry is begun,—and one side is saying, "Traitor!" and the other is getting ready to welcome a convert. He is disgusted at both sides: that his former friends are so ready to believe him as idiotic as the report would make him out; and that the Evangelicals are so happy over so ignorant and inconsequent a manifesto. Of course, the *Post* is open to him to print whatever he will. But, in his present state of health and state of mind, he does not want to be dragged into a compulsory unbosoming of himself before the country. To speak at all to his own satisfaction, he must speak at greater length and more exhaustively than he has at present either strength or time to do. His pen is now a burden to him. He tells me that, when he is ready, he hopes to publish something that may deserve to stand, both as an estimate of what he has tried to do and also as expressing his present outlook over the religious situation. He only glanced over the interviewer's work once, in New York, and sent a brief note of general denial, covering two points: first, to correct the misstatements concerning personal friends; and, secondly, to say, "I have seen no reason for changing my opinions," and "I have not gone back to any position which I had abandoned." Whether rightly or not, he thinks his saying any more may only add to the confusion. He will let people cry themselves hoarse about it, trusting they will stop when they get tired or find themselves mistaken.

Two things remain to be done: to state the principal things the interviewer makes him say; and then to state the facts as to his present religious attitude.

But first, a word as to the general appearance of the report. The writer gives the impression that he is stating verbatim what Mr. Frothingham said; for he has the assurance—to give it no harsher name—to put almost a whole long column of fine print (as it appeared in the *Boston Journal*) in quotation-marks, and to represent Mr. Frothingham as speaking in the

first person. When you remember, as I have already told you, that he *did not take a single note* during the conversation, the dishonesty of such a proceeding becomes tolerably plain.

Now for the contents of the misreport. The tone and tints and atmosphere of this piece of work—to use an artist's figure—can be properly appreciated only when you remember all the while that he who lays on the colors is an Evangelical in his sympathies and sees all things through Evangelical eyes. Indeed, he begins by saying, "Exactly what Mr. Frothingham taught"—before he went away—"I do not know"; though he thinks he taught nothing "to alarm the most radical of atheists." A total ignorance of *our* side must be an admirable preparation for an impartial setting forth of the contrasts!

For the sake of being very clear and specific, I shall number those points that are most important to be noticed:—

1. He makes Mr. Frothingham heap purely gratuitous insults on his old friends and followers. But, whatever else he may be, nobody ever suspected him of not being a courteous gentleman.

2. He makes him speak of Messrs. Chadwick and Adler as materialists. Only an ignorant man could have thought Mr. Frothingham ignorant enough so to misstate the facts.

3. He makes him misrepresent the position and work of Mr. Conway in London. Mr. Frothingham tells me that he knows perfectly well the precise contrary of what he is reported to have said.

4. He makes him express the opinion that "Evangelical religion" is "stronger" than it was "twenty years ago," and that the "opponents" of "revealed religion" during the "last twenty years" "have made no headway whatever." In the ordinary ecclesiastical meaning of those terms, Mr. Frothingham believes nothing of the kind.

5. He makes him say that "unbridled freethought leads only to a dreary negation called Materialism." No man living knows better than does Mr. Frothingham that the highest science and philosophy of the age have dealt materialism its death-blow. And no man living is less inclined than he to set any limit to the completest freedom of thought.

6. He represents him as being wondrously impressed by the Catholic priests in Rome. On this, many wiseacres have shaken their heads, and have lifted up their voices in prophecy to the effect that "Frothingham would bring up in Rome at last." Indeed, he has already received overtures in that direction. On referring to this, he laughs outright, and says: "To think of my being taken with *painted windows* at this time of day! If ever I was less inclined toward Catholicism than at any time before, it was when I was in Rome!" And I could not help thinking of his sermon on "The Cardinal's Beretta," preached on the occasion of Archbishop's McCloskey's receiving the cardinal's hat, in which he says that "a man may stop thinking without joining the Catholic Church."

I have already told you the substance of his little note in reply to this, and why he did not go into a more special explanation. In common with many others, I have wished he had said more. But the state of his health and a certain contempt for the whole matter have sealed his lips in a retired and dignified silence. Indeed, after having looked over the reported interview *once*, he dropped the matter. He does not read the newspaper discussions. And the zealous Churchmen, so forward with their fulsome welcome, may spare themselves the trouble of writing; for all letters on this subject, except from personal friends, find speedy oblivion in the waste-basket.

The treatment of this matter at the hands of the Orthodox press is nothing less than disgraceful. In spite of his explicit declaration that he has *recanted nothing, not gone back one step, abandoned no position once held*, they still persist in holding him up as a convert, as an example, and prophesy of the failure of freethought. The pulpits proclaim it; and individual ministers on the street look wise and smile as they fling this "interview" in the teeth of those who still hold that brains were intended for use. Time was when the Church was so strong that it took back a penitent heretic, if at all, only on his knees. Does it look like a sense of growing strength when they are so anxious to rush out in a body, and with shouts of welcome bring back on their shoulders the arch-heretic of the day, because they only suspect or hope that he is not quite so severe an enemy as he used to be? They must be reduced to sad straits when they

thus rejoice over the hoped-for accession of an ally so incoherent and idiotic as he would be, if guilty of the *Post* "interview." Indeed, Mr. Frothingham has been so disgusted with the use that the "Evangelicals" have made of the matter that, as he says, he is compelled to feel "less sympathy with them than ever before."

Now then let me outline as briefly as I can Mr. Frothingham's present religious attitude. Has there been any real change in his view of things? Yes, there has; and this is the little flame at the heart of all this heaven-filling cloud of smoke. That change I will speak of in its place. And here again, for clearness and for the sake of avoiding further misunderstanding, if possible, I will number my points.

1. Mr. Frothingham does *not* regard any science that deserves the name as tending toward materialism.

2. He would *not* limit freethought on any subject or in any direction.

3. He is not in the least inclined to go back to any past church, statement, or creed. "Why, Mr. Savage, I know too much for that," said he the other day.

4. While he is in no sympathy with destruction for its own sake, he thinks "the work of destruction, for the sake of higher and better building, *has not yet gone half far enough*."

5. I asked him if he would now blot out anything he has already written and published. "Not one single word," was his answer. "I would only supplement here and there with additional statements." I asked especially about *The Cradle of the Christ*, which would perhaps be called his most destructive piece of criticism. He said: "I would make no change in it. It is now impossible to get at the historical Jesus. We have no materials. Jesus and the Christ I regard as two distinct and separate things."

6. Now, then, for his change. To put it into my own phrase, I should say he has come to be a *more pronounced theist*. The point toward which his thoughts converge is the mode of communication between the divine mind and the human. To quote his own words in conversation, he said: "For many years, I have been inclined to try to prove that everything comes out of the earth from below; that religion is purely earthly in its origin, something made by man,—his 'effort to perfect himself,' to use Mr. Abbot's phrase. And I have not, as I now think, taken enough account of the working in the world of a divine mind, a power above man, working on and through him to lift and lead." And, in his own use of that term, he looks for larger "revelations" of God and truth in the future. "I hope," said he, "that new light will break out—not of God's word, in the sense of a book, but—of God's universe. The new light, he thinks, will come, not by studying old creeds or standards or Bibles, but by looking forward for new manifestations, through natural methods, in the human soul."

Whenever, in the past, I have felt compelled to criticize or differ from Mr. Frothingham, it has been almost always concerning these very points wherein his reported *change* has taken place. So far as I can see, the present attitude of Mr. Frothingham is not very far from my own. Not by any means that I would presume to put him in the position of fathering all my ideas, but only that his position and outlook are substantially the same as mine.

Meantime, after a life of exceptional toil, he has certainly earned the right to rest and wait. If he is not entirely satisfied with his life-work, what man of any lofty ideals is satisfied? If he questions some of his past methods, and feels that he overlooked and did not sufficiently emphasize some of the many sides of the infinite truth, let that man who has grasped the whole universe be the one to find fault with him. Ceasing to speak when they have delivered their message; and waiting for "more light," instead of plunging recklessly forward when the way is not clear; hoping in the future, and trusting that the power that has unrolled the panorama of the past has more and grander still to reveal,—is not this the attitude of all reverent, noble, believing souls? Let us leave Mr. Frothingham then on the furthest verge of his advance, not taking one step backward, but only facing the east, waiting for a new and brighter rising of the ever old and ever new "Sun of Righteousness" and of life; feeling sure that, like the fabled statue of Memnon at Thebes, when the first rays smite upon his forehead, the music of his old-time utterance will respond to the appeal.

CORRESPONDENCE.

WHAT IS WESTERN UNITARIANISM?

Editors of the Index:—

The *Index* is wont to speak approvingly of the broad platform of Western Unitarianism. "It is broader than the National Conference," and "substantially in accord with the Free Religious Association." Precisely what Western Unitarianism is, what its philosophy, theology, etc., are, it is difficult to determine. So far as Unitarianism comes within the scope of the writer, geographical position makes little or no change. It is allotropic in the East, it is allotropic in the West. In the East, you have a Savage and an Ellis in one city, a Chadwick and a Putnam in another. In the West, you have a slushy Orthodoxy in a Chicago pulpit and a scientific radical at Denver. In the late Rev. R. L. Herbert, of Denver, Mr. Jones, Secretary of the Western Unitarian Association, discovered "the promise of the effective liberal minister that we are waiting for." It is quite possible therefore that Mr. Jones would indorse both Mr. Herbert's spirit and belief. Suppose he did, you have only two men represented, neither of whom would dream of representing Western Unitarianism found in that small section of country extending from Buffalo, N.Y., to the Golden Gate, and including "Kentucky and the South," and which, in 1876, consisted of seventy-three societies and forty-three ministers.

Supposing Mr. Herbert and his eulogists were in sweet accord, what would they as individuals calling themselves Unitarian ministers represent? What views do they hold on subjects which agitate and define religious factions? In two private letters, dated respectively Feb. 23 and June 20, 1881, Mr. Herbert succinctly states his position. The following extracts are to me significant. Of Unitarianism, Mr. Herbert says: "Unitarianism is sick, because it sticks to so much of the old nonsense. . . . Unitarianism gives me freedom; but many Unitarians are as narrow bigots as the Orthodox. They have not come to the solid rock of science yet." In *Word and Work* for November, issued by the American Unitarian Association, a writer said: "We may confidently name it [the Fatherhood of God] as the vertical point of the rising star." Listen to Mr. Herbert: "What do I care about a personal God? We don't know anything about any personal conscious God. All we say about such is mere guessing. The stern miseries of life and the awful things that happen make me unable to think for a moment that God has a *Father's* care for us. Yet I am no pessimist, for I think that there is very much joy and pleasantness in life. There is no living man that knows one thing about what God is. Nature is sometimes very lovely and sometimes very cruel, if we may so personify nature."

Of the Bible, Mr. Herbert says: "I respect the old Bible as pamphlets of different ages, showing some goodness and much ignorance in the writers. I am free forever from the nonsense of any Bible infallibility." Of the religion which was the joy of Mr. Herbert's life, he says: "I get sick when I think of the *curse* that costs so much, and which is named so unreasonably 'religion.' We need so much more money and energy to teach people how to be healthy, serene, delivered from poverty and oppression, from foolish vices and self-injuries. . . . All I know about religion is that there is some power in nature beyond my knowledge, and that the experience of the ages teaches that it is well to be truthful, honest, generous, patient, and kind. I most firmly believe in being true, upright, honest, and generous. That is enough *solid religion* for me. . . . I believe in the order of nature, and all supernaturalism is to me mere fancy. . . . My business is to try to get people to practise what we are sure will bring health of body and mind, and help them to make the best of this world."

Speaking of the Church, Mr. Herbert says: "We are fools yet in Church and politics. . . . I wonder at the foolishness that is prated in so many churches every week. . . . In my church here, we have formed a club of studious men and women to study Herbert Spencer's philosophy. We meet once a week, and have a good time. . . . Oh, how the gas would go out of the common preachers, if they would only study Spencer earnestly!"

The thought of progress constantly recurs, and from it he derived inspiration: "Well, friend, the human world is moving constantly toward a better social and more sensible religious state. The day will come

when science and common-sense will scatter the old tradition totally away. It will take time to educate the masses to a thorough rational religion. It is slow growth, and I am willing to work and wait for it. . . . Be a seeker of peace through constant progress."

Death was only eight weeks distant. There were premonitions of its approach. The "usual strength and vitality were gone." He hoped to be better after vacation, yet greatly mistrusted his recuperative energies. The vision of the life that now is was all powerful. He may have cherished a hope for that which is to come. He wrote, June 20: "Oh, for the wisdom to make the best of this life, physically, socially, and morally! I don't have the least trouble about any other life and world. I never saw any person that knows the least thing about such another life."

All religious bodies consider the subjects on which Mr. Herbert is so explicit, fundamental. Certainly, Mr. Herbert's views are not Christian in any recognized sense. They flavor more of agnosticism and secularism. How far do Mr. Herbert's views represent Western Unitarianism? Are these views acceptable to the Unitarian congregations? The Denver people seem to have been enamoured of them. "The Unitarian church here [Denver] was almost ready for burial when I came here; but now it is very flourishing. Many people went home from our church last Sunday, church being so crowded. I succeeded in getting all the debt [\$4,000] of the church paid. My people are jubilant."

Mr. Herbert had a very appreciative though small audience at Geneva, Ill. And, so far as can be learned, he was highly appreciated wherever he went. So far, Mr. Herbert's views may be looked upon as in some degree representative of Western Unitarianism. How many of the forty-three, more or less, ministers would indorse Mr. Herbert, I do not know. Since Mr. Jones, the Secretary of the Association, sees in Mr. Herbert "the promise of the effective liberal minister that we are waiting for," it is presumable that he himself indorses the positions taken. And, since Mr. Jones is a Secretary of an Association composed of independent churches, it is presumable also that the Association would be in accord with its Secretary and with Mr. Herbert. The question, What is Western Unitarianism? remains unanswered.

FENTON, N.Y., Dec. 6, 1881. L. A. CARTER.

[When *The Index* spoke of Western Unitarian platforms, it named the printed constitutions of certain conferences, and did not have in mind "Western Unitarianism" in general, which our correspondent is right in describing as indefinite, and inclusive of a great difference of views. The only difference between Western Unitarianism and Eastern Unitarianism is that in the Western variety liberal views are more in the ascendant.—Ed.]

FREETHOUGHT IN CANADA.

(Concluded from last week.)

Editors of *The Index* :—

And, now, for proofs of the "progress, condition, and prospects" of Canadian freethought, let us look into the press, the pulpit, the pew, and the colleges of Canada. Whoever has read the papers here during the past eight or ten years must be struck with the great change in the direction of freedom of discussion. What was blasphemy in religion and treason in politics ten years ago passes now as perfectly legitimate discussion. "Canadian Independence," "Commercial union" with the United States, and even "annexation," are no longer treason, any more than the discussion of the inspiration of the Scriptures or the existence of a God is blasphemy. No question, economical or theological, is now too sacred to be ventilated in the public press. Of course, our papers have not all arrived at this stage of development; but some have, and others are following suit. At the present time, the writer is holding a discussion with a Western editor in his own paper (*Thornbury Union Standard*), involving the fundamental doctrines of theology; and this courageous editor publishes every line I send him, and replies to it as best he can. The *Toronto Globe*, the leading paper in the Dominion, condemned the recent book seizure by the customs authorities, on the broad principles of liberty; declaring that "it is clearly not true that this nation is Christian in the sense that it is the business of the Dominion or Provincial Government to uphold the Christian religion," and that nothing could be "more irrational, more suicidal, in reference to such men" (freethinkers), "than the

mistaken attempts to proscribe and persecute them by refusing their testimony in courts of justice, and forbidding the circulation of their literature." Indeed, every secular paper in Toronto except the *Mail* condemned the confiscation; and, were this thing to do over again, the *Mail*, with its present light, would not repeat its mediæval bigotry and folly. The press generally throughout the country, that mentioned the matter at all, condemned the seizure. As evidence of the general agitation of freethought in Canada, I need only refer to the *Mail's* weekly disquisitions on freethought subjects. Ostensibly the champion of a semi-orthodoxy, it conceives itself as having a special mission every Saturday to don the sacerdotal vestments in defence of a decaying theology. By tacitly admitting, however, that the downfall of the system it is endeavoring to bolster up is certain, the *Mail* fairly gives itself away. Though it admits that the Christian faith is "rapidly vanishing," yet it comes to the front again the next week in its priestly robes, with as much show of courage as though nothing was happening.

Our monthly magazines are also exceedingly liberal in tone. The *Canadian Monthly* publishes from time to time radical papers, from our stand-point, dealing with the most fundamental questions in ethics and theology; while Prof. Goldwin Smith's *Bystander* (now suspended because of its editor's absence in Europe, but to be resumed in the spring) is thoroughly independent and liberal on all questions. Indeed, to Goldwin Smith is justly due much of the progress in free discussion the Canadian press has made during the past ten years. He has been the constant defender of free speech and free discussion. At the banquet given him in Toronto last June, by the Canada Press Association on the eve of his departure for England, in his speech, Goldwin Smith said: "I hope I may truly say that, in any dealings which I have had with the press of Canada, my object has always been to increase its independence and make it entirely free to serve the people. . . . Liberty of thought is the palladium of our profession. . . . How would the world advance, if new opinion was to be killed in the bud? What journalist has not seen the treasonable paradox of one day become the open question of the next and the accepted truth of the day after? . . . The presence of members of the press, of all parties and shades of opinion, around this table, is a pledge of their resolution to be true to the great principles of the profession, and, however they may be divided on other points, to unite in guarding liberty of thought." These words, addressed as they were to the press of Canada, were as timely as they were noble, and must have the most salutary effects. The question of Canada's future relations, which Mr. Smith has never hesitated to discuss, is now discussed freely by the newspapers. In showing the condition of the press, I must not overlook Canada's *Punch*,—little *Grip* at Toronto, which is decidedly liberal and progressive; and, as it is often easier to laugh the errors and follies out of mankind than to argue them out, *Grip* is doing an excellent work. Of course, he condemned the seizure of our books, and very justly turned the customs "Pope" at Ottawa into a laughing-stock. He also condemned the exclusion of Mr. Bradlaugh from the English Commons on account of his atheism, and turned John Bull into another laughing-stock in his inimitable cartoons. Notwithstanding the recent book seizure, the whole range of liberal and scientific literature may be had in Canada. In Toronto, our friends Mr. A. Piddington and Mr. W. B. Cooke sell all liberal works; and, in less than a fortnight after the appearance of Colonel Ingersoll's last reply to Judge Black in the *North American Review*, it was in our bookstores here in Napanee, in pamphlet form, for sale, having been immediately reprinted in Toronto.

As to the pulpit signs of progress here, we need only listen to or read a few of the sermons, especially in the cities, to note the change. No more hell-fire for sinners; no more infant damnation or reprobation; no devils with cloven feet and horns,—none of these! They are things of the past. No one preaches them except "local preachers" in the backwoods. And we also have our Thomases and Swings in Canada. Roy, McDonnell, Burns, Pedley, and a host of others, are loosening their hold on Orthodoxy. Goldwin Smith is admonishing them in his *Bystander* that their religion is "carrying a weight it cannot bear," and that unless they "separate the credible from the incredible, the reasonable from that which shocks reason, there will be a total eclipse of faith." He

tells them that their Mosaic Cosmogony will no longer "bear the scrutiny of modern science," and also that "the moral code of Moses is tribal and primeval and alien to us, who live under the ethical conditions of high civilization and the religion of humanity." He tells them that the Old Testament is no longer fit to be read in the churches, and that it would be better to cast off the whole of it and also the miraculous portions of the New Testament, and simply hold on to "natural religion, and Christianity in its natural aspect."

That the leaven of unrest also permeates the pews is evident on every hand. Rev. H. Pedley, in the *Canadian Monthly*, acknowledges that one of the principal difficulties of the clergy in these days is the prevalence of freethought among the people. He says, "We cannot shut our eyes to the fact that ideas about Christianity of a destructive nature are being diffused with amazing and increasing rapidity among all classes of people," and that "these novel ideas are finding their way to every corner of society," and warns his clerical brethren that if they do not study sceptical works they will soon find themselves preaching to people who know more than they about matters "which it is their special business to understand."

Nor have the colleges escaped the wholesome contagion. Neither professors nor students are exempt from the prevailing spirit of inquiry and doubt. From a theological professor in a Methodist university near by, I have a letter, in which he says: "I have no doubt but the truth will ultimately win, no matter which side it is on,—yours or your opponents. I have neither sympathy with, nor respect for, any pretended science or dogma, religious or otherwise, that will not allow its claims to be investigated at the bar of reason." In this college, I find among the text-books Kant, Gibbon, Hallam, Mill, Bain, and Strauss. From the theological professor in the college of the other Methodist denomination, I have the following: "I am quite familiar with the principles which it [the pamphlet] defends, and have no objection to discuss them with my students; and, should your pamphlet be placed in their hands, I shall avail myself of the occasion to do so." The Methodist bodies of Canada are, it is true, by the establishment of their theological colleges, fast sweeping away the just stigma of an uneducated ministry; but their theology will, I fear, be swept away at the same time. The Rev. Dr. —, President of Toronto University, in disclaiming having interfered with or in any way prevented the delivery of pamphlets to students, writes, "I have no fear that truth is endangered by discussion." From one of the most learned and able theologians in the Province, officially connected with Knox College, Toronto, I have a long letter, in which, at the conclusion of an able argument—and as courteous as it is able—in support of his religion, he adds: "Let us both labor honestly and faithfully, according to our light. There is no reason why we should bite and devour each other. For I believe that God has a design for good in all the present strife, and you believe that these are the necessary conditions of evolution in the survival of the fittest. We both may say, Let the fittest survive. It will."

To such a Christianity as is defined in these two letters, accompanied by such a spirit, the freethinker practically would have little objection. For myself, I have none at all.

We are at present circulating petitions to the Dominion and Provincial Parliaments of Canada, asking that our law may be altered in regard to oaths and evidence, and conformed to that of England, or even extended beyond that; and we have excellent prospects of success.

ALLEN PRINGLE.

NAPANEE, ONT., Dec. 6, 1881.

THE CORINNE CASE.

Editors of *The Index* :—

Please allow me space, both as your well-wisher and as a friend to children, to express my hearty sympathy with your remarks concerning the "Corinne case" in New York, in your last issue.

As the former agent of the Massachusetts Society for the Prevention of Cruelty to Children, I fully examined into this matter, and found no cause whatever for attempting to do what the New York Society for the Prevention of Cruelty to Children have now tried, and so signally failed in accomplishing. Not long ago, a man and several boys were prevented from longer performing dangerous gymnastic feats, wherein one boy was injured, at the Howard Theatre here.

The man produced a paper, apparently genuine, from the New York Society for the Prevention of Cruelty to Children, giving him permission to act. As consistency is a virtue, even in *charitable corporations*, we submit the facts for consideration.

Very truly,
JOHN DIXWELL, M.D.
Boston, Dec. 15, 1881.

A CRITICISM.

Editors of the Index:—

I have just finished reading Mr. William Clarke's "Two Theories of Land Reform in England." What he calls "socialistic ideas, if put in practice, that would leave no room for the energy and enterprise of the individual," are, I believe, more popular in England to-day than Mr. Cobden's free trade in land was thirty years ago. Experience only proves that, if land were made free for all to sell who would be willing to do so, it would not benefit the tenant, but would make his rent higher.

If land is private property rightfully, what have governments to do with fixing what rent the landholder shall receive for fifteen years, as they are now doing in Ireland, and enacting laws preventing owners from selling it, as does the law of entail in England and other countries? But, if private property in land is wrong, to talk about the people of England paying the land-owners £400,000,000 is like a man who has had his coat stolen proposing to pay the thief to let him have it back again. And if, as Henry George claims, increased rent and increased land value indicate the difference between what labor and capital get and what they ought to receive,—the cause of poverty and the pressure that brings wages down to starvation point,—I fail to see how the nationalization of the land would "depress the daring initiative of individual mind and thwart human progress." On the contrary, I think Mr. George demonstrates conclusively that it would unloose springs of human action that are now fettered, and raise men with families to maintain to a position above that of working for seventy-five cents a day, as I am assured many are doing who live within sight of where I now sit.

Yours very respectfully,

HENRY ROBERTSHAW.

NEWTON, MASS., Dec. 8, 1881.

ADAM AND EVE CIVILIZED.

Editors of The Index:—

Hon. J. F. Wilson, of Fairfield, Iowa, who is a prominent candidate for the United States Senate, delivered a lecture in Keokuk very recently, on "Civilization," in which he labored to prove that civilization appeared when the first progenitors of the human race were created. This was a strange position for a man of intelligence to take in this late day. Some of us were surprised that a man of Mr. Wilson's large intercourse with men, a man who has been accustomed to sift evidence, who is an able lawyer and statesman, and who boasts that his town has a public library of seven thousand volumes, could stand up before an intelligent audience and gravely maintain that Adam and Eve were civilized when God made them. Not one particle of evidence from Nature did he produce. Not a single fact could he unearth from the distant past to establish his position. His main argument, if argument it can be called, was this: God is infinite in wisdom and goodness, therefore God could not create a *savage*.

We should have been glad of the chance to ask Mr. Wilson how it came (taking the Genesis account of creation) that God did make human beings so grossly ignorant that they knew not they were naked, that they could be deceived by a talking serpent, that they did not know the difference between good and evil, and supposed that they could hide from God among the trees, and that God had to make them coats of skins. Pretty civilization this!

We should like to have asked Mr. Wilson, too, how it came, if his argument is sound, that the civilized beings God made turned out to be such miserable failures, involving in their fall, according to Mr. Wilson's theology, the degradation and ruin of myriads of human beings. Better have made them savages, and let the human race have taken its chances of progress, than to have created them thus civilized, allowed them to fall, and then followed up their fall with such patch-work and botch-work for their redemption as Mr. Wilson believes in.

Rev. Mr. Elder, of the Unitarian church, delivered a capital discourse last Sunday, December 11, in reply

to Mr. Wilson, dwelling chiefly upon the overwhelming evidence of geology for the antiquity of man, and the utter absence of any proof which that evidence furnishes of man's primal civilization, and bringing out in telling language and tone the glorious tribute to human nature which was borne by the achievements of civilization. We wish our candidate for the Senate could have heard this discourse. We do not believe, if we may judge from his lecture, that he hears much or reads much beyond his old, worn-out Presbyterian creed. We will not question his ability to make a good statesman. But, when Mr. Wilson undertakes to oppose evolution and defend untenable hypotheses, we can say certainly that he is either uninformed or is acting the part of the politician and is insincere. We prefer to think that Mr. Wilson is uninformed and not dishonest.

R. HASSALL.

KEOKUK, IOWA.

FROM DENVER, COLORADO.

Editors of The Index:—

The radical element has met with a very severe loss in the death of Rev. R. L. Herbert. Mr. Gordon, of Milwaukee, will succeed him, commencing here about the first of January. We have here two rather aggressive Presbyterian ministers, Dr. Hays and Rev. Mr. Field. The former reviewed Ingersoll lately, and last week he overhauled Darwinism, but his representations were a miserable caricature of the theory. Mr. Field has reviewed O. B. Frothingham's "new departure," and indeed placed him back among the believers in revelation! We have seen nothing authoritative from Mr. Frothingham, and nothing definite from anybody authorized to speak for him, warranting all this talk about his change of views. Our Herbert Spencer class, organized since Mr. Underwood last lectured here, is doing well. It has gone through about three-fourths of *First Principles*. There are some questions in regard to Spencer's philosophy that have aroused discussion that I must ask you concerning, when I have time.

JOHN G. JENKINS.

DENVER, COL., Dec. 19, 1881.

DR. BARTOL ON FREE RELIGION.

Let me give you a bit of history or biography here. It is sixteen years since some captains of the *Unitarian* host conferred, as elsewhere, so in my own house, though without my sympathy, about a verbal scheme of *common worship and faith* for that order. But the proposition, on reflection, went so counter more and more to my instincts and wrought in me such wrath that, when the New York Convention was called to consummate this enterprise for a new religion of ritual and of the letter, I called a meeting, too, in the same house where I still live, which *seventy* men attended; and if, as I suppose, our strenuous opposition did aught to prevent the success of an ambitious and audacious plan against the independence alike of our churches and of our own several lay and clerical views, it was not in vain, and confessedly to-day not of little worth. The articles to be instituted, not by reason, but by a majority vote, would have been disputed from the start, and the liturgy manufactured would not have lasted save by excluding the life of the denomination for a year.

Out of that assembly in my rooms, as from a seed or through a conduit, sprang two radical clubs now deceased, their mission—which was a divine one—being fulfilled. And also, later, the Free Religious Association arose, with its Liberal Leagues, whose platform, as was made very plain and pungent to me, furnished no more genuine freedom of speech than any other, and much less than I have enjoyed always in the pulpit of my own church. Nevertheless, from the vice of hypocrisy or glaring and foolish inconsistency, with which ancient establishments are so infested and honey-combed, the new radical order was refreshingly free. But, as a social power, to build up a fellowship, to edify mankind, establish in any large style God's kingdom, to plant a church, it had small gift. . . .

Meanwhile, these seceders from the ecclesiastical settlements made a great and precious, lasting and world-wide contribution to common honesty, if but a trifle of addition to the stock of religious truth. There were no tides because there was no sea. An ocean or flood there had been of reality in that preceding spiritual or so-called transcendental idea which dawned in New England fifty years ago, and took shape in a literature of prose and poetry which

no writing among us since has matched. But the movement of the radical convoy or fleet left that broad, heaving main of God, and took to the logical understanding, as some vessel goes from the Atlantic for refuge into a little, shallow, muddy creek; and for transcendentalism, the recognition of an immediate relation to God, we had sensible observation of the world without,—Utilitarianism, Benthamism, the Positivism of Auguste Comte, the evolutionism of Darwin and Spencer and Bain, experientialism, and outspoken materialism of Vogt, Maleschott, Haeckel. We had these, not as illustrative, secondary, and complementary, but expelling the transcendental idea, and claiming to cover the whole field; in short, a substitute of earth for heaven, of time for eternity, and of the senses for the soul.

It is this false notion and apology of phenomenalism for a philosophy, this attempt to get the whole man out of his forehead as you draw out the joints of a spyglass from its larger wooden case, this reduction of conscience to a calculation, love to the ghost of a bodily sensation, thought to a function of matter like digestion and assimilation, and the soul to a blossom of dust, as Miss Harriet Martineau and her elected teacher laid it down and laid it out as a corpse in a shroud; it was this apotheosis, deifying of the elements, and presenting of spirit as but a local, short-lived accompaniment of matter, that was playing the universal, everlasting tune, all our affections, aspirations, and hopes but like what a droning hand-organ grinds out for a minute on the street, this making of death the substance, and life a fleeting show,—it was this, I suppose, which stirred our Boston and New York friend (and no wonder) to his revolt, which is the earthquake to our conventional piety just here and now. As represented in its own arguments, through its platform or press, the movement of revolt has been continually sinking to a lower plane, as terrace after terrace was left among the highlands by the subsiding sea. Some speculative explorers had gone up in a balloon of metaphysics beyond our reach, till in the rarified air they could hardly breathe themselves, or the aeronauts tumbled fatally from their seat. Others, in that zeal for *physical science* which is the mark and almost mania of our time, had taken to microscopes, dredges, and diving-bells, to telescopes, to Alpine glaciers, and hunting for the North Pole, hoping to detect God and heaven, if they existed at all, in the atoms or the orbs. But a man without sentiment, imagination, having no rock of inner spiritual conviction, no felt immediate relation to his Author on which to stand, and so searching for a religion in the crevices and appearances of this external phantom universe, as the impostor did with Edie Ochiltree in Scott's novel, in the cave for hidden gold, will come and fetch all who train with him to grief. He will be like a cold-fingered man trying to warm himself at a painted fire. To leave the heart and seek our inspiration in the head is like leaving the Australian mines for the hole where Captain Kidd buried what he had robbed.—*Christian Register*.

THE *Presbyterian* says, "Mr. Clark Braden is unwilling to the public the life and character of Robert G. Ingersoll, and the exposure is anything but creditable to the infidel lecturer." Has the *Presbyterian* taken the pains to inquire as to the truth of Braden's accusations? Does it know anything in regard to the character of the man who makes the accusations? Of this man Braden, the *Apostolic Times*, a paper of his own denomination (the Campbellites), said, in 1876, "He deserves to be not only censured, but excommunicated by the congregation to which he belongs and repudiated by the entire brotherhood, unless he give evidence of sincere repentance." The *Christian Review*, another Campbellite paper, said, "In another column, the reader will see that, in addition to the slanderous documents hurled like a firebrand before the public, Clark Braden's conduct has been such for some time past that the Church has discredited him and disavowed any fellowship with him." In August, 1876, the elders of the Church of Christ at Perry, Ill., published a letter "To the Christian Brotherhood, wherever scattered, greeting," in which they declared that Braden had made "false and slanderous statements," referred to "wrongs and misdemeanors committed since coming among us, which we deem amply sufficient to warrant us in withdrawing our fellowship, if it existed, unless he repent of his wrongs," and concluded by saying that until Clark Braden disavows the sentiments of the aforesaid

pamphlet, acknowledges his wrong for thus slandering the Church and the preachers, and sets himself right before the congregation for his conduct here, we must hold him as an enemy of the Church and to the cause which we plead, and as wholly unworthy of a place among us, either as a member of the body or a preacher of the blessed gospel." Will the *Presbyterian* and *Christian Statesman* persist in repeating disparaging statements regarding Colonel Ingersoll, on the authority of a man who is thus regarded by his own brethren?

PERSONAL ITEMS.

MRS. MARY A. LIVERMORE's sixtieth birthday occurred on Monday, December 19.

MR. JAMES K. APPLEBEE has been engaged for two months to occupy the desk of the Parker Memorial.

MR. CHARLES ELLIS last Sunday read an able paper before the Parker Memorial Class on "Matter and Spirit."

DR. ISAAC I. HAYES, the well-known Arctic explorer, died of heart disease in New York City on the 17th inst., after a few days' illness.

JOHN RUSKIN deplores the decline of literary artists, and says of his own work that he has sometimes spent a whole morning in constructing a single phrase.

REV. WM. R. ALGER, the accomplished scholar and preacher, delivered an elaborate and beautiful discourse on "Man, God, and Immortality" at Parker Memorial last Sunday.

MISS M. A. HARDAKER of the *Transcript*, and an esteemed contributor to *The Index*, delivered an address before the "New England Women's Club" of this city, Monday evening, giving her peculiar views on the sex question.

HERE is how the Rev. Samuel Seabury, D.D., father of the first American Episcopalian prelate, wrote on winning a lottery prize: "The ticket 5,866, in the Lighthouse and Public Lottery of New York, appointed by law of 1763, drew in my favor £500, for which I now record to posterity my thanks, and praise to Almighty God, the giver of all good gifts."

"SUNSET" Cox, who was given an impromptu and hearty greeting and serenade in New York City on his return from his European trip, incidentally referred to political matters in his enforced speech as follows: "You know my simple philosophy of politics. I challenge every bill I cannot understand. That's a pretty big assertion, but it's true. I oppose every attempt of the chartered few to enrich themselves from a too plethoric treasury, to the disadvantage of the majority."

THE French correspondent of the *Sunday Herald* speaks thus of the new Premier of France: "M. Gambetta is the best speaker in the Chamber to report. He is a natural orator, the best, perhaps, in France; and his words are not only well chosen, but are clearly spoken. Even when he is quite excited, he is easily understood. He may then talk more rapidly, but not less plainly. Besides, he leaves the reporters *carte blanche*, and that is a good deal to a writer who is in a hurry."

BOOK NOTICES.

THE *North American Review* for January, 1882, gives an exhaustive discussion on "The Moral Responsibility of the Insane," by five distinguished American authorities; namely, Dr. J. J. Elwell of Cleveland, Dr. George M. Beard and Dr. E. C. Seguin of New York, Dr. Jewell of Chicago, and Dr. C. F. Folsom of Boston. Dr. Mary Putnam Jacobi asks the question, "Shall Women practise Medicine?" and answers it from personal knowledge and experience intelligently and affirmatively. The other articles are "The New Political Machine," by W. M. Dickson, "The Geneva Award and the Insurance Companies," by George B. Coale, and an interesting "Chapter of Confederate History," by F. G. Ruffin. The publisher makes the announcement that the February number will contain Part III. of the "Christian Religion" series of articles, of which it affirms that it will be "a very able defence of the Christian faith," though the writer's name is not given.

WIDE-AWAKE and *Baby-Land* for December reach us a little late from the publishers, D. Lothrop and Co.,

Franklin Street, Boston. A glance through their rich pages makes all elderly persons who have not forgotten the poor print and coarse woodcuts of the "unvarnished tales" of their childhood wish more than ever "to be a child again," in order to enjoy a child's fresh delight in the feast of good things furnished by these careful literary caterers to the needs and desires of the developing mind of to-day. To mention any one of the numerous and interesting articles in these magazines, where all are so exceptionally good, would seem invidious; but one cannot help hinting that whoever fails to read the weird ballad-story, "Wee Willie Winkle," and the arch little poem, "A Truly Church," in *Wide Awake*, misses a treat.

THE *Atlantic Monthly* for January, 1882, begins the year in a promising manner, with a goodly array of noteworthy contributors. There are articles from the editor, W. D. Howells, from Rev. Edward Everett Hale, "H. H.," J. T. Trowbridge, the new, charming, and original writer of short stories but multitudinous initials, "S. A. L. E. M.," with others who have made themselves a name in literature. The book reviews are as usual timely and finely treated.

THE *Catholic World* for January is a live number, and contains articles from various writers, replete with interest to readers of all denominations and faiths. Among these, we have space to mention only the following: "A Christmas Play in the Pyrenees," "The Late War between Chili and Peru," "The End of the World," and "The Decay of the Celtic Language."

THE *Unitarian Review* for December has articles on "Communism," by Rev. Dr. Newton, "Private Wealth and Public Welfare," by Edward Atkinson, "Dr. James on the Feeling of Power," by William Salter, "Things at Home and Abroad," by Mrs. M. P. Lowe, "Notes from England," by Rev. J. P. Hopps, and editorial notes, and reviews.

THE *Sunday Review* is a quarterly, published in London, Eng., by Trübner & Co., Ludgate Hill, and simultaneously in half a dozen other cities, devoted to the secularization of the Christian Sabbath, for which it gives excellent reasons, backed by the expressed opinion of the best living authorities.

RADICALISM: A Criticism on Certain Opinions recently expressed by O. B. Frothingham. Published by S. W. Green's Sons, 74 and 76 Beekman Street, New York; and a Sermon by M. J. Savage, entitled "Is Death the End?" published by Geo. H. Ellis, 141 Franklin Street, Boston, received.

THE *Art Amateur* for December is quite up to its usual standard, and must be very useful to those who trust to their own taste and skill to prepare their Christmas gifts. The tendency to decorative art is too strong to be resisted: it must be educated and elevated.

THE *Sanitarian* for December, A. N. Bell, editor, a monthly magazine "Devoted to the Preservation of Health, Mental and Physical Culture," is received. Its articles are full of interest to the scientific hygienist.

JAMES VICK, of Rochester, N.Y., has outdone himself in his *Floral Guide* for 1882. For ten cents, all flower-lovers can procure a book which they would not part with for ten times its cost.

THE Roll Calendar, received from C. A. Hack & Son, Taunton, is one of the most elegant and artistic developments of the recent rage for decorated Christmas cards and New Years' Calendars. The charmingly-colored illustrations are from original designs furnished by John A. Mitchell, of New York, and the decorations by F. H. Smith, of Boston. It is of large size, and fringed with silk, after the fashion of some of the Christmas cards. One of these calendars would make a handsome Christmas or New Year's present. Price, \$1 and \$1.50.

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THE INDEX

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CURRENT TOPICS.

THE legislators of Kansas say that no person in that State must marry within six months after procuring a divorce.

AFTER encountering fierce opposition, a law last week passed the French Senate, by which restrictions regarding cemeteries that have heretofore existed are abolished, and the ground is now open to all alike, regardless of religious creeds.

THE humble Campbellite Church in Washington, which President Garfield attended during his short term of office, and which by reason of his attendance was crowded every Sunday by pious man-worshippers, is said to be now almost deserted. "The king is dead. Long live the king."

THE "Dunkers," a peculiar religious sect, have protested in Indiana against having their children taught grammar in the public schools on the ground that teaching it "offends their religious principles"; and the State Superintendent of Education has directed the teachers to yield to their request, and to teach the "Dunkers" children without grammars "all that is practical on the subject without offence to their parents." It is fortunate for the sect that they do not object to Bible-reading in the schools, since in that case their request to have that prohibited might not meet such ready acquiescence.

AT this stage of the world's progress, it seems rather strange, and gives one a sense of being set back a half-century or so, to read in one of our daily papers of a veritable "slave chase"; yet the chase of a slave-ship did actually occur in this the closing month of the year 1881. The paper states that "on the 3d of December Captain Brownrigg, of the English man-of-war "London," with ten men, pursued in a steam pinnace an Arabian dhow flying the French colors and loaded with slaves. The Arab crew resisted so fiercely that three of the Englishmen, including the captain, were killed, and the dhow escaped."

DR. TALCOTT testified that, in his opinion, Guiteau was not insane or inspired. The assassin remarked: "That settles you. I guess you are one

of the fellows who don't believe in the existence of God." To Dr. Hamilton's testimony, Guiteau replied: "Exceedingly eccentric when I am abused, I've had to take more abuse since this trial began than during my whole life before. I don't take much stock in this head business [striking the table and flashing his eyes upon the witness]. You study up on spirituology instead of craniology, and you will learn something. It is the spirit that gets into the brain and behind it that actuates a man."

THE "one touch of nature" which "makes the whole world kin" thrilled every heart in all those parts of the civilized world where last week was received the welcome news of the discovery of the fate of the missing arctic exploring steamer, "Jeanette," and the finding alive of part of her crew. The promptness of action on the part of the Russian authorities in sending immediate aid to the suffering survivors warms every heart toward those officials. Intense anxiety will be felt to learn further from the unfortunate explorers, whose story when told will, no doubt, add one more to the many terrible tales already narrated of the extreme suffering and courageous facing of death by explorers in the frozen seas of the polar regions.

RECENTLY, in Stonington, Conn., a boy was whipped by the teacher of a public school because he refused to bow his head while the teacher conducted religious exercises; and the boy, persisting in his refusal, was severely punished by a member of the school committee, to whom the teacher had appealed for advice and assistance. The parents, who are Catholics, took their boy from the school, and are about to bring a suit for damages against the teacher and committee-man, determined to test the legality of Protestant religious exercises in the public schools. They have secured the legal services of Thomas Waller, of New London, State Attorney, one of the smartest lawyers in Connecticut. The proportion of Catholics in Stonington is quite large; and the contest is one in which the prosecution will have abundant sympathy and aid.

A NEW "Daniel has come to judgment" in the person of Judge Allison, of Philadelphia, whose wise and sympathetic counsel resulted in reuniting a married pair who had separated for insufficient reason, and, quarrelling still further over the custody of their only child, had brought their case to be tried, before this just judge. Discerning through the entanglements of the case the real regard these young people still held for each other, the judge stopped the course of "justice," gave them both a paternal talking to, advised the dropping of the case before the courts, and urged them to begin over again their married life on the new basis of mutual concession and forbearance. This advice was accepted in the spirit in which it was given, and the couple are now living together harmoniously as a reunited family. If all "legal advisers" were of the stamp of Judge Allison, the law courts would have less cruel work to do, while the sum total of human happiness would be considerably augmented.

GEORGE JACOB HOLYOAKE writes in the London *Daily News*: "The Irish seeking justice and liberty are our brethren: seeking separation, they are our enemies, not we theirs. We admire their bright qualities and their bravery. Our country is as much theirs as our own. They are ever welcome among us. In every struggle for equal freedom and new opportunities of progress, they can as ever command the co-operation of all Liberals. But, if they want to break up the Empire, Liberals cannot help them in that. They would be the first to feel contempt for us if we did, and they ought to know that we understand this."

THE New York *Times*, describing the "fast sets of London and New York," says: "Those who have returned thence [to England] after ten years' absence are utterly amazed at the change since the death of the Prince Consort and the Queen's retirement. Anything may be done now with impunity, and almost anything may be talked about. For a section of fashionable society in New York, this has an ineffable charm; and the more such fellow-feeling takes such people off to London and keeps them there, the better for this city. It has sometimes happened that a society has been very vicious and yet very brilliant; but the modern fast and fashionable set in London, as in New York, is as brainless as it is debauched. George IV. half-redeemed his vices by seeking the society of Sheridan and Fox in his pleasures; but, unfortunately, in the case of the present Prince of Wales, wits and orators are not the persons most in request at Marlborough House and Sandringham, and dull or merely 'smart' beauties usually fill the places of Georgiana, Duchess of Devonshire, and Mrs. Crewe."

ALTHOUGH M. Gambetta and M. Paul Bert have been fiercely assailed and charged with many evil designs against religions, not only by the Catholic, but by many of the Protestant journals of this country, their wise, moderate, and statesmanlike course begins to command the respect even of journals like our Bourbon contemporary, the *Presbyterian*, which says: "Gambetta, reputed to be an atheist, is Premier of France: Paul Bert, known to be an atheist, is at the head of the Department of Worship and Public Instruction; and to these two men the interests of the French Republic are for a time committed. . . . On this side of the water, very few will condemn these men, if their policy should be directed to a separation of Church and State. . . . The true Church of France, or, we might better say, the true Churches of France, would not be permanently affected by the dissolution of this partnership. The best work done in that land to-day is work which rests upon voluntary gifts; and some of the Protestants are standing up nobly for free churches, untrammelled and unsupported by the State. If the men who have come to power mean disestablishment, or if they mean that all churches shall stand alike before the law, or if they mean to restrain priestly interference with the operation of the law, or priestly opposition to the movements of the government,—if they mean these things, and nothing more, they may be successful and retain power."

THE QUALITY OF LEADERSHIP.

Many of the popular features of Christmas have an ancestry that antedates the birth of Jesus. Nevertheless, in Christendom the Christmas celebration recalls the advent upon the earth of this gracious person; and more and more, as the years advance, does the celebration connect him with purely natural and human interests. In the historical Christian Church, Jesus as man has remained essentially buried. It has been Jesus as Messiah, Jesus as supernatural Saviour, Jesus as God; but Jesus as man seems never really to have come into the Church which bears his name. Should he have come in just the character and manner he had in Judea, there is hardly a Christian sect that would have received him as a member, much less as its head. Yet the man Jesus has not perished. Humanity recognizes its own; and in this latter century especially, when the human mind has awakened to its rights and the human heart to know its kindred, the genuine royal manhood of Jesus has been discovered beneath the decayed vestments of the official robes in which the Church had thought to enthrone, but did bury, him. He comes forth not so much the head of a Church or the founder of a religion as one of a company of elect souls whose office it has been to teach religion.

But the query is often made, How explain, by natural process, the rare purity of soul, the wealth of disinterested, self-sacrificing love, the single-eyed clearness of moral vision, possessed by such leaders as Jesus and Buddha, of whom one resisted the idea of temporal sovereignty which a fond discipleship would fain have thrust upon him, and the other actually resigned a temporal throne which was his by inheritance, that he might become more purely a moral leader and king? Is it, however, so strange that nature, and the providential purpose that is at work in and through nature, should now and then appear to hit near its aim? Is it so strange that, amid the manifold conditions under which human character and destiny are shaped, just those conditions should now and then appear together which favor at least an approach to our highest ideal of manhood? Is it so wonderful that, among all the roses in all the gardens of the world, nature should here and there produce one which seems to hint at what might be a perfect rose? The gardens of such great faiths as Brahmanism, out of which Buddha came, and Judaism, out of which Jesus came, had become rich through long centuries of culture, in moral forces, and it was the most natural thing in the world that they should at some time bring forth types of character in which little of the earthiness of common mortals appeared to mingle. And yet, from the fact that man's face is set towards a goal that is absolute perfection, no character that has ever lived fully satisfies the highest human ideal. There can be no such thing as absolute human perfection already achieved. The goal is still ahead. The perfect manhood is still before us, soliciting our aspirations and our efforts. The fine approaches towards it that give a glory and a hope to man's past history are a stimulus to more heroic endeavor, and a pledge of possible achievement, but they do not close the way.

Nor is it inconsistent with the modern doctrine of historical evolution that these great moral and religious leaders should occasionally appear,—those who seem to see the moral law through no effort of reason or struggle of experience, but to gaze upon it as it were face to face, and whose characters by nature are the incarnation of moral fact and force, which they have simply to live out in natural way. The doctrine of evolution says, for instance, that the moral sense has been born of struggle,—strug-

gle, however, not always in the individual, but in the race. The same doctrine admits that what may have at first, long ages ago, been learned only by the stern discipline of experience may now have become intuition. And we have in this country to-day an eminent living example of a type of mind and character superlatively intuitional, and yet traceable, with exceptional clearness, by the law of heredity back to ancestral forces and conditions. Ralph Waldo Emerson is a moral seer. He gazes upon the world's facts of truth and right and beauty at first hand, and then reports what he sees. He has never had any other method than this. "So I see, so I believe," he has always said, "and so I must speak; but if you ask me to give reasons for what I thus speak, I cannot do it." And yet, it is not because the reasons are not there. The reasons are back of him in the ancestral thought and logic and exceptional moral experience of the generations from which he has sprung. Emerson's seership is the grand moral conclusion of a double ancestral line of noble aspiring and pure living, that can be traced back for eight or ten generations. The very elements of godhead, not to speak with any irreverence, but even more literally than figuratively,—that is, the simple, unadulterated elements of truth, righteousness, love, purity,—come into him more directly, more as the essence of his very being, than into most of us; and hence he speaks out of his own consciousness of them, and not merely from his reasoning about them.

And this touches the very kernel of all genuine leadership. A man always speaks with authority when he speaks as if he were a fresh seer of truth; when he speaks as if he were uttering his own truth, and not another's; when he speaks not as if by hearsay, but as if by his own sight and knowledge; and when the spirit of utter sincerity and profound conviction goes along with his words. It is not so much the doctrine that he utters, as a quality of personality behind the doctrine, that makes him a leader: it is character; it is moral earnestness; it is that natural magnetism of soul which comes from thorough and enthusiastic consecration to any idea or cause that has won personal love and fealty. In these days of general enlightenment, it is not possible, at least in civilized countries, for any individual men to attain to such power over great masses of people as was once the case. Some of the great leaders of the past, if they were to return to earth to-day bringing only the knowledge they possessed at the time of their living, would be dwarfed by the average height of the intelligence around them. No class of civilized people to-day depend for guidance upon others as once they did. And yet, though the conditions of leadership involve a certain measure of harmony between the leader and his time in matters of intellectual acquisition, they do not necessarily involve vast stores of knowledge, nor depend on the possession of extraordinary mental ability. They depend more on the possession of that quality of inspiring wisdom which is moral rather than mental,—that wisdom which never becomes obsolete, is never out of date, which allies man with eternal principles, and makes him a part of the creative, sustaining forces of the universe itself.

WM. J. POTTER.

THE KANTIAN CENTENNIAL.

THE *Journal of Speculative Philosophy*, vol. xv., No. 3, although dated July, has just come to us, this number requiring unusual care in preparation.

It is a very interesting and important pamphlet, worthy of thorough and careful reading, not only by those who are interested in metaphysics, but by that larger body of liberal thinkers and observers

who are watchful of the drift of thought in our own day, and of the bearing of speculative discussion on practical interests. It is entirely devoted (with the exception of book notices, etc.) to a report of the two centennial celebrations in honor of the publication of the great works of Immanuel Kant, the one held at Saratoga and the other at Concord.

It does not of course furnish a full presentation of the Kantian philosophy, nor a detailed criticism of it; but it does fully perform its task of introducing the reader into the world of Kantian thought and discussion, and exciting in him a desire to pursue it further, according as his own mental powers and opportunities will permit.

To the general reader, the most interesting thing is to observe the different stand-points of the various speakers and writers. The answers to the invitations to attend the centennial show the wide and varied interest felt in this great thinker. We do not find among them the name of Felix Adler; but, in his eloquent essay published in *The Index* of December 8, he, the pure Humanitarian and Free Religionist, says: "Among all the human beings that have ever lived, considering the intellectual service which they have rendered to mankind, I believe Immanuel Kant to have been the greatest." And he looks upon him as the herald of that progress in truth and freedom which he most desires.

The Professor of Harvard doubts if a dozen scholars in the United States really know and understand Kant in the original, and fears that the public are not numerous enough to make a celebration successful. Yet he, too, bears witness to the immense influence of Kant.

Professor Thompson well says: "The truth he did see most clearly; the truth of human freedom, and responsibility based on freedom, is just the truth our age needs, and Ezekiel taught before Kant." While a few of the notes have a touch of theological acidity in speaking of the modern tendencies of thought, in general the tone of breadth and liberality is most cheering, and shows that the movement for renewed study of philosophy is genuine, and not in the interest of any narrow opposition to science or freedom of thought.

Four essays are here printed. The first, by John W. Mears, gives a general account of the purpose of the centennial, with an estimate of the value of the study of Kant rather than an exposition of his views.

Mr. Harris' paper is a very able statement of the position of the Kantian thought in regard to his Greek predecessors, Socrates, Plato, and Aristotle, and his German successors, or in his own words, "a statement of Kant's significance in the struggle between ancient and modern thought, and of Hegel's position as the one who harmonizes Greek and German thought."

In this paper occurs this striking sentence, "Christianity, alone among world religions, makes the individual man worthy of immortal life in a continued human existence of growth, intellect, will, and love." That this was the thought of that "great religious genius," Jesus of Nazareth, is very probable; but that it is the doctrine of the Christian Church does not seem so clear, or that it is by any means exclusively Christian, but rather a culminating thought evolved from the progress of religious life. Mr. Harris seems often to use the word Christianity in this wide sense, while fully recognizing that what he so names is largely indebted to all other systems of thought. In the admirable plea for technical terms, which he himself made in one of the conversations reported, he points out the very danger which we think lies in this use of a term having such different meaning to most people. Mr. Morris explains "Kant's Transcendental

Deduction of Categories," and criticises some of his positions with severity and satire.

Mrs. Julia Ward Howe's article fully justifies her selection as one of the speakers, for she added the truly feminine element to the celebration. Her view of Kant's philosophy reminds one of Goethe's saying, "All philosophy must be loved and lived." In her hands, his thought becomes poetry and religion and life; and she, like Mr. Adler, sees in Kant the forerunner of freedom and humane religion. "From the east to the west of this vast continent," she says, "from its northern to its southern limit, wherever liberal Christianity or free religion is preached, the work of this great master is multiplied and perpetuated." Mr. Alcott and Mr. Sanborn, Mr. Cohn and Dr. Jones, took part in the conversation at Concord; and all made important statements in regard to the relation of Kant's thought to poetry, to progress, and to practical philanthropy.

We have given large space to the notice of this interesting number of a remarkable periodical, because we think it a very grave error in Radicals and Free Religionists to neglect the study of metaphysics and the history of the development of human thought. The true radical is not he who pulls up by the roots, but he who digs down to them, who is not satisfied to call a dogma or a creed a superstition or an error, until he has traced the sources out of which it sprung, and shown its relations to the whole course of human thought. It is the province of the iconoclast (and sometimes his work is the pressing need of the times) to break down and destroy with little discrimination; but, in our community, the important duty seems to us much more that of the liberal thinker who neither despises the thought of the past nor distrusts that of the future. E. D. CHENEY.

SCIENCE AS A FACTOR IN SOCIAL PROGRESS.

That for which the word "science" stands is often divorced from human life in the common imagination. Science is associated with laboratories, with herbaria, with museums, libraries, and apparatus. To rid ourselves of this limited application, we must begin by remembering the etymology of the word: it means simply *knowledge*,—no more nor less. But it happens that our knowledge has attained great completeness in certain directions. Matter, which can be handled, tested, weighed, and referred to the simple senses, has had the earliest attention of exact students. Hence, we have a list of natural sciences, an armory of observations, experiments, and conclusions (better known under the name of laws), making an increasing literature, and proudly quoted as the "great body of modern scientific knowledge." It is easy to see why science should have begun low down among simple phenomena; and, if we look sharply at the historic data, we shall see that the knowledge of natural phenomena and the knowledge of human nature were both made top-heavy by an excess of philosophy. Even yet men have not learned that infinite patience of observation which heaps up facts and multiplies conditions of test before daring to announce conclusions. The error of method which vitiates all bygone philosophies of human nature is precisely the same in kind as that which led to the Ptolemaic philosophy of the universe, with its seven heavens of cycles and epicycles,—a habit of careless induction from hasty observation.

Now, the first reactionary influence of science upon human nature must necessarily have been a moral one. The intellectual gain is obvious. But the indirect moral stimulus of studies in natural science needs a moment's thought in order to bring it into focus. In the first place, the hunger for

truth, the impulse to acquire new knowledge, is in itself the most transparent and clean-cut of all moral tendencies. A mind possessed by this eager appetite for knowledge will have little energy left to transmute into wrong-doing. In fact, the refined scientific intellect is almost invariably united with exceptional simplicity, straightforwardness, and honorable purpose. The petty vanities and jealousies of artists, musicians, and literary men, are hardly ever repeated among men of science. There is some quality in the atmosphere which they breathe that acts as a moral disinfectant. They are not working for individual fame, but for universal truth. What one discovers at London or Madrid is quickly telegraphed to Washington and St. Petersburg. The spirit of absolute moral unity prevails nowhere as in the republic of science. Prelates quarrel, curse, and excommunicate each other. Monarchs and prime ministers watch each other suspiciously, and haggle over a few international pence. Whoever heard of a scientific man who planned to make money or personal advantage out of his discovery? When such men were few, their social influence must have been slight. But the multiplication of institutions and instructors, pupils and literature, has augmented this spirit to no inconsiderable social force. The scientific habit makes men tolerant. It is the natural enemy of dogmatism. What chance, indeed, to dogmatize about universally acknowledged facts capable of verification at any moment? It is true that occasional controversy has arisen between men of science, as in the well-known argument upon Evolution between Haeckel and Virchow. But it will be remembered that in this the pivotal point was Haeckel's accusation that Virchow had spoken out of ignorance of truths known to other students. It is, after all, a healthful, moral discipline which holds men so rigidly to the search for facts. Nor can we imagine a better moral preparation for the study of psychology—a science which is just beginning to stir in feeble embryonic life—than this conscientious discipline which the study of physical science compels.

But science has touched human life in a still more appreciable way, through our magnificent list of inventions and industrial appliances. But the history of this influence is essentially different. To step down from the position of the genuine lover of science to the struggling crowd of mechanical inventors is exchanging the fine air of the mountain for the smoke and soil of the city. Here is the noisy clamor of financial competition. Here are lawsuits for priority of discovery. Here is the pictured literature of the patent office. Nevertheless, the great fact remains that our civilization is in the deepest debt to the inventor. Science in its loftier position is the agent of great moral and intellectual gain. But applied science in the hands of the inventor has become the minister of physical comfort, of convenience, of beauty, and of economy. Some drawbacks have attended this immense material advance. Obedient and nimble machines have induced overproduction. Improvident workmen have failed to forecast evil days, and suffering has been the consequence. But these mistakes are faults of adjustment, and capable of easy correction. Another adverse influence is ascribed to this inundation of machinery. It is said to have lowered the average intelligence of workmen. Many machines are automatic. A boy can superintend a dozen such. The brain is now in the machine. The boy who tends it does not need to understand the reasons of its motion. All that he need know is certain mechanical adjustments. He need not even know the relation of these adjustments to each other. The intelligence of the inventor makes the boy a part of the

machine. He is like an independent lever or pulley availed of for occasional use. Before the era of machines, the intelligence resided in the workman. A consequence of machinery is the liberation of the instructed workman for more complex pursuits. He becomes a foreman, an agent, a supervisor, a partner. In prosperous times, observation shows that the skilled mechanic has not been crowded out of employment by the machine and its ignorant attendant. He has simply been promoted to some place where experience and skill are needed. It would have been a waste of power to keep him in attendance upon a self-adjusting machine.

Another result of applied science is the immense stimulus which it has given to commerce. When manufactured goods were slowly evolved by human hands and by the aid of imperfect tools, there could be comparatively few exchanges and few middlemen. By machinery, production has been accelerated and intensified the world over. National taste, diversity, and resources have created variations in products. Every nation has eagerly exchanged with every other. Thus, the desire for novelty and variety has found gratification; and thus, too, hostile nations have been brought into peaceful commercial relations. Commercial treaties have arisen between jealous nations,—treaties forced upon them by the pressure of financial interests. The merchants and manufacturers of England and France, speaking to each other across the channel, found their interests best served by fair and open chances for exchange.

Applied science, too, in the form of improved communication and transportation, has brought the nations face to face. How impossible would have been the good understanding and generous sympathy which swept over the civilized world like a great wave, in the weeks when President Garfield lay dying in the White House, if the electric current had not been trained to an obedient messenger! How much more exalted is such a service than that of flashing madly across the sky before the puzzled gaze of superstition! Could any number of homilies, of moral dissertations, or of international alliances have effected such a result as the simple cable messages of the Secretary of State? Suppose European newspapers had depended on the steamships for intelligence, or suppose, as before the era of steamships, they had depended on the sailing vessels! Our President might have fought his long fight with death without the knowledge of a single inhabitant of Europe, and the sympathy which came would have been tardy and ineffectual. As it was, it seemed to us that all England was watching with us at Garfield's bedside. This is an instance of indebtedness to science which we can all appreciate. In former times, nations glared at each other almost like wild beasts, each retreating to the darkest corner of its den. Now, science has made them acquainted. They are shaking hands and comparing notes. The first necessity was that they should know each other. To know each other, communication must be increased. This could only happen by travel and international trade. For this problem, science has found the key, and invention has turned it in the lock. The doors have been thrown wide open; and lo! the prayers for peace and good-will on earth, which have been going up for centuries in the churches, are suddenly answered.

Still another recognizable indebtedness of society to science is in the impulse to sanitary studies. If, as we are beginning to see, the great aim of human life is the security of human happiness, and if the goal is to be the quality of civilization rather than its quantity, the observance of physiological laws is a primary interest. It was of no

avail that our mothers chld us for naughtiness, while the diet, dress, and habits of heredity which their inexperience had entailed upon us induced new manifestations of inharmonious temperament. Science is teaching us, too, that mental and moral traits come in the straight line of inheritance. Lastly, scientific method is penetrating our organizations for charity and reform. We are learning to make philanthropy preventive as well as remedial, and are discovering that the remedial department is the transient instead of the important feature. The scientific method of dealing with crime and helpless incompetence is also extending to governments. Industrial instruction is displacing public almsgiving. Education and moral training is seen to be cheaper than reform schools, police, and prisons. All these substitutions rest mainly on the scientific principle of the economy of power. Unconsciously, many social arrangements are governed by it. It is perceived to be inexpedient that the rich (as in the Christian economies) should constantly supply the poor from their superfluity. Experience shows that in the end such inconsiderate almsgiving does not serve the highest welfare of either rich or poor. How quickly the Christian precept bends and snaps before the induction of experience! That which our carefully studied observation shows to be best we unhesitatingly do, no matter how many ancient theories of duty are thereby overthrown. This constant habit of induction from experience proves how deeply the scientific method of dealing with human affairs has penetrated modern society.

M. A. HARDAKER.

THE VULGAR ERA.

It goes without saying that the development of mankind up to within a century was theological; that is, fitful, irrational, and whimsical. Mankind were divided into great theological camps. Each theological division of the race insisted that its prophet or savior was the central figure of human history, that all historic events up to the time of his birth had reference to him, and that all subsequent events were devolutions from him, he being the cardinal man, or the hinge, on which history turned. It is thus that Bossuet and Neander regard Christ, and Mohammedan theologians thus regard the Arabian prophet. Prophets and enthusiasts were thus deemed up to within a century the great historic factors and centres of historic interest and gravitation. Such having been the case, it is not remarkable that we have Christian eras and hegiras as survivals still in vogue of the times of crass ignorance of nature and scientific destitution, when myth and theology were arrogantly dominant. For the old Romans, the great cardinal event of history was the year of the foundation of their so-called eternal city. For the democratic, competitive Greeks, who were more fond of the laurel of fame than they were even of gold, the year of the first great Pan-Hellenic gathering at Olympia, for the celebration of their heroic games, was the chronological point of departure in time, the era or fixed time-point from which to date and reckon. Throughout Christendom, it is needless to say that the year, which is purely and wholly a natural division or unit of time, has been called *Anno Domini*, forsooth, the year of our Lord, in Christian parlance. But whose year was it a million centuries ago when man and the so-called Son of Man were only the remotest, unevolved possibilities, and there was no human being or prophet to appropriate the order to theological and ecclesiastical purposes?

Man, when full of his old theological conceit of human centrality in nature, reminds one of *Æsop's* fly perched on the horn of an ox. The fly im-

agined that he was a burden to the majestic ruminant. Upon inquiry, he found that the ox was not only not disturbed by his presence, but that he was entirely ignorant of his existence. The eternal forces, which compose and vivify cosmos, had been measuring off time into natural units of years by the revolution of planets round their solar centres for incomputable, unimaginable periods of duration, before there were any so-called prophets and saviors. The year was a device of the Nature of Things, like the three weeks' incubation of the hen. The *Mécanique Céleste* is a regular, natural clockwork. Nature accomplishes her operations in definite periods of time. She can furnish eras based upon cosmical events, time-points, about which there is no haze or uncertainty as there is in the case of the birth-years of so-called saviors and prophets, who were all born in ages of ignorance, superstition, and darkness, when there was hardly a scintilla of positive, scientific knowledge, when the unregulated senses, misled by the mythic imagination, were the sole interpreters of natural phenomena.

An eclipse of the sun is a natural era, if we choose to utilize it as such. Thousands of years ago, the old Ionian philosopher, Thales, foretold a certain solar eclipse, which occurred at the time he predicted. That Thalesian eclipse was a godsend to chronologists. Astronomers by the aid of it quickly straightened out the chronology of the events of the primitive historic period. The cosmical movements and revolutions proceed with a chronometric precision which knows no variation. The exact date of an event, say a battle, which occurred during the Thalesian eclipse, can be fixed by astronomers to a second. In the progress of positive knowledge and a rational civilization, arbitrary, theological eras are sure to be discarded sooner or later, because they are badges and relics of superstition and ignorance, which the enlightened future will not endure. Actuated by the theological spirit,—that is, the spirit of whim, unreason, and ignorance,—the early Spanish voyagers and conquistadors in this hemisphere sprinkled the two American continents with the names of all the saints recorded in the *Acta Sanctorum*. Curiously enough, precisely in those countries and communities where there is the greatest number of saintly local names, there the people are at the foot of the social ladder in point of intelligence and morality. The more saints, the more assassins, thieves, loafers, and social scum of all sorts.

B. W. BALL.

NOTES ON THE RELIGIOUS PRESS.

W. J. P.

THE *Christian Leader* (Universalist), replying to the questions put by the *Christian at Work*, "Who can point to one single impress which Theodore Parker has left behind? What single pulpit is under the dominance of his thought?" well says:—

The Unitarian pulpit of to-day is not indeed altogether, but very essentially, leavened with the thought and the animus of Theodore Parker. We well remember how the Unitarian Association used to snub him, dodge him, circumvent him,—thirty years ago he was very distasteful to that body. At this date, nearly all is changed. . . . Recent church history does not show another triumph so radical and so near complete as that of Theodore Parker.

To this may be added the more remarkable testimony given by Dean Stanley shortly before his death and referred to by Mr. Savage in his sermon in *The Index* last week, "that Theodore Parker has rendered a greater service to theological science than any other American for a hundred years."

WHEN we see such theological teaching as is contained in this extract which we clip from the *Pres-*

byterian, and which has been the prevalent teaching of the Protestant Christian Church, we do not wonder that many people should fear that Christendom is threatened with a "moral interregnum":—

In spite of the plain teaching of the New Testament in regard to the impossibility of becoming reconciled to God through a self-made righteousness, how many people still cry out, "I am not good enough for God to accept me"! What a clear distinction on this point is made by Luther, when he says that we do not become righteous by doing what is righteous, but having become righteous we do what is righteous. And the becoming righteous is God's work through Christ, not man's work for himself.

We can see a good sense in Luther's "distinction," which is only another form of saying that, when the inner affections and impulses are true and pure, the conduct will take care of itself. But, if the closing sentence added by the *Presbyterian* is right, man is absolved from all responsibility for his inner affections and impulses, and hence for his conduct. That this doctrine has not done more moral harm than it has in the world is owing to the fact that people's hearts are often better than their beliefs. Yet having once heard a prominent Orthodox preacher and doctor of divinity say in his pulpit, where he preached for thirty years, that "the morally upright and benevolent men who made no profession of religious conviction, having only a self-made righteousness of good works, did more harm in the world than the openly wicked and criminal classes," it did not much surprise us when a considerable number of his prominent church members, who had sat for years under this kind of teaching, were publicly convicted as defaulters and swindlers.

THE *Sunday School Times* gives a lesson on the morals of "advertising," which the religious press especially would do well to take to heart. The heedlessness of religious journals in this matter is deplorable. The *Times* truly says:—

The advertising columns of a paper are the best measure of its purity and of its integrity. Yet the most cautious managers are sometimes deceived; and, when they are, they ought to bear the loss. Those who receive money for publishing false statements, rather than those who are misled by them, are the parties to make good the amount lost by the transaction.

The *Times* follows up this lesson by an act as rare in journalism as it is honorable. Having unwittingly inserted an advertisement which it discovered to be fraudulent, it offers to refund to any of its subscribers, who may have been induced to purchase the article by its advertising of it, whatever they may have paid.

THE *New York Independent* frankly confesses its mistake in the calumnious remark which it made against the Free Religious Association, and concerning which we asked for proof or withdrawal two weeks ago. It says, "We made the momentary lapse, which we regret, of confounding in memory the National Liberal League with the Free Religious Association." So far very well. But the *Independent* goes on, in a long article, to complain of the Association for keeping silent when Joseph Cook, in one of his lectures in Boston, made a similar blunder, and charged the Free Religious Association with acts of which the Liberal League had been guilty. These acts were votes and resolves on the part of the League in favor of the repeal of the United States postal laws forbidding the use of the mails for carrying indecent literature. "Then was the time," the *Independent* thinks, "for the Free Religious Association to speak its indignation at the charge and its reprobation of the attempt to make the United States mail the servant of obscenity." It says:—

Why did not Mr. Potter, who now indignantly re-

bukes us, through his *Index*, as soon as Mr. Cook had held the Association up to scorn, present a resolution before that body at its next meeting, protesting its reprobation of any proposition to remove the penalties for distributing indecent matter? We fear such a resolution could not have been carried. Not, be it clearly understood, that we imagine the officers were not just as sincere as any man for purity and morality; but they were not willing to take associate action against the infamous proposition, so long as Mr. Frothingham and James Parton and Judge Dittenhoefer and Elizur Wright and the Cornell professors, all lights of freethought, were earnestly urging that every law be repealed that forbids the sending of filth through the mails.

To this, the simple reply is that (1) Joseph Cook was not a man of such accuracy of statement or weight of judgment in his public lectures as to make it important for the Free Religious Association to enter a formal defence against his attacks. The falsity of his charges was sufficiently shown in *The Index* and other journals at the time. (2) It has never been the method of the Association to pass votes on questions discussed upon its platform, except on matters pertaining to its business; and the subject-matter of Mr. Cook's charges had never been, in any way, shape, or fashion, before the Association, even for discussion. Even, therefore, if a public speaker of weightier character than Mr. Cook had made the blunder of confounding the Association with another body, there would have been no reason why the Association, on compulsion of such a blundering speaker, should hasten to change its methods of procedure in order to set itself right on a matter on which it had never by any possibility put itself in the wrong. The fear expressed by the *Independent*, that a resolution of reprobation of the attempt to repeal the postal laws in question could not have been carried, is a purely gratuitous conjecture. How slender the basis on which it rests is shown by the *Independent's* enumeration of names of persons likely to oppose such a resolution. Only one of the persons named was ever prominent in the counsels of the Association, and several of them were never members. Mr. Frothingham, of course, was prominent. But of him we are sure it cannot be truly said that he ever "earnestly urged" the repeal of those laws. There was a time, as the *Independent* relates, when, impelled by his chivalrous impulses to defend imperilled liberty, he questioned the constitutionality of the laws, and manifested his sympathy for the editor of the *Truth-Seeker*, whom he believed to be unjustly arraigned under them. But this was before the corruption of Bennett's character was so thoroughly exposed as it has been since. Mr. Frothingham's eyes were sure to open, as the *Independent* itself suggests, so that he soon saw that he was wasting his generous chivalry on a worthless cause. When the split came in the Liberal League on the repeal or reform of those postal laws, and the League fell into the hands of the repeal party, Mr. Frothingham withdrew his name as a vice-president of the League; and almost without exception, we recall not one prominent exception, all those members of the Free Religious Association who were also members of the League withdrew from the League at the same time and for the same reason. We may say, in conclusion, that the *Independent* does not cut a very handsome figure in picking up Joseph Cook's addled eggs to throw at the Free Religious Association. Such weapons do not improve with age.

MANKIND are to-day carrying a heavy and useless load of superstition to keep their "morality" in place, and resent as a sacrilege and irreverence the suggestion that more morality and less superstition would be a wiser arrangement.—F. E. Abbot.

THE POSITION OF MR. FROTHINGHAM.

We have received several letters requesting us to give our views respecting the present position of Mr. O. B. Frothingham. We know nothing in regard to his position beyond what has been already published.

It is now certain that the statement which appeared originally in the *New York Evening Post* was a distortion of Mr. Frothingham's words, and largely a misrepresentation of his views. He said to Mr. M. J. Savage recently that "a piece of work like this ought to lose a newspaper man his position." In a note to the paper above named, Mr. Frothingham wrote: "I have seen no reasons for changing my opinions. Certainly, I have not gone back to any opinions I had abandoned." But with strange inconsistency he referred to the report of the interviewer as "in the main just," and thus furnished the reporter the means of self-vindication, and the Orthodox clergy and press the means of justifying the claim that Mr. Frothingham's position was fairly stated in the report. The senior editor of this paper, during a long interview with Mr. Frothingham, with whom he has been well acquainted several years, and between whom and himself exists a warm personal friendship, could discover no indication of any essential change in his views, although he thought he gave more emphasis to the intuitionist philosophy than formerly. Mr. Savage, in his discourse published in *The Index* last week, which Mr. Frothingham states is "substantially correct" in regard to his "present attitude of thought," says: "In spite of his explicit declaration that he has recanted nothing, not gone back one step, abandoned no position once held, they [the Orthodox press] still persist in holding him up as a convert, as an example and prophecy of the failure of freethought."

Mr. Savage declares that Mr. Frothingham does not regard science as "tending to materialism," "would not limit freethought on any subject or in any direction," "is not in the least inclined to go back to any past church, statement, or creed," thinks destruction "has not yet gone half far enough," "would not blot out anything he has already written and published,"—"not, to use his own language, 'one single word.'" Mr. Savage rebukes the Orthodox papers for their very evident misrepresentations made in utter disregard of Mr. Frothingham's "explicit declaration," and affirms that Mr. Frothingham "is so disgusted with the use that the 'Evangelicals' have made of the matter that, as he says, he is compelled to feel 'less sympathy with them than ever before.'"

Yet Mr. Savage thinks there has been a "real change in his view of things." "To put it in my own phrase," he says, "I should say he has come to be a more pronounced theist." "Whenever in the past," he adds, "I have felt compelled to criticise or differ from Mr. Frothingham, it has been almost always concerning these very points wherein his reported change has taken place. So far as I can see, the present attitude of Mr. Frothingham is not very far from my own." Knowing that Mr. Savage is one of the most pronounced of theists, that he has been in controversy of late vigorously and zealously combating materialism, atheism, and agnosticism, it occurs to us, remembering Mr. Frothingham's declaration, "I have seen no reasons for changing my opinions," that even "the change" which Mr. Savage puts into his "own phrase" may unconsciously to himself derive much of its definiteness and emphasis from the positiveness of his own nature and the well-defined character of his own views.

Mr. Frothingham, never a materialist nor an atheist, has generally been regarded as a theist,

but his position is nowhere clearly defined in his works; and it is doubtful whether his views in regard to the existence and nature of God have been or are now sufficiently definite in his own mind to warrant a positive statement concerning his belief. From his writings, it does not appear whether he is a theist, pantheist, or agnostic, or whether he is inclined more to the intuitionist or experiential school of philosophy. We have however thought that his sympathies and feelings were with theism and intuitionism. He is now evidently suffering from ill-health, and it is not strange that men of positive convictions who interview him find that the drift of his thought is on subjects in which they feel the profoundest interest toward their own position. But Mr. Frothingham's own declaration, "I have seen no reason for changing my opinions," is, for the present, of paramount authority, although we may be in doubt as to the opinions he holds on certain subjects. We do not care to read or hear anything more about Mr. Frothingham's position until restored health shall enable him to write such a statement as he may think necessary to make his present "attitude of thought" understood by his many friends and admirers, and by the public generally. The Liberals of America cannot be indifferent to the views or the attitude of one of their most learned, brilliant, and noble representatives, nor would any truly liberal mind, even if there were reason to believe Mr. Frothingham's views had undergone a radical change, question his right to abandon former opinions, or withhold from him credit for the excellent work he has done. But Mr. Frothingham's views, according to his own statement and that of his most intimate friends, are substantially the same now that they have been for years; and whatever change has occurred in his feelings, or to whatever cause it is ascribable, his exalted character, his years of service, and his present ill-health entitle him to the most patient forbearance, until he shall see fit to speak in his own time and in his own way. Meantime let us bear in mind that the progress and triumph of liberal thought depend not upon the approval, nor can they be permanently arrested by the defection, of any man. B. F. U.

EDWARD KING writes to the *New York Evening Post* in words of glowing praise of Ernest Renan's new book on Marcus Aurelius, the seventh and last volume of his *History of the Origins of Christianity*. He says of it, "If you have ever walked through some charming room in a rich museum decorated with hundreds of antique medals, and felt that thrill of satisfaction provoked by constant presentation to the eye of delicious portraits, you can appreciate the feeling with which you turn the pages of this exquisite book." Mr. King further says:—

M. Renan consecrates to the adopted father of Marcus Aurelius a few charming lines: "Antoninus was a philosopher without claiming the grade, almost without knowing it. Marcus Aurelius was one with natural grace and admirable sincerity, but with reflection. In some respects, Antoninus was the greatest. His kindness did not lead him into faults: he was not tormented by that internal sorrow which forever preyed upon the heart of his adopted son. That strange malady, that inquiet study of himself, that demon of scruples, that feverish aspiration to perfection, are signs of a nature less strong than noble. The finest thoughts are those that one does not record; but we must add that we should not have known Antoninus, if the son had not sent down to us that exquisite portrait of his father, in which he seems to have applied himself, by very humility, to painting the image of a better man than himself. Antoninus is like a Christ who would have had no evangel. Marcus Aurelius is like a Christ who should have written his own."

The Index.

BOSTON, DECEMBER 29, 1881.

THE INDEX is published every Thursday, at No. 3 Tremont Place, Boston, by an incorporated Board of Trustees nominated by the Free Religious Association. Terms: Three dollars per year, in advance.

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

WILLIAM J. POTTER, } Editors.
BENJAMIN F. UNDERWOOD, }

NO WRITERS in THE INDEX, editorial or other, are to be regarded as speaking in behalf of the Free Religious Association as a whole; nor is any writer to be held responsible for any opinions expressed in its columns except his own. For all editorial matter not signed, B. F. UNDERWOOD, the office editor, is responsible.

ALL communications intended for the paper and all business letters should be addressed to "THE INDEX," 3 Tremont Place, Boston. Letters for Mr. Potter should be addressed to him, at New Bedford, Mass.

EDITORIAL NOTES.

BEFORE our next issue, we shall have entered upon the duties and possibilities of a new year. The year now so near its close has been in many respects a prosperous one to the country, in spite of the black stain stamped by a murderous hand across its otherwise fair record,—a stain by reason of which 1881 has been made forever a marked year in the history of a great Republic. The business prospects of the nation never looked brighter. We are at peace with all other nations, there are no questions before the public of such vital interest as to threaten any domestic discord; and we have every reason to look forward to the coming year as of one of industrial, commercial, and financial prosperity. The cheerful faces which we meet in the rush of holiday trade in our stores and on our streets seem to bear no impress of regret for the passing year; and while many no doubt will experience a momentary sadness as they listen to the midnight bells which shall note the close of 1881 and the advent of 1882, yet the prevailing feeling will, we fancy, be an echo of Tennyson's words:—

"Ring, happy bells, across the snow:
The year is going, let him go."

A SERIES of articles written for this paper by Mr. D. A. Wasson, who, as is well known, ranks among the ablest thinkers and best writers of this country, will be a part of the feast of good things which we shall lay before the readers of *The Index* the first month of the new year. "Theism and Spencerism" is the title of the contribution from Mr. Wasson's pen that will appear next week. We shall give in the same number an article by Mr. J. W. Chadwick on "The Origin of Christianity."

THE *North-Western Christian Advocate*, says the *Independent*, "publishes verbatim all the argument of Dr. Thomas' appeal, and omits every word said by his counsel in his defence." And, in doing this, it adheres to the usual policy of orthodox journals in dealing with heretics. Did they present with fulness and impartiality the position and principles of heretics and freethinkers, how long would they have the support which they now receive?

AN appropriate New Year's gift to a friend would be a year's subscription to *The Index*.

HENRY WARD BEECHER declares that protection is "organized immorality," and the *Independent* says that "free trade is a silly speculation."

THE *London Times* thinks that President Arthur's appointments to office will be a far more certain indication of his views on Civil Service Reform than anything presented in his message. This is an unsentimental, practical, and reasonable view of the subject.

THE war on mutilated coins, it is stated, has had the effect of increasing the Sunday collections in the Evangelical churches. This will hardly be claimed as an indication of growing piety or interest in the "cause of Christ," although the evidence it affords of the "deep religious convictions" of the people is quite as satisfactory as much that is adduced every week, to prove this by the religious press.

MRS. E. C. STANTON is naturally indignant over the fact that, while President Arthur has paid no attention whatever to the repeated requests of the Woman's Suffrage Association that he should recommend the appointment of a standing committee to look after the political rights of women, and Senator Edmunds has not thought it worth while even to acknowledge the gift of a handsomely bound copy of *A History of the Woman's Suffrage Movement*, yet they could both join in sending a very graceful letter of acknowledgment to a Vermont woman for the highly appreciated gift of some butternut candy.

SAYS the *Toronto Daily Globe*, the most influential journal in Canada: "We do not deny the existence of a certain class in the community who believe it practicable to have public school-teachers give religious instruction to their pupils indiscriminately; but we have never been able to understand how they could so regard it. As a matter both of principle and of expediency, we hold that the State should not undertake the work of religious instruction in any form. Equal toleration for all forms of belief and for agnosticism also is the proper attitude of the secular power. The work of imparting religious instruction devolves on the parent and the Church."

As *The Index* was the first journal to expose the dishonesty of the *New York Evening Post's* reporter's statement of Mr. Frothingham's religious views,—that dishonesty consisting in putting the statement into the first person and into quotation-marks, and thus leading the public to believe that it was written down directly from Mr. Frothingham's utterances, while it was actually written entirely from memory,—the *Post* does not feel kindly toward *The Index*; but, instead of frankly confessing that its reporter imposed upon it as well as the public, it has assumed editorial responsibility for its work, and only answered *The Index* by abuse of its senior editor, who wrote over his own signature the article which has so severely tried its nerves. As another journal says of it, "The *Post* has evidently lost its temper, if not its common-sense."

JUDGE DAVIS, in charging the jury in the city of New York, in the case of Mrs. Coleman, indicted for murder, said:—

No imaginary inspiration to do a personal or private wrong, under a delusion, a belief that some great public benefit will flow from it, where the nature of the act done and its probable consequences, and that it is in itself wrong, are known to the actor, can amount to that insanity which, in law, disarms the act of criminality. Under such notions of legal insanity, life, property, and rights, both public and

private, would be altogether insecure, and every man who, by brooding over his wrongs, real or imaginary, shall work himself up to an irresistible impulse to avenge himself or his friend or his party, can with impunity become a self-elected judge, jury, and executioner, in his own case, for the redress of his own injuries or the imaginary wrongs of his friends, his party, or his country. But, happily, that is not the law; and whenever such ideas of insanity are applied to a given case as the law (as too often they have been), crime escapes punishment, not through the legal insanity of the accused, but through the emotional insanity of courts and juries.

IN the passage from the theological or supernatural view of the world to the rational, scientific view, there will be for a long time to come more or less reversion, even among the children of light, under the demoralizing influence of age and illness, to the twilight beliefs of the past or of their fathers and mothers and remoter ancestors. Such reversions and relapses are and will continue to be inevitable. Human nature does not take on an entirely new mood at once. It does not break with the past at once and forever, but gradually. Theology is still in the bones, blood, and marrow of us all, whatever may be our intellectual status. The new thought has not yet been so assimilated and taken into general circulation as to have become a habit and second nature. Besides, moral as well as physical cowardice is still a predominant trait of a large fraction of human nature, which is anxious for bread and butter rather than truth. A pretty extensive finishing stroke of mental and moral evolution will have to be undergone even by enlightened humanity before it can assume the Phrygian cap of perfect moral and intellectual freedom.

ONE is inclined to imagine, from the news received from Europe in regard to the persecution of the Jews, that the majority of Christians there are of the type of a certain rough sailor we have read of, who was rather ignorant in regard to religious matters, but having been "converted" at a prayer-meeting one evening, under the ministrations of a zealous revivalist, happened the following morning to meet on the street an inoffensive Jew, and incontinently knocked him down. "What did you do that for?" gasped the astonished victim. "Because," answered the convert, "you are a Jew; and didn't the Jews crucify Jesus?" "But that was hundreds of years ago," explained the poor fellow. "I can't help that," was the reply. "I never heard of it till last night." Only a few days since, the news came of an unprovoked attack by a Russian mob upon Sara Bernhardt, because of her Jewish birth. And this week the cable tells us that many innocent Jews were unmercifully treated in Warsaw by another mob, because a pick-pocket who was a Jew raised the alarm of fire in a Warsaw church, creating a panic which resulted in the death of over thirty persons.

TO ANY person whose name is not now on our subscription list, we will send *The Index* on trial three months for fifty cents, or six months for one dollar.

WE are now sending out bills to the subscribers of *The Index*, and asking a renewal of subscriptions. We shall esteem it a favor if our friends will remit at once, and if those whose subscriptions have expired will promptly renew. A number have sent us new subscribers, and we ask all who can to assist us in this way. Let us emulate our orthodox friends in their zeal, and do this much, if not on account of our personal interest in the paper, at least for the cause it represents. Remember also that the most effectual way of improving *The Index* is to give it the means which will enable those in charge of it to make the improvements desired, and which none desire more than themselves.

For The Index.

MATTER AND SPIRIT.

An Essay read before the "Parker Memorial Class,"
Dec. 18, 1881.

BY CHARLES ELLIS.

Mr. President, Ladies, and Gentlemen,—My object in attempting to discuss this subject is to give you a glimpse of, and to get your opinions upon, what I think must become the scientific basis of Liberalism before the latter can emerge from its present incoherent, negative, and chaotic condition.

Almost as long as there has been a human race, there has existed a diversity of opinions in regard to spirit and matter. All through the early history of the race, the existence of either was not doubted, but the one was believed to be in deadly hostility to the other: matter was the evil power of the world; spirit, the good. We must figure the primitive mind arriving at its conclusions from observation and experience *plus* wonder and fear, two very powerful factors. Observation and experience convinced the beholder of the existence of matter, or realities external to himself; but there was the strange difference between living and dead bodies to be accounted for. Men and animals lived to-day, and to-morrow, or soon or late, they were changed, they lived no more. What, said the beholder to himself, makes that awful change? The natural conclusion at which the ignorant mind would arrive must have been that there was something in the body when alive that was not in it when dead; *i.e.*, that there was something in a living being that could go out of the body and leave it in a state of death. Strengthen this conclusion with the dream of the primitive man, in which he beholds the dead alive again, and we have the savage's conviction that there must be more than the body. The existence of the body was not doubted: the existence of the soul was an inference. The fact that it was uncertain, dim, and shadowy only favored the belief in it, on the same ground that people even yet find the strongest proof of spirits in the marvellousness with which their "manifestations" are surrounded. The shadowy vision of the dead in dreams was thus the basis of the primitive conception of soul or spirit. From the existence of a soul of man, or a spirit man, the conception spread until the world was peopled with imaginary spirits, at first dwelling in material objects on the earth, but gradually transplanted to the skies, where the conception grew to the magnitude of gods, that in time melted into one another, until at last we had but one supreme spirit, the author of all, and the owner of all as well. With the development of intellect there came to be doubters. Then God became a huge personal being projected into the skies, with a heavenly city above the stars. That materialistic conception has never disappeared from the human mind. Why?

A spiritual being or spirit is something of which we can have no conception, unless we conceive it as being like something that we know, *as a material* existence; and hence we can secure belief in spirit only by and through matter. Consequently, it is much more satisfactory to the common-sense of the world to believe in a material than in a spirit God. Just as fast as the prevailing conception of God loses its materialistic character, the existence of God, as therein defined, will become doubtful in the public mind. This, to me, is the secret of the rapid increase of what is called "atheism." The most transcendental conception of a spiritual deity is only an intellectually refined figment of the materialistic conception of God; and, if the transcendental conception ever arrives at a state in which no shade of the anthropomorphic God can any longer be detected, then God will have ceased to exist, and the world will be dominated by atheism.

In time, the question of the existence of matter and spirit became a metaphysical battle, which has never wholly died away. The smoke and din of the conflict obscure the mental vision of most people yet, when they chance to look in that direction. The case stands now somewhat in the condition of a "draw-game" of chess. Neither party has won; but in the coming years I predict that one will absorb the other, and that the material, not the spiritual universe will

be recognized as the basis of all philosophy and belief. To-day, people believe in spirit, not because spirit has been proved, but because spirit is associated with religious training; and the denial of it shocks the quiet mind, as if an attempt were being made to rob it of some heirloom on which great store is set. By way of gratifying this prejudice and fortifying the people against such loss, it has become common for bright men, who are a trifle afraid of public opinion, and who think they can be a little false to truth and not be found out by a world that doesn't know quite as much as they do, to support the hypothesis of spirit by virtually denying the existence of matter. They reason that, if all our knowledge is confined to states of consciousness, we cannot know anything outside of our own minds, and therefore we can never know anything about matter. It is at this point that I touch the core of the subject. But first let us drop all bias from our minds, and be willing to follow the truth anywhere. Lewes says, "If there is one lesson emphatically taught by philosophy, it is the unwisdom of founding our conclusions on our desires rather than on the objective facts,"—a very important truth in itself.

How shall we start our investigation? We must, it seems to me, commence with ourselves. Of each individual present, it must be said, "You feel," and of each object in the room it must equally be said, "It is, or may be, felt." The feeling in the individual is the subjective, and the object felt is the objective aspect of the phenomena present. You hear my voice. That is a subjective state in you. The atmosphere of the room is thrown into motion by my organs of speech, and that motion is conveyed by wave motion to the tympanum of the ear. That is the objective state. If this room could be made a perfect vacuum into which two persons could be put and kept alive, the one might talk and the other listen all day and hear nothing. There must be matter or objective existence present, upon which my voice can act, or there is no motion conveyed to the ear, and consequently no sound. Objective and subjective, therefore, go together, must of necessity go together. On this point, Lewes, to whom I shall repeatedly refer as to the highest authority, says: "It is only by analytical artifice that the objective can be divorced from the subjective. Matter is for us the felt: its qualities are differences of feeling. . . . The denial of all reality apart from our minds is a twofold mistake: it confounds the conception of general relations with particular relations, declaring that, because the external in its relation to the sentient organism can only be what it is felt to be, therefore it can have no other relations to other individual reals. This is the first mistake. The second is the disregard of the constant presence of the objective real in every fact of feeling: the not-self is emphatically present in every consciousness of the self. . . . You may, conceivably, regard the whole universe as nothing but a series of changes in your consciousness; but you cannot hope to convince me that I myself am simply a change in yourself, or that my body is only a fleeting image in your mind. . . . That I have a body, or am a body, is not to be speculatively argued away. . . . The primary fact testified by consciousness is that experience expresses both physical and mental aspects, and that a not-self is everywhere indissolubly interwoven with self, an objective factor with a subjective factor." That is, we can have no mental states without material existences and motions or resistance to motions which excite them. Given a body possessed of a nervous system and capable of resistance, and a material universe, the prime condition of which is motion, then, at every point where that body comes in contact with the universe or any part of it, the nervous system proclaims that contact by its action and reaction. If we could conceive a nervous system existing alone without material surroundings, as God is said to have existed before he created the universe, in the absence of all objective factors, no states of consciousness could ever have existed in such a being. He would have been virtually non-existent. Idealist and spiritualist are wrong. We are compelled to postulate matter before we can take a single step toward a solution of the mystery in which we find our lives involved.

Tyndall says: "There are two things which form, so to say, the substance of all scientific thought. The entire play of the scientific intellect is confined to the combination and resolution of *matter* and *force*." He says that the fundamental thought that pervades all study of the universe is that out of nothing nothing

can ever come, and he adds: "It ought to be known and avowed that the physical philosopher, as such, must be a pure materialist. His inquiries deal with matter and force, and with them alone."

Huxley says: "I take it to be demonstrable that it is utterly impossible to prove that anything whatever may not be the effect of a material and necessary cause, and that human logic is equally incompetent to prove that any act is really spontaneous. A really spontaneous act is one which, by the assumption, has no cause; and the attempt to prove such a negative as this is, on the face of the matter, absurd. And, while it is thus a philosophical impossibility to "demonstrate that any given phenomenon is not the effect of a material cause, any one who is familiar with the history of science will admit that its progress has in all ages meant, and now more than ever means, the extension of the province of what we call matter and causation, and the concomitant gradual banishment from all regions of human thought of what we call spirit and spontaneity."

I would not be understood as quoting either of these men as holding the opinion that spirit must be dogmatically ruled out of court. They recognize throughout the universe that mystery which Mr. Tyndall calls "inscrutable." Mr. Huxley says it makes little difference whether we express the phenomena of matter in terms of spirit, or the phenomena of spirit in terms of matter, "but with a view to the progress of science the materialistic terminology is in every way to be preferred." He says the "spiritualistic terminology is utterly barren, and leads to nothing but obscurity and confusion of ideas." Comment is unnecessary.

I go back again to Lewes. He says, "All that we know of force is motion." Is that true? I think it is. I think Mr. Roper will indorse that proposition without delay. Let me try to illustrate it. Here is a quantity of water. Let us say that we have here ten cubic inches of water. If we confine this water in a suitable vessel, a boiler, and heat the boiler, what takes place in the water? Motion is not created or even begun, for it is already there to an extent not cognizable by our senses, but is simply increased between the molecules of which the water is composed; and, if the heat applied is sufficient, this motion becomes so great that the molecules, if they had room enough to swing to their limit of repulsion, would fill a space equal to seventeen thousand two hundred and eighty cubic inches. By confining them and directing their resistance, we make these molecules drive a piece of machinery that we call a steam-engine. Have we anywhere created a *force* in this operation? By no means. We have simply combined and transformed motion. We may leave the word "*force*" out of our calculation entirely, and our understanding of the phenomenon will not be impaired. By heating the water, we increase the motion, or swing, of its particles. That motion we direct by the use of boiler, valves and pipes, steam-chest, piston-head and crank, and transform it into mass motion in our engine. All that we really know in this phenomenon is motion, and without that motion we should not have our phenomenon and no state of consciousness regarding it. If we choose to make use of the term "*force*," there is no objection to saying that our water represents potential energy, or potential force, if you please. But the force must remain a prisoner, as it were, until the motion of the particles of water is sufficiently increased to liberate it in the sublimated activity of steam. We can know it only as motion. The term "*force*" is therefore only a thought symbol of an objective reality, which appears to our senses as matter in motion. Hence, Mr. Lewes' proposition is true, but is not, it seems to me, the whole truth. Why is it not a nearer approach to the ultimate fact to say that all we know is but subjective aspects of matter in motion, and that therefore matter and motion are the only objective realities in the universe? If this reasoning is correct, it follows with the rigor of logic that, if there is such an existence as spirit, it is not only unknown to-day, but, in the very nature of the case, it must forever remain unknown. For every state of consciousness there must be an objective as well as a subjective side. Place the finest mind in the world in this room, and ask of it a knowledge of spirit, and it will be dumb, or at best will say, "I know nothing about it!" Out of nothing, nothing comes. Fill yonder hall with ghosts or Holy Ghost, if that be possible, and then lie, bask, bathe, sleep in it, you will get no state of consciousness regarding

spirit. Flood mind with nothing for a month, and the result will be—nothing.

On the other hand, what can be said of matter? Do we know anything of it? I will repeat Mr. Lewes' definition: "Matter is for us the felt; its qualities are differences of feeling. . . . It is because we do know what matter is that we know it is *not* mind: they are symbols of two different modes of feeling. If we separate the conception of citizenship from the conception of fatherhood, although the same man is both citizen and father, how much more decisively must we separate the conception of matter, which represents one group of feelings, from the conception of mind, which represents another! One element in the former is common to the whole group; namely, the reference to a not-self, induced by the sensation of resistance, which always ideally or sensibly accompanies the material class. The axiom, I feel, *ergo* I exist, has its correlative, I act, *ergo* there are other existents on which I act; and these are not wholly me, for they resist, oppose, exclude me; yet they are also one with me, since they are felt by me. In my feeling, that which is not me is matter, the objective aspect of the felt, as mind is the subjective aspect. . . . Matter is primarily the visible and resistant, and secondarily whatever can be imagined as such; so that ether, molecules, and atoms, although neither visible nor tangible, are ranged under the head of matter."

If we take any material object, this piece of coal, for instance, and attempt to analyze it, we soon discover that it has evaded our senses, so to speak. We know, through the investigation of the chemist, that it is composed mainly of a material substance which we call carbon. When we apply heat to it, the atoms of carbon become disturbed, somewhat as a colony of ants is when you pound upon their hillock. With the increase of temperature, the swing of the atoms increases, until at length they overcome their cohesiveness in the lump of coal, and, rushing into the embrace of the atoms of oxygen, the dashing Don Juans of the air, they elope in a honeymoon of carbonic acid gas.

Neither as atoms nor as molecules can we obtain any sensible conception of matter. We cannot see them, we cannot touch them. How, then, can we be assured that they have any material existence? By capturing the carbonic acid gas, we can partially tear asunder the embrace of its molecules, which, as you are aware, are composed of one atom of carbon and two atoms of oxygen, and can drive away from each molecule one atom of oxygen, leaving carbonic oxide. But the sunbeam, surpassing the human chemist, uses the green leaves of the vegetable world as a decomposing battery, and, divorcing the atoms of oxygen entirely from those of carbon, deposits the carbon in the fibre of plant and tree, and drives the oxygen back again to its homeless wandering in the atmosphere. Thus, while we cannot see atoms and molecules, we are compelled by the intellect to admit their existence by their effects, of which we can and do obtain sensible cognition. So clearly do the effects prove them that, in absence of a conviction of their existence, the philosopher would be obliged to supply them theoretically,—just as the astronomer, noting and measuring and calculating the perturbations of a known planet, declared that at such a point in the heavens there ought to be found a hitherto unknown planet, which was accordingly discovered as predicted.

An objector might say, "Why are not atoms spirit?" Because they are known to act as if they had material properties, and produce effects that could not be produced without material properties. Here, again, I quote Lewes. He says: "The matter which is sensible as masses may be resolved into molecules which lie beyond the discrimination of sense, and these again into atoms which are purely ideal conceptions; but, because molecules are *proved*, and atoms are *supposed*, to have material properties, and to conform to sensible canons of the objective world, we never hesitate to class them under the head of matter; nor do we imagine that, in passing beyond the discrimination of sense, they lose their objective significance. They are still physical not mental facts."

In closing, I beg to say that I feel warranted in maintaining—against the argument that we only know states of consciousness, and therefore cannot know matter—that we can and do know matter, either sensibly or extra-sensibly, as an objective existence external to ourselves, and that, in point of

fact, we really know nothing but matter and motion. But, whenever we attempt to speak of spirit, we are obliged to speak of it in terms of matter, and can obtain no conception of it whatever, save only so far as we succeed in presenting it to our sensibility in terms of matter. We are obliged to materialize it before we can obtain any conception of it. Thus, we are compelled to destroy spirit in order to know it; for, in materializing it, we have robbed it of its character of spirit. When it arrives at our consciousness, it has ceased to be spirit. Therefore, I maintain, we are only deluding ourselves when we wrest language from its usage for the purpose of supporting theories of spirit.

As a final word, then, what is it that has so long deluded humanity as spirit? I offer the following as an easy and natural solution of the secret: Spirit is the personification of sleep-consciousness. It is a subjective creation of mind itself, and has no existence outside of the mind. A mental concept is clothed with individuality, and by a confusion of thought is believed to have an objective reality, while in fact it is nothing more than the unsubstantial stuff that dreams are made of. Thus, for instance, when in my dreams I see the form of one whom I knew and loved in life, I have only to personify my state of sub-consciousness, or sleep-consciousness, and I have before me what to my own mind is a reality; but it is real nowhere else, and is only so to me because I have created it myself. I can never exhibit such a creation to you, for the very good reason that I have nothing to exhibit. That is why the believer in spirits never can show them to you. The spirits thus created, as I have indicated, have no objectivity. They are not a factor in any state of consciousness in which your minds on the one hand, and the external world or universe on the other, are involved. There is nothing to them to waken in us any consciousness of them as objective realities.

If I am correct, it at once becomes plain how the belief in spirits grew and spread so widely in the early history of mankind. If the mind can personify a state of consciousness in one case, it may in ten thousand cases. We see trees and rivers, mountains and oceans, birds and beasts, as well as men, in our dreams. It would be just as philosophical to personify our sleep-consciousness of any or all of these as of our dead friends. Hence, for ages long, people believed in spirits of trees, mountains, rivers, lakes, stones, birds, and beasts, as well as men. The belief in spirit-gods was only the primitive conception of spirit-men, *plus* the undeveloped intellect of the people. That is to say,—if I can say it without casting any reflection on any one who may now believe in a spirit God,—that is to say, the less men knew about nature, the more they believed about God; the smaller their intellectual development, the larger their idea of God. When I dream of Mr. Roper's gyroscope, I have only to personify my sleep-consciousness and clothe it with my own ignorance of the wonderful phenomena presented by the little machine to produce in myself a positive belief that it is the abode of a spirit gyroscope which controls and directs its motions. Indeed, cheaper affairs than that have been believed in as gods. But, if I were seriously to propose such an explanation of the phenomena of the gyroscope, the class would in all probability, and very justly too, call me a crank. Yet I maintain that such an explanation would be no more wild or unphilosophical than is any and every attempt to explain what we do not know by the *assumption*—which it always is and must be—of the existence of spirits, either of gods or men or devils. We have neither intellectual nor moral right to put forward an assumption as a fact. It is deceitful and dishonest, and is an act that all intellectually honest men should scorn. No man is fit to be a leader of public thought who, through fear of public opinion, panders to the long-existing belief in spirits by putting forward the assumption of their existence as the fact of their existence. Among evil things, I see none more dangerous than the man who preaches assumptions for facts; who teaches his people to believe a lie, because, forsooth, the truth might offend them and curtail his income. Let us have the truth, no matter what cherished belief is dissipated by it. Regarding this subject, the truth compels me to accept the conclusion that all belief in spirit is self-delusion. Until we can have spirit produced in court, in form palpable beyond the possibility of collusion between impostors, we have no proof of its existence, and are logically debarred from be-

lieving in it. But the moment it is so produced it ceases to be spirit, and we have matter before us. So we cannot believe in it at all. But, if we cannot believe in spirit, what have we left that is worthy of our sincerest belief, trust, and reverence? That question I shall try to answer next Sunday.

CORRESPONDENCE.

FREE RELIGION.

Editors of The Index:—

The change in the title of the paper is an improvement; and it has been, I believe, made very silently, without assigning any reason for it. A good move carries its own reason with it generally. A retiring judge advised his successor to give no reasons for his decisions, because the assigned reasons would probably be more open to criticism than the decisions. Others, however, who do not know, will tell the world what those who do know have not divulged. Thus, the *Independent* tells us this change is from a desire to be free from religion. I have not been instructed nor consulted on the subject, but what I have to say may suggest a better reason,—that it is perhaps seen that "free" and "religious" are not the most congruous of epithets, an absolutely free religion being no religion at all, a thought in the opposite direction to that suggested by the *Independent*. That paper sees little or no difference between free religion and freethought, unless it be that the latter is perhaps a little the worse of the two. I propose to show the opposite; and, in the mean while, I cannot help expressing some surprise that what calls itself the *Independent*, with an insinuation of special significance, should ever decry freethought. What other thought would they have,—enslaved thought? which is certainly the characteristic of much that appears in the conventional organs.

The very word "religion" precludes entire and absolute freedom. It implies something binding, the solemnity of a contract or the sacred obligations of a vow; and it would be just as rational to talk of free duties, optional obligations, and unobligatory debts, as to talk of free religion, except as the term "free" is used in a special and modified sense, because religion is nothing, if not binding.

We should reach religion by freethought, and by freethought should we cherish religion; and so different are these two that the freedom is transmuted into obligation as soon as religion is reached. It is true that Jesus and others often describe religion as freedom; but they also describe it as a yoke, *voluntarily* worn, and in that sense free. It is also properly described in the light of freedom, so far as it helps to victory over bad passions, oppressive fear, despondency, or any moral evil. And, so far as we become in feeling and disposition and habit conformed to the acknowledged moral obligations which may be involved in our religion, we become free and happy in the practice; and our spiritual freedom from the dominion of baser and opposing forces is thus secured.

Whatever be our religion, it should be alternately effect and cause of freethought.

Of course, some may confound freedom with lawlessness, relative to both thought and religion. What of that? A great truth is not nullified because of its occasional misapprehension or perversion. The wise and the good and those who are struggling so to be cannot be deprived of their grand inheritance, because a portion of their goods have been stolen and directed to base uses. The Promethean gift of fire was a great benison to mankind, notwithstanding the evil it has sometimes wrought with or without the malevolent direction of man.

A religion born of freethought will foster freethought, and will therefore accord to others the supreme right which it claims and exercises for itself. It will therefore sacredly abstain from every degree and form of coercion relative to religion. It will not introduce any form of religion into the public schools against the protest of a respectable minority of the people. If it introduces the Bible or any other book, it must be as literature, not as religion. In that light, the Bible is on the same footing with all other books, and there it should stand. Neither will such a religion tax others, and force them to support religious institutions in which they have no faith, and which, perhaps, they deem not only erroneous, but injurious. Christians of this mental and moral fibre would say

as one man, Let church property be regularly and duly taxed according to its market value, just like other property. The plea that it is a donation for the public good, and surely promotes that good, is illogical. Every religionist of every type, down to the fetich worshipper, will claim that for his peculiar institution. Besides, a purely moral movement can be promoted only by a moral spirit and agency acting and manifest; and that would be incomparably more conspicuous and effective if, by greater self-denial, we paid the taxes ourselves instead of extorting them in part from unbelievers. And even if, as a consequence, we had less property, we should have vastly more of that which is said to be "the end of the commandment,—charity out of a pure heart"; and our moral influence would be of corresponding proportions.

I think I ought to add that such a religion as this will not refuse to recognize any true and noble sentiments well expressed, because they have been formulated by others. Songs which have been sung in other camps are not thereby tainted and disqualified for use in the church of true Liberals, provided the songs are true and liberal. And what can be more so than some of the hymns in common use in the Christian Church? Take, as an example, the noble verse of Watts:—

"My God! the spring of all my joys,
The life of my delight,
The glory of my brightest days,
And comfort of my nights."

God, whatever else he be, should be all this to the believer,—must be this, if he is really and thoroughly believed in, whether we conceive him as personal or impersonal, intramundane or extramundane. All such songs are the property of Liberalism, which covers Christianity as well as all other forms of earnest thought and sentiment. WM. I. GILL.

LIFE IN AN ENGLISH VILLAGE.

Editors of *The Index* :—

About two-thirds of our population are Wesleyans; comprising a large majority of the agricultural laborers and their families, some of the artisans and shopkeepers, and one small farmer, who, however, owns his land, and therefore has no direct interest in propitiating his territorial superiors. But, like many of his co-religionists, he is a very mild, not to say spiritless, person. As has been remarked, in England you can tell a dissenter by his manners, which suggests a latent consciousness of social stigma, scarcely beginning, even now, to be removed. He knows that his non-conformity exposes him to the suspicion of inferiority of caste. The Orthodox worshipper or merely acquiescent is "more respectable." Moreover, the national Church has all the advantages of power, positions, and title, and never concedes the least of these to her rivals until compelled. There was something ludicrous in the eagerness with which the Wesleyans jumped at the poor privilege of using the prefix "Reverend" upon a tombstone, when, after due litigation, a few years ago, it was decided that the Anglican clergy had no right to the monopoly of the word.

So our chapel folks do not rank highly in the social scale, though some of them are well-to-do in the world. I think the small farmer above mentioned and an aspiring young master-butcher might claim to be their head men. The first has a non-resident elder brother who used to preach: the second has tried at it, but without success, and now confines his efforts to prayer-meetings, Bible-classes, and occasional exhortations. These are pretty frequent in our village, the lighted windows of the chapel often intimating that something is going on within on working-day evenings besides the regular Sunday performances.

It is a smallish building, like a toy Noah's ark, approached by a gate (kept locked on ordinary occasions) and a straight gravel-path, between flower-beds, sloping upwards to closing walls. The lowering of one of these, by the way, abutting on a vegetable garden, owned by one of our small gentry, provoked him into compelling its re-erection, under threat of a law-suit, which ungenerous proceeding was generally attributed less to his jealous concern for his own privacy than ill-will to his non-conformist neighbors. The facts that he waited until the wall had been finished and neatly capped with stone before raising any objection, and notoriously disliked the singing of the chapel folks (which could be heard as distinctly in the manor house as if it proceeded from his lawn), seemed to justify this opinion. Mr. — came of clerical lin-

eage, and, like most of his class, always stood by the Church, though he had repeated quarrels with our late Vicar's wife on the question of social precedence, in which his irritability and persistence sometimes gave him the victory.

Without sharing his Orthodox prejudices, I must say that I do not admire the Wesleyan psalmody. It is characterized by that "fondness for minor keys and wailing cadences" which Dr. Holmes has remarked as "common to the monotonous chants of cannibals and savages generally, to such war-songs as the wild, implacable 'Marseillaise,' and to the favorite tunes of low-spirited Christian pessimists." To an imaginative temperament, it conveys a sense of misery and latent fanaticism, which is at once deplorable and hateful. I could fancy some such tones lamenting a lost soul, or attempting in vain to propitiate the wrath of an omnipotent Moloch. One voice, shrill, dissonant, and feminine, is especially prominent: it soars above all the others, like the cry of some bird of evil omen among a flock of less inharmonious fowl, seemingly dragging the rest after it. For upwards of forty years, the walls of that chapel have vibrated to that voice. It proceeds from a woman who has not the best of reputations in our village for the so-called Christian virtues, and who, indeed, is said to have grudged bread to her poor old father during his decadence and dependence on her.

But I must not wholly disparage the Methodists' singing. They have recently adopted some of Moody and Sankey's melodies, which, though they appeal to no higher feelings than the emotional and dramatic, are never dismal, and generally a great improvement on the old style of hymn. These are trolled forth with much fervor, especially by the younger part of the congregation, and latterly to the accompaniment of a harmonium, played by a self-taught laborer. Listening to them, at a judicious distance, I sometimes think that these poor folks let off a great deal through this medium, which would be perilous stuff to retain. Their lives are so hard that, lacking this poor relief, they might despair. It is at once an indulgence and an inspiration. The mischief is that it diverts effort to a quarter in which we can accomplish nothing, and keeps up the old lie that this world is a predestined vale of tears and the ante-chamber to one incomparably worse, from which we can only escape by the ridiculous doctrine of "imputed merit."

Of course, this belief is the burden of the prayers and sermons delivered in the chapel, all of which are extemporaneous, as among Wesleyans in America. Inevitably, these performances vary in style and merit (or want of it) with the individual officiating. Sometimes the discourses are dogmatic and sectarian, sometimes evangelical or practical, often commonplace and uninteresting. On one occasion, I heard as kindly and human a sermon from an ex-mayor of Banbury as could be desired,—delivered, too, with an absence of all pretension, beyond that of a man speaking to men, which was simply admirable; but I am sorry to say this was altogether exceptional. Too frequently, the preaching is of the poorest character. The only palliative trait that can be conceded to it is that it may be well-intentioned; and oftentimes the obvious conceit or vanity of the holder-forth forbids even this faint praise. Indeed, the average is every way so inferior to that which obtains in the United States that any comparison is out of the question.

Some of the sermons have very much the air of mechanical performances, as if they had been learned by rote, or were, as is equally probable, the result of involuntary imitation. Some are mere declamation, —Methodistical monologues, any portion of which might be transposed without much damage to the context. Others are Little Bethel, crude and rampant; theology served up raw, without garnish of brains; unclarified divinity; words, words, words; cheap settings-forth of the old, stale supernaturalism, promulgated with all the complacency of ignorance, as if it were

"Like Teneriffe or Atlas unremoved,"

instead of undermined and honey-combed throughout by science and intelligent scepticism, of which the pulpiteer evidently knows no more than a mediæval monk; a stringing together of glib phrases, so hackneyed that they have entirely lost their "bite" on the mind, and which one endures rather than listens to; dilution of Scripture, ladled out with a fatal facility, suggestive of hopeless mediocrity of intellect; otherworldliness; religion presented as so much self-seeking,—the paramount doctrine of self-preservation;

sound and seeming, signifying nothing; a barren obtrusion of the letter of Christianity, and an ostentatious proclamation of some of its tenets, but an ignorance of its better spirit,—the only thing that makes it endurable; denunciations of this poor, old, kindly, beautiful world, and impossible nonsense about the next; a general assumption that we can only be conured into an utterly stupid and insufferable heaven by belief and "blood," the merits of which dispense with all others, nay, render them impious,—in short, the old style of thing, anachronistically administered.

Not a few of the preachers enliven their discourses with anecdotes, though of rather a trite character. More have a good deal to say about hell and the devil, which grisly superstitions are by no means exploded among average religionists in England. The clergy of the national Church, indeed, rarely allude to them, and then only in vague and general terms, as if the personality of the latter were a sort of official formula, like the late John Doe and Richard Roe among the lawyers, and the introduction of the former in bad taste. We are to suppose that they believe in both, as integral, essential parts of Christianity, but do not care to exploit such horrors. Your non-conformist, however, is much more plain-spoken, and thinks, with the late Bishop Wilberforce, that fear is the most potent agent in conversion. Hence, he trots out "Old Splitfoot," as Lowell calls him, pretty frequently, and describes his proper habitation after the atrocious Calvinistic style which culminated in Jonathan Edwards. It is crudely done, of course, but too commonly has its deplorable effect upon weak-minded and ignorant persons, especially women. Spurgeon's early diabolisms are known to have crazed a wretched creature, who went about London streets raving that she was damned; and two similar instances have occurred in this village. In one, the daughter of a small tailor (an occasional preacher) insisted on wallowing in ashes and covering herself with a sack, in token of her despair and abasement. In another (quite a recent case), the wife of a worthy laborer has become a confirmed invalid and hopeless hypochondriac, solely from such teaching.

I think, nevertheless, that most of our chapel folks are the better for their religion, inasmuch as it generally deters them from the grosser vices to which the poor are supposed to be peculiarly liable. You shall find scarcely any drunkards among them, while wife-beating and adultery are all but unknown. Incontinence is common enough in early life, and there are families in which bastardy is hereditary; but, on the whole, we have a decent population. I know simple, kindly Methodists who make the very best of their narrow creed and hard lives, and are in all respects unexceptionable, almost realizing Carlyle's affecting picture of a peasant saint in *Sartor Resartus*. But such persons are, inevitably, very rare; and their average fellow-worshippers certainly merit no such high encomium. They have, in fact, characteristics in which they exhibit no sort of moral superiority to the worldly-minded, and which it is difficult to avoid attributing to a religion which makes so much of faith and so little of good works, inculcating the latter merely as a corollary and supplement.

Thus, speciousness, eye-service, small dishonesty, overreaching, conceit, quarrelsomeness, backbiting, and an intolerable desire to pry into the affairs of others and to interfere therein, are, I regret to say, but too common. The standard of conduct is not high, the practice altogether incommensurate with the profession. Without asserting that our chapel folks are meaner persons than others in the ordinary affairs of life, I must yet insist that they exhibit a notable regard for their own interests,—suggestive, indeed, of Leigh Hunt's remark that they want a snug kennel in this world as well as the next. It took me over half a dozen years of persistent antagonism to get the tickets of the young master-butcher, before mentioned, into harmony with the true weight of the meat sent to the house. And we once had a servant-girl, a great chapel-goer and regular attendant at class-meetings, who was an incorrigible sluggard and liar; while her equally devout sister shammed sickness in order to avoid work, and lost her situation in consequence of repeated thefts.

I have devoted so much space to the Wesleyans that I shall have to finish my account of our village in another letter. And then, if you please, I will speak of some other aspects of life in rural England.

T. B. G.

MID-ENGLAND, Nov. 30, 1881.

THE REVOLT AGAINST COMPULSORY VACCINATION IN ENGLAND.

Editors of The Index:—

The recent conference of the London Society for the Abolition of Compulsory Vaccination has given a further impulse to the now irrepressible agitation for the repeal of all compulsory vaccination legislation. The chair was taken by Mr. J. Passmore Edwards, member of Parliament for Salisbury, and proprietor of the *Echo* and other well-known journals, who denounced the tyranny of the laws which subjected parents to repeated fines and imprisonment for their non-compliance to what they believed to be a mischievous medical infliction. There was a large attendance of medical men, sanitarians, members of Boards of Guardians, and others interested in questions relating to the public health, among whom were Dr. Clark, Dr. C. T. Pearce, Dr. Edward Haughton, Dr. D. Jones, Dr. C. R. Drysdale, F.R.C.S.; Mr. W. J. Collins, M.B., M.R.C.S.; Dr. Thomas Nichols, Dr. Renner, Mr. Alderman Rees (Chairman of the Dover Board of Guardians); Mr. Zadok M. Spear, of Philadelphia, U.S.A.; Mr. Alex. Wheeler, of Darlington; Mr. T. Martin, of Lewes; Mr. Robert Blackie, of Liverpool; Dr. Alice Vickery, and other lady doctors; Mr. Mozley barrister at law; Mr. W. Tebb, Mr. William White, Mr. Cornelius Pearson, and many others. Dr. Drysdale read an interesting paper on the origin of *Vaccinia*, and the progress of animal vaccination, which was followed by an animated discussion. Mr. William Tebb furnished some important details relating to the progress of the movement against compulsory vaccination, both in England and on the Continent; upwards of a quarter of a million tracts and publications had been published and circulated by the London Society alone during the past twelve months, new Anti-Vaccination Leagues and Societies had been formed and old ones revived. An able article in the *Journal of Science* for November, entitled "The Vaccination Question reconsidered," showed that recent Parliamentary and other official documents demonstrate the inutility of vaccination as a preventive, and its deleterious effects on the public health, which facts could not be much longer concealed by the leaders of the pro-vaccinating party. The International Anti-Vaccination Congress, held in Paris last year, had been the means of intensifying the opposition, and awakening public attention to the subject to a large degree. Deputations of the delegates had been granted audiences with M. Tirard, the Minister of Agriculture and Commerce, also with M. Constans, the Minister of the Interior; and the main facts against vaccination laid before them had led to the rejection of M. Liouville's bill for making vaccination and revaccination compulsory in France. The International Congress recently held at Cologne, at which eight nationalities were presented by forty delegates, would, he (Mr. Tebb) ventured to hope, precipitate the repeal of the Vaccination Acts in Germany, the opposition to which was gaining ground every day. After the termination of the conference proceedings, Mr. Alexander Wheeler proposed the following resolution:—

That in view of the confusion of opinion which prevails among medical authorities, when the subject of vaccination is discussed, it is unwise, impolitic, and unjust to enforce it; that such enforcement retards all improvement in the treatment, and all discoveries for the prevention, of small-pox; and that all compulsory legislation with regard to vaccination ought to be repealed.

This was seconded by Dr. Haughton, and carried amid applause, with only two or three dissentients in an overflowing assembly.

Yours faithfully,
WILLIAM YOUNG.
LONDON, Dec. 1, 1881.

OBJECTIONS TO THE KANTIAN PHILOSOPHY.

Editors of The Index:—

I have been considerably interested in Professor Adler's discourse on Kant. I had known something of Kant's, Hegel's, and of other German philosophers' theories in a general way; but I was surprised to learn that any one of them was accepted as a whole by the leading scientific men of our day. If Kant's thoughts are generally accepted by scientific men, it is a strong argument in their favor; but I have always thought that they were chiefly speculative, and that they made man but little less than a nonentity. Nor can I now, after carefully reading Professor Adler's seemingly very plain definition of the Kantian phi-

losophy, make it appear but that I am just what my senses tell me I am, and that the world outside is just what it appears to be. I suppose, as Spiritualists say, it is because I am not "progressed" enough.

There is no doubt that what we do know is but a very small fraction of the whole; but does not that little, notwithstanding its smallness, that small spark of consciousness, prove, if it proves anything, that we are realities. And what we see and hear and feel and reason out by certain fixed rules, does it not prove this rather than the contrary?

It does seem that it would be useless to attempt anything for the human race, in a philanthropic, scientific, or any other manner, unless self were first accepted as a fundamental fact. Without this hypothesis, the wildest of speculative notions would be as sound and worth as much in fact as the mathematical axioms that prove the existence of a universe. We have sometimes considered it difficult to draw the dividing line between a seeming fact drawn by deduction and a hypothesis; but this Kantian theory settles it, or else the subject is beyond my comprehension. Will somebody give us more light on this subject? I am sure that there are other readers of *The Index* as ignorant as myself.

MILL RIVER, MASS., Dec. 13, 1881.

A CORRECTION.

Editors of The Index:—

In my correspondence of date September 29, I wrote that "a combined effort of the entire ministerial body, including the Unitarian, early in the season endeavored to prevent the running of Sunday excursion trains on the different roads centring here."

This statement was based upon a mistake which I wish now to correct.

The movement regarding Sunday excursion trains was, I have recently learned, promoted only by a few persons. A ministers' meeting was held about the same time, for the purpose of taking steps to "secure the better observance of Sunday." A statement of opinions held in common was adopted and signed by fifty representatives of religious bodies in the city, including all the ministers.

I am pleased to learn that at this meeting the movement to prevent the running of Sunday excursion trains was voted down, and that the Unitarian and two or three other ministers advocated "Sunday excursions and all other wholesome things that might make Sunday more recreative and joyous," and that one Orthodox brother advocated music in public parks, etc., on Sundays.

In the light of these facts, communicated to me during the present week, I sincerely regret that I had not the opportunity to learn the sense of the ministers' meeting; and I cheerfully make this correction.

MILWAUKEE, Dec. 16, 1881.

BOOK NOTICES.

HISTORY OF POLITICAL ECONOMY IN EUROPE. By Jerome Adolphe Blanqui. Professor of Political Economy in the Collège de France, etc. New York: G. P. Putnam's Sons.

Jerome Adolphe Blanqui was a worthy successor to J. B. Say. The reader of his *History of Political Economy in Europe*, which is the most valuable of his many important contributions to economic literature, will hardly fail to be impressed by the discrimination with which, from the vast amount of materials at his command, he has selected the facts indicating the economic forces at work in Europe from the early days of Greece and Rome down to the time when he wrote, and the distinctness with which he sets forth their results. His sense of the industrial, commercial, social, and intellectual needs of modern society, derived from actual contact with men and affairs and travels and observations in connection with commissions to investigate the economic conditions of various European countries, gave him a peculiar fitness for this task. Added to these qualifications, he was a lover of humanity.

Some facts which he records are, so far as we can ascertain, given in no other work in the English language. Besides, his is the only general history of political economy which has been written, though the number of special treatises is almost countless.

The investigator of labor problems will perceive as he follows the course of history, from the time when in the so-called Republic (!) of Athens the masses were slaves and went "to drink with the horses," down to the strikes of the present day, that there has been

a constantly renewed struggle for a more equitable distribution of the profits of labor; and he may also learn how the claims of labor have come by degrees to be respected. The protectionist and the free trader will alike read with profit the chapters on Sumptuary Laws and on the Italian Republics, Venice especially, as well as the pages indexed under *Commerce* and *Free Trade*. The greenbacker and the hard-money man will alike find something to learn from the chapter on the various monetary systems that have prevailed in Europe, and may even find some new suggestions in the chapter on John Law and his system. To the religious student, the chapters on Christianity and Protestantism will be of interest; and he can hardly fail to be touched by the pathos with which Blanqui laments the decadence of a religion which, he says, "no longer has ministers which rise to the height of its needs and ours." He calls the priests "a caste who persist in living outside of humanity," and who, instead of seizing the opportunity presented of taking the lead in reforms, do not so much as follow. He says, "There are questions of political economy which will remain unsolved until religion shall put her hand to them." Among these, he enumerates prisons, schools, workshops, the relations of nations and of individuals, agriculture, employers, and employed; and, in fact, he considers almost everything within the province of a priest who would bring himself into harmony with the present age. We can see from this how broad a connotation the word "religion" had to him.

The student of social science, besides the interest he will feel in all these questions which concern humanity, will perhaps turn with peculiar pleasure to the account of Quesnay and his school, and the pages which record the social experiments of Fourier, Owen, and Saint-Simon, as well as to the closing pages of the work. Blanqui was an ardent defender of commercial liberty, and also an earnest worker for industrial education.

A copious index has been added by the translator to the American edition of this work, as well as appendix notes. The translation is by Miss Emily J. Leonard who has done her work with marked ability and fidelity.

HECTOR. A Story. By Flora L. Shaw, author of *Castle Blair*. Boston: Roberts Brothers. 1881.

The author's *Castle Blair* had the advantage of being heralded by John Ruskin, his trumpet giving no uncertain sound. But *Hector* has a better recommendation in the success of *Castle Blair*, which more than justified the promise of Ruskin. *Hector* has one advantage over its predecessor: it is a much more cheerful book. More gracefully written it is not, and could hardly be. It is the story of a boy and girl who take it upon themselves to save a young woman from a repulsive marriage, and unite her to her own true love. In the course of their endeavor, they encounter various haps and mishaps; but all things come at length to a happy conclusion.

REVUE DE BELGIQUE.—The November number opens with an interesting account of the free cities in the Middle Ages. Few of our readers are probably aware how fully tolerated the Jews were in Cologne, Frankfurt, Augsburg, Vienna, and Prague during the fourteenth and fifteenth centuries, or how much resistance was then offered, not only in these cities, but in those of Flanders, to the attempts of the Church to enrich herself and escape paying taxes, or how complete was the equality of priest, noble, and mechanic, under the burghers' laws. Those who would study the history of liberty will learn much from the books recommended in this article: Stubbs' *Constitutional History of England*, Vanderkinder's *Le Siècle des Artevelde*, Lévassieur's *Histoire des Classes Ouvrières en France*, Otto Gierke's *Rechtsgeschichte der deutschen Genossenschaft*, and Von Maurer's *Geschichte der Städteverfassung*. We have also another article of the series on education, and the first number of "Les Frasnques de Majesté," a story of the adventures of a timid, imaginative orphan boy, whose father had been a painter, and whose aunt, a matter-of-fact woman who has set her heart on making a success of her lazy husband's soap-works, is trying to turn him into a man of business. There is also a minute account of the trial and execution at Louvain, in 1543, of several Protestants, two of whom bore the euphonious name of Sclerckx, and a spirited description of the British fox-hunters, whose number is estimated at more than twenty thousand.

POETRY.

For *The Index*.

FAREWELL TO THE YEAR.

Good-by, Old Year, good-by!
Others may hasten to unbar the door
And let the infant that succeeds come in.
I'll not oppose his entrance, and will give
Him kindly greeting; but I cannot haste
To turn my back upon old friends, and bid
Them to depart, in welcoming of new.
And one, at least, will make you kind adieu
(For go you must), and one will close your eyes
With tender love and hearty sorrow. She shall kiss
Your poor dead brow, and see you laid
With quiet ceremony 'neath the snows,—
The well-befitting place for your repose,
Who art as pure, in all intent, as they.

Good-by, Old Year, good-by!
Thou'st been a true and faithful friend to me.
But little joy thy predecessors brought,—
Thy later predecessors,—though the years of old
Were very bright to me; nor could I deem
How much of anguish they might crowd within
Their circling round, if so they were instruct
(For ye are but the servants of the gods,
And do their high behest). But now I know it well;
For they have proved their terrible strength to me.

D'ye mind when first ye came,
As comes this infant, in an hour's time,
And takes his elder's place as ye did then?
You read me well, old friend. You never smiled
When others did, who, viewing, thought they gazed
Into a paradise. You saw much lack of joy;
And so you never smiled when others did,
Nor even when I did myself. I almost think
I've seen a tear drop from your tender eye
When that I tried to hide my heartache dire
With outside seeming. And so for all this love
I thank thee well, Old Year, and ne'er forget.

Good-by, Old Year, good-by!
Eleven by stroke of clock, and but one hour
Remains thy lease of life. Yet go not forth
Until I thank thee more than all beside
For thy great boon, *maternity*, bestowed
Upon my lonely life. O year of all the years,
Thou shalt not go unhonored to thy grave
Without one real mourner; for thou brought me this,
A priceless gift, and one I treasure well,—
My prattling baby, with his clear blue eye,
His pleasant smile, and merry little ways,
That bid me throw despairings to the winds,
And live for love of him, and care of him,
And hope for future care returned to me.
So by thee I have gained me heart to hope,
And wisdom by thy teachings,—how made glad!
I reverently bid thee sad farewell,—
Breathe out thy latest breath upon my breast.
I lay my child aside to succor thee
In this thy last extremity. So, tenderly,—
"I lay me down to sleep,"—

The Year is dead!

LITA BARNEY SAYLES.

LIVE THOUGHTS OLD OR NEW.

NO MAN can be brave who considers pain to be the greatest evil of life, nor temperate who considers pleasure to be the highest good.—*Cicero*.

REPUTATION is what men and women think of us. Character is what God and angels know of us.—*Thomas Paine*.

THE most virtuous of all men is he that contents himself with being virtuous, without seeking to appear so.—*Plato*.

ATTEMPT the end, and never stand to doubt:
Nothing's so hard but search will find it out.

—*Herrick*.

THE great desire of this age is for a doctrine which may serve to condense our knowledge, guide our researches, and shape our lives, so that conduct may really be the consequence of belief.—*G. H. Lewes*.

NO GREAT enterprise, no needed invention, no generous deed, ever sprang from the inertia of satisfaction with the things that be. It is the divine discontent that spurs us on to achievement.—*Unknown*.

CHARACTER must go for something; and to suppose that years of steady self-control, of continual doing good, leave man or woman at the mercy of a momentary temptation, or of deliberate sophistry, is to mock at all the motives that can make life noble.—*Unknown*.

I DO not know what arguments mean in reference to any expression of a thought. I delight in telling what I think; but, if you ask me how I dare say so or why it is so, I am the most helpless of men.—*Emerson*.

PERSONAL ITEMS.

JUSTICE GRAY will take his seat on the United States Supreme Bench the second Monday in January.

MR. W. F. JAMIESON writes us that he is lecturing in Michigan, and that his present address is Albion, Mich.

B. F. UNDERWOOD's deferred lecture before the Chicago Philosophical Society will be given on the evening of January 14.

GRANT's chaplain, Rev. Dr. Newman, has deserted the Methodists, and taken the pastorate of the Congregational church which Hepworth left.

A SON of Smith O'Brien, the Agitator of '48, was fired at, but without result, while returning from valuing farms at Glandore, County Cork.

PRINCE LEOPOLD will get some distinguished relatives, if he marries the Princess Helena of Waldeck. Her sister is Queen of the Netherlands and her aunt the Queen of Sweden.

JOHN MORLEY says that classical training is more aptly calculated to destroy the qualities of good writing and fine speaking than any other system that could have been conceived.

REV. LEONARD BACON, D.D., LL.D., died suddenly at his residence in New Haven, Conn., last Saturday, in his eightieth year. On his table was found an unfinished article on the "Utah Problem."

REV. C. W. HAMILTON, in a sermon at Salem, N.B., explained that the assassination of Garfield was ordered by God as a punishment of the nation, because of the popular and semi-official reception of Parnell in this country.

THE *Nation* says in regard to Mr. Blaine, "He has succeeded in making the country see good reason for congratulation that the work his ambitious brilliancy has accumulated for his successor will be disposed of by men of less dash and more good sense."

MR. C. D. B. MILLS delivered a thoughtful and scholarly discourse at the Parker Memorial last Sunday morning. Mr. Mills lectured at Concord last Tuesday evening. He will speak at Longwood, Pa., next Sunday, and at Rochester, N.Y., January 13.

MRS. JULIAN HAWTHORNE is described as "a brunette, with a fine carriage, a grave, noble face that had in it a look of power and resolution which was unusual. . . . Her articles on art and London literary topics in *Harper's Bazar* have made her very generally known in America."

LADY DUFFUS HARDY, who has been recently "doing" the United States, expresses her pleased surprise at the uniform deference and attention paid to women by the average male American, and especially his chivalrous care for any woman travelling alone, no matter how old, homely, or humble in appearance she may be.

THE late George Borrow, the historian of the gypsy tribes, was often subject to fits of nervous depression, resulting from his too close application to study. "What do you think I do," he said to a friend, "when I get bewildered after this fashion? I go out to the sty, and listen to the grunting of the pigs till I get back to myself."

MRS. ROSE HAWTHORNE LATHROP, daughter of Nathaniel Hawthorne and authoress of some little fame, has been recently in Boston. Nora Perry says, "She is a blonde, with light, red-tinted auburn hair and eyebrows, a warm red and white complexion, and the most delightful look of unconsciousness when she smiles and speaks."

REV. J. L. BENEDICT advertises that he is "an evangelist, successful in revival meetings and gospel tent work," and is "open for engagements on terms within the reach of any church anxious for the salvation of

souls." Think of it! How many souls may be lost, if you neglect to send for this Benedict, "who moves the arm that moves the world!"

DICKENS was a painstaking and industrious writer. One who was admitted to his private friendship says of him: "He wrote, it seemed to me, almost in anguish. I looked in his face, and watched the anxiety and care, I saw the blotting and rewriting of the work, and was astonished to find how much he owed to his indomitable perseverance."

NORA PERRY describes Mrs. S. M. B. Piatt, whom she met recently at the Parker House in this city, as "the embodiment of her poems. She has a refined, sensitive face, capable of expressing every variation of feeling; in figure, slight, of medium height, and conveying in her whole personality the woman by an element which is so largely maternal in her poems."

THE law office of Judah P. Benjamin in London is a shabby back room, furnished with two chairs, a table, a few musty law books, and an army of ink-bottles. His clerk's room adjoining, though plain, is furnished with princely splendor in comparison with the den of the great barrister, queen's counsel, and one of the wealthiest practitioners in England. He gives away great sums in charity, while his personal expenses are almost nothing.

MISS ALICE ILGENFRITZ, in an address on journalism to the Fourth Iowa Press Association, published in the Burlington *Hawkeye*, says that the neglect of literary finish is the great fault of American newspapers. The following amazing passage occurs in the address. "I am thankful for the iconoclastic spades which are rooting up old saws that have become stripped of all significance, like Cleopatra's Needle, by being removed from their natural surroundings."

MARIE COLOMBIER, an actress who accompanied Sarah Bernhardt during her American tour, and who might be expected to echo the sentiments of her more famous companion, has written a book since her return to France, describing that tour in a manner not very favorable to America, Americans in general, or American theatrical artists in particular. A rather ungrateful return for the favor the company and chief actress met with here, and the attentions bestowed upon them.

ACCORDING to a London paper, this year, as last year, and through many that went before, Mr. Gladstone prefaced his arrival at Hawarden Castle by the despatch of a large box containing books he had picked up during the session at book-stalls and in second-hand book-shops. There is an unpretending-looking shop in the narrow thoroughfare in the Strand which the tenants like to call Booksellers' Row, where he is a constant customer. He bought here, among other things, a second-hand copy of *Lothair*.

SOME interviewer has had the honor to be introduced to the Baroness Burdett-Coutts, and glowingly describes her after this fashion, "A tall, graceful lady, dressed in a soft twilled silk, with delicately shaded flowers sprinkled over its white ground. . . . Over her brown hair, in which no gray was visible, was a tiny bonnet of white lace and lilac ribbon. . . . Her manner is easy, unpretentious, and unassuming as a child's. . . . She has a refined face, with a slightly visionary expression, combined with a look of aristocratic breeding and culture."

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CURRENT TOPICS.

THE *Boston Herald* says: "Canada spends seven dollars for liquor to one for religion, but her people console themselves with the thought that they drink only about one-fourth as much per capita as their ancestors."

THE Mormons object to the use of the word polygamy in reference to their system of plural wives. "Celestial marriage" they assure the gentile public is the proper phrase. But it is the thing rather than the name that is offensive to the people of this country.

LAST summer, the city of Venice granted to a French company the right of running small steamers from one point to another within the limits of the city; and, in spite of the protests of Venetian noblemen living in palaces on the Grand Canal and the strike of the gondoliers, the gondolas, so long associated with poetry and song, must give place to the swift-moving steamers which science has invented, which the interests of civilization demand, and to which the romance of the future must accommodate itself.

THE Japanese are getting ahead of Christians in worldly—no, heavenly—wisdom. Alarmed at the spread of Christianity in their country, they are forming societies to loan money to all persons desirous of going into business, one of the conditions of such loans being that the borrowers must be of the Buddhist faith. This plan not only keeps needy souls in the way they were taught to go, but acts as a sort of premium to invite others back. It is a more effectual method of conversion than Sunday-school chromos.

"WILD roves the Indian girl" will soon become a mere figure of speech. Here is "Bright Eyes"

married to the white philanthropist, Tibbles, and Sarah Winnemucca, an educated Piute princess, married to L. H. Hopkins, a white sub-agent on her father's reservation. And it is remarkable how easily these whilom savages take to civilized ways; for "Bright Eyes" has already given several lectures and contributed to our leading magazines, while Princess Sarah Winnemucca Hopkins, so the daily papers report, is "coming East to lecture." The lecturing mania is likely to have a revival, if we are to be refreshed in one season by the "talk" of a native American squaw and the prate of Oscar, Britannia's polished aesthete.

THAT the "Civil Rights Bill" in some of its provisions is not yet accepted in all the States, we are admonished by various little happenings here and there. Among the most recent of these is the action of some white people at St. Louis, Mo., who insisted upon the removal of Mr. Rutor,—a light-colored mulatto, a highly respected gentleman, and principal of one of the city schools,—with his wife, from the parquet seats he had paid for in a fashionable theatre, on the ground that the rules of the theatre only admit negroes to seats in the family circle. Mr. Rutor maintained his right to his seat, and refused to leave, upon which he and his wife were rudely hustled into the street. He now proposes to do as any other wronged citizen would,—appeal to the law for redress; and every lover of justice will hope to see him win the case.

IN a reply to the statement of a writer in the *New York Evening Post*, that the articles published in the *Popular Science Monthly* are pronounced in their atheistical tendencies, the editor of this magazine observes: "We were once accosted by an inquisitive Irishman thus: 'D'ye b'lieve in the mother o' God?' 'No.' 'Be gorry y'er an atheist: I wouldn't be in yer boots for twenty pound.' Was that a satisfactory basis of classification? Prof. Huxley had a cook who got on a drunken spree, and made such a row in the house that the police were called. As she was hustled through the yard, she sent back a blast, of which all that could be heard was an emphatic 'damn atheist.' Is Prof. Huxley therefore to be ranked as a 'pronounced atheist'? But, if a drunken cook is not an authority on this point, is a sober bigot any better?"

DR. THOMAS, referring to the theatres of Chicago, says that "all save one are open every Sunday evening"; and Prof. Swing declares in the *Alliance*, that, at the representation of one of the plays in that city, "four-fifths of those present were members of church congregations," and that "the play was written by a Presbyterian, put on the stage by a Presbyterian, and quite a number of Presbyterians came from Monmouth, Ill., to see the play written by one of their own psalm-singers." "This," says the *Presbyterian*, "was surely enough to give the play a decided Presbyterian flavor, but did this make the Chicago theatre a good thing?" Certainly not. A theatre with "a decided Presbyterian flavor" cannot be "a good thing." However, a play may be written, put on the stage, and attended by "Presbyterians," in the

city of Chicago, and yet have no "Presbyterian flavor," and therefore may be a very "good thing."

JUDGE HILTON, the chosen friend and executor of the will of A. T. Stewart, does not seem to win golden opinions for his actions since he accepted that trust. His vain attempt to exclude the Jews from Saratoga hotels, and so ostracize them from society, only served to alienate the Jewish trade from Stewart's stores, and to give him an unenviable fame among all classes of honorable people. His blundering rendering of Stewart's expressed design in the much heralded women's hotel, which by his action was made a complete failure for the purpose for which it was intended by Stewart, and lastly his hard course in regard to clerks and employes of the branch store of A. T. Stewart, recently established in Chicago, which resulted last week in a general desertion of the establishment by about eighty of those employed there, with an expressed determination not to work longer for him, have given Judge Hilton a notoriety which will do him no good service in future ventures.

THE *Boston Herald* notes the fact that it took a hundred and seventy wagons daily of Adams' Express Company to deliver in New York the goods intrusted to its care during the week before Christmas, and remarks that this "looks like a magnificent practical application of Christianity to life, and ought to offset Prof. Adler's idea that Christianity concerns itself so much with the life beyond the grave as to hinder a thorough interest in the life that now is." The wealth and prosperity of the country and the interest in worldly matters indicated by the heavy demands on Adams' Express Company are not very good illustrations of that religion which condemns wealth, enjoins poverty as a virtue, and directs the chief attention of its adherents not to this life, but to another. The reference of the *Herald* shows not the strength, but the weakness, of the Christianity which "concerns itself so much with the life beyond the grave," which is the Christianity of the New Testament and that which Prof. Adler criticised.

THE *Evening Star* of this city sent a reporter recently to investigate the new régime at the Westboro' Reform School, and the report he gives is very favorable to the methods of the new Superintendent, Mr. Allen. Since he took charge of the school in October last, he has inaugurated a number of changes for the improvement of those under his care. He has introduced a new system of employment for the best boys, in getting them places in families outside of the institution, where they can be treated as members of the family, so long as they prove well-behaved and trustworthy. Mr. Allen has found it to his advantage in his work to show his charges that he has a certain amount of confidence in their honor, and that he has a genuine interest in each boy's welfare. The subdivision of the school into family groups is seriously contemplated, as it is believed such a method will be better adapted to the true reform of the pupils than the present practice of huddling them all under one roof. It is conceded by all that Mr. Allen is "the right man in the right place."

THEISM AND SPENCERISM.

Were the question asked, Is mind manifested in the order of the universe? I should, for my own part, answer it in the affirmative without hesitation. But to answer it thus, though a preliminary step toward theism, does by no means suffice to constitute one a theist. Mind is manifested in the tricks of knaves, in the arts of poisoners, the composition of infernal machines, and in much else that does not seem to be altogether of a divine nature. It must further be asked, Is that mind God? Do we see in it the fulness of divine attributes, omnipotence guided by omniscience and inspired by infinite goodness? Is it such that one should look up to it with adoring love, and repose in it a boundless trust? Does it comprehend the universe in a design which makes every part and fact of the world-process, however fearful or woful in its immediate aspect, a means toward the realization of divine and perfect ends? He is a theist who to these questions can answer with clear affirmation. Happy man, whatever be his lot in life!

But to answer thus is to assert, if not the old doctrine of final causes, at least a teleological constitution of the universe: it is to say that every movement in the whole world-process has its final explanation, not merely in the existence of a certain force, but, over and above this, in a beneficent and all-comprehending intent, immanent in the order of the world, focussing it always upon perfect ends, and leading it surely to their attainment. If there be no such arrangement, theism is but a futile opinion: if it be on all hands acknowledged that there is none such, a profession of theism is absurd. For who will say that the world, considered only in its bare, immediate actuality, is the perfect realization of a divinely perfect thought or the perfect manifestation of a mind all-powerful, all-wise, and all-good? The world has indeed its grandeurs and splendors, but what savageries, what horrors, are these to put in the balance against them? It has a phenomenal order, which one must regard with wonder and admiration; but this order takes its course over birth-beds and death-beds, over festivals and battle-fields, over all that there may be of human weal, and all that, alas! there must be of human woe, indifferent alike to both. Out of it come growing States and mounting cultures, and out of it the wreck of republics and the ruin of civilizations. Under the sway of this order, a Spanish Inquisition pointed the way to heaven, and a pious Alva could boast, on leaving the Netherlands, that during his administration he had gloriously served God by putting thirty thousand heretics to a cruel death. A beautiful and admirable order; but do you see in it perfect love, infinite tenderness, wielding omnipotent power? Perhaps you do, or believe that you do. This is not the end, you say. What we behold is but one moment of a process by which results are wrought out worthy of a God and worth their cost. The process is, in part, fearful, but only as a means to work out a more exceeding weight of glory. He who can say this with an assured heart is a theist, whether or not conscious of believing in God. But to say this is to assert a teleological order of the universe, which its phenomenal order subserves. All progress, designed or implied essentially in a certain constitution of things, is teleological. It looks toward an end which is the true *raison d'être* of the system. If, in the constitution of the world, there be no such design; if, in the immense process of evolution, no, beneficent intent fulfils itself through incomputable periods of time, we can still see in the universe a manifestation of mind, but most

surely not the manifestation of a *divine* mind. In short, theism and teleology stand or fall together.

Can one, now, consistently profess himself a theist, while holding to the philosophy of Herbert Spencer? One who believes in a supernatural revelation may perhaps do so; but the case is different with those who do not admit the fact of such a revelation, but derive their belief from natural sources of knowledge only. Spencer rejects teleology with a degree of disdain, and boasts that his "law of evolution" is free from every teleological—that is, from every theistic—taint. Accordingly, he is careful to explain early that evolution is not progress, but another matter quite. Progress, he says, is teleological, as indeed it is. Evolution is only a movement of a certain definable sort. Progress looks toward ends that answer to the hope and aspiration of humanity, and implies a beneficent design in the constitution of forces: evolution has results; but its result, according to Mr. Spencer, is only an ever-increasing heterogeneity, accompanied with specific integrations or diminutions of heterogeneity. Now, heterogeneity is not a word especially dear to the human heart; nor is there any reason why it should be dear. A heap of miscellaneous rubbish is heterogeneous: a hubbub of discordant noises is heterogeneous. Heterogeneity has no moral value, nor necessarily a value of any sort. It is not an object of desire: no man ever died rejoicing in the hope of immortal heterogeneity, and none ever lived and labored to procure heterogeneity for himself or others. But Mr. Spencer values his law the more for the very reason that to the heart and hope of man it has no value. Because it is indifferent to human welfare and neutral with respect to good and evil, he regards it with the greater complacency, and prides himself the more upon having made a truly and purely scientific discovery.

But, leaving this matter aside, let us attend to Mr. Spencer's theory of knowledge, its sources and limits. Here, however, the reader should receive a caution. I was never so familiar with Mr. Spencer's writings as with those of his metaphysical congener, J. S. Mill; and being now unable to consult his books, or any books, with my own eyes, I can speak only from recollection of a somewhat distant reading, confined for the most part to his *First Principles*. But, having made this acknowledgment, I shall in what follows state the fact as it stands in my mind, not encumbering the statement at every step with *if* and *perhaps*. Spencer, then, holds that we know at bottom only our own sensations. These sensations arise between our own sentient organization, on the one hand, and an unknown outward reality, on the other. But, by a sort of magic, the secret of which lies in our organization as sentient creatures, those sensations are thrown outward, and take to our eyes the seeming of a real world. It is only a phenomenal world, only an appearance, necessarily subsisting to our eyes and apprehension, but having in the last analysis sensation only for its substance. As to this purely phenomenal character of all visible existence, Spencer agrees with Kant, but here the agreement ends. Kant held that there could be no experience, did not the mind itself supply certain forms of apprehension and thought, sensation alone being qualified to furnish no more than the incoherent and shapeless elements or matter of experience. Spencer maintains that those forms or moulds of thought are themselves but transformed sensation, though the transformation does not take place in the life of the individual, but of the race. It follows that not only all the facts which science considers, but equally all the forces or laws it discovers, are resolvable at last into sensations. It follows no less that all human ideas, beliefs, and

sentiments are but phenomenal effects, in like manner resolvable into sensations. Further, sensation is itself a phenomenal effect. But this phenomenal effect is the bottom fact of all human knowledge: we can therefore never say what reality underlies either it or its outcome. Reason can indeed go so far as to assure us that what we see and know is phenomenal only, and that *some* reality is behind it; but this is its utmost stretch. That reality is to us, and must remain, a mere somewhat, indefinable, inconceivable, unimaginable: we can have no knowledge of its character and no ground for any definite belief concerning it.

With such a theory of knowledge, only a pure agnosticism consists. We can conclude neither to theism nor to atheism without transgressing the limits of rational thought. For, if any man knows that the original and ultimate reality is not only mind, but mind infinite and perfect in power, wisdom, righteousness, and goodness, and that it comprehends all phenomenal necessity in another and higher, a divine necessity,—this man knows very much about it, and is in his own person a refutation of Spencer's theory. But one may say that, though he does not *know* all this, yet he has probable reason to believe it; therefore, that he may consistently be at once a Spencerian and a theist? But can there be a probable reason to believe where there is *no* knowledge? Have we a ground of rational belief concerning a somewhat which is utterly inaccessible to our faculties? Not unless the name of rational belief may be given to baseless conjecture.

Now, without acceding to this theory of knowledge, which seems to me questionable at more than one point, I am of opinion that Spencer's limits of the knowable are not far from being indeed those of scientific knowledge, strictly so called; and if these are also, as according to the same doctrine they must be, the limits of philosophical thought or of intelligent belief derived from natural sources, let us at once confess that agnosticism, with its conscientious reserves, is the only resort of those who cannot believe in a supernatural revelation. In another paper, I will seek to show how little we may expect from science or the "scientific method" a verification of religious belief.

D. A. WASSON.

PROBABLE NATURE OF LAND-LAW REFORM IN ENGLAND.

It is scarcely necessary to refer to the weak points of the individualistic theory of land ownership. It is sufficient to say that here the supreme claims of the State are somewhat ignored, and the peculiar nature of land as distinguished from every other kind of property is scarcely realized. The question is which method should be adopted by the English people in the reconstruction of their landed system. My reply to this is that the claims of the two theories must be reconciled, as they have substantially been in the recent Irish legislation on this subject. Clearly, the State is paramount over all individuals; and no individual has any right to hold a portion of the earth which he did not create, as against the general welfare of society. And, as an actual matter of fact, society will always assert its right as against individual power of acquisition. There is nothing in law which prevents half a dozen people from acquiring possession of all the land in England; but the people would never permit them to do so. The State has always, in England, as elsewhere, asserted its right to dispose of the land in the last instance. The statute of mortmain and the legislation of Henry VIII. against the monasteries indicate the power of the State. With examples such as these before our eyes, we can scarcely say that land should be sold like a ship. The State

would never assert its right to deal with personal property, such as a ship, in the same way that it would deal and has dealt with real estate. And it would not do so, because we can create as many ships as we please, while we cannot create as much land as we please. The true view, therefore, would seem to be that the State must be regarded as a partner with every landholder in the community.

Now, a partner has an equitable claim to a share in the proceeds of a business; and, if this view be a true one, the State must be considered as having a claim on every fragment of real estate in the country. This is not a mere theory, but is historically true. The English State has, as a matter of fact, been the supreme landlord, all others only holding their lands as its tenants. The English sovereign is assumed in law as the owner of all the land in the country; and every landlord is supposed to hold from that sovereign, representing the nation. This claim of the State is now in abeyance, and the most important element in land-law reform will consist in its resumption. Under the feudal arrangements of England in early times, those who held land from the sovereign were bound to render military service to him in exchange for the lands they held. There was thus no absolute ownership, but there was a mutual obligation on the part of the supreme landlord representing the State and his tenants, the feudal barons. Early in the reign of Charles II., however, this state of things came to an end. A Parliament of landlords abolished all the feudal dues and obligations, thus relieving themselves of all military burdens, which they threw on the broad shoulders of the Atlas of the State, the common people, who have continued to bear them ever since. Thus, land-owning in England was exempted from all those rightful obligations which it ought, in justice to the community, to bear. In 1692 a land-tax of four shillings on the pound was established, and in 1789 this was made permanent, *but on the valuation of 1692*. Now, of course it is precisely during this period that the enormous wealth of England has been developed; and yet, although landlords have been enriched (to quote Dr. Johnson) "beyond the dreams of avarice," they are only paying the paltry rate of the valuation of 1692. Now, in my opinion, the proper readjustment of the land-tax will be the most important reform to be secured. I do not propose that the State should in any way confiscate private property in land, but simply that it should resume its own ancient and undoubted rights in its own interest and for the welfare of the community.

It should do this, because rent is, in reality, created by the public, by the growth of trade, wealth, population, industry, means of locomotion, rather than by the energy of the landlord. To take an instance. The Duke of Bedford owns a very large portion of central London. The territories adjoining the British Museum, Covent Garden Theatre, etc., are all his property. His rents must be enormous; but he is paying no more proportionately to the State (except by income tax) than did his ancestor two hundred years ago. He has not created the wealth and business of this region: indeed, he has rather retarded than helped its development. But nevertheless he receives every year immense sums of money coined by those who reside in and pass through this particular region. Rational reformers do not propose to forcibly deprive him of these great estates; but they think, and think rightly, that one who derives such great wealth from the enterprise of the community should render some corresponding services to the public.

Again, a tax or rent is more easy to ascertain and collect, and more difficult to evade, than any other kind. Trade and industry, too, are the crea-

tors of rent and wages; and therefore, if the former increase, it is only right that the latter should increase likewise. This kind of taxation, too, is in harmony with England's free-trade policy, and is only an important continuation of that direct taxation which England began to adopt forty years ago. But the most urgent reason for the adoption of this method is that which bears more directly on the land question. It is admitted by all who understand the matter that the land of England does not yield the produce which it might and ought to yield. Now, the best means of compelling land-owners to make their estate productive of material good to the people is to tax them soundly, so that they may be driven to cultivate their land, in order that it shall bring forth food for the people, instead of being simply an instrument for the idle sport of the landed aristocracy. If landlords find that they cannot do this, they will (supposing primogeniture abolished and entails largely got rid of) dispose of their estates to those who, by energy and capital and public spirit, can make these estates productive, of benefit both to themselves and to the general public. By this means, the old estates are likely, in many cases, to be broken up, and the fragments to pass into the hands of those who will make use of them in accordance with the spirit and methods of modern civilization.

I confess that I look upon this readjustment of the land-tax as, in a large measure, the key to the aristocratic citadel; and it was so regarded by Mr. J. S. Mill, both in his *Political Economy* and in his latest utterances on this great subject. This would be a reform of a peaceful and gradual nature, interfering in no way with the existing "rights of property" (so called); and yet it would be the entering wedge which would split from top to bottom the most solid fabric of class privilege which the civilized world contains at the present moment. It would proclaim the rights of the community over all individuals, and yet no single individual could say that he was wronged or that his liberties were invaded. It would be at the same time radical and conservative, effecting a mighty change, and yet going back to the old usage and custom of the English State. Of the other reforms which must accompany this, I will say something in my next paper, which will be the concluding one on the land question. I shall then turn to the other chief prop of the old order in England,—the Established Church.

WILLIAM CLARKE.

CAN FREETHOUGHT IN ITSELF BE EVIL?

I do not quite like the encouragement given to using the term "freethought" in a bad sense, in the controversy with Mr. Frothingham's critic in *The Index*, December 15. We ought not to give up good words to a partisan or technical use. If we do not want *freethought*, how do we want it fettered? Freedom is obedience to natural and true law instead of arbitrary and unjust law. The earth swings freely about the sun, in obedience to the combined forces of attraction and repulsion, but according to definite law. Thought is free, when it acts according to the laws of the human mind, not fettered by the dictates of a school or church or individual. It is not free, when any arbitrary authority sets limits to its action.

That freethought, free speech, free action, may result in evil is as clear as that a child free to walk may fall and harm itself before it has learned the laws of locomotion; but it will only learn those laws by its free efforts. So the freethinking of modern times results in much of crudity, conceit, and error; but are we to put thought in leading-strings for that? Has it been free from these mistakes, under the most arbitrary authority? We

must trust freedom, and be patient with these phases of freethought. And yet so painful and unlovely are they that we cannot wonder that a mind of any æsthetic delicacy is often tempted to reject this rough and dusty highway, and seek some sheltered cathedral close blooming with verdure and beauty.

Freethought does not necessarily lead to materialism more than to Spiritualism. We have both sides represented to excess in our free community; but it does give opportunity for both sides to work out their problems, and it gives a chance, and the only chance, for that radical solution of these problems which shall show the common ground in human nature from which both these tendencies spring. Then we may have both freethought and free religion. Wordsworth gives the idea of both in the little verse:—

"Why does the meadow flower its bloom expand?
Because the lovely little flower is free
Down to its roots, and in that freedom hold.
And so the grandeur of the forest tree
Comes not from casing in a formal mould,
But from its own divine vitality."

E. D. CHENEY.

[In the preceding article, our esteemed contributor takes exception to a recent brief paragraph in one of the editorial columns of *The Index*, as encouraging the popular use of the term "freethought" in a bad sense. There must certainly have been some defect in the paragraph, if such an interpretation of it was admissible, or else Mrs. Cheney could not have read it with her usual clearness of perception. In either case, it is well to have attention called to the point, and to have her supplementary words, which the writer of the paragraph in question accepts entirely.—W. J. P.]

PHILOSOPHICAL LESSONS FROM THE DISASTER AT VIENNA.

The frightful story of death and suffering which has flashed across the ocean cables is one of three equally startling events which have fallen within the past twenty-two years. The other two were the falling and after destruction by fire of the Pemberton Mill, and the death by suffocation and burning of several hundreds of people in a Christian church in a South American city. After the consternation caused by the destruction of the Pemberton Mill was somewhat past, there followed a general endeavor to reason out an agreement of this catastrophe with current philosophical doctrines. The historic evolution of popular philosophies shows that men have always been in haste to reach generalizations, and that, when a new fact has arisen, the first tendency has been to group it with other facts under an established theory. The elasticity of theories has been strained to the utmost in receiving stubborn facts.

But a new fact leads a scientific reasoner to question his theory, and to inquire diligently whether the new fact does not compel a modification or reconstruction. This habit has its popular correlative in what we name "candor" or "openness to conviction." The scientific spirit, which severely interrogates theories upon the appearance of contradictory facts, has been steadily increasing for the past quarter of a century. It is perhaps for this reason that the American pulpit has not attempted (as in the case of the Pemberton Mill) to reconcile the Vienna catastrophe with the accepted theories of divine supervision and benevolence. The common-sense of the community would hardly bear the strain of such an argument, and the probable result would be a weakening of the philosophy which its representatives would intend to support.

The Vienna disaster robbed several hundred people of the prize of life. Their removal was

sudden, frightful, and far-reaching in its entail of suffering on others. Many children were orphaned, many parents left childless. Important civil and military servants were snatched from the State. Artists, singers, physicians, literary men, and probably students of science, were whelmed in destruction. The accumulated endeavor of years became as naught in those terrible flames. One inference is inevitable. The march of civilization has received a local check. The wheels have been temporarily blocked. Several thousands of human beings will have to meet added privation, discouragement, and obstacle. Many will pass their lives under a cloud of painful disappointment. They will not accomplish what happier fortune would have enabled them to do. Some will sink to a lower rank in life from lack of help.

Besides these local and personal disadvantages, certain optimistic inferences may be drawn. New boards of construction will be appointed. Where such already exist, they will be held to more rigid supervision. New theatres will be better built, and old ones will be modified to insure greater safety. Each new disaster of wide influence induces greater carefulness, whenever large risks of life are made.

So far as human reason can analyze cause and effect, the Vienna disaster is traceable to human ignorance. Certainly, it is not traceable to human malevolence. Neither the builders of the theatre nor its proprietors meditated the destruction of life. They either failed to see certain contingencies, or, foreseeing them, set them aside as improbable. Is there any evidence of divine malevolence in the disaster? Did the Deity intend to punish these hopeless people, or to punish others through them, or to teach humanity a lesson at such costly outlay? Could not divine wisdom have discovered a less hideous discipline? Had such a lesson been left to human intelligence, would not that have devised a less horrible method of instruction? If there was no malevolence, do the facts show evidence of divine benevolence? Are they reconcilable with the theory of paternal care which notes the sparrow's fall and numbers the hairs of our heads? Do the facts, fairly considered, show any evidence whatever of divine interference, benevolence, or supervision? Do not the factors of careless construction, human panic, and the operation of inevitable natural laws, multiplied together, give the whole sum of the disaster, so far as the human mind can cognize its causes? And must not the Deity, therefore, be completely exonerated from any participation in this horrible occurrence? Certainly, all right reasoning and good feeling would force us to such a conclusion as surely as to the wish to prove that he was not the accomplice of Guiteau in causing the death of Garfield.

M. A. HARDAKER.

THE ORIGIN OF CHRISTIANITY.

An opportunity has recently been afforded the Brooklyn public to hear an argument for the supernatural origin of Christianity as able and as eloquent as any argument for this opinion that has been heard of late in Europe or America. It was embodied in a course of lectures by Dr. R. S. Storrs. The subject of the course, which was substantially the same as that delivered in the Lowell Institute a year ago, was "The Divine Origin of Christianity as indicated by its Historical Effects." By "divine" I need hardly say that he meant supernatural. The eight lectures which make up the body of the course were an elaborate exposition of the changes which have been wrought by eighteen centuries of time in contrast with the state of things existing at the beginning of the Christian Era; and the impression left upon the average hearer's mind was that for these changes

Christianity was, if not exclusively responsible, so nearly this that any other force that has been operative is not worth mentioning.

Whatever else the lectures were, they were a chant of progress, loud and magnificent. In spite of all demurrers and of all mental reservations, it is not to be denied that the lecturer was easily able to show a splendid intellectual and moral gain. "Shall we," he asked, "attribute all this gain to the sensitive mind and the impassioned heart of a young man of Galilee who died a miserable death upon the cross, under the procuratorship of Pontius Pilate?" But surely this is not the only alternative of supernaturalism. This is not the claim of any anti-supernaturalist whom I have ever known in person or in books. Do we attribute all the waters of the lower Mississippi to the modest stream that rises on the Canadian border in the fastnesses of the Hauteurs de Terre? No, we do not. We recognize the fact that going on its way that modest stream receives into itself innumerable tributary waters, great rivers,—the Ohio, the Missouri, the Arkansas,—each of them fed by countless smaller streams, and all of them together draining an area of twelve hundred thousand miles. No wonder that the lower Mississippi pours along such a resistless tide, spreading itself out in shallow seas over the surface of the land! No wonder that the lower tide of Christendom is so strong and full! It has not all come from the brain and heart of Jesus. This, too, has had its Ohios and Missouris with their tributary floods. This, too, has drained the areas of continents and centuries of time of what they have to give of turbid strength or crystalline clearness. "One voice in Galilee? Twenty centuries of Europe answering, Yea, verily! Was it something or nothing that answered, Yea?" It was nothing, said the lecturer. Humanity, since the time of Jesus, has been a passive bulk acted upon by his exclusive energy; or, if not a passive bulk, something with ability to oppose, but never to coöperate with, the supernatural force of Christianity.

Now, let us for the moment grant that Christianity has done all that the lecturer claimed. Let us forget all that it has not done or done amiss. Let us forget the Empire of the East, the Papacy in the West. Let us forget Alexander VI. and Leo X., God's atheist vicegerents. Let us forget monasticism,—invirile, prurient, insulting marriage and the home, parent of all foul imaginations. Let us forget the Inquisition, Alva and Torquemada, Innocent III. and Philip II., wading in human blood. And let us also forget for the moment all the Ohios and Missouris, all of the tributary streams that have contributed to swell the aggregate of intellectual and moral energy that spreads wide and deep over the modern world. Let us forget "the mechanical inventions, the habits of industrialism, the discoveries of physical science, the improvements of government, the expansion of literature, the traditions of antiquity," the bequest of Roman jurisprudence, the inspiration to science from Mohammedan Spain. Last, but not least, let us forget, if we can, the development of the rationalistic spirit during the last three centuries, and its attendant secularization of ethics and politics, literature and science and art. Let us imagine that there has been no loss and no defect, and that all the gain has been the gain of Christianity, attributable to this, whether conceived as the personal force of Jesus, or as a literature contained in the New Testament, or as an organized religion, or as all of these together. Let us imagine that but for Christianity, so considered, there would have been no progress for these eighteen hundred years, but rather an ever deeper plunge into the abyss of ignorance and crime. So imagining and so for-

getting, what would our verdict be on the main question, Is Christianity a supernatural religion? It would still be unfavorable. And it would still be unfavorable if the advance had been a hundred times as great as it has been, if all war had ceased, if all poverty had been done away, if all lawless passion had been curbed, if "Liberty, Equality, and Fraternity" had become the universal formula of social life.

And why would this be so?

Because, until we have stretched our line and plummet upon human nature and upon the natural order of the world, we are totally disqualified for predicating anything exceeding either the one or the other. We must know the utmost capability of human nature, we must know the utmost capability of God working within the natural order of the world, before we can affirm of any product: here is something that human nature could not produce without supernatural assistance. Here is something that the natural order of the world could not produce, and hence a miracle. The supernaturalist's assumption, on which the validity of his argument wholly depends, is that he knows the utmost of which human nature is capable, the utmost of which God is capable through his eternal immanence in men and things. But, when it comes to this, who of us is there that can go with him? that does not feel compelled to say, "Such knowledge is too wonderful for me. It is high. I cannot attain to it."

No man can attain to it. The capability of human nature can be measured by no past achievement, by no present victory. All it has done so far goes to its credit. All it can ever do will gradually be added to the score. In truth, the lecturer's conception of humanity betrayed at every step the Calvinism of his personal creed. He rejected this in terms declaring for the dignity of human nature. But what dignity is there in human nature if it has no reactionary power; if, when it has gone far forth upon an evil way, it cannot turn about and face the light, and seek it with courageous heart. What dignity is there in human nature if, when the Almighty had broken through the orderly succession of the world to save it from itself, it still proved so refractory that the almighty agency was more than half in ruin. If the lecturer's belief in the dignity of human nature had been actual, and not merely formal, he would never have doubted for one moment its ability to accomplish all that it has accomplished in virtue of its inherent power and worth. If humanity can descend so much lower than Washington or Channing as to include a pagan Nero or a Christian Alexander VI., I do not see why it may not extend upon the upper side as far above their moral excellence. I do not see what limit can be fixed to human possibility.

The lecturer's conception of God involved in his supernaturalism did not seem to me a whit more exalted than his conception of man.

"I tread with bare, hushed feet the ground
He has with boldness trod;
I dare not fix with mete and bound
The love and power of God."

I dare not say, Here is the extremest limit of his natural operation; excess of this must be miraculous. For, when I consider that without a miracle the stars swing in their circles, that without a miracle seed-time and harvest keep their punctual round, that without a miracle the immanent life climbed from the fiery mist of worlds unmade to all their myriad shapeliness and interacting harmony, to mineral and vegetable and animal life, and from the wallowing saurian to the man or woman whom you love,—when I consider all these things, I must confess it seems to me little

less than blasphemous to suggest that the Power which is equal to them all is not equal to the development of humanity from any possible depth, to any possible height, by methods as serene as those which keep the stars from wandering or convert the substance of the planet into human smiles and tears. To affirm the supernatural origin of Christianity is to affirm the incompetency of man, not less the incompetency of God. For those who believe that nature and humanity are full of God, there is no need or possibility of any infinitesimal increase of his perpetual immanence. There has been nothing in the past which does not seem to them as natural as a rose upon its stem; there can be nothing in the future, be it ever so wonderful, ever so exalted, that will surprise the soul which knows that we cannot expect too much of the omnipotent and everlasting God.

JOHN W. CHADWICK.

THE SYNTHESIS OF FREE THOUGHT AND RELIGION.

The problem of problems that confronts the philosophical religious thinker to-day is to find some formula of reconciliation between the freest thought and the essential idea of religion. By "freest thought" is meant that absolutely untrammelled method of thought which science is accustomed to use in its investigations; and by "the essential idea of religion" is meant not any of the dogmas or theories of religion, but the germinal sentiment or thought of religion itself. The questions of reconciling the Hebrew story of creation, or Garden of Eden legends, or sacrificial blood-atonements, or Scriptural infallibility with the demands of scientific criticism, are no longer in the court of rational judgment. These questions have been passed upon, and the decision rendered that such stories and legends and dogmas must go, their reconciliation with rational thought being impossible. Certain classes of theologians may continue to discuss them as if they thought a reconciliation still possible, but they only thereby show how far they are behind the times. The question which now presents itself is whether religion itself in any shape, under any conception, is compatible with a free and rational or, if it be preferred, a scientific view of the universe.

There is a class of liberal thinkers who regard this question as already decided in the negative. In their view, after rational criticism has removed the legends, dogmas, superstitions, with which religion has been associated, there will be nothing left which can be called religion. They accordingly oppose any and every form of religion as a superstition. They stand at the extreme on one side of this question, corresponding to the extreme occupied on the other side by those dogmatic theologians who take the ground that religion rests on authority peculiarly its own, and is not to be brought into the court of reason at all. The latter dogmatize in affirmations; the former dogmatize in negations. And neither of these classes, without a great change of mental attitude, is in a condition to accept any method of reconciliation between religion and free thought. The one is combative against free thought: the other is equally combative against religion. There is an incompatibility of temper at the outset, which forbids marriage.

But between these two extremes there is a large and increasing body of people who do not identify religion with any of the dogmas or superstitions or ceremonies with which it has been historically connected; who are ready to let all these go, even the beliefs in a personal Deity and in personal immortality, if rational thought really demands it; but who yet believe that religion, which has held such a momentous place in the history of mankind and

has passed through so many transformations, may yield again to the transforming power of the freest thought, and survive in some more rational form for better service. And this class of people is, by no means, wholly outside of the churches. A very large section of it is inside of the churches, and even in churches of the Evangelical order. Not all individuals of the class within the churches may have a definite consciousness of the goal toward which they are going, but they have committed themselves with confidence to the highway of rational investigation, and are ready to trust its conclusions. Others of this same general class, outside of the churches, are more absorbed, it may be, in scientific pursuits, in historical inquiries, or in problems of philanthropy, and may manifest little practical interest in religious matters. But they by no means consider the question as closed against religion. For religion as commonly presented in the churches, they may have little sympathy, but at the same time they may believe that religion in itself admits of the strictest rational justification. Now, for this very large class of people, who are both inside and outside of churches and among whom there may now be great variety of opinion and belief, a synthesis of free thought and religion is possible; and, so far and fast as this becomes an actual junction, it furnishes the basis of the coming Liberal Church. Let us indicate the chief points of this synthesis.

1. The whole religious history of mankind, from the very beginning of any history to the present day, including all the special religions, and all creeds, beliefs, ceremonies, sentiments, hopes that have been a part of any religion, presents the field to which free thought, in the scientific spirit of discovering truth, is to apply its researches. Here are the phenomena, to use the phrase of positive science, that are to be investigated. There is a popular misapprehension that to apply the scientific method to the problems of religion is merely to subject religion to certain material and physiological tests. But the true scientific scholar has no such narrow view. There are certain religious *beliefs* that will doubtless be affected by the material discoveries of science. But these beliefs are only a part of the phenomena to be studied. To affirm that the whole field of religion is to be investigated by learning a few facts of physical science is as unscientific as to assert that the science of language is exhausted when one has learned the physiology of the organs of speech. The history of religion is like that of language, of literature, of morals, of government: the scientific method may be applied to the study of all these departments of human development precisely as to the material history of the earth. But this is not to subject these phenomena of human history to the tests of material science alone.

2. Taking a broad survey of the field of religious phenomena and making a generalization from the root-ideas and sentiments of all religions, we come to this result: Of religion as thought, the central idea is that of man's relation to the universe and to its vital forces; of religion as feeling, the central sentiment is that of obligation imposed on man by this tie of vital relation; of religion as practice, the centre of action is man's effort to meet this obligation, and thus to put and keep himself in right relations with the universe and its vital powers. All the various beliefs of the various religions concerning spirits and genii controlling the operations of nature, and concerning deities or Deity creating and giving law to the universe and shaping its destiny, all ceremonies of worship and so-called works of religion for winning the supposed favor of the divine powers, will fall under one or another part of this formula. At

the same time, the formula is only a statement of facts pertaining to man which the strictest scientific thought must recognize. In whatever way the universe came into being and is sustained, man is in actual relation to it and its vital forces. Of all finite beings within the range of our knowledge, he is the culmination of its vital processes. It is also a fact that he feels himself under obligation to give service for what he has thus received, and that only that kind of conduct which shall put him in right and normal relations with the universe of persons and things of which he is a part can satisfy this inward sense of obligation. These facts are not more scientific than they are religious.

3. Below all attempts at defining and naming the being or beings that, in the various religions, have been declared to be the ruling power or powers of the universe, there has been a deeper feeling of a power undefinable, incomprehensible, inscrutable, whose judgments were "unsearchable" and whose ways were "past finding out"; a cause behind or within all causes that must baffle man's powers to understand, and which, when most reverent, he left without name. And to-day there is not only a tendency from the side of science, but a tendency from the side of religion to the same position. Agnosticism is of various shades and degrees; but, when it presents itself in the form of admitting the existence of some power behind phenomena and the laws (or sequences) of phenomena, while denying man's capacity to know what this power is, or in the form of acknowledging, as physical and psychical science does acknowledge to-day, that at the bottom of all material and all mental phenomena there is an unexplained secret, then agnosticism furnishes one of the links of the synthesis by which the freest thought may be wedded to religion.

4. Religion has claimed that the moral law received its sanction, because given by external command from heaven, or because it was man's intuitive sense of a divine order of conduct. A modern scientific view of man's history, which may not yet, however, be regarded as complete, changes the theory of the origin of the moral law without changing its nature or its authority. This view declares the moral law to have been inwrought into the mental constitution and temperament of man by the social and vital forces amid which he has had his existence, until what was first learned in the struggles of experience has become intuition. For anything that science thus declares, nay, taking her hint,—religion may enter the claim of an eternal equity and a persistent moral purpose in the universe itself, since these have been revealed in man, the outcome of the universe.

5. The doctrine of personal immortality, one of the staple beliefs of historical religion in general, cannot be said either to have been proved or disproved by science. The doctrine is scientifically involved in the problem of the relation between matter and intelligence,—a problem which is the present focus of keen and multiform research, but on which little that is certain has yet been discovered. Thought is free, therefore, to survey the whole field of scientific and philosophical probabilities, and to come to such conclusion as it may on the premises given. There are people, indeed, who strenuously deny the doctrine of a future life, on what seems to them strong grounds of rationality. There are many others who dogmatically affirm it on the old ground of miraculous evidence. But there are many others who think it wiser and more becoming either to take an agnostic position in regard to this belief, or to affirm it only as a well-grounded probability and hope. Meantime, however, there is one basis on which people of various shades of opinion concerning the doctrine can

stand together. Whether man is to have a continuance of existence in some other sphere or is to have his only immortality in the future of the human race on earth, it is a now quite generally admitted truth that the best preparation he can have for either destiny is to make the utmost possible of his present life, in virtue and useful service; that his duty is not so much for any other world or time as here and now; and that to do well his part at the posts to which he may be allotted on earth is the only way for earning either an honorable promotion or an honorable discharge. On this ground, people may stand side by side in all good works for the benefit of this world, however strong or weak may be their faith in a world hereafter: to which it may be added that physical science itself, by its marvellous discoveries, gives a hint that nature's processes, however regular, are full of wondrous surprises, and that it is always wise for man to be in readiness for the best which thought can conceive or hope can entertain.

WM. J. POTTER.

EDITORIAL NOTES.

THE editors of *The Index* very sincerely wish all its readers a "Happy New Year!"

SINCE our last issue, we have entered upon a new year. We refrain for the sake of our readers from repeating at length the worn-out platitudes of the season, and from recapitulating the gains and losses from our own stand-point during the year that is past. Our sincere hope is that those thoughtful ones who have paused in reflective mood on the threshold of this new year with a "realizing sense" of its obligations, hopes, and possibilities, and who have formed resolves to make 1882 a year memorable in their lives by breaking off from all bad habits and practices, by living nearer than ever before to their highest ideal, and making this and coming years of more benefit to themselves and their fellow-creatures than any past years in their lives have been,—will be able to carry out to their best fulfilment these designs, unhindered by weakness of will or force of circumstances. And to such we hope to make *The Index* an important factor in strengthening these good resolutions of the new year, by holding up to their view, through the published thought of our able corps of contributors, the highest incentives to noble living.

WE have been thinking some time of making an improvement in *The Index* by giving every week a column or two of reading matter especially adapted to interest, amuse, and instruct the young. This feature, which will soon be added, will, we are confident, increase the usefulness of *The Index*, and be valued not only by parents and teachers, but by all who are interested in the education of youth.

THIS number of *The Index* will be sent to several hundred persons who are not among our subscribers, but whose names have been kindly furnished us, with the belief that the character and object of this journal will commend it to their favorable attention and induce them to become subscribers.

IN his trip with the "innocents abroad," it seems that Mark Twain showed himself one of the most decided "innocents" by being imposed upon to the extent of shedding elaborate tears, duly chronicled, over the tomb of his dear father Adam. To such an extent did he carry his grief over his failure to meet his dear progenitor that a good Methodist minister to whom his book was loaned expressed himself "disgusted with a man silly enough to weep over the grave of Adam." Poor, misinformed Mark! Mr. Abbott Kinney, who has made three trips around this world, and recently settled in

San Gabriel, near Los Angeles, Cal., says in the *Sierra Madre Vista*: "As for the doubting Thomas, let him go to the old octagon house in the Pueblo of Los Angeles, and he will see the graves of Adam and Eve, the very place where they were buried. The evidence is conclusive."

THE editor of the *Popular Science Monthly* says: "Mr. Spencer is not a denier or antagonist of religion. He holds it to be a reality, a great truth, in short nothing less than an essential and indestructible element of human nature." This is true; but for some readers it is necessary to add that this "indestructible element" is not, in Mr. Spencer's philosophy, any system of worship or belief in an "Infinite and Eternal Spirit," but the sentiment awakened by the contemplation of mystery behind phenomena. To use his own language, "So that, beginning with the germinal idea of mystery which the savage gets from a display of power in another transcending his own, and the germinal sentiment of awe accompanying it, the progress is toward an ultimate recognition of a mystery behind every act and appearance, and a transfer of the awe from something special and occasional to something universal and unceasing." The existence and permanence of this sentiment as a part of man's nature only a superficial mind will deny.

A PUBLISHER who advertises in *The Index* writes in a business note, "The most of the orders I am receiving seem to come from parties who have seen the notice in *The Index*."

FIFTEEN hundred Mormons, converted in England since August, will soon join their brethren in Utah.

THE Pope says: "God's church is being attacked, despite its power of bridling human passions and restraining masses in revolt. The benefits conferred by the Holy See upon the populations are denied with no less madness than audacity."

SAYS the *Christian Union*: "Mr. Savage has been preaching a sermon, in which he claims to express Mr. O. B. Frothingham's religious views as by authority. The public has hitherto had an impression, apparently well founded, that Mr. Frothingham is abundantly able to express his own views, whenever he wants to give them expression; and the interview with him published by the *Evening Post*, with his consent, coupled with Mr. Frothingham's own note correcting some minor and unimportant errors, will be generally accepted by the public as better authority than Mr. Savage's sermon." Yet Mr. Savage's sermon above referred to was accompanied by the following statement over Mr. Frothingham's own name: "Mr. Savage having been kind enough to read me his sermon, I take pleasure in saying that it tells correctly the story of the New York *Evening Post* interview, and also is substantially correct in every particular as concerns my present attitude of thought." Mr. Savage in this sermon shows the falsity and dishonesty of the report published by the *Evening Post*, and declares that "Mr. Frothingham says, and I think we will always agree with him, that 'a piece of work like this ought to lose a newspaper man his position.'" And yet this report will be "generally accepted by the public as better authority than Mr. Savage's sermon"; and the injustice receives not condemnation, but encouragement, in the columns of the *Christian Union*.

PROF. DAVID SWING says, "There is unbelief enough now in all compass points of our land; but, had not the pulpit begun some years ago to preach a more reasonable gospel, the mass of our community would now be scoffing infidels." In other words, "unbelief" has so modified the teachings of the pulpit and the views of the people that doctrines once scoffed at are now obsolete, while the

less unreasonable portions of theology to which the people still assent are by those in advance of the churches, criticised in the broad and generous spirit of science, representing, as it is now recognized they do, necessary but transitional stages in the evolution of thought. Professor Swing further says: "Thirty or forty years ago, when the rights of married women to property were discussed in an adjoining State, it was shown from Scripture that woman was wholly negated by the idea of man, and that marriage made her as poor as a slave; but within recent days the same Christianity has made the wives of that State almost equal partners in the property accumulated in the married life." It is not "the same Christianity" that has produced this change, however often the statement is repeated by men who have largely outgrown Christianity in fact, but from various considerations still use the same to cover all the virtues of life. The Old Testament and the New alike clearly teach that woman is man's inferior, and that she should be subject to him; and the laws that raise woman "almost" to the social and legal position of man are the result of what is stigmatized as "infidelity,"—rejection of the authority of the Bible and acceptance of the teachings of observation, reason, and experience.

THE editor of the *Popular Science Monthly*, after giving Webster's definition of atheism, "The denial of the existence of a God," and Webster's definition of God, "The Supreme Being, the Eternal Spirit," says: "Herbert Spencer is not an atheist and never has been. . . . On the contrary, he has labored with all the power of his genius to prove that atheism, as a theory of the universe (which it professes to be), is baseless and indefensible. He has sought to show that the Infinite and Eternal Spirit, of which all phenomena of the universe are but the manifestations, is the most absolute of all realities." This statement is liable to mislead those who are unfamiliar with Spencer's philosophy. It is true that Spencer rejects what is commonly regarded as atheism, the theory that denies an *absolute* behind phenomena, and affirms the self-existence and independence of the phenomenal universe; but it is equally true that he rejects what is understood by the word "theism," the theory that the operations of nature depend upon a being possessing intellectual and moral qualities. He recognizes power, of which all phenomena are manifestations; but, holding that it cannot be legitimately formulated, either in terms of matter or in terms of mind, he calls it the *Unknowable*. He declares that "the proposition that an 'originating mind' is the cause of evolution is a proposition that can be entertained so long only as no attempt is made to unite in thought its two terms in the alleged relation. That it should be accepted as a matter of faith may be a defensible position, provided good cause is shown why it should be so accepted; but that it should be accepted as a matter of the understanding, as a statement making the order of the universe comprehensible, is a quite indefensible position." Since Herbert Spencer does not acknowledge an intelligent being as the author or ruler of the universe, and since spirit is understood to be, as defined in the dictionary, "an intelligent being or substance, imperceptible by our present senses," it cannot fairly be said that the great English philosopher believes in an "Infinite and Eternal Spirit." As Mr. Spencer's philosophical views are a subject of much interest and controversy, it is important that they be correctly stated and thoroughly understood.

TO ANY person whose name is not now on our subscription list, we will send *The Index* on trial three months for fifty cents, or six months for one dollar.

The Index.

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

WILLIAM J. POTTER, } Editors.
BENJAMIN F. UNDERWOOD, }

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For The Index.

Peace on Earth, Good-will to Men.

A Discourse delivered before the First Congregational Society, New Bedford, Dec. 25, 1880.

BY WM. J. POTTER.

No religion has ever had a sweeter song sung over its cradle than Christianity. The song is none the less sweet though we must believe, in the light of reason to-day, that it was not voiced by any miraculous choir in the skies, but sung itself out of the gladdened and hopeful heart of humanity. Indeed, the Religion of Humanity, of which we hear not a little in our time,—the religion which seeks not so much to fit men for a future residence in the heavens as to make them virtuous and happy citizens on earth,—could have no truer motto of its hope and aim than this song, which is repeated all round the world every Christmas morning as the birth-hymn of Jesus, "Peace on Earth, Good-will toward Men." It was a renovated, health-restored, sin-cured, suffering-alleviated, joy-covered earth that those early Christians, the first generation of Jesus' disciples, were looking for. And to them, to whom the world was not so big nor perhaps so bad a world as it is to us to-day, this did not seem so hard a task. In their youthful, buoyant, dreamful hope, it seemed as if it should not take so very long to change the world from a sinful and suffering one to a world of universal good-will and happiness. As this was what people most needed and most longed for, so, most surely, would they grasp it when thus clearly offered them. Those primitive disciples were in the fresh childhood of their faith. They had not learned the painful fact that people will not all rise at once to receive even that which is their deepest need and which inwardly they most long for, though it be offered just above their heads, but that many will continue to play with some bubble of glittering, tempting pleasure closer to their hands. They had not learned the painful fact that evil is a *habit* not to be changed in a day,—a habit so inwrought into the very texture and elemental conditions of human life that people often have to wear it, or the shameful and torturing remnants of it, even after they are filled with disgust for it and a holy desire to cast it off forever. They had not learned that the reformation of the world is the task of the ages, and that even Divine Providence has to be patient and works but slowly at the mighty problem. They were still in the stage of child-faith, when nothing seemed more probable than that their dearest hopes

should be fulfilled, nothing easier than to accept the offered boon of a redeemed and blissful human society on earth. And so they lived expecting to see with their own eyes the dawn of the millennial day,—the ushering in upon the renovated earth of the era of perfect goodness and perfect bliss. And in the freshness of this hope, in the overflowing, childlike enthusiasm of this expectation, before the new religion had become worldly-wise, before it had become a creed or a formula, and long before it had thought to grasp at the worldly power of imperial Rome, while the spiritual imagination was still innocent of any rational philosophy, and the hearts of these primitive believers were only filled with the joy and beauty and perfect assurance of the hope,—then it was that the hope itself welled up to the lips in a song, and the loyal imagination carried the song back to the manger cradle of Jesus, "Glory to God in the highest: on earth peace, good-will toward men."

And how we love to repeat these words! How we love to believe in their promise for mankind! As the Christmas days come round, though the hope that first inspired them has been so long deferred, our hearts take them up and sing them anew. Catholic and Protestant, orthodox and heterodox, rationalists and supernaturalists, democrats and monarchists, sinner and saint, rich and poor, high and low, in pain and in joy, alike we catch the refrain, "Peace on earth, good-will to men." That is our hope, our wish, our aspiration to-day, as much as it was the hope and wish and aspiration of those who first repeated the words in Judea. Though we have not their simple, earnest faith that the prophecy of the words is to be speedily fulfilled, the words none the less express the genuine prayer of our hearts. They express the prayer and the prophecy of all genuine religion. All the great religions of the earth have something corresponding to this hope; and most of the great religions seem to have begun in some fresh revival and inspiration of this hope, in some newly awakened expectation and endeavor that the hope might be speedily realized. *Man's deathless hope in a better day*,—the hope that, though he may be in misery to-day, he may be happy to-morrow; that, though he may be sinful to-day, he may be virtuous to-morrow; that, though he may be cast down and despised to-day, he may spring up in triumph to-morrow; that, though he may be of the earth and earthy to-day, the slave of animal instincts and passions, there is yet coming for him a day when he will put on a new and holier manhood,—this persistent, unconquered, deathless hope, which has attended man from the beginning of his existence on the earth, is the spur of moral effort, and one of the most vital and perpetually healthful sentiments of religion. And hence, though the hope be long deferred so that sometimes the heart is made sick and almost sinks to despair, we must not give up the hope which the old song renews for us every year, and which our hearts sing from very habit as the Christmases come round. The "peace" and the "good-will" may yet seem very far away, but we will not give up the faith in their coming. Even to repeat all round the world the sentiment of that song for one day should make mankind, at least for the time, a little more peaceful, a little more disposed to good-will.

And yet, as we look over the world of Christendom to-day, while these old words are being repeated in manifold languages and among various peoples,—in the pomp of great cathedrals, with all the glory of the musician's art, or by the heart only at the silent Quaker meeting, among the missionaries in Africa, or in the Methodist chapel on our own Western frontier, or while they are passing from our own lips or from hand to hand on pictured cards,—at this very time that the words are being said or sung by so many millions of lips with such apparent faith and fervor, what a sad commentary upon them is the actual condition of this same Christian world! I said at the outset that no religion ever had a sweeter song sung over its cradle than Christianity. And yet it must be said with equal truth that no religion ever grew to manhood to live in such open defiance of the sentiment of that song as this same Christianity,—unless it be its younger brother, Mohammedanism. No religion, except Mohammedanism, has been so ready to propagate itself by the sword. No religion has shown more zeal in persecuting heretics to its standards of faith, or been more ingenious in inventing cruel tortures to force them back. No religion has ever had more wars of creed against creed in deadly

battle even in its own household of a common faith. No religion has ever manifested more bitterness of sectarian dispute, more angry, unfraternal contention and quarrelling of denominational rivalry. No religion has ever been more grasping of power, more aggressive in taking possession of the earth regardless of the rights of previous inhabitants, or has less followed its own precept of meekness, or has imbued its hands more deeply in the blood of fratricidal strife. Buddhism, a religion more populous than any other on the globe, has always been a peaceable religion. It has never persecuted. It has grown and spread on the principle of good-will to men, keeping consistently to its own maxim, "Honor your own faith, while you respect the faith of others." The devotees of Brahmanism, when roused, can fight, and the Sepoys showed themselves in their rebellion to be desperate and ferocious soldiers; but they were quite matched in atrocity by their Christian conquerors. In the conflicts and wars of the East to-day, Christian and Mohammedan populations vie with each other in inventions of barbarous cruelty. For eighteen centuries those words, "Peace on earth, good will to men," have been echoed down the years, and yet the history of those centuries could have been written more appropriately in blood than in ink. Read the chronicles of England's Christian kings, if you would see what kind of will toward their fellows animated the hearts of Christian rulers, and what savage practices prevailed among the highest defenders of the faith. Read the story of the Inquisition in Spain, if you would see how the most zealous adherents of the Christian faith interpreted that old song of peace and good-will. Read the story of the Crusades, and see how hordes of rough warriors carried the song across Europe at the point of their battle-spears. See Christianity through all these centuries, standing before the world with the song of peace and good-will and the Sermon on the Mount on one hand, and an unsheathed sword, just a little concealed by her ecclesiastical draperies, in the other, while she cries, "I offer you this gospel of peace: take it peacefully, if you will, without money and without price; but take it you *must*, though I have to back my word with my sword."

This is a picture from history as a commentary on the gospel of peace and good-will. But how is it in the present? We have made some advance—yes, a good deal of advance—since the days of the Crusades and the Inquisition, or when the Christian kings of England murdered their rivals or were themselves murdered in their beds or in dungeons. And Christianity is to be credited with a vast deal of benefit to the world. But still its song of peace and good-will is a prophecy, not a reality. Still it is sung as fervently, as beautifully, as artistically, as ever. It is reverberated from choir to ceiling; it is echoed from pulpit to pew, and back again from pew to pulpit; it is painted on glowing windows and on church walls. People linger upon it lovingly as it passes their lips; and it is still a wish and a hope deep down in their hearts, and is altogether the most beautiful sentiment throughout the whole domain of the Christian creed or the Christian world. Yet, as *practice*, how far away still it is! How dim the vision of it in perfect fulfillment! How mountainous the obstacles between us and the attained reality! "Peace on earth, good-will to men," is a *sentiment* which the whole civilized world will most cordially accept. All the Christian sects, though uniting in nothing else, will unite in praising it. Infidel and believer are in accord here. Yet in all the social reforms of our day none attracts to its standard so few people or makes so little headway as the cause of peace in and between nations. No nations are so belligerent as Christian nations. All the great wars of our own time have been carried on by Christians against each other, or, if they have been carried on between Christian nations and a people of some other faith, almost without exception it is the Christian nation that has been the aggressor and really begun the war. "Peace on earth, good-will to men," sing the Christian nations of Germany and France to-day. Yet a half million of men, and more, in time of peace stand armed on each side of the frontier, and ready, at a moment's warning, to rush at each other, to shoot and bayonet each other down, over some quarrel for national advantage that may at any day arise. "Peace on earth, good-will to men," sings Protestant Christian England. Yet her armies have hardly yet returned from two wars, in Asia and Africa, in both of which she was the aggressor. "Peace on earth, good-will to

men," sings Catholic Italy. Yet Italy is straining every nerve to build a strong navy and equip an army that shall put her as an equal among the great powers that settle the politics of Europe. "Peace on earth, good-will to men," sings the Republic of the United States. Yet the United States are hunting Indians from their homes, and have but recently emerged from a civil war in which six hundred thousand men were killed by battle or by army disease, and in which one-half of the States fought for the power to hold four millions of their fellow-Christians in slavery. "Peace on earth, good-will to men," sing the South American Republics, out of a state of chronic war and revolution. "Peace on earth, good-will to men," sings, in his chapel to-day, the Czar of Russia, the official head of the Christian Church and viceroy of Christ himself throughout all the vast Russian dominions. To-morrow, he signs an order for transporting a score or a hundred of his rebellious subjects, writhing under the heel of his despotic government, to an imprisonment in Siberia more rigorous in cruelty than any death. "Peace on earth, good-will to men," rings out from hundreds of thousands of Christian churches. In the shadow of those churches lurk crime and vice, hideous passions warring with one another for their ignoble existence, mean lusts that corrupt and enslave and eat out the life of men, strifes of class with class, low-lived men subsisting and enriching themselves on the weaknesses and temptations of their fellows, labor struggling against capital and capital against labor, jealousies and envies and hates and personal rivalries of all sorts battling with each other for place, and jostling against each other even as they come down the aisles of churches where they have just been rapturously listening to or singing together the old song of good-will and peace.

Do I make the picture too dark, draw it too heavily shaded, for this bright Christmas morning? Should we, at least for to-day, think of only sunshine and goodness and joy? Yet you know, you who sit here in this warm enclosure, with all your bodily wants apparently satisfied, you who have walked under the broad sunshine that fills our streets to-day, and felt the invigorating joy of it thrilling you in every nerve, you who have come from your homes of comfort or of luxury, where the merry wish has gone round and the gifts perhaps have been exchanged, you who have had and have all this seeming fulness of enjoyment,—yet know that there are hearts in this city to-day that feel not one ray of the brightness of this Christmas morning's sunshine, hearts that are under the pressure of want and poverty and sorrow, hearts that have been chilled and frozen by the icy blasts of their drear existence, until they reflect off every ray of warmth and brightness from without. You know that, even in this city of comfort and wealth, there are people who live day by day face to face with hunger and cold, who know not to-day where to-morrow's food or fuel are to come from, even if they have a supply for this Christmas day; people to whom gifts must be *charities* for the necessities of life, and sometimes grudgingly bestowed at that, instead of symbols of regard and affection or of an equal and mutual friendship. You know that there are places—hardly could you call them dwellings, so poor and wretched are they—where people must stay when not in the street or at labor, which yet are not homes. And worse than this: you know that there are places called homes, and that some of them have all the outward appearance of comfortable homes, which are under a heavier cloud of sadness than poverty or loneliness or hunger or cold can bring: homes where strife reigns instead of love, where affection has changed into neglect and cruelty, where the demon of intemperance has come in, and is rapidly driving out all the old domestic joys and hopes from under the roof. You know, too, that even in your own homes the brightest outward sunshine does not always bring brightness within, nor all the comforts and luxuries which you can accumulate around you always bring peace of heart. You know that your peace and good-will are beset by scores of little enemies; that sometimes your good wishes on Christmas morning are narrowed and maimed by ill-will; that, along with the gifts, sometimes go little envies and jealousies that despoil their pleasure; and that even the very surfeiting of good things may bring, as to children so to older people, irritation and selfishness, with their discord, where there should be concord. That is, you know that, though we recite and sing the glorious words, "Peace on earth, good-will to men," and, though we love the words and

have faith in them as representing the aim, the hope of human life, yet there is no community where the aim is not still separated by a wide chasm from its accomplishment, and the hope an unfulfilled dream.

But it is time that I turned back again to the brighter side of our Christmas picture. I have only dwelt on this darker side for the purpose of showing how the brightness is to be put in. It is not for those of us who have only the brightness, who sit amid the comforts and the joys of life, to forget that there is the darkness and the deprivation. Let us keep and repeat the old song with all our faith and all our might: But let us not keep and repeat it in any optimistic way, as if the keeping and singing of it were enough; as if the prophecy were somehow going to fulfil itself just by our repeating it. If this world is ever to be made bright for all, it will be because those for whom it is already bright shall strenuously and lovingly set to work to remove the shadows from the paths of others. Dark as has been the record of Christian history, it is yet brighter than it would have been, if there had not always been a line of elect and faithful souls who have tried zealously to live "peace and good-will," as well as to sing it. Christianity is, doubtless, better than it would have been if it had not had this benign sentiment at its heart. And had Christianity gone East, to the nations of less aggressive temperament and milder manners in Asia, instead of coming West into Europe, the sentiment might have had much more sway in the historical development of the religion. But coming West and being adopted by the most aggressive, independent, mentally robust yet savagely selfish and warlike race on the face of the earth, the Anglo-Saxon, Christianity has had a hard task to keep its gracious sentiment of peace and good-will in the forefront of its standards. Nevertheless, it must have credit for having done much to soften the asperities and ferocities of this pushing race, than which there was never a people more *unchristian* by temperament and nature. To temper such a people to charity and gentleness was no easy mission. And the credit for what has thus been done is due to the sensitive and faithful souls, the philanthropists and saints,—the Carlo Borromeos, the Princess Elizabeths, the Fénelons, the John Howards, the Florence Nightingales, the Channings and Garrisons and Burritts, and many like to them, both in conspicuous and in humble life,—who have felt the painful contrast between the Christian hope and the Christian realization, and have set themselves to the task of removing it; who have not only loved the old song of peace and good-will, but have believed in it as enjoining a duty, and have made it the practical guide of their lives.

And it is more *living* by this sentiment that the world needs to-day. After eighteen centuries we have learned, by the experiences of history and the revelations of reason, that the actual kingdom of peace and good-will among men is not to descend upon the earth, as the early Christians thought, by a supernatural drama enacted in the skies, but that it is to be wrought out by the valorous good deeds of human beings themselves. It is to come not through any supernatural savior or redeemer, but through the efforts of men and women having only just such common faculties of mind and heart and body as you and I may have. The people of any and every community must establish it among themselves. It will not come to us of this city from Boston, or Washington, or London, much less from Jerusalem. Imported thither from any other town or planet, it would be of no use to us, unless we had already trained our faculties to live up to its level. Upon the human race has been put the task of bringing its own millennium. And this means that we who are living at this moment in this city are charged with the duty of bringing it just here in this spot where we live. The darkened homes in this community must be made brighter by us. The burdened hearts in this community must be relieved by us. The warring, selfish interests and passions in this city must be purged and adjusted by us. The morally dangerous places in this city must be cleansed and made safe by us. The social problems that involve the physical and moral health and the public and private virtue of this city must be considered and solved by us. And the "us" here—the "us" with which we are specially concerned—does not mean merely the people who are on some other street or who may have assembled to-day in some other edifice. *It means us who are here in this church.* And we who are accustomed to come here are in a special

manner charged with the responsibility of improving the moral condition of the community of which we are a part. From the many homes among us that are surfeited with culture, refinement, and luxury, there should go out a power for elevating and brightening all the homes in our city. What might not the wealth and social advantages that are here represented accomplish for the good of this community, were they thoroughly consecrated to the service of public and private benefaction! The era of peace and good-will among men will come just as fast and just as soon as individual men and women get the sentiment of peace and good-will in their hearts, and go out into the world to live by it. If each and all who now sit lamenting and discouraged over the appalling evils that heavily shadow human existence would at once take up some practical errand of alleviation, the dawn of the better day would not be so far off as it is. The whole mass of human ills is not, indeed, to be lifted at once. But by patient labor in the spirit of love and justice,—helping the poor to rise out of their poverty, removing temptations from weak men and women, succoring the lonely and suffering, lifting and holding up the fallen until they can stand alone, taming the passions of selfish aggressiveness, ameliorating the conditions out of which spring vice and crime, educating the young so that virtue shall be a first as well as second nature to them,—thus the mountainous mass of social wrong and woe will be slowly but surely worn away. And if it be so sweet just to hear the old hymn of "Peace on earth, good-will to men," how much more pleasurable should be the sensation of thus putting it into deed!

CORRESPONDENCE.

A LETTER FROM WASHINGTON.

WASHINGTON, Dec. 30, 1881.

Editors of The Index:—

What are "current affairs" here, of which all the people at the North and West ask us to write now and then? I suppose two-thirds of your population would answer at once, The affairs of fashion and politics, without thinking for a moment that here is a large resident population whose fortunes "hang by a hair," and who never think of either except when once in each four years they suffer from the spasms of the season. I made a call last evening, when the conversation turned on dictionaries, and a bright young girl from the Eastern shore asked me if I had ever seen Johnson's Dictionary in the first edition. "Certainly," I answered. "I have never seen it," said she, demurely; "but I am told that its *definitions* are completely obsolete. Only think,—'politics' is defined as 'the occupation of the vilest of mankind.'" The bright eyes twinkled, and I was half-way home before I had done wondering whether that remark was intended to be satirical.

The first thing that struck me after I came to live in Washington was its likeness to a great factory centre. When the departments are closed at four o'clock, and the streams of people crowd every avenue and cram every coach, the same pathetic interest attaches to the dispersion with which I have often watched the "girls from the mill." Here, a worn and tired face betrays the widow, left with a family to provide for,—a work faithfully followed out for many a year. There, a fresh young face, shrouded with fresher crape, goes hurrying by with a step which says: "I have never left baby to nurse before. Shall I ever get used to it, even if I have no other way to put bread into its mouth?" Sadder still to look at is the group of flaunting hats, worn with such ungracious defiance, which tell the world that our industrial population is not free from any of the disgraces or dishonors that afflict more obscure crowds. Men in Washington one soon learns not to regard too closely, if one would keep one's faith in human nature; yet nowhere in the world can nobler men be found.

Besides its industrial, Washington has now a literary and scientific life. Of the literary, represented chiefly by clubs, we may say that its coteries show for the most part a worthy ambition, which has so far achieved little. The finest club, to which women are admitted, is that of the literary society of which Garfield was president. It held very lately a memorial meeting at the house of Professor Gallaudet, the presiding officer of the Deaf Mute College, where Mr. Spofford, of the Congressional Library, read an

admirable essay on Garfield's literary taste and pursuits, and Mrs. Burnett's musical voice brought tears to every eye as she recited her own dirge-like verses. President Gallaudet's parlors were draped for the occasion with the funeral moss which hangs on the live-oaks of the cotton islands, and it was sent to him by Carolina women, who knew for what purpose it was to be used.

As to scientific life, Washington is now the headquarters of such life in America; and the existence of the Smithsonian, and all the marvellous scientific bureaus of the government, including the Ethnological Bureau, over which Major Powell presides, is my warrant for saying that, whatever subject is under discussion, an expert can always be found here to treat it. And some exquisite literary work has been done in those bureaus. Is there anywhere in English literature a finer story than the Major has told of the Cañon of the Colorado?

The new year opens for us under a cloud. President Arthur has the aristocratic ways of a society man in New York. He has already shown that he can keep his own counsel, and that he means the White House to put on the air of a gentleman's residence. I have seen tears start to more than one eye at the suggestion of festivities at the White House this winter. It is thought that the reception for the people on New Year's day cannot be given up; but let us hope that this will be the last. The President's long visits to New York are a little "out of form," and only to be excused because of the unceremonious manner in which he was hustled into office, and the long delay in taking possession of his proper abode.

It seems likely that the disgraceful disturbance over the medical treatment of Garfield will get before Congress, and then—Heaven help us to decency! If Dr. Boynton ever loved his cousin, one would think he would be able to restrain his insane vanity. If Dr. Baxter ever was the family physician, let him show himself worthy of the dead man's esteem by a silence that shall give evidence that he loved where he served.

As for Mrs. Garfield, those who reverence her womanly loyalty pray that she may in no manner take part in the debate. If General Garfield did not have the physician he wanted, the blame must rest with those nearest him; and, as nothing deterred her from acting when he prayed to be left alone at Elberon, we will not believe that the fear of etiquette or cabinet had any weight before. It will be a happy day for mankind when the gibbet does its work on Guiteau, and his demoralizing presence is swept beyond our cognizance. The use of the hangman's rope is a confession of ignorance; but, so long as it is used in any civilized land, a criminal like this must not escape it. Those of us who understand and appreciate the great dignity and sound reason of Judge Coxe do not know how to be silent under the attacks lately made upon him. The conduct of the trial will be vindicated by the result, and that is all we have need to say.

Congress will have a good deal of work to do. When we consider how difficult it is to find any safe investment for money, and how many widows and orphans of soldiers are supported on a scanty income derived from government bonds, it seems to the unfinancial mind rather cruel that a government so rich as ours should go on refunding, and so bring such incomes to the starvation point, unless it will also lift the taxes from the burdened nation.

Our foreign policy, if we take the cue from Mr. Blaine, is to be somewhat aggressive. A great navy is to be built, and the affairs of Utah are to come up at once, Governor Murray having been already summoned to give his opinion. Why does it not occur to the government that far more would be gained by taking counsel with the most intelligent of the Mormons themselves? When, a few months ago, I gave in print the prophecy born of my own observations, I asked no counsel. I am therefore the more gratified to find it already in process of fulfilment.

Recent newspapers have a paragraph to this effect: "A number of Mormons who claim that Brigham Young introduced the doctrines of polygamy and blood-atonement, contrary to the original Mormon faith, have organized a movement in Salt Lake City. They renounce polygamy, and refuse to pay any more tithes."

I shall not err, I think, if I say that these are Scandinavian converts or their children. When I see how greed and hate and politics enter into this problem, as they have already entered into the Indian

Department, I feel as if Dr. Samuel Johnson had been gifted with second sight!

There is one question that will not come before Congress that ought to do so. It is the consideration of the government's duty to the negroes brought round by Sherman after the war and resident in this district still. These negroes have no work, no homes, properly speaking; and their children, having neither clothes nor food, have of course no education. I have heard this class estimated as high as twenty thousand. They live by robbing gardens, hen-roosts, and exposed refrigerators and closets. I do not wonder that they do this with a clear conscience; for any one of them that can think knows that the white race owe him not merely a living, but a *rescue* for body and soul. I am too ignorant myself to see in what way this people should be helped. There will be a dozen legal reasons to the support of anybody who objects.

What I should like to see done is this. I would like Congress to take up these vagrants who have no proper hold here, and take them, say fifty to a hundred families in a group, to some good government reservations. There, under practical farmers from either the North or South, these people should be trained to get their living from the soil, their women should be taught to sew and cook, and their children should be sent to school. If there are real reasons why this cannot be done by government, government should be petitioned for the land.

If a "Freedman's Bureau" cannot be formed, then the philanthropy of the North must form an organization, and supply teachers and funds. No part of the South beside is overcrowded with laborers. These people constitute the criminal population of this district and Virginia and Maryland. In hot days, they come out of their burrows to quarrel, rob, assault, and outrage, and every little while one of them is hung by Judge Lynch. The better class of negroes are compelled to live in the shadow of their lives.

Not since the war has there been such an excitement as on the day when the news of the safety of the "Jeannette" arrived. We are apt to forget that the army and the navy form a wheel within the wheel of government here. All night long, the State Department was open and the corridors crowded with uniforms. Old McDaunenhover stood for hours, with the tears running down his cheeks, unwilling to go home till he could carry the good news which did not come till twenty-four hours after.

In diplomatic circles, we have many changes to regret. Sir Edward Thornton has gone, with his pleasant, sensible family, and, in his train, Maurice Bunsen, the grandson of the Egyptologist. There are great changes in the Spanish and Portuguese legations, and a complete overthrow in the Chinese and Japanese. Poor Japan! It must already rue its hasty intrusion into Western waters. They have already "gone over its soul."

It has been very pleasant to observe that a picture of Garfield enters into every household with the Christmas and New Year's cards. C. H. DALL.
WASHINGTON, D.C., Dec. 30, 1881.

MATERIALISM, IDEALISM, AND MR. SPENCER.

Editors of The Index:—

Mr. J. G. Whyte calls for an explanation of a contradiction which he professes to find in Mr. Spencer's utterances on the subjects of idealism and materialism. It strikes me that, if Mr. Whyte had read with care those nineteen chapters to which he refers in the second volume of Mr. Spencer's *Psychology*, he would have found the contradiction vanishing. The whole difficulty arises from the assumption your correspondent makes, that between idealism and materialism there can be no middle term. How any one familiar with Mr. Spencer's writings can make such an assumption, and take no notice of the elaborate line of argument by which Mr. Spencer seeks to overthrow it, I confess I cannot understand. However, this is what Mr. Whyte does; and I can only conclude that, so far as those "nineteen chapters" were concerned, he was well content to know that Mr. Spencer was attacking idealism, and did not care to inquire too curiously on what grounds.

Mr. Spencer's objection to idealism is not that it reduces the properties of matter to subjective affections,—so far, he accepts the idealistic line of argument, as Mr. Whyte himself has shown,—but that it tries to dispense with an external cause of those sub-

jective affections. It is here, and here only, that he finds it "insane." But his believing in an external cause does not commit him to materialism,—a system of thought which places outside of the mind *the very things which he has declared to be affections of the mind*. The materialist is glad to hear Mr. Spencer talking of an external cause; for he at once jumps to the conclusion that Mr. Spencer can mean nothing but matter. But the philosopher expressly and most emphatically states that he means nothing of the kind, and that his external cause is something utterly unrecognizable by human faculties. Mr. Spencer's philosophy may thus be roughly defined as idealism *plus* a belief in an unknowable cause of our subjective affections. As between the two positions, the idealistic and the materialistic,—supposing one were shut up to a choice between them,—Mr. Spencer has declared his preference for the idealistic.

Now, it is quite open to the idealist to criticise Mr. Spencer's postulate of an external cause; and it is equally open to the materialist to criticise his conception of that cause, but it is not open to any one who has read Mr. Spencer with attention to say that he has left his argument at loose ends. That can only be done upon the strength and under the influence of the unproved assumption that he who believes in an external cause at all must believe that cause to be matter.

Here I was on the point of closing; but a glance at Mr. Whyte's letter obliges me to notice briefly another point. The doctrine of evolution, he says, has the great merit of "giving the final refutation of the vain and futile reasonings of idealism." This is a most extraordinary statement, considering that Mr. Whyte finds the writings of the greatest living exponent of the evolution philosophy tainted, as he regards it, with idealism. Everything that is objectionable in idealism, from Mr. Whyte's point of view, Mr. Spencer adopts; and the rider that he adds to it, in the shape of an external but wholly unknowable cause, Mr. Whyte, as I have reason to believe, thinks of little or no value. Yet, with all this staring us full in the face, we are told that evolution gives "the final refutation to the vain and futile reasonings of idealism." On whose authority is this said? Why, the very names Mr. Whyte quotes should have made him a little more cautious. He mentions Professor Huxley—surely, the less that is said about his opposition to idealism, the better—and Mr. Savage and Mr. Fiske. What are they? One thing we may confidently say: they are not materialists. The fact is that, the more the doctrine of evolution gains ground, the more do the higher minds of our generation incline to that view of the properties of matter as "subjective affections," which Mr. Spencer accepts, and which the late Professor Clifford pronounced to have been established by the clearest and most indubitable teachings of physical science. Mr. Whyte's words may contain a prophecy, but they do not accord with actual facts or even with any observable tendency.

W. D. LE SUEUR.

CLASSIFICATION OF LIBERALS.

Editors of The Index:—

In the issue of *The Index* for December 3 was an excellent article upon Liberalism by B. F. Underwood, which I have hoped to find indorsed and further elaborated by some of our good Liberals; but so far, I think, little notice has been taken of it. He refers to the different degrees of the old Christian thought which are yet remaining among those who gladly class themselves as Liberals, though each following perhaps a different line of thought from the rest of Liberals. Though there is much in the article that ought to call forth further remark, I must now refer to the culmination of the retrospect or introspect, in a suggestion of "a theoretical or nominal classification of Liberals, . . . terms employed that will enable all to understand the positions and principles of the various classes of Liberals." I like this idea, and feel strongly the necessities of the case, in order to obviate the necessity of explaining one's "positions and principles" in every communication made. He truly says, "The great majority of Liberals have an aversion to the word 'infidel,' convinced that it does not define their position," etc. I object decidedly to this term, which is so vague that it is made to cover every shade of thought that varies from Evangelical Christianity (even Universalists have been termed infidels), and which defines nothing.

In *The Index* of October 27, Miss Hardaker has an

interesting article, as is usual whenever she writes, entitled "Does Materialism destroy our Moral Ideals?" but it loses its point by our not knowing whether she is talking of all liberalistic ideas or of Materialism proper. She questions the destruction of our moral ideals by our relinquishment of the old incentives of "divine interference and supervision," which have been so long looked to "as a basis of morals." Perhaps I am foolishly jarred by the term "Materialist"; but it seems she covers ground that belongs equally to the scientific thinker, to the agnostic, and even to many who do not doubt the continuance of individual existence after the body ceases to exist, and these, none of them, should be named Materialist, though they have, with him, given up the "supernatural conscience" and the "divine interference" and all belief in a divine personality; and to so pertinaciously confine the consideration of her subject to the cold realms of "Materialism," whose dogmatic teachings, as I understand them, recognize matter as the only entity in existence, and mind as a simple product of the same, asserting its negation of the possible continuation of life, independent of that of the body, seems to me a little unneighborly at least, and as showing a tendency to be exclusive in appropriation of the good things,—which, perhaps, however, she did not intend.

It is quite likely this may all be a misapprehension on my part, growing out of non-explanation of terms. Therefore, let us have the definition, if possible, of the different classes of Liberals; and I for one will select my colors, and sail under them when I have anything to say. Make us a list as long or longer, if needed, as Francis E. Abbot's "Seven Ethical Laws of Rationalism," and as definitely accurate. Give them a little corner of the paper as often as you choose, that people may have their lexicon at hand.

LITA BARNEY SAYLES.

KILLINGLY, CONN., Dec. 30, 1881.

MR. CHARLES BRIGHT IN AMERICA.

Editors of The Index:—

Mr. Charles Bright, the well-known freethought lecturer of Australia and New Zealand, has recently arrived in San Francisco, Cal. For a number of years past, Mr. Bright has been actively engaged in freethought propaganda; and his efforts have probably done more than those of any other one person to bring about the present marked progress in the liberalizing of public sentiment in Australia. For three years past, he has been speaking in Sydney, N.S.W., to audiences averaging a thousand, his farewell address being listened to by some fifteen hundred auditors. Ill-health necessitated the cancelling of his future engagements; and, by the voyage and a twelve-month visit to America, he hopes to recuperate his failing strength and health. After an interval of rest and repose, Mr. Bright may favor the San Franciscans with a few of his able and eloquent presentations of the liberal gospel. In the spring, he purposes journeying eastward; and I bespeak for him a cordial welcome at the hands of the untrammelled thinkers of our country. Mr. Bright is a gentleman of scholarship and culture, a clear, level-headed thinker and reasoner, and a gifted and eloquent orator, "on whom there is no discount," as Prof. Wm. Denton writes me.

WM. EMMETTE COLEMAN.

PRESIDIO OF SAN FRANCISCO, CAL.

FROM A YOUNG SUBSCRIBER.

Editors of The Index:—

As everybody who takes your paper must sympathize to some extent with its object and work, it may not be uninteresting to you to learn that I think a great deal of my paper and get much good from its columns. I am enthusiastic over each number of it. I think it probable that I am one of your youngest subscribers, being sixteen years of age when I first subscribed, one year ago, which I did with money of my own earnings. I like *The Index* better since the change, though I thought it as good as it could be before. I am glad to see more articles by Mr. Savage, of whose sermons and writings I am very fond. I also like very much your lady contributors, Mrs. Underwood and Mrs. Cheney. The "Editorial Notes," "Current Topics," and "Personals," I read over about six times each week. I was delighted to see recently that Col. Ingersoll was to write us an article, and hope it will not be long forthcoming. Heartily wishing *The Index* an extended circulation and great prosperity,

I am yours respectfully,

H. W. F.

A SUGGESTION.

Editors of The Index:—

The revision of the New Testament has been well received. The Old will bear similar pruning. The national assassin now on trial declares that he removed the President by the command of God for the benefit of the nation. Where does he find parallel cases in the old record? Jephtha's rash vow and Abraham's sacrifice. This egotistical, unbalanced religious lunatic finds his warrant in these and similar cases. For the benefit of the present and coming generations, I suggest to intelligent D.D.'s that these stories be omitted in the coming revision of the Old Testament, or repudiated as examples. They should not be considered canonical, or even merely apocryphal.

BOSTON, Dec. 29, 1881.

A. F.

ANOTHER SUGGESTION.

Editors of The Index:—

Since I again became subscriber to your paper, I have been exceedingly pleased with the numbers I have received, and think the paper well keeps up the excellent character it had under the former editor, Mr. Abbot, who had the care of it when I was in your country. But will you bear gently with one suggestion for improvement?

Please leave out the name of the man who murdered your President. Mayhap we are more intolerant in England than you are: we have not yet learned the charity that endureth all things, and one thing we can't endure is the thought of that man and his crime. Surely, when once we have had to face the fact that the crime was committed and was successful to the end, and when we have groaned in spirit at the weakness and wickedness still remaining in humanity, and have sworn to ourselves to do what we can to make the world a little better, hoping that soon such crimes shall be almost inconceivable, we ought not, in a paper that we read for the sake of encouragement and light, to be tormented week by week by the memory of this hated crime. Spare us. Attack fanaticism in other ways. Illustrate your theories in some other fashion. That man is already damned: let us forget that he is not dead. Yours truly,

AN ENGLISHMAN.

ST. LEONARDS ON SEA, Dec. 10, 1881.

FROM A NEW SUBSCRIBER.

Editors of The Index:—

A friend has just loaned me a few copies of *The Index*, with which I am so well pleased I hasten to subscribe. I would like to begin with December 8, the number containing the "Kant" article, of which number I want three copies. I want these extra copies as much for the article headed "The Affirmative Side" as for the lecture on Kant. Both are good. I have been a "freethinker" thirty years, and have never seen the affirmative side better stated than in the article alluded to. One of the most pleasing features of *The Index* is its freedom from personalities. I am interested in Mr. Clarke's articles on Land Reform in England. I think it much needed, and no doubt legislation can do something toward it; but I am certain England can never be prosperous and happy until the people eat their grain as bread and meat instead of drinking it as beer and whiskey. As long as the people of Great Britain consume liquors to the amount of \$20 a head, for every man, woman, and child, per annum, no legislation, nor conceivable land reform, can do them much good. I would like to see Mr. Clarke's ideas on this point. With me, the problem is how to enlighten men's spiritual vision so they can see clearly the causes of their degradation. They will not be likely to try to get out, until they realize they are in. A large class of thinkers say, "Give them good material conditions, and the spiritual will take care of itself." I cannot think it: witness the result of "Romney Leigh's" efforts in that direction. But how shall we make them see? that is the problem. "Where there is no vision, the people perish." I would like to ask Mr. Adler a question or two. He says, "I should seek to achieve happiness for the purpose of illustrating a universal law." Would that be a higher motive than to seek it for its own sake? He says, "Happiness is the means, and the gradual approximation toward a law universal, which is at once the ideal of science and the task of ethics, is the end." I have no doubt there is a deal of meaning in that sentence, but to me it is misty. I do wish he would "rise and explain," and tell us what he really means by it.

Yours fraternally,

S. CARTER.

BALDWINVILLE, MASS., Dec. 27, 1881.

FROM AN AGED LIBERAL.

Editors of The Index:—

I wish I could help *The Index*. It is read here with great interest, and I wish its circulation could be increased. After a life of almost eighty years, I regret that I dreamed away the younger part of my life. I was a promoter of the first Sunday-school in South-western New York about 1820, joined the Methodist Church in 1834 and remained in it till 1839. When in Mississippi on business, I saw thirty slaves sold at auction, and went to church and heard a sermon justifying slavery. Then I began to think and investigate; and, for the past twenty years, I have been called an infidel, because of my rejection of what I once passively believed. But I feel free, and am as happy as my environment will permit. It is my conviction that dogmatic theology has retarded civilization. I shall die soon, and with the regret only that I cannot devote an ordinary lifetime to the liberal cause which is so well begun.

During my extensive travels and dealings the past twenty years in Canada, and in the West and South as well as the East, I have found a large majority of the best business men I have met holding views on religion essentially the same as those I maintain.

M. MCGOWAN.

ALBANY, N.Y., December, 1881.

MR. WILLIAM BIRNEY, of Washington, D.C., in a business letter writes, "I am glad *The Index* has sloughed off the greater part of its old title, and I congratulate its readers on the recent marked improvement in the character of the paper." A friend writes from Albany: "I look upon *The Index* as the best paper in the world. Judge Hurlburt is also delighted with it, and, the last time I saw him, spoke highly of it. I hope yet to see it well circulated among the people."

BOOK NOTICES.

THE LIFE OF RICHARD COBDEN. By John Morley. Boston: Roberts Brothers.

One rises from the perusal of this record of Cobden's life with a sense of satisfaction that one so eminently calculated to do justice to England's great political economist as Morley was chosen to do the work. That he has done it well must be the verdict of every careful reader, and no reader of the biography can fail to be impressed with admiration for the biographer as well as for his subject. Apart from its interest as the story of an earnest, active, successful life, this book is an excellent lesson in political economy, which is pretty thoroughly discussed, though in an apparently incidental way, in its pages.

It is a very fine, strong, thoroughly manly character which Mr. Morley hints for us. Coming up through his own exertions, his only capital his far-seeing business tact, his clear-sightedness in the larger affairs of the nation, and his thorough honesty of purpose in whatever he undertook, from comparative poverty to be the leader of a large political faction in a great nation, this record of his success by an appreciative thinker contains a lesson of hope and encouragement to the sometimes impatient workers in the same field to-day. Without reading this Life, no one can understand how thoroughly Cobden was imbued with the sense of the paramount necessity of economic reform in governmental affairs, nor of the arduous work he performed as a writer, thinker, and speaker, to bring his ideas into practical form. In conjunction with his ever-faithful friend and coadjutor, John Bright, he did much toward the repeal of the Corn Law in 1846. He worked all his life in the interests of free trade,—his special hobby,—though all reformatory measures found in him an earnest supporter, whether in or out of Parliament.

In his extensive travels through Europe and America, when his reputation as a successful statesman gave him access to the society of crowned heads and the most renowned men in all the nations he visited, his one theme and subject of investigation was always the different methods of economic legislation; and every new hint thus gained was soon formulated in his clear-thinking brain into a help in the up-building of his own particular theory. Honest, upright, philanthropic, and unselfish as he proved himself in public life, he is found none the less admirable in his private relations,—a faithful, consistent friend, a loving brother, a tender father, and devoted husband. The numerous extracts from Cobden's letters which are given in this volume much enhance its value, as giving an insight into Cobden's clear, forcible, and

graphic style of writing. His comments on the distinguished men and women he met have a freshness and vigor all their own. They are excellent word-pictures, executed with a few strong, telling strokes, which bring before us at once all the most salient points of the character portrayed. The volume is full of temptations to quote; but our space forbids the indulgence of that temptation, and we can only say in conclusion that Mr. Morley has given us one of the few imperishable books of the year.

EXPERIENCES OF PIONEER LIFE IN THE EARLY SETTLEMENTS AND CITIES OF THE WEST. By James B. Walker. Chicago: Sumner & Co., publishers.

This is one of those unique autobiographies with which our biographical literature is occasionally enriched, and which are generally the result of the efforts of original and self-made men to tell their own stories in their own way. Among the more notable of these have been the autobiographies of Peter Cartwright and Lorenzo Dow; and this book, though differing of course in the manner of recital, inasmuch as Professor Walker differs from these brother preachers in views and methods, has the same racy flavor of ingenuous sincerity and honest confession as to the ins and outs of the real life of the narrator, which give the autobiographies referred to an exceptional interest and value, and make them delightful reading. Professor Walker is the author of a number of books, among others of a polemical work entitled *The Philosophy of the Plan of Salvation*, which has been translated into several languages, and is used as a text-book in theological schools in this country and in Europe. Professor Walker began life on the lowest rounds of the social ladder, was successively a worker in a nail-factory, a clerk in a frontier store, a printer, law student, agent of the Bible Society, editor, publisher, preacher, author, State senator, and lastly a college professor. Each step upward was gained by hard work and indomitable perseverance; and the story of his progress is told in this book in an inimitably quaint and interesting manner. His life as an earnest and active worker in many reforms, anti-slavery, temperance, etc., brought him into contact with many prominent men and women; among others, the Beechers, father and son, Rev. C. G. Finney, John Brown of Harper's Ferry fame, Theodore D. Weld, and others. One of the most unique experiences related by Professor Walker is his account of his youthful and transient passion for Eliza Snow, the Mormon poetess, before her conversion to Mormonism, and when he knew her only as an interesting young girl who wrote poetry under the *nom de plume* of "Angerona" for a local paper on which young Walker was employed.

THE *Popular Science Monthly* for January, 1882, is one of the best numbers ever published of a magazine which, it is justly said, "reflects the breadth, the independence, and the catholicity of thought that distinguish the scientific men of our time." We can only give the contents, which, however, suggest the breadth and variety of the thought presented in its pages: "Earth-worms and their Wonderful Works," by W. H. Larrabee (illustrated); "Astronomy in High Schools," by Miss Eliza A. Bowen; "Time-keeping in Paris," by Edmund A. Engler (illustrated); "Jurassic Birds and their Allies," by Prof. O. C. Marsh; "What is Transcendental Physics?" by Paul R. Shipman; "New Guinea and its People," by Rev. W. G. Lawes (illustrated); "Sanitary Relations of the Soil," by Dr. Max von Pettenkofer; "Progress of Copyright Law," by Benjamin V. Abbott; "Volcanic Products" (illustrated); "The Chemistry of Coffee and Tea," by Albert B. Prescott; "The Anatomy of an Old Anecdote," by William B. Bellson; "The Bunsen Lamp," by H. P. Armsby (illustrated); "The Colorado Desert," by Joseph F. James; sketch of Prof. John W. Powell; "Entertaining Varieties," "Correspondence," "Editor's Table," "Literary Notices," "Popular Miscellany," "Notes." This number alone is worth the price of the entire volume.

"PERHAPS now," says the *Springfield Republican*, referring to the Society for the Prevention of Cruelty to Animals, "this remarkable society will be able to find time to do something for the half-starved and half-frozen little girls, many of them younger than Corinne, who swarm in the down-town streets and squares of New York. Its agents can find scores of them any evening, without going out of sight of the city hall clock."

POETRY.

POSSESSION. For *The Index*.

A Parable.

I said, one morn, "I will review my wealth,
My lands of rare estate!"
And, lo! swift weeds and high had choked by stealth
What else were fairest growth! Early and late

A spell was in the air. Mine eyes waxed blind.
Nothing seemed fine or good.

No voice could charm, no friend to me be kind,
All was distortion to my thankless mood.

My heritage was vain. My soul was sealed
To influence sweet. Mine ear
Could catch no rhythmic pulse of lives afield,
Fleet wings of bird or bee. No flower-haunts near

Wove mystic, viewless nets my feet to snare.
"Joyless the world!" I cried.

And straightway one, who in his right hand bare
A magic lens, appeared my path beside.

To my filmed, fretful sight, the glass he raised,
And wondrously outspread

My vista of possession! Centuries blazed
Like jewels, each one glory-heralded,

Each heralding the new. Strange meanings flashed
Revealed to my swift sense.

All hate with love, all grief with joy, was dashed,
All toil with hope,—e'en where I traced, intense,

Those misty footprints vanishing o'er the verge,

Where old blind Homer hurled
(As breaks on sea-set crag the baffled surge)

Great shocks of song against a blinder world!

Down the long line of dreamers, toilers, all
Their final heights achieved.

No spirit truly grand but broke its thrall;
No prophet-word but was at last believed.

All martyrdoms bred peace. All truths gleamed gold.
All drosses fell to earth,

And, slow-transmuted, blessed earth's young and old
With healing. Life from death and doom had birth.

Then vibrant thrilled his voice who walked beside:

"To him that hath, new gifts
Drop daily, hourly. So shall naught abide
With him who undiscerning gaze uplifts!"

FLORENCE, MASS.

H. T. CLARK.

OLD AGE.

For *The Index*.

(FROM GOETHE.)

Old age at first with gentle
Rap knocketh at your gate,
Nor shows he sign of anger,
When told outside to wait.
But nevermore he leaveth,—
Steps boldly in some day,—
Heeds not your frigid welcome:
"Who asked you here, sir, say?"

B. W. BALL.

LIVE THOUGHTS OLD OR NEW.

We are the heirs of Time. Unhappily, it is in the nature of heirs to be heedless of the origin of their wealth, ungrateful to those who created it. We accept what comes to us, heedless of the signs it bears of hard-handed toil, struggle, and suffering.—*G. H. Lewes*.

Yes, here in this poor, miserable, hampered, despicable Actual, wherein thou even now standest,—here or nowhere is thy ideal. Work it out therefrom, and working believe, live, be free.—*Carlyle*.

Young men talk of trusting to the spur of the occasion. That trust is vain. Occasions cannot make spurs. If you expect to wear spurs, you must win them. If you wish to use them, you must buckle them to your heels before you go into the fight.—*James A. Garfield*.

PERSONAL ITEMS.

JAMES K. APPLEBEE spoke from the desk of the Parker Memorial last Sunday, and his discourse was well received.

HERBERT SPENCER has just published the last part of his work *Descriptive Sociology*, which treats of "French Civilization."

It is said that the two most valued and valuable members of the New York State Board of Charities are two women, Mrs. Lowell and Miss Carpenter.

TENNYSON is by no means "a society man." He has a few choice, stanch, congenial, and well-beloved friends, but for the most part he prefers solitude and his pipe.

JAMES GORDON BENNETT, of the New York *Herald*, has gone to St. Petersburg to confer with the Russian government as to the feasibility of starting a new polar expedition.

CHARLES SUMNER much admired the scintillations of wit characteristic of Wendell Phillips' conversation, and remarked of them: "They sometimes crop out in his speeches too, but they never do in mine. You might as well look for a joke in the Book of Revelations."

THE orthodox press, and some of the secular journals of orthodox proclivities, show downright dishonesty in their reference to O. B. Frothingham. Ignoring the *authorized statements* which have been published, that he has seen no reasons for changing his opinions, they persist in representing that he has abandoned his liberal views, and that he shows decided leanings toward Orthodoxy. They seem to think that "a lie well stuck to is as good as the truth."

CAPT. PAUL BOYTON claims to have made a curious discovery as to certain social customs during his recent trip down the Missouri River. He found that many white men are in the habit of buying Indian girls for wives; and these women, with their half-breed children, are in a large measure slaves of the husband and father, being bought and sold or exchanged whenever the owner grows tired of them or can drive a good bargain by means of their labor. Capt. Boyton thinks justly that this abuse is a matter for governmental interference.

A REV. JAMES E. SMITH (Universalist), of Abington, Mass., has "embraced" Orthodoxy. He had become unpopular in his society, and a correspondent of the Boston *Herald* says, "The reverend gentleman's days of usefulness in this town were at an end long before his religious change was announced." We have long observed the facility with which some theologians can charge from heterodox to orthodox and *vice versa*, when the change is favored by personal and financial interests. This is perhaps one of the indications of our transitional stage of religious thought.

MRS. AMELIA HATHAWAY, who delivered a highly praised address on the philosophy of the German pessimist Schopenhauer before the Concord School of Philosophy last summer, died rather suddenly at her home in Little Prairie Ronde, Mich., on the 26th ult., leaving an infant daughter a few days old, and her husband, Mr. Hathaway, who is the author of a recent work, *The Legends of the Iroquois*, which has won favorable criticism in literary circles. Mrs. Hathaway is described as being "simple and unpretending in manner as a child, gentle in address, and as amiable in character as she was intellectual in apprehension."

THE members of the Massachusetts Bar experienced a decidedly new sensation one day last week, through the appearance before it of a lady lawyer, Mrs. Belya Lockwood, of Washington, D.C., to plead a woman's case. The reporters, presumably of the masculine gender, seemed to be more impressed by her toilet than her speech, at least they gave the particulars of the former at greater length than the latter. We learn that Mrs. Lockwood is "a lady of medium size, about fifty years of age, with a face and bearing that would command respect and attention wherever she might be. Her gray hair is combed back and wound in a heavy coil high up on the back of her head. Her features are delicate and finely chiselled, and, aside from its kindliness, the most striking impression received from her countenance is that of ability and efficiency." An elaborate account of her dress makes the reader amazed at the perceptive faculties of the reporters.

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CURRENT TOPICS.

THE *Boston Transcript* advocates the opening of the city library to the public on the winter holidays, "in the interest of morality, intelligence, and good order."

THE Government of Russia evidently thinks that it needs the influence of the Church to maintain its authority. It has ordered that the national theatres be closed on Saturday nights, on the ground that the Sabbath begins at that time, and also on all *fête* days and during the season of Lent.

THE management of the working department of the Kentucky Penitentiary seems to need investigation and remodelling, since, within one year, eight convicts employed in its hemp-hackling business have each deliberately cut off one of his hands in order to escape the torture of the employment.

IN Germany there are 3,250 co-operative associations. Of these, 1,895 are loan or credit societies, peoples' banks, etc., 674 industrial societies, 645 stores for the sale of goods, and 36 building societies. The stores are the most profitable, and the banks next, while the industrial organizations are the least prosperous.

THERE is a strong and growing feeling against the Mormons in England; and two of their missionaries, who tried to hold a meeting in the suburbs of London on a recent Sunday, were rudely attacked by a mob, roughly handled, and their meeting broken up. But they are not likely to be put down by such means.

THE Mormons of Utah have quickly caught the "boycotting" idea, and have lately begun to practise it on the "Gentiles." They now give their patronage only to postmasters of their own faith, even when to do so puts them to much personal inconvenience. The United States authorities, in trying to remedy this state of affairs, have found it necessary to remove Mormons from this office, fill-

ing their places with Gentile postmasters, and the Mormons are thus "hoist with their own petard."

THE Irish landlords, finding their rents reduced by the land commission, ask for compensation from the government; but Mr. Chamberlain, the radical member of Parliament, declares that, if compensation is due any class, it is due the tenants on account of the too high rents they have heretofore paid. The Land Act, in spite of the opposition of selfish landlords and of short-sighted tenants, is accomplishing the purpose designed, and is destined to take rank among the great reforms of the last quarter of the nineteenth century.

THE new war minister of Russia has advised the academical teachers of medicine to dismiss their female assistants and employ men in their places, and has ordered the military hospitals to exclude women students. For some time in Russia, women of recognized ability and successful practice have been chosen by professors as assistant teachers. The number of female students has increased until it is now four hundred. But the Russian government seems to think that the education of women to teach or practise medicine is dangerous and should be discouraged, if not forbidden; and the action of the war minister is in keeping with the general policy of repression and subjugation to which the reactionary party in Russia is committed.

TO THOSE who remember what an uncompromising hater of shams and all sentimental nonsense Horace Greeley was, it seems odd, to say the least, to learn that one of the first aphorisms with which Oscar Wilde favored the American public was addressed to Greeley's youngest daughter, Gabrielle, who sat in the same box with him, witnessing the play of "Patience," a burlesque of the æsthetic craze. "This," said the "super-poetical, very æsthetical" Oscar to Miss Greeley, "is the tribute the mediocre pays to that which is not mediocre." Involuntarily, one wonders what would have been the reply of the father of the young lady, had Oscar addressed his remark to him. Something, probably, which would have set the young man to thinking. It is a pity the young æsthete could not have met the philosopher of the *Tribune* instead of his daughter. He might have caught some new ideas in dress from the well-known and honored white coat and hat.

THE English Governor-General of Hong Kong reports that, although the number of Christian workers employed and the amount of money spent for Christian missions in China have been greatly augmented, the work of conversion is on the decline, and there are now fewer native Christians in that country than there were a century ago. It is asserted that, since the missionaries conduct their work under treaty stipulations, appealing to their consuls whenever aggrieved, they appear to the Chinese to have at their backs the armies and navies of foreign powers; and these ministers of Christ, with the religion they teach, share in the general odium which attaches to everything that is disliked in the treaty regulations and the treaty-making powers. If the missionaries could carry on their work without availing themselves of the protection of their respective governments, they

would probably be more successful; but without that protection missionary life in China would be less safe than it now is, and fewer ministers would be attracted thither.

JOHN BRIGHT recently made a speech in North Wales, in which, after mentioning aggressive wars, laws favoring the accumulation of land in the hands of a few, and neglect to encourage or even to make possible popular education, among the causes of the ignorance, pauperism, and depravity in England, he declared that a happier era is dawning upon England, that more has been done the last ten years toward lifting the cloud of ignorance than in all the preceding centuries of English history. In 1869, a year before the education bill was passed, according to Mr. Bright, the number of inspected schools was 10,337, and with an attendance of 1,332,000. In 1880, there were 20,670 schools, the attendance numbered 3,155,000, and the grants to school-boards amounted to £10,739,000. These facts and figures he thought very encouraging. "With regard to our foreign affairs," said Mr. Bright, "may we not hope, looking back to the past, to the page of glory,—false glory, of glory based upon misery and bloodshed,—that page shall be a new page, and that the historian of the future shall record that we have come to a time of a higher civilization and of a higher and purer national morality?"

WILLIAM, the King of Prussia, has, by Prince Bismarck, issued a rescript directed nominally to the Prussian ministry, but evidently designed to apply throughout the German Empire, in which he declares in substance that the relations of the king to the people cannot be transferred to the ministers because they appertain to the person of the sovereign; that the measures of the ministry are those of the king; that it is his constitutional right to direct the policy of the government; that this policy must be supported by all officials, "even at the elections"; and that they must "hold aloof, even at the elections, from all agitation against my government." This is without doubt the work of the German Chancellor, and the object is to enable him to carry through the Reichstag measures which must inevitably be defeated without resort to absolutism to overcome parliamentary opposition. Whether this repressive policy will be carried out remains to be seen. It means, if successful, nothing less than the destruction of constitutional government in Germany. But, judging from the tone of the liberal leaders and the influential journals, it is not improbable that even the iron will of Bismarck will be forced to bend before the opposition which this imperial manifesto will arouse. The *National Zeitung* says that "the Liberals would deplore such conflict, without, however, being deterred from pursuing the objects which they have in view, as the present state of things is not their fault." The article concludes: "The fidelity of the Prussian people to the constitution will again outlive the conflict, and the rest of Germany will not fail to follow the example." The *Volks Zeitung* considers the rescript the forerunner of a shortly impending crisis.

THE DESTRUCTION OF EVIL BY THE CULTURE OF GOOD.

It was a saying of Newton (Sir Isaac or Rev. John) that "the principal method for defeating error is by establishing the truth. One purposes to fill a bushel with tares; but, if I can fill it first with wheat, I may defy his attempts." This was said more particularly of intellectual error; but it is quite as true of moral error, or the practical evil that comes upon human beings through vicious or ill-regulated propensities. And it is to this moral side of the principle thus stated that this article is designed to call attention.

Let it be understood, however, at the outset that to urge the importance of this method of dealing with evil is not to declare it the only method. Sometimes, indeed, the growth of moral evil has become so excessive and rank that there is no chance for cultivating any good qualities until the evil has been directly attacked and eradicated. This may be the case both in respect to individual evil habits and the evil into which entire communities sometimes fall. Moral wrong may grow to such power as to absorb and neutralize the good qualities of character, drain off to sustain its own vitality the best blood of a nation, and thus use up the very elements from which virtue is to be produced. And, wherever this has happened, the evil is to be directly assailed and mastered as a necessary preliminary condition for the culture of goodness in its place. All this is to be borne in mind, while the closely related truth is pointed out that one of the most effective methods—perhaps, in general, the most effective method—of overcoming moral evil is by cultivating and developing the antagonistic good.

In the first place, even if the evil is of so gross and rampant a character that it must be positively attacked and eradicated, care must be at once taken to nourish and strengthen the better propensities and tastes, or the work of eradication will have been of little avail. A field may be so overgrown with brambles that nothing useful can be produced in it until these have been thoroughly destroyed. But, if good seed be not at once sown in their place, and the growth of it carefully tended, the brambles will soon be there again as vigorous as ever. The human heart is a soil that must produce some kind of a crop. It is a soil all alive with the seeds of active impulses,—with desires, propensities, tastes, passions; and, if the evil among these have once got the mastery, they will be pretty sure to get it again, unless the good by diligent effort are put and kept in mastery over them. This is the reason why many persons, who appear to have been reformed from great vices, fall back again to their old bad courses when the pressure that has temporarily aroused their better impulses is withdrawn. These better impulses, however genuinely felt for the time, have not been cultivated so as to hold the character permanently to high objects; and, no counter attractions to good having been put in the place of the old and strong temptations, the victim, left to himself, falls easily into the worn grooves of his past evil habits. Reformation from vice is not even half-accomplished when an evil appetite is resisted and denied. There is really no safe beginning of reform until a good appetite has been planted in place of the evil.

These are moral truisms; but they are truisms that have not yet to any great extent been applied to public methods of philanthropy in dealing with the vicious and criminal classes of society. Boston philanthropy has just aroused itself to the work of establishing an attractive coffee-house for the purpose of drawing off some of the frequenters of liquor-saloons, and satisfying appetite without subjecting it to the temptations of those de-

grading places. This enterprise is excellent, so far as it goes. But what is one coffee-house for the people, in the midst of Boston's multitude of grog-shops? In Liverpool and London and Philadelphia, even private enterprise has shown that the coffee-house experiment of supplying the people with something better than the grog-shops furnish may be made a financial success. But such an attack on intemperance and its kindred evils should not be left to the uncertain competitions and necessities of private enterprise. That it can be made to pay for itself even pecuniarily, is only a louder call upon the philanthropy and piety of our great cities to take up this mode of dealing with this enormous public vice as one of their regular instrumentalities, with the advantage of being able to make one more point against the grog-shops by adding the possible pecuniary profits of the enterprise to the attractions of the coffee-rooms and the benefit of their frequenters. Suppose that the churches of Boston were to divide the territory of the city among them in sections proportioned to the membership and wealth of the churches, and each church take a section under its special responsibility for doing this work. Let each church then proceed to plant throughout its section, along the streets where poverty and vice and crime herd together, coffee-houses, holly-tree inns, reading and amusement rooms, industrial schools, places of popular but well supervised musical and dramatic entertainment,—dotting the streets with as many of these open and attractive moral saloons as there are grog-shops in them. Who can estimate the amount of evil that might thus be neutralized or destroyed? This would be a raid on the liquor-dealers more effective than any police raid. And this kind of work rests on the truth that, to reform and eliminate evil, you must put a vital principle of good in the place of it. To abate the consequences of a vicious appetite, a healthy and elevating appetite must be trained by its side, and its demands kept satisfied, in order to draw off vital force from the vicious desire.

The same principle is illustrated again by that most discouraging fact, made patent to all who have had anything to do with attempts to aid branded criminals or those who have once been in prison, or to reform the unfortunate class of women who have fallen victims to licentiousness,—the fact that it is one of the hardest things in the world to put these classes of persons under the influence of helpful surroundings. Few people are ready to take a degraded woman or a man from the State's prison into their houses or their places of employment. Even those who genuinely desire to aid such unfortunate ones back to honest and pure ways of living rightfully question whether they should risk vitiating the innocent by their companionship. Hence, it is almost inevitable that those upon whom the brand of such guilt has once been publicly placed will be pushed into such courses and companionships as will only continue to elicit their evil propensities, though their very salvation from utter moral ruin depends on the cultivation of what is good in them. Hence, the need of special institutions, supported by public taxation or private charity, where the reformation of these classes can be cared for, with employments and recreations appealing to their better nature, until they can again find safe and honorable recognition in society.

But there are other kinds of moral evil,—propensities, tastes, tendencies, which have got a wrong bent or an excessive vigor, but have not yet crystallized into evil habits and much less into criminal character. With this kind of evil, hardly any other treatment is requisite or is more effective, especially with young persons, than the assiduous culti-

vation of good propensities and pure aspirations, which shall so grow and overshadow the evil that the latter will die out from sheer want of nutriment. There are more or less of such seeds of evil in the vast majority of human beings. They come by natural inheritance, or by accidental lodgement from without, or by some temporary excess given to a disposition in itself good and true. They are vital, and, if suffered to do so, may spring up and bear a plentiful crop of trouble and misery. But if a wise care and culture come in, awakening the better instincts and faculties to activity,—setting reason on its throne, vitalizing conscience, arousing the love of truth and right, and putting into active leadership all the highest aspirations of mind and heart,—the result is almost sure to be good. When human minds have been trained to love truth and right and goodness for their own sakes, the battle with personal evil has for them ended.

And this is the high end of all genuine moral culture,—to infuse the mind with a vital energy which shall instinctively shrink away from and repel every form of untruth and unrighteousness, and as instinctively turn toward and work for the good and the true. The man that shuns vice, not only because it is vice, but because it is distasteful and unattractive, is morally safe. To be held to virtue by the force of reason or conscience is very much; but reason and conscience may both be overthrown in an unguarded moment by the seductive power of a pleasurable vice. But to be held to virtue not only by sense of duty, but by disgust for vice, is to stand above the reach of temptation itself. Whoever thus follows righteousness is held to it as planet to its sun.

W. J. P.

THEISM AND THE SCIENTIFIC METHOD.

Science proceeds upon sensible observation. To what does it proceed? What direction do its inquiries take? After making its observations or in pursuing them, what does it farther attempt to do? This is a question worthy the serious attention of those who see in the scientific method the true *iter ad astra*, or rather the true way *beyond* the star. Science attempts one of three things: 1. Having observed particular phenomenal effects, it returns from them, and endeavors to ascertain from what definable force or forces, no less phenomenal, those effects proceed. Thus, in gravitation, a measurable and so far definite force was discovered, which governs the motion of the planets. This is the highest work of science. Often it must be content with less. 2. In many cases, science can do no more than discover a rule according to which a certain class of effects uniformly take place, and may be expected always to take place. In the law of definite proportions, for example, a rule was found which is uniformly observed in chemical combinations, but without the discovery of any specific force which should necessitate the rule, though speculative attempts to account for it, more or less plausible, have been made. In Grimm's law of phonetic changes, a discovery was made of the same sort, but more limited. A rule was found according to which certain changes once did take place, but without giving us any reason to think that the rule obtained in any other than a specific instance, or will obtain in any future one. 3. Descending still, science may seek only to classify a multitude of observed facts in a natural order of arrangement, without considering those facts as effects, or at least without attempting any scientific account of them when so considered. Such, until recently, was the case with the sciences of natural history. Darwin, however, took up the facts of species as effects, and sought to do in one province of science what New-

ton had done in another, by ascertaining the natural forces from which those effects arise.

It is quite possible that these specifications do not perfectly cover the whole field of science; but they so far determine its direction and objects as to sustain the conclusion from them which here follows. Science discovers, and from the nature of its objects can discover, no facts higher in kind than those from which its inquiries set out, but only facts which belong to the same order and are of the same degree. For example, the law of gravitation is not higher in kind than the existence and motion of the planets; the law of definite proportions is not of a nature superior to the existence and relation of chemical elements; the struggle for life, natural selection, environment, heredity, and the like, do not belong to an order above that of the effects ascribed to them. Indeed, these forces seem very distinctly inferior to effects imputed to them by some. For example, when the sovereign authority of morals, the sacred sense of obligation, is got out of environment, heredity, etc., I cannot help feeling that it is something like getting a Plato born from an alligator. But let us not dwell upon this matter. If spurious science falls below the facts it observes, true science can never transcend them. We have heard of reasoning "from nature up to nature's God,"—a fine feat, surely, but no feat for science to attempt. God is not a phenomenal force, nor a rule according to which certain effects take place, nor a natural order in which particular facts are arranged. Nor has science a vocation to reason up. It reasons from the particular to the general; but the particular from which, and the general to which, it reasons, belong to the same order and stand upon the same level. It has its place within the limits of phenomenal nature, and, in the attempt to transcend these, turns away from its popular objects, loses its character, and becomes an impertinence.

A few Sundays since, Rev. Mr. Savage addressed his congregation upon the question, *Is Death the End of Man?* According to the report in the *Daily Advertiser*, he adduced, as one evidence or indication of a life after death, the very general and apparently spontaneous belief of mankind to that effect. Against this procedure, I, for one, have no protest to enter. But how often and how emphatically have we been told that belief is not evidence! And we must confess that in the courts of science it can indeed never be admitted as such. That is to say, it can never be admitted as evidence of its own truth, though it of course gives evidence of forces adequate to its production. What, then, let us ask, can science have to say concerning religious belief? As a criticism upon creeds, it may undoubtedly be of service. So far as any belief involves statements of natural or historical fact, it lies within the field of scientific investigation. If, for example, it be assumed or asserted in any religious creed that the sun revolves about the earth, that the world was made in six days, that the Pentateuch was written by Moses and was infallibly inspired, or that Jesus rose from the dead, such statement of religious belief lies so far within the scope of science or of historical and critical research conducted in the spirit of science. It is subject to correction accordingly, and may be so severely corrected as to elicit outcries of grief, indignation, and alarm from members who mistake the accidents of belief for its essence. Farther, science may do much to enlarge the moulds of religious thought, or, to speak with stricter accuracy, may create a demand for such enlargement. Thus, theism held in connection with the notion of special creation must be enlarged, and much enlarged, if it is to embrace the doctrine of evolution and

be theism still. But, having made these acknowledgments, let us renew our question in a more precise form. What can science have to say concerning theistic or religious belief, considered in its essence? The answer must be that, while religious philosophy may accept such belief as a natural revelation or token of supersensual reality to science, on the contrary, the belief itself is the ultimate fact, beyond which it cannot even attempt to pass without self-destruction. The belief is an observed phenomenon, with respect to which science may propose any one or all of its three inquiries: first, What are the forces in man's phenomenal constitution and surroundings, from which this belief arises? or, secondly, According to what rule do its various stages succeed or its special movements take place? or, thirdly, In what observed relations of identity and difference do its varieties stand? To the first inquiry, it has been answered that theistic belief arises from man's propensity to see in the universe a reflection of his own personality; and this may serve as an example of scientific direction, though it is not, in my judgment, an example of strict and entire induction. Theodore Parker, in his "Discourse of Religion," sought to determine a rule of succession in the different stages of belief, and thus exemplified the second mode of scientific inquiry; though his discourse is penetrated and saturated with the faith of a believer, and thus, not confining itself to the limits of science, takes the freer and bolder flight of religious philosophy. An example of the third mode of inquiry may be seen in any well-prepared treatise upon comparative religion. By no result of such inquiries can theistic belief be authenticated in any degree, more or less. On the contrary, could the first inquiry be perfectly answered and the belief quite explained by reference to forces in man's phenomenal constitution and circumstances, such belief were at once accounted for and exploded, since we should no longer have occasion to assume its truth, or partial truth at least, as a reason for its existence. Yet science, in taking that direction, makes no wanton "attack upon religion," but is simply faithful to its own vocation. And, in pursuance of this vocation, it may render service even here. Though religious belief stand in relation with supersensual truth, and quite apart from such relation could not exist universally and permanently, yet there will be forces accessory to it in man's conditions and organic constitution; for it stands in a certain relation with these also. Thus, it is undoubtedly true that there is a propensity of naïve man to see in all things a reflection of his own personality; and undoubtedly true also that an effect of this tendency has been seen in the cast of religious belief. All such facts should have their full weight; and theism, if not suppressed, will be emancipated by its recognition of them. And, through the other modes of scientific research, religious belief may be taught to distinguish between its essence and its accidents, and may learn where to place its emphasis, while obtaining a happy release from its pinfolds of sectarianism. But it still remains true that to science the belief itself is the ultimate fact; while, to be verified, it must be taken as the voice or sign of another and higher fact.

Accordingly, I have, and have had, no share in the enthusiastic hope of so many that the deep and dark mystery of the universe would one day be flooded with light, and laid open to the view of all men, by the lantern of the "scientific method."

D. A. WASSON.

THE *Congregationalist* admits that, since the majority of men die in infancy, there is reason to believe the majority of men will go to heaven. Very consoling! "Smallest favors thankfully received."

WHY SOPHIE BARDINE WAS SENT TO SIBERIA.

The stenographic report of her trial was abstracted from the government records for clandestine publication, and is reprinted in Lavigne's *Introduction à l'Histoire du Nihilisme*. She was the daughter of a gentleman in the imperial service at Tambow, in South-eastern Russia, where she was born in 1854. After graduating at the city school, where she received a gold medal, and attending the university at Moscow, she went, at the age of eighteen, to Zürich, where she spent some months in the Polytechnic School. The proceedings of the International Congress in that city interested her deeply, and she came under a strong influence from Bakunin. After giving two years to reading all the books and pamphlets she could find that treated of the wrongs of the working-classes, and holding many conversations with the men and women employed in the Swiss and German factories, she went back to Russia at the close of 1874, in order to teach the peasants and operatives the truth which will finally set them free. She went to work herself under the name of the Widow Zaitseff, in one of those prison-like factories where strong men earn but thirty cents a day by seventeen hours of toil, and to which children ten years old come with bare feet through the snow to do a full day's work. There, Sophie Bardine drudged month after month, side by side with the other operatives, over whom, especially the women, she soon gained such influence that they almost completely gave up visiting the taverns, and set to work reading such books as were not prohibited. This change excited the suspicion of her employers; and in April, 1875, Sophie was arrested on a charge of distributing Socialist pamphlets, and uttering exciting speeches. The evidence against her seems to have been very slight, and her correspondence is said to have contained nothing treasonable. Yet she was kept for two years in solitary confinement; and then, after a trial at which her fellow-operatives, who all worshipped her, eagerly testified to her innocence, she was condemned, on March 10, 1877, to nine years of hard labor in the government workshops in Siberia. Similar sentences were passed at the same time on forty-nine other men and women merely for trying peaceably to teach the people. On being asked if she had anything to say, this girl of twenty-three arose, and in a firm voice made the speech from which I take these extracts:—

Gentlemen who are my judges: I shall not attempt to deny that I have labored as a propagandist in the factory; but I am bound to repel the charge that I belong to any secret society. From my own point of view, I can scarcely call myself guilty; for I have done no harm to the community, nor tried to do any. The prosecutor accused me of having wished to destroy the foundations of society,—namely, property, the family, and religion,—to stir up the masses, and to establish permanent anarchy. This would indeed be terrible, if it were true. For my part, I do not think it is; and, while doing full justice to the conservative feelings of my accuser, I think I can show that all this is a mistake. In the first place, neither I nor any one else on trial here has ever spoken of destroying property. On the contrary, we have defended it; for we have always and openly taught that each citizen has an exclusive right to enjoy the fruits of his labor. Who is it that disturbs the foundations of property, we, the revolutionary socialists, or those employers who pay the workman only one-tenth of what he earns, and keep nine-tenths themselves? Are those social relations moral which divide the citizens into two camps, in one of which is nothing but pleasure, while in the other the laborers are dying of hunger?

As for compulsory communism, neither I nor any other of the revolutionists have ever thought of establishing it; but we have unanimously maintained the right of each laborer to keep what he earns to

himself or share it as he pleases with his fellows. And, as regards the family, we have never said that its ties were artificial; but neither have we said that they were obligatory, and that the power of its head ought to continue despotic. Is it we revolutionists who are undermining the family, or is it that state of society which forces the mother to go with her children into the moral degradation of factory life, and which drives a woman into the street to sell herself for daily bread, and then takes her and her trade under the protection of the laws? So, again, we are accused of atheism and desire to destroy religion. But what proof is there of this? Have we ever tried to blacken the founder of Christianity, or blamed his philosophy? My landlady, who denounced me, has testified that her lodgers recognized God in heaven, but never prayed to images. And this is true; for we never go to church nor believe in any of the forms authorized by the State. But why go on refuting accusations of which there is no proof? Nor can I acknowledge that I have committed any crime against public tranquillity; for I am deeply convinced that no individual efforts can overthrow any form of society which does not carry in its own bosom the germs of decomposition. And I know, too, that any government which exercises despotic power against the interests of the great mass of the people, oppresses the citizens, and takes the side of a few owners of the land and the capital, is marching to its own ruin. On the other hand, the state where people generally believe that there is regular improvement going on has nothing to fear from propagandists; for they will be all refuted by the mere fact of the rapidity of social progress. Moreover, I am accused of trying to stir up a revolt. This I deny, not only because there is no proof, but because I have never thought that a revolution could be produced artificially. It is only by peaceable propaganda that Russia can be prepared for the revolution which I have always known must come.

However this may be, I ask no pity of you, gentlemen. I do not need it, for my conscience does not accuse me. Keep on persecuting us, let loose your police on us and your soldiers also, so long as they obey you; but remember the lessons of history, which teach that the bloodiest repression is powerless against the regenerating current that sweeps away the government which is worn out. Individual revolutionists you can crush; but I warn you that the bloodshed which you call "pacification" cannot last, for our movement will spring up again with new life, and our ideas will at last triumph. I am sure that our nation, which has slept for ages, will in the end awake; and her waking will be terrible. She will look with indignation on the abyss into which she is plunged and the shame with which she is polluted. No longer will she suffer her rights to be trodden under foot, and her children to be buried alive in Siberia merely for having honestly said what they thought of their oppressors. Then, Russia will shake off her yoke and avenge us. Oh, that vengeance will be terrible! Well, then, ye judges and hangmen, persecute us and massacre us so long as you have the physical force on your side. It is moral force that we oppose to you, and that will end by conquering all violence. We have the force of progress and the ideas of liberty and equality working for us, and these ideas cannot be pierced by your bayonets.

F. M. HOLLAND.

EDUCATION IN FRANCE.

The Bureau of Education at Washington has issued a Circular of Information on "Education in France." This subject is of especial interest now, as the republican government is proposing such decided action in regard to the (so called) religious education of children. It is hard for us to reconcile with our principles of free religion such a clause as appeared in M. Jules Ferry's "Bill on the Liberty of Superior Instruction":—

ART. 7. No person belonging to a non-authorized religious congregation (priest, brother, or sister) is allowed to teach in a public or private school of any kind.

This clause was defeated in the Senate, in 1779.

This restriction reappears in M. Barodet's bill for the regulation even of primary schools:—

ART. 56. Any French citizen twenty-one years of age may open a private primary school, provided he does not belong to any religious order, institute, con-

gregation, or community. He must, however, be in possession of a teacher's diploma.

ART. 22. Religious instruction shall be given, with the consent of the parents, by the ministers of the different denominations outside of the school buildings, and at an hour fixed by the departmental director.

While we may feel that, theoretically, this exclusion of a class from the function of teaching is inconsistent with the true principle of religious freedom, we must, before we wholly condemn the proposal of the Minister of Education, look at the question from his point of view, and see how great had been the evil which he thus proposed to guard against.

The lay teachers in France, in 1877, numbered sixty-four thousand and twenty-five. The religious teachers numbered forty-six thousand six hundred and eighty-four.

But the proportion of religious teachers was much greater among the female teachers and among the primary teachers than in the whole number.

Of the religious teachers, thirty-seven thousand two hundred and sixteen are women; and, of the thirty-three thousand six hundred and sixty-three public female teachers, nineteen thousand nine hundred and fifty-six are religious persons.

Another fact shows the comparative grade of education in the two classes. Of female religious teachers, only 19 per cent. are certificated, and of male religious teachers only 39 per cent. While, of the lay teachers, the corresponding numbers are 88 and 95 per cent.

The French method of direct action by the government leads the Minister of Education to advocate the exclusion of all these religious teachers from the schools; but would it not be wiser to adhere to the true principles of religious freedom, and turn the attention of government to the education of teachers who would take the places of these priests and sisters?

It is evident that the same problem is presented that met Horace Mann, and that it must be solved in the same way,—by the higher education of women. Men are needed in so many callings that enough of them cannot be spared for the educational work of the world: it is to the women that we must turn to fulfil this duty, and secular popular education is only possible in connection with the higher education of women. That the French are beginning fully to recognize this need is shown by the law of November, 1880, "to establish Secondary Schools for Girls, to which a course of pedagogy is to be attached for such pupils as desire to prepare themselves for the school service." An amendment offered in the Senate to make religious instruction a regular branch of instruction in these schools was rejected by a vote of one hundred and forty-two to one hundred and twenty-six.

By the ministerial decree of June 7, 1880, these excellent rules are made:—

ART. 19. It is strictly forbidden to inflict corporal punishment.

ART. 10. The children must come to school in clean clothes. The teacher shall examine the pupil in this respect at the beginning of the school.

ART. 13. The school-rooms must be whitewashed or cleaned every year, and must always be kept clean and in a healthy condition. They must be swept once a day. They must frequently be ventilated. During recess, the windows must be kept open.

ART. 3. As regards religious instruction, the wishes of the parents shall always be complied with, etc.

We hope some educated traveller in France will tell us how well these rules are carried out. Thursday is the additional holiday to Sunday in French schools instead of Saturday as with us; and Christmas is not included in the list of extra holidays, although New Year's is.

Many other points of great interest are touched

upon in this admirable circular; but we will only add a touching extract from the address of M. Jules Simon, when, on the 14th of October, 1870, he decreed the foundation of an elementary normal school for both sexes. In his circular, he says:—

If you ask why we establish this school now, at a time when everybody is anxiously watching the fearful conflict raging in the very heart of our country, at a time when all other duties seem to be absorbed in the one of national defence, we answer that this question of reform in the field of education was matured long ago; that we have studied it for many years; that not a day is to be lost. . . . The unexampled misfortunes which have befallen the country during the last two weeks of the empire should teach us the lesson, never to be forgotten, that the only power which makes a nation invincible is intellectual and moral power. This we must restore, before we can hope for any victory on the battle-field.

E. D. CHENEY.

NOTES ON THE RELIGIOUS PRESS.

W. J. P.

A WRITER in the *Christian Statesman*, in an article on "Guiteau's Defence," makes the novel argument that the assassin was "educated by the national Constitution to believe that he might murder the President, under the delusion that it was an act of religion which could not be punished," and that therefore the Constitution ought to be amended by repealing the clause which forbids Congress passing a law "preventing the free exercise of religion," and by inserting a section distinctively establishing Christianity as the legal religion of the country. The writer says:—

There is no doubt that he [Guiteau] has wrought himself up to believe that he is directly influenced by the Deity, as he expresses it, and is under the highest obligation to perform what is thus enjoined upon him. Whether this is an inspiration or a delusion, it is evidently his religion; and he has just as good a right to believe himself to be commissioned of God as had Mohammed or Joseph Smith. He was evidently as conscientious in shooting the President as is the Thug in strangling his victim, the Hindu mother in drowning her babe in the Ganges, or the Suttee wife in mounting the funeral pyre of her husband. This is not insanity. It is not a deranged intellect, but a misinformed, prejudiced, and excited belief. . . . There is, legally, but one plea for this fanatical assassin, and that is under the Constitution of the United States, first article of amendment, in which it is declared that "Congress shall make no law respecting the establishment of religion or preventing the free exercise thereof." . . .

Until the Constitution defines what it means by religion, and distinguishes one religion from another, no law enacted by Congress restraining freedom in, or punishing for, the free exercise of that which a person considers his religion, can be, in the strict sense of the word, constitutional. It is manifest that Guiteau joined the Oneida Community as an act of religion, and practised their peculiarities as religious services. In the same spirit, impelled by the same evil influences, he shot the President, "believing that he did God service." . . . No government has a right to authorize a false religion or to guarantee to its subjects the right to dishonor God or violate his law under the name of religion. Government has no right to punish a man for his belief; but it has a right and it is its duty to restrain his acts, whenever they violate either the first or second table of the moral law of God. Until this government defines in its Constitution what is religion, in the understanding of this nation, the polygamy and the blood atonement of the Mormons, the licentiousness of the Oneida Community, and every other wild extravagance, even to the solemn murder of the best of Presidents, will be practised in its sacred name.

It is a curious commentary on this argument that Guiteau claims not to have been "educated" by the secular Constitution, but by the Bible as a "Christian," and that he holds a theory of personal inspiration which has been inculcated almost uni-

versally by the Christian Church from its beginning to the present day. In his contests with the witnesses whom the government produced for proving his sanity, his constantly reiterated demand was, "Tell us about Abraham." Evidently, his religious example is not "the Thug" nor "the Hindu mother" nor "the Sutte wife" in their acts of violence, but the Hebrew patriarch Abraham, who, for his readiness to kill his son at the supposed command of God, is held up in the New Testament, and by Christian theologians generally, as an illustration of the most perfect faith and obedience. It is difficult to see, therefore, how a "Christian" amendment to the Constitution is going to make it any easier to punish the Guiteaus than it is now, unless the Christian Church is ready to cut loose from Abraham and the Abrahamic theory of "inspiration." The truth is that the Mormons and the Oneida Community rest their claims on this same personal inspiration theory which Christianity has inculcated as a cardinal doctrine; and this Christian tenet is in no small degree responsible for them and their wild and immoral extravagances. The Gordian knot of Constitutional right for dealing with all such claims can best be cut under the Constitution as it is, by calling crime crime and treating it as such, no matter in what "sacred name" it may be committed.

In the *Independent*, Rev. George Washburn, who has been a resident at Constantinople for many years, writes an interesting account of the present excited expectations among Mohammedans of the speedy coming of a new Messiah. There is a tradition that he is to appear in 1882, and there is in Tripoli a man who answers the demands of the traditional predictions. A few weeks ago, it was announced that he had entered on his Messianic mission. But this was a false report. He has not yet declared himself the Messiah. Dr. Washburn writes:—

The Mohammedan world seems to be in a state of expectation, as was the Jewish world at the time of the coming of Christ. Its promised Messiah is to come like a true Moslem, sword in hand, and his kingdom is to be of this world. He is to rule as an autocrat and restore the primitive faith of Islam. All nations will be forced to submit to his rule, and the predicted time is at hand. So far as Mohammedans believe in this prediction, they must be excited by it. It is, of course, impossible to say how far it is believed; but it is certain that it is thought of and talked about in all parts of the Turkish dominions. As the prediction foretells the overthrow of the Turkish power, it excites very different feelings at Constantinople and among the Arabs. The latter would welcome such a leader and rally around him, while the Sultan would find him his most dangerous foe.

THE *Catholic Review* is sarcastic on M. Paul Bert's letter to the French bishops, asking them why, contrary to an old law, they left their dioceses to go to Rome for the recent ceremonies of canonization. It says:—

It will be already manifest to all the world that Gambetta is more than justified in his choice of a minister of public worship. None but a statesman of the highest rank would have thought of writing such a letter to the bishops of France immediately after his installation into office.

We agree with the *Review* that a bishop should have the same liberty as "a merchant or a peddler" to go where he pleases, and entirely sympathize with its zealous advocacy of religious freedom when it adds:—

Possibly some bishops may be found ready to comply with a mere matter of form and of antiquated official routine. But, should a bishop flatly refuse to notify the government of his intended journey outside the limits of his own diocese, what is Paul Bert going to do about it? There is only one way of keeping him within it, and that is by imprisoning him

there. It is to be hoped some bishop will make a test case in his own person, and show to France and the world either the absurdity of such a law, or what the Republic in France means by civil and religious freedom.

IMPENDING MORAL CHANGES.

There have been changes over wide areas of the earth in religious belief, changes from one form of theological faith to another, from polytheism for instance to monotheism, but never so far in the history of the world has there been a radical change which had for its object the elimination of mysticism and supernaturalism altogether in favor of a rational view of man and nature. For such a revolution, human nature has only recently been fitted. Hitherto, it has been fed and beguiled with fancies rather than facts, with myths rather than truths. But now, in all the leading nations, there are hosts of people who no longer think in a merely traditional manner, but who, having attained to the full stature of rational men and women, exercise their intellectual prerogatives, without reference to or regard for authority and tradition. In fact, dismay and "fear of change" are perplexing and unnerving high priests as well as kings with a feeling that it is fast getting to be a day of doom for them. Mr. Gladstone in some one of his numerous contributions to periodical literature somewhat arrogantly asserts that Christian thought is still the imperial or ruling thought of civilization. Without troubling ourselves to deny this assertion in regard to current civilization, let us say that Christianity is rather a sentiment, an emotion, than a thought,—a sentiment of humility, brotherhood, sinfulness, and other-worldliness. As for thought in the strict sense of the word, Christianity was never its friend, any more than it has been the friend of science or a rational investigation of truth and the nature of things. Goethe defines Christianity as the reverence for that which is beneath us. As such, it has been a stage in the moral development of mankind. The stoical morality was instinct with pride and self-sufficiency, disdaining everybody incapable of its austere endurance and superiority to feeling. The morality of Christianity is the morality of kindness, humility, and forgiveness, whatever be said of its theology. The heart of the old ethnic world was hard, the heart of the modern world is tender. Humanity needed softening. But humanity has now entered upon the period of intellectual, rational development; and it finds in Christianity a mere abstraction. It would keep us forever in the sphere of the emotions. But man at this late stage of his development demands the robust diet of truth, which Christianity would forever deny him. Meantime, *apropos* of Mr. Gladstone's statement, the historic student can easily go back in imagination to a period in the past when pagan thought was the imperial or ruling thought in the utter absence of Christianity, because Christianity is a moral phenomenon, which began to be once on a time, and which will cease to be at some future date, except in the universal elements which it possesses in common with all systems of religion and philosophy. Everybody who is familiar with the early history of Christianity, when it was making its way in the world against the colossal, fascinating, and beautifully imaginative systems of Grecian and Roman polytheism, which systems entered into every act and formality of public and private, civil and military life, beginning at the very hearth or fireside with ancestor-worship, knows what a protracted and desperate struggle the then new religion had. It was working everywhere against the social grain, and the prejudices, usages, and beliefs of ages, and against the tenderest and most deeply seated affections and associations. For "the

fair humanities of old religion," or of ancient polytheism, were exactly adapted to the exigencies and demands of human nature on the low moral plane which it then occupied. And, being so, they had wound themselves implicitly among its tendrils and fibres. So that the propagandism of Christianity at the start was regarded naturally as sacrilege and an impious movement conducted by enemies of the human race, and of all the race held dear, for the purpose of uprooting the established laws and civil order also, and reducing society to chaos. The early Christians were in fact regarded as Socialists. And the primitive Christians were really and truly the Socialists and communists of the ancient ethnic world. Primitive Christianity was a socialism and communism, until it was taken possession of by the principalities and powers of that old world and made a state religion. All forms of dogmatic faith, ecclesiastical Christianity among the rest, have been the chief obstacles to that solidarity and unity of mankind which our modern rational and scientific civilization is so rapidly bringing about. More than rivers, seas, and mountains has theology sundered and divided mankind, whereas a rational and scientific civilization, which is now getting control of the entire earth and all its dwellers, is, in its tolerance of all sorts of opinions and its loyalty to truth and right, the very principle of unity and concord, and fraught with a speedy federation of the world. High priests may elaborately curse current civilization as godless and wicked, but their curses are unavailing.

Mankind are coming together on a basis of a community of interests as well as of nature. Meantime, the great moral and rational revolution, which changes the immemorial, theological view of man and nature to a rational, truthful view of things, as they actually are, cannot be consummated at once, any more than the pagan world could instantaneously become a Christian world. It took Christianity four hundred years to become an established faith. In moral revolutions, the heart has to be consulted and appeased. The head is more easily won over, although this is only by a process of growth. The din of the conflict of faith and reason, of science and theology, is everywhere audible; but Europe is the chief seat of this battle.

In this conflict, we Americans, although part and parcel of Christendom, occupy the position of spectators and outsiders rather than that of combatants. The reason of our non-belligerency is not far to seek. Religion has with us always been a matter of private judgment and private opinion. It has not been dictated and imposed by authority. It has not been interwrought into the State and social and political organization. This is a strictly non-ecclesiastical country. Hence, the decay of a religious faith here will not be accompanied with any violence to or laceration of the body politic. Men will sooner or later adjust themselves gradually and quietly to the new developments of truth and the exigencies of progress. Meantime, our governmental system, being entirely and thoroughly modern, will go on unharmed, whatever may happen to the old-fashioned Church, with which our American State was never in partnership, or *in vinculis matrimonii*.

THE *Religio-Philosophical Journal* says that the "convicts in the Ohio Penitentiary sent \$100 to the Michigan sufferers. They raised this sum by denying themselves the luxury of tobacco, and by the sale of trinkets which they had made. How true it is that, inside of the dreary, desolate walls of our penitentiaries are those who possess noble hearts and generous impulses, but who, in an unguarded moment, have committed some offence that consigned them to their present unfortunate condition!"

EDITORIAL NOTES.

SPECIAL PREMIUMS.—Every new subscriber to *The Index* for one year at the regular price \$3, or any person who will obtain a new subscriber, will receive a volume entitled *Freedom and Fellowship in Religion*, containing a collection of essays by O. B. Frothingham, D. A. Wasson, Samuel Johnson, Francis E. Abbot, John Weiss, Samuel Longfellow, W. J. Potter, T. W. Higginson, J. W. Chadwick, and Mrs. E. D. Cheney, on various aspects of Free Religion, most of them delivered on the platform of the Free Religious Association; with extracts from the annual reports of the Association, and speeches and addresses by Lucretia Mott, Ralph Waldo Emerson, Rabbi Isaac M. Wise, C. D. B. Mills, Julia Ward Howe, C. A. Bartol, and other distinguished speakers at the various conventions of the Association. The book contains over four hundred pages, and is handsomely bound in blue, brown, or green cambric covers. Retail price \$1.50.

DR. JOHN WILLIAM DRAPER, who died last week in his seventy-first year, was the most distinguished man of science in America. His mind was vigorous and versatile, and he possessed the courage of his convictions. He made numerous discoveries in science, and added largely to the sum total of human knowledge. He wrote voluminously, and some of his works rank among the ablest scientific productions of the age, and have secured for him a wide reputation at home and abroad. His *History of the Intellectual Development of Europe* has been translated into nearly all the European languages, and his *History of the Conflict of Science and Religion* was placed in the *Bibliothèque Scientifique Internationale*. Dr. Draper has been severely criticised and denounced by Orthodox theologians whose pet theories he exposed; but his writings have been widely read, and their influence has been most salutary. In his death, science has lost one of her most patient and faithful votaries, and the world one of its greatest benefactors.

"I REPEAT my conviction," says Gov. Long, in his recent message, "of the right of woman suffrage. If the Commonwealth is not ready to give it in full by a constitutional amendment, I approve of testing it in municipal elections. The recent judicial decision that women cannot practise as attorneys-at-law has also raised the question whether they can serve, as some are now most usefully serving upon public statutory boards, except where expressly so provided by law. The decision necessitates legislation."

REFERRING to the Darwinian theory, Professor Huxley says: "Those whose memories carry them back to the time will remember that the infant was remarkably lively, and that there was a very pretty turmoil about its cradle. My own recollections of the period are particularly vivid; for, having conceived a tender affection for this child of remarkable promise, I acted for some time as a sort of under-nurse, and so came in for a share of the storms that threatened the very life of the young creature."

THE editor of the *North American Review* announces that the February number of that magazine, to be published January 15, will contain Part III. of its series of articles on "The Christian Religion," which will be from the pen of George P. Fisher, of the Yale Divinity School, one of the most scholarly representatives of Christianity in this country.

REFERRING to the fact that the murderer Guiteau was holding a public reception in prison on New Year's Day at the same hour that the President, in the room once occupied by the murderer's

victim, was receiving American citizens and the representatives of foreign powers, the *Boston Globe* exclaims: "Hung be the heavens in black, to hide this ineffable infamy from the sight of the world."

MR. DAVID WASSON, one of the most powerful of American writers, whose essays are better worth collecting in a permanent form than the fugitive papers of most men, begins this month a series of thoughtful articles in *The Index*.—*Boston Herald*.

THE New York *Observer* thinks Mr. Chadwick and *The Index* are alarmed over the attitude of Mr. Frothingham. Not at all. They are "alarmed" only over the misrepresentations and falsehoods of journals like the *Observer*, which seem to have no regard whatever for the truth, while prating ostentatiously about morality and righteousness.

THE *Presbyterian* thinks Prof. Robertson Smith has taken "another step downward." Not that he has become an inebriate or a defaulter, but, *mirabile dictu!* "hints are dropped which show that the critic is about to apply his principles to what are known as the 'Messianic prophecies,' suggesting that these texts had an interpretation put upon them by writers in the New Testament which they were not intended to bear." Our pious contemporary seems not to know that what it "hints" Prof. Smith is about to suggest, has already been demonstrated by scores of the most profound Biblical scholars as clearly as anything outside of pure mathematics can be demonstrated.

THE *Church Mirror* offers among other premiums to new subscribers "three styles of revolvers, on exceptionally good terms. They are all reliable, and cannot be beaten for the money." Upon this, the Seymour, Ind., *Times* comments as follows:—

There is no use upon the earth for the revolver. There is no more use for it than there is for the tiger, or the venomous reptile, or tobacco. It is associated only with evil. The distribution of cheap revolvers is a sin against a community of the first magnitude. They find their way into the hands of boys. The touch of a revolver is demoralizing. Only men and boys with murderous intent carry revolvers. The plea of carrying revolvers for self-defence is a poor one. The very fact of a man being armed with a revolver invites violence. The fine for carrying a revolver should be ten thousand dollars or ten years' imprisonment, and the penalty for manufacture should be death. It is time that murderous weapons were outlawed. The age should repudiate those Christian instruments of murder. The shedding of blood is not the aim of life.

THE Memphis Presbytery recently ordained a colored man, and the Southern Presbyterian Church is in trouble over the matter. Rev. E. T. Baird, one of the foremost men in the organization, writes to the *Christian Observer* thus: "One of the conditions of ordination," he says, "is that a man shall be able to edify the Church. Now, I risk nothing in asserting that no negro man, in the present condition of the Church and the world, can attain unto this essential qualification for the position of a minister among us." Christianity seems not to have done much for Mr. Baird. He is evidently "a Bourbon in the world of thought."

BISMARCK'S popularity and power at home have been on the wane for some time; and he sees that his despotic policy must inevitably fail, unless he can induce the Catholics of Germany to stand by him. He needs now the support of the clerical party; and, to gain this, it looks as though he were willing to repeal the anti-Catholic legislation which a few years ago he carried through the Reichstag, and become the leading representative of the reactionary elements of Europe. This man of iron will and far-reaching mind is to-day the greatest obstacle to liberty and progress in Germany.

It is stated that Bismarck has sent a note to the Quirinal, saying that, in his opinion, the independ-

ence of the Pope cannot be regarded as a question for Italian home politics, but should be regarded as an international question, and favoring a congress of the powers to make more effective the guarantees of the Holy See. It is also stated that the Pope is in readiness to depart for Malta, if he finds it impossible to remain in Rome. It will be remembered that King Humbert in a recent speech announced that the question of the Pope's residence at the Vatican was merely a domestic one.

THE Springfield *Republican* says: "The fact is so patent that vaccination does arrest the spread of the disease, and the neglect of it opens the way for the disease, that the subject has passed the era of controversy. Dr. Dubois, of St. Paul, Minn., who was sent to Stearns County by the State Board of Health to check the ravages of the disease and has just returned, found in one township, inhabited by ignorant and prejudiced Germans, one hundred and sixty-three cases of small-pox and general opposition to vaccination. He insisted upon it, and at length converted the religious pastors and then won over the people, and stopped the farther spread of the disease. There were twenty-six deaths in that town, and only three in adjoining towns, where vaccination had been practised. Dr. Dubois slept in beds in which small-pox patients had died, and mingled with the sufferers freely for six weeks without taking the disease. We cannot recall a time for many years when the outbreaks of small-pox have been so numerous as this year; and we are safe in saying that the cost of the cases already brought to light, in adding to the burden of pauperism of the country, will not be less than \$1,000,000."

TO ANY person whose name is not now on our subscription list, we will send *The Index* on trial three months for 50 cents, or six months for \$1.00.

WE are now sending out bills to the subscribers of *The Index*, and asking a renewal of subscriptions. We shall esteem it a favor if our friends will remit at once, and if those whose subscriptions have expired will promptly renew.

THE *Foreign Missionary* says: "One of the most aggressive free thinkers of our time, second perhaps only to Colonel Ingersoll, is Professor Morse, for some time a professor in the National University in Tokio, Japan. A recent letter says of him: 'He exhibits almost the zeal of a ranter against the Christian religion.' Professor Morse has, in some instances, even when accepting the courtesy of Christian churches opened for public lecture courses, abused his opportunity by assailing the work of missions in Japan." In this city, where he is well known, the character and services of Professor Morse are appreciated. "He is," says the *Boston Transcript*, "one of the original scientific thinkers and investigators of the day, and has made additions to the data of the study of the origin of species which have brought him the esteem and admiration and personal thanks of Charles Darwin himself. He won his title of professor by earnest and brilliant work in the University of Tokio, Japan, and is at present curator of the museum at Salem." Professor Morse is the next lecturer at the Lowell Institute. The papers announce an invention by him of a new method of heating houses. The invention consists in a surface of blackened slate under glass, fixed on the sunny side of the building, with vents in the walls so arranged that the cold air is let out at the bottom of the slate and forced in again at the top by the ascending heated column between the slate and the glass. The professor has demonstrated the practicableness of the contrivance in heating his study in his cottage at Salem.

The Index.

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

WILLIAM J. POTTER, } Editors.
BENJAMIN F. UNDERWOOD, }

NO WRITERS in THE INDEX, editorial or other, are to be regarded as speaking in behalf of the Free Religious Association as a whole; nor is any writer to be held responsible for any opinions expressed in its columns except his own. For all editorial matter not signed, B. F. UNDERWOOD, the office editor, is responsible.

ALL communications intended for the paper and all business letters should be addressed to "THE INDEX," 3 Tremont Place, Boston. Letters for Mr. Potter should be addressed to him, at New Bedford, Mass.

POETRY.

For The Index.

CHANT OF THE LOCOMOTIVE.

Rocked in the eddies of space,
Enmeshed in the fluctuant fire,
Slumbered the plan of me,
Slumbered the flesh of me,
Biding the will of the sire;
Till waked by the voice of the master of life I appeared,
swift-footed and winged with desire.

Huge was the hall of my birth,
Ample and shadowed and dry,
Through smoke of a delicate blue
Long slanting ribbons of light
Streamed through the dome from the sky
Over the laborers, over the cool moist earth in the foundry
dim and high.

Simmers the glittering ore
From rough-crustad ladies out-rolled;
Forth leap the sparkles and stars
In high-curving sprangle and spray;
Then from the hot smoking mould
Thin purple tonguelets of flame, and, fiercely outbursting,
a bright-colored umbus of gold.

Trip-hammers massy and huge
Batter the gold wax ore.
Laborers swarthy and grim
Temper and polish and grind,
Hammer and rivet and bore,
Till finally finished I stand, the pride of the race, out-vying
the wonders of yore.

Now proud is the beat of my hoofs
As I trample over the land.
Far streams my snowy mane,
Hoarse is my voice as the sea's,
At the touch of the master's hand,
While with earth-shaking thunder and roar I rush on, as a
storm or a hurricane grand.

Panting deep like one pursued,
Glaring eye and twisted mane,
Cling clang through rocky gorge,
Through lightning, wind, and rain.

Out of darkness into dawn,
Out of daylight into night,
Onward o'er the continent
A thunderbolt of might.

Ringing out the reign of darkness,
And the war of clan with clan;
Ringing in the joyful tidings
Of the brotherhood of man.

W. S. KENNEDY.

For The Index.

ROCKS AHEAD.

BY ALBERT WARREN KELSEY.

The conversion of floating into fixed capital (principally by the construction of new railways) is proceeding so rapidly in the United States as to necessitate in the near future a diminution in the wages paid to the laboring class; and, as the immense European emigration of the past two seasons will also tend to the oversupply of the labor-market, the more cautious and prudent among our merchants and financiers are already hard at work taking in sail before the squall strikes. It might have been supposed that the terrible disasters consequent upon the hard times which succeeded to the failure of Jay Cooke & Co., culminating in 1877, and of which the recent "flush" of business prosperity is but the reaction, would have sufficed as a warning; but the gambling mania is become all but universal, and every heavy operator hopes and intends to be able to save himself, while quite ready to cry, "The devil take the hindmost!"

At such a time, people are perhaps more ready to review the stable and invariable laws which govern the course of trade, and to investigate the well-known and easily expounded causes which produce the effects that periodically afflict the entire civilized world. The reduction of the general rate of wages is but another name for wide-spread poverty, misery, and discontent, for political and even social revolutions, if the disaster be but sufficiently prolonged and severe; for the prices of those commodities most essential to existence do not immediately recede with the reduction in the cost of labor, and nowhere are the laboring classes more accustomed to free indulgence in the cheaper luxuries of life, or less patient under privation, than here in the United States. If, therefore, it can be demonstrated that the country stands upon the threshold of "hard-times," consequent upon the high rates of interest demanded for the largely diminished portion of "floating capital" devoted to the payment of labor, the serious nature of the national outlook will be conceded by even the most sanguine.

Industry is limited by capital. That is to say, there can be no more industry than is supplied with materials to work up, and with the food essential to the support of the laborers. Only that portion of the wealth of a country or people, destined to supply actual producers with the indispensable prerequisites of productive labor, food, shelter, protection, tools, and materials, can be properly considered as capital. Now, inasmuch as the millions of money at present applied to the construction of railways only suffice for the most part for the employment of the laborers for the single season in which the railroad is built, it is manifest that, so soon as the contraction of capital reaches the point at which no more new railways are undertaken, the laborers will find themselves out of employment; and this applies equally to the workers in the rolling-mills, iron-founderies, machine-shops, etc. The capital invested in one single season in a new railroad is only returned to the wage fund by the very slowest processes, and after a period of very many years, even where the construction of the road was really demanded, and a paying amount of business ready to reimburse its proprietors. But, in those frequent cases where railways are constructed in advance of population, it is evident the return may be delayed for an entire generation. Now, as the aggregate amount of capital in a country (that is, the amount of wealth destined to be applied to the tools and materials of production, together with the food and shelter of the laborers) fixes the wages of the laboring classes exactly in proportion to the number demanding employment, the increase of competition among the producers must end in the reduction of the average wages paid formerly. There is no possible escape from this result, and all the efforts of all the trades-unions and coöperative societies will avail nothing to postpone or delay this event.

Had the same amount of capital been invested in the production of grain or cattle or almost any article of universal consumption, the proceeds of the sale of the wheat or beef would have been available next year as a wage-fund for the same amount of labor employed this. But, as the total cost of the railway is not immediately returned to its owners, but literally "sunk" (in most cases for many years) in its

depots, bridges, road-way, and rolling stock, the money expended in its construction cannot (as in the case of wheat or cattle raising) be made available for future seasons, in the employment of laborers other than the comparatively limited number requisite to keep it in order and perform its daily functions.

It is very much to be regretted that the neglect of Americans to cultivate the scientific study of political economy and sociology has resulted in leaving them far in the rear of European nations in these regards, as is evident in their unwise, unjust, and industry-destroying mode of taxation and their seventeenth century protective tariff system. It is not only that they have all but annihilated their once famous merchant marine, and that they have permitted the United States to be doubly taxed on nearly all that they import from other countries, by allowing the carrying trade to remain in the hands of the English, French, and Germans, but it is in the thorough demoralization of mercantile methods of doing business, the offering a premium to the dishonest importer, so that those who do not scruple to defraud the government are able to undersell and ruin the honorable merchant, that the truly pernicious consequences of the abominable and unnatural tariff are to be detected, as well as in the army of officials it requires to be supported at the expense of the people. Year by year, the proletarians, or actual producers of wealth, are required to support not only themselves and their poverty-stricken families, but a large and constantly increasing number of non-producers, men who live by obtaining "a government situation," and contribute next to nothing to the wealth of the nation, and worse than nothing to its prosperity, through their pestilent intrigues to shape the result of elections and their thoroughly wicked and selfish scheming to procure and retain office. All this is the result of the inequitable system of taxation and our protective tariff. No possible "reform" in our civil service can avail to prevent the prevalent abuses. The evil is far more radical and difficult to eradicate. Commercial morality has been debauched in the first instance. And, by direct governmental interference between the producers and the consumers, the natural laws of supply and demand have been perverted in the interest of monopolists and favored manufacturers. The peaceful prosperity of a quiet agricultural community has been scoffed at, and the more precarious methods of manufacturing avocations vaunted as the natural destiny of the working-men. The self-supporting farmer's life, as it exists in France or Germany or Switzerland, is become insupportable to the vast majority of native Americans; and this is why the population of the largest of the New England States continues to diminish, and the Irish to become the farm owners throughout Massachusetts.

The Americans are killing the goose which lays the golden eggs; and, while the rich have become richer, the poor are constantly becoming poorer, and the former well-to-do "middle class" bids fair to become ultimately completely extinct.

Our government puts a stop to the importation of certain commodities,—say salt or sugar or iron ships or cotton or woollen cloth,—and when it has thus caused the commodity to be produced in the United States, at double cost to the consumer, it plumes itself upon having enriched the country with "new branches of industry," and parades, in labored statistical tables, published at the government's expense, the amount of produce yielded and labor employed in these industries, and claims credit for all this as a gain to the country, obtained through the productive tariff. As if the labor would not have been directed to some other branch of productive industry and the capital invested in other ways, had there been no artificial inducement to undertake the "protected" manufacture! Industry being limited by the gross amount of capital in a country, there can be no increase of the one or the other by embarking in new industries.

And only by legislation for the purpose of making the people more laborious, abstemious, and law-abiding, by improving the mental, moral, and physical condition of the masses, can any government create either capital or industry, unless it be by laying on special taxes for this object, and importing slaves or coolies to do the work. Again, the ends inculcated, for the most part, in the tone of thought, the social ambition, and popular habits of the citizens of the United States, are absurdly erroneous, and indicate

an utter lack of true discernment of the object of existence. Thus, the largest amount of individual liberty is generally looked upon as something to be desired,—as if liberty was not either good or bad according as its opportunities are used or abused! Personal pleasure is regarded as the chief end of man, and the idea of duty and responsibility is quite subordinate. Education is thoroughly superficial, and tends rather to the ornamental than the practical requirements of life. Bread-winning is coming to be regarded as irksome and ignominious. The unskilled laborers have been taught to think that the interest of their employer is separate and distinct from their own, even if it is really not opposed to it. Since the war, a "caste" spirit has grown up, which threatens the perpetuity of the democratic form of government. Ambitious, unscrupulous, and even illiterate men are elevated to the very highest offices, and elections are prostituted to the perpetuation of the power of the dominant faction. The poor are coming to believe that money can do anything, even override justice; that the laws are made for and applied in the interest of the wealthy classes only. They have seen a majority of votes fall to elect; a President seated who, under the Constitution, had been defeated. They have witnessed two assassinations of our national Executive within sixteen years, and they realize that an unholy policy of force is uppermost in our politics, our commercial affairs, and our civil institutions. History teaches how this tendency inevitably terminates. When distrust of their natural leaders has once thoroughly permeated a people, it is but a question of time when anarchy attacks and revolution concludes the era of popular government and democratic institutions. To this consummation, various tendencies are now converging; and it will require the utmost wisdom, prudence, and patriotic and disinterested leadership to avoid the same disasters that have befallen other governments in other eras of the world's history. The corruption of wealth has effeminized the upper classes, and demoralized their immediate dependants. Luxurious habits are fast destroying the hope of the country,—its young men and women. Extravagance in living is greater than ever before known. The consumption of alcohol and tobacco, of beer and brandy, wine and whiskey, is undermining the last vestiges of self-respect among the laborers. Votes are almost publicly bought and sold at our election places, and the "lobby" is a recognized power behind the throne at Washington. President Arthur caters to the very lowest and most ignoble passions in his inaugural address, and his concluding peroration, in which he promises to cooperate with Congress "in such measures as will promote the glory of the country," reminds one of the Napoleonic addresses which invariably preceded wars upon Mexico or attempts upon the liberty of the people similar to the *coup d'état*. His proposition to modify the Clayton-Bulwer treaty of 1850, in order that the United States may be better enabled to assert the selfish and "dog-in-the-manger" policy of dictating to the weaker States of Southern and Central America what it conceives to be for its own interest is positively unprecedented in its audacity. His recommendation for an increase in our army and navy is untimely and unwise. The United States are at peace with all the world; nor is there the slightest reason to believe our friendly relations can be changed, except through the inauguration of "imperial" methods of continental aggression. His palpable design is to create such extravagant expenditure in other directions as to prevent any reduction of the iniquitous tariff, and thus to win over the capitalists and manufacturers to the "stalwart" faction, and foist Grant upon the country in 1884. Rather than reduce the vast army of political office-holders, who have twice succeeded in carrying doubtful presidential campaigns by their contributions of money assessed upon them as the price of the positions they hold, President Arthur prefers to appropriate vast sums for the improvement of the navigation of the Mississippi; and his method for restoring our former commercial importance is to subsidize a merchant marine, "which might not have failed, had it been protected as we have protected our manufactures."

Herbert Spencer teaches that aggregations of individuals are governed by precisely the same laws as obtain among their component parts, and that in proportion to the rapidity of national growth is the fruition of their functions, their maturity and decay. The more than hot-house growth of the United States

of North America promises to be succeeded by as rapid a culmination, decline, and fall.

"There is a moral to all human tales:

'Tis but the same rehearsal of the past,—

First Freedom and then Glory: when that fails,

Wealth, Vice, Corruption, Barbarism at last.

And History, with all her volumes vast,

Hath but one page."

Old Tom Benton, at the termination of his record of his life labors, *Thirty Years in the United States Senate*, remarks that "Republics are the shortest-lived in the entire family of nations," and points out that the most serious evils which beset them are the baneful spirit of faction and the corrupt election of their officials, either of which, he asserts, will inevitably terminate by transforming their character and form of government within a comparatively limited period. The United States to-day are afflicted with each of these terrible abuses; and the "Golden Age" of the Republic, which terminated with John Quincy Adams, succeeded by the "Silver Age," which ended with the outbreak of civil war, may perhaps indicate in an approximate degree the length of the present "Brazen Age," which, in the same proportion of time, would soon bring us to that "Iron Age" where the Republic may witness how history constantly repeats itself, by accepting the stern rule of a military dictatorship rather than permit society to relapse again into its primeval barbarism, through the multi-form tyranny of "the many-headed monster."

For The Index.

TWO AMERICAN POETS.

We have two thoroughly American poets, namely, Bryant and Whitman, to say nothing of Emerson, who, as a poet, is overshadowed by his own reputation as an essayist and thinker of the deepest spiritual insight. Later along, he will be better known as a poet, known in that capacity as he deserves to be, and as he is even now known by the few. Bryant and Whitman both are poets who reflect the environment into which they were born, whether physical, social, or political, in their effusions. Our own critics and literary people do not take so kindly to "Walt Whitman," as he is familiarly called, as do foreign critics and writers. Undoubtedly, he is one of the roughs, as he originally styled himself, both in matter and manner. He is as undisguised and frank as Nature herself; and, like the old Cynic philosophers, he seems to have emancipated himself from all conventionalities. Here and there he is charming, and then again he is hateful and repulsive. He disdains to clothe his ideas in a seductive apparel of melodious diction, but his diamonds are all rough. It is of course easy enough to denounce "Walt" in good, round terms, and he is thus denounced as brutish, Satyrish, and unclean; but he is more than that, as the admiration of some of the foremost writers of the age abroad shows. This he had long ago, when he was a mere offence and by-word of scorn at home. Prudishness and daintiness being the most notable qualities of our most popular writers, of course "Walt" is necessarily an offence to them, and they cannot consort with him. The shows of things are transparent to "Walt," and do not hide the reality and truth of which they are the mere symbols. He is thus, like all original seers and prophets, deep-sighted, and makes startling announcements. The chief allegation against "Walt's" Muse is that she is immodest, vulgar, and obscene. The best appreciation of him which ever fell under the writer's eye is that of Mr. Joseph B. Martin. On this subject, he says: "As to sexuality there is an instinct of silence, which it is said Whitman, in his group of poems entitled 'Children of Adam,' rudely ignores and overrides. But so do the physiologist and the true physician ignore this instinct and break the silence. And properly so. And this poet of democracy is a physician of both soul and body. He comes to diagnose the disease in the intellect, in the art, in the heart of America to-day. And what does his discriminating eye discern? He sees that there is a false sense of shame attaching in the modern mind (especially the American mind) to the sexual relation.

"There is tacit admission among men and women everywhere, in our time, that there is inherent vileness in this relation, in sex itself, and in the body. We come honestly enough by this belief. The tradition is very old. It began with Judaism, and Christianity has maintained it. The Church chants it in

her litanies, and Puritanism has emphasized it and formulated it into an iron creed. The body's vileness is traced back in our traditions, even to the beginning of the human race. Nor is there any concession of the possibility of purification on the earth. The ancient Greek, untutored in these traditions, ignorant of the reported fall of the ancestor of mankind, had no such consciousness of the impurity of sex. The Greek sculptors, free from any sense of shame, carved their statues nude," etc. So far, Mr. Martin. And yet the ancient Greeks had the instinct of modesty as manifestly as did the ancient Hebrews. Greek and Roman human nature was morally and emotionally organized, as we are organized to-day. *Things-to-be-ashamed-of* is a literal translation of the Roman or Latin word descriptive of the sexual organization. But a morbid prudishness and false delicacy is one thing, and a healthy, natural modesty is quite another. The best feature of original Christianity was its inexorable warfare on lust and the carnal appetite, and its unqualified inculcation of personal purity and chastity. The dry-rot of the old ethnic civilization was its uncleanness and impurity. It finally died of its brutal carnality and unnatural fleshly appetites, which were comparatively unknown to the purer Northern races. While Christianity was thus at the start needed as an antidote and corrective, it long ago did its work in that direction, and went to an opposite extreme of ascetic chastity and outrageous repression of the natural instincts of human nature, marring the lives of myriads of human beings, of millions of men and women, both with its enforced celibacy and chastity. Mr. Martin asks: "Is ours the age of the neuter gender? It would seem so from our popular literature. Our Bryant has dared to translate the *Iliad* and *Odyssey* with their amorous narratives and descriptions; but turn to the original compositions of the translator, or to the rhymes of Longfellow and Whittier and Lowell, and what line out of them all reveals any amateness in the present? That is always with them a quality of the man of the past. But Walt Whitman has saved the nineteenth century from the reputation which was fast fixing upon it. Through him, what we are is at last revealed. Through his faithful realism, happily, the world learns that Puritanism has not wholly cooled the passions of the race; that men do still yearn for women, and women for men; that the old red blood still courses in human veins."

As for Bryant, he was all that was correct and faultless in manner and matter. He had at heart a contempt for literature and poetry as serious pursuits, and never made them such; and perhaps the life of the mere literary man and writer is not altogether undeserving of the contempt which practical, matter-of-fact people are apt to feel for it. Byron and Gray were prompt to repudiate any intimation that they were merely poets and *literati*. But this sensitiveness on that score was a weakness in them. Bryant says that

"Poetry, though heavenly born,
Consorts with poverty and scorn."

And in the same piece he speaks of the poet's "idle lore." But he could not help responding, with all his thrift and strange coldness of temperament, to the vibrations of our beautiful New World nature in exquisitely descriptive verses; but he never consorted with poverty and scorn, or neglected business for poetry. He was wealthy, and one of Manahatta's most solid and socially respectable citizens. Like Shakspeare, he put money in his purse; and even his poetry indicates that he was ascetic in his nature, and did not answer at all to the ordinary idea of a poet. His poetic product was extremely limited. He evidently only at odd moments allowed himself to be seduced by the blandishments of the Muses. But, when he yielded to their solicitations, he was a true *vates*, or singer. In a notice of him which recently appeared in one of our pictorial monthlies, Bryant's Christianity is particularly insisted on. But this is scarcely a feature at all in Bryant's verses. He was characterized as a pantheist at the time of his decease by Henry Ward Beecher, and he was such rather than a believer in any of the theological creeds.

"He wandered with the Great Mother's train divine."

His poems are strictly New World effusions. "No Church or State is interpolated on the divine sky and immortal year" which he sings. All with him is fresh, virgin, unpolluted, New World nature. Nature and the Power which works behind her were his divinities. He loved the solemn, solemn past of our hemi-

sphere, with its freedom from all repulsive historic associations. Our rivers, rivulets, mountains, lakes, and prairies, which were never defiled by having been the seats and scenes of colossal superstitions, are the themes of his verse. In his "Thanatopsis, or View of Death," not a Christian consideration or consolation is obtruded. He simply recommends the living of a life so in accordance with the dictates of our moral nature that we can at last lie down

"In the silent halls of death,"

with an unflinching trust in the consciousness of duty performed. Bryant felt and celebrated a *spiritus intus*, or informing spirit, as everywhere at work in the universe, in every living soul and heart and in every point of space and time. He evidently felt that Nature has her system of ethics as well as conscious being, that every atom is unswervingly obedient to law. Oriental theology is something utterly foreign to our American life, a something imported from afar in space and time. Bryant evidently so regarded it, and dispensed with it in his poetry and stately, solemn moralizations, while under the peculiar influence of the grand aspects of nature by night or day. The thought of death seemed to be ever present with him in his deepest meditative moods. He did not seem to be altogether reconciled to the fact that

"Death is the law of this so lovely world."

He would evidently have liked to encamp permanently on the bosom of the beautiful scenery in which his life began and was spent. He had no idea that his personality was to be annihilated or dispersed by death. He had glimpses in the twilight of this earthly existence

"Of mountains where immortal morn prevails."

But his heaven is not the scene of Oriental salacity, or courtier-like, abject servility with knee, harp, and voice. It is a region where the old man finds his youth waiting for him

"On the horizon of a brighter sky,"

a glorious, resplendent sphere, with meadows fanned by life-breathing winds, where we shall again be gladdened by the gentle presence of our loved and lost who have gone before:—

"Shall I not know thee in the sphere which keeps
The disembodied spirits of the dead,
When all of thee, that time can wither, sleeps,
And perishes amid the dust we tread?"

In fact, Bryant's heaven is naturally enough our glorious, lightsome, breezy, deep-skied, New World nature, transfigured and glorified. It is a scene of free activity, beautiful reunions, immortal love and youth, where "the glory of God" requires not a constant, wearisome, and obsequious celebration.

B. W. BALL.

For *The Index*.

FREE PLATFORM.

A "free platform" offers a cheap source of relief for social cranks who ventilate their opinions as they eat their dinners, for physical satisfaction. The organization that keeps up such a platform is simply supporting a charitable institution which is more wisely and adequately supplied by the State under another name. Freedom is a very deceiving thing. I do not know of any more fruitful source of deception. Freedom to think needs no pleading for rights. It is a natural right that, in the nature of things, cannot be taken away from any one who possesses a capacity and ability to think. Freedom to talk should be limited by the rights of society in the same way that freedom of action is limited; that is, for the same reasons. Freedom of speech needs no special pleading in this country to-day. Its rights are not withheld, and its wrongs are tolerated to a wonderful extent. Free platforms, generally speaking, are to be found where the speakers dispense with ideas. If a platform supports a live truth that will be of use to society, and really stands before the world as the exponent of that truth, it at once limits itself by that truth, and so ceases to be free. That is to say, a free platform, instead of representing "freethought," represents no-thought or un-thought or absence of thought. It is a sort of mental "Old Man's Home," where arrested development warms itself in the sunshine of an equally undeveloped audience. Frantic yawn, tragic pose, and vehement denunciation of what the majority profess to believe are the most popular dishes on the free-platform counter. The less the apostle of the free platform knows, the more noisy he is apt to be; and the more noisy he is, the more he is accounted for by the average patrons of such institutions. Of course,

this peculiarity is not confined exclusively to the so-called free platform, but is to be found in the Church as well. It may be very clearly recognized in any revival meeting, where sound passes for sense, and feeling dominates intellect. But, in the one place as in the other, the class of people represented are noted mostly for sterility of thought. Whether the noise be made in an effort to save the soul or to deny its existence, whether to placate an angry God or to vacate him, it is remarkable only for its valetudinary character, a survival of mediævalism in modern times.

Still, the noise in the Church, like the noise outside of and against it, is trumpeted in the deceitful name of freedom. "Salvation's free, thank God, salvation's free," shouts the savior of souls, though what that is nobody yet ever knew. So, too, most of what passes for freethought as the panacea for all the ills of the world is but a century-old rehash of words seasoned with stale thoughts of dead men who died from a hundred to several hundreds or thousands of years ago. The platform that has no higher object than to show teeth and snarl over and worry the dead dogmas of theology is as useless as the corpse it rends. The platform that does not sow the wheat of truth where it ploughs down the weeds of error has only manured the weeds, and leaves the world worse than it found it. Denial must be the basis of higher affirmation, or it becomes the assassin of liberty. To support free platforms of denial alone,

"To cleave a sect with shouts and cries,"

is a waste of time and money. Below all success will be found to exist a positive idea, not always correct, it may be, but nevertheless an idea that is believed head and heart by at least somebody. If one person sees a fact, and in his head knows it to be a fact, and in his heart believes it, give your platform to that person, and in time others will see and know and believe it with him. In these days of wide-spread, intellectual development, costly churches, respectability, and what not, it has come to pass that people dare not rise above the mediocrity of public opinion. The maker of books, the preacher of old or new religion, and largely the philosopher and scientist as well, are blighted with the mildew of intellectual, which is the rankest of moral, cowardice; and the world of man stagnates from lack of inspiring declaration of positive thought. Revisions of old Bibles will not do. The living God was never put into type or bound in calf. His presence thrills every sense with consciousness to-day, and people are afraid to say they understand him because they know that the word of the living truth for this age, as in all great epochs of transition, is still a two-edged sword. Let us have done with the twaddle and cant of free platforms, until we have an actual, grand, and inspiring thought that is worthy of a platform and a hearing. Let us get a truth that will raise Liberalism above the possibility of cant and recant, and then, when men wear out and hang their harness on the wall, the work will feel no shock of loss, and superstition will enjoy no resuscitation.

CHARLES ELLIS.

CORRESPONDENCE.

FREE RELIGION AND EVOLUTION.

Editors of The Index:—

The philosophy of evolution is the key to many mental and social enigmas. That the various forms of religion are dependent upon mental development has been a long known fact; but the why and the wherefore have never been so clearly demonstrated as it is now by the evolution philosophy.

To the mind unacquainted with the facts of geology and astronomy, the Mosaic cosmogony may be readily credited, when taught by a venerated priesthood. To the partially developed reason, that craves only for logical sequence without daring to question the data from which it reasons, the belief in an inspired and infallible Bible is not to be wondered at. Let the datum be granted, that the Bible is the word of God, then human reason must not question it. To the partially cultivated mind that has never studied psychology and knows nothing of the causes of mental delusions, the belief in Spiritualism is quite likely.

A knowledge of the scientific facts of geology, astronomy, and psychology, is all that is necessary to free a logical mind from superstition. But many adults are wholly unprepared to understand such facts. What shall be done with such? Shall we con-

tinue to teach them their superstitions on the plea that they can't understand anything better? And here comes the question, What shall well-developed rationalists do? Must they remain *in statu quo*, if that be possible? Or shall they organize clubs for mutual advancement, leaving the less developed to minds nearer their own level. The "benevolent condescension" that prompts so many intelligent minds to ignore their own convictions for the sake of "society," for the sake of the many who are considered not ready for higher forms of faith, is one of the main obstacles to liberal organizations. It is a very serious matter to destroy a religious faith, however superstitious, unless he who undertakes it has time and means prepared to give a better one. Very few laymen in this working world have time to spare for such proselyting. But most rationalists, who have become fully emancipated from superstition, can spare their Sunday afternoons or evenings for liberal club meetings, where an interchange of views on the live questions of the day can be had. It is one thing to convert a community to rationalism, and quite another to help onward the farther advancement of those already free from superstition. Many failures of liberal societies may perhaps be attributed to the fact that their efforts have been directed toward making proselytes in Orthodox communities rather than to their own mutual advancement. Radical clubs, whose members are all capable of logical reasoning, and whose meetings are not to convert the world, but to benefit their own members, are much more likely to succeed. The believer in evolution and Free Religion would never be so foolish as to preach rationalism to the uneducated Roman Catholic. Nature "never makes such a leap." The alphabet and primary lessons must come first. Logical reasoning must wait until "soup, soap, and the spelling-book" have prepared the way.

Some advanced rationalists, men of culture and extensive reading, seem to think they have reached the *ne plus ultra* of mental development; yet it has long been a demonstrated fact that interchange of thought is one of the most essential means of progress and advancement, and there is no such thing as standing still: we must advance or recede.

The scientific method, requiring the consent or agreement of several competent minds before an individual conviction can be demonstrated to be a truth, seems to be the only effectual way of viewing a question on all sides. Hence, the necessity of club organizations to test individual convictions on any live question of the day. How many wild theories on finance, on labor and capital, and on Spiritualism, would never have been published, if they had first been discussed in the private club!

Transcendental intuitions and "inspirations," often leading to intense individual conviction, count for nothing with the scientist, until other competent minds have examined the question on all sides, and, if they agree, take it out of the region of fanaticism.

As believers in evolution, and in every form of Free Religion best adapted to individual development, would it not be better to organize clubs for mutual advancement rather than societies for converting the world? Fanatics and believers in "individualism" may dream of converting the world to one form of rational religion; but the evolutionist knows there are innumerable grades of mental development,—many even in this nineteenth century living in the mental slavery of the Dark Ages. J. E. SUTTON.

MINNEAPOLIS, KAN., Dec. 26, 1881.

REASONS FOR MATERIALISM.

Editors of The Index:—

In *The Index* of November 10, Mr. M. J. Savage declares that "he who stands by what is at present scientifically known cannot be a materialist." He bases this declaration directly upon the mere assertions of a few eminently scientific men, as Huxley, Spencer, Fiske, and others, whose opinions of course are the highest authority of the kind, and should be received with all due deference. But, after all that may be said, what better reason is this for a positive statement on such a question than a "thus saith." The validity of materialism, from what is at present scientifically known, demands altogether a higher authority than the *ipse dixit* of man or book, however learned or scientific, upon which to justify an assertion for or against it. This authority must be the scientifically established truths and their logical consequences. They, to my mind, attest the doctrine of

materialism, and a portion of them I here present, with their logical bearing on the question:—

1. *The equality of action and reaction.* Physics teaches this law as subsisting in all concrete phenomena. Hence, an extra-concrete power could not exist to edge in, as it would destroy this equality.

2. *The persistence of force.* Physics, the physical sciences, and all the sciences, so far as developed, afford evidence of the existence of this law, which may also be logically deduced from the hypothesis of the first law. Hence, the equality of action and reaction obtains in all concrete phenomena that have been scientifically investigated; and a power aside from matter could not intervene except by the destruction of these laws. Matter only is on each side of the equation.

3. *The identity in nature of mind and the physical forces.* They agree in being extrinsic or relative, and hence have no extension. Love, thought, and consciousness are as yet only known in connection with matter. Alexander Bain, in his treatise on the "connection of body and mind," points out the characteristic difference between the two. The problem is a special one under the more general problem, the connection of matter and force. And what is here most worthy of remark is that all those characteristics of mind which he specifies, namely, no extension, no locality, as also the manner of union to body, union but not in place, are equally characteristic of gravity and magnetism, to which mind is more closely allied in its nature. It does seem, then, that mind is only a power of matter possessed of a peculiar form termed intelligent. If order is taken to be a sufficient mark of intelligence, then all matter is intelligent; for chaos, as opposed to order, does not exist. But intelligence, understood as characterized by all its various effects in addition to order, cannot exist in nature outside of man or animal organization, yet may be said to exist in nature potentially, as any other force may be said thus to exist. Force is relative, therefore known and knowable. As Mr. Savage truly remarks, "matter [the existence of] is only an inference." So also are the different forms of matter a mere inference from the experience of different forms of force,—of the different modes and kinds of actions and reactions. We know of matter, but not matter. Matter is the unknown and unknowable. Then, with what reason do the above-named scientists assert that scientific materialism has broken down; that love, thought, and consciousness are not of matter as other forces, when they, equally with the rest of us, know not matter nor its possibilities? The "gulf" between body and mind is not greater than that between matter and force.

4. *The equality of utility and disutility* [$u=d$]. All evil equals all good, if we will allow evil to be taken in as broad a sense as good. Goodness is impossible without its equivalent of evil. I do not present this law as a yet scientifically ascertained truth; but as one that may be logically derived from the first law, and hence quite as valid. Man, in so far as he is simply subverted, is wholly evil (disuseful). Evil in man, however, is generally restricted to his capacity of a subservient in his own economy, in which capacity he possesses both evil and good, the latter predominating much over the former, as is also the case with all kinds of wealth. Both utility and disutility are finite quantities, as man is finite. So are all good and all evil in man and in nature. The good in all activities, remote and recent, human or natural, is exactly double the evil, leave out man as simply subverted. These truths follow from the law just stated, and, if they can be scientifically proven to be true (of which I am confident), have an important bearing on the truth of scientific materialism. They show that matter itself contains the seed of all evil and all good. Evolution does not touch the question, as it treats only of secondary principles. Primary principles and primary laws are beyond its range. Mr. Savage is quite correct, in my opinion, in a former article (*Index*, October 27) touching on this question.

As much depends upon definitions, for a fair understanding of each other, the following terms are defined according to the use I make of them: *Materialism* is the doctrine that what we call matter is the only potent existence and contains all possibilities. *Matter* is any real thing that has extension. *Force* is action and reaction, actual or possible. *Law* signifies necessary relation, and can be expressed by an equation. *Principle* signifies causation and form or manner of causation.

TIFFANY J. BROOKWAY.

KEOTA, IOWA.

IMMANUEL KANT.

Editors of The Index :—

For one, I was much pleased in finding that Felix Adler attached so high a value to the writings of Immanuel Kant, though he has given in *The Index* but a one-sided view of this great man's life and work. This is, however, the fashionable manner in this corrupt age with scientists and evolutionists in treating of nature and of life. They forget to mention the reverential side, because they are not born of reverence, and without which birth Goethe says a man is not truly a man.

Now, if Immanuel Kant was anything, he was a man of reverence; i.e., he comprehended the first beatitude, "poverty of spirit," or, in other words, was a spiritually modest man. And hence he exalts the "practical reason" (divine reason) as the highest spiritual power in man. This has "primacy," above all others, over pure reason, constituting his "categorical imperative." "This is that Light which lighteneth every man who cometh into the world," having a universal validity. By the theoretical reason we know concerning sensuous things, and by the practical reason we know of supersensuous things. This, Kant held, was the consensus competent given to all mankind to know concerning God, freedom, and immortality. This great man was of the same school as George Fox, the Friend. He vitalized the indwelling power of the Eternal. Those things he taught cannot be demonstrated by the "pure" reason, neither can they be denied. In this stage of being, a man can truly say, I do not know, I am an agnostic; but when he becomes inducted with spiritual modesty, when he becomes born of the universal reason, when he becomes free in the strictest, or transcendental, sense, then he has faith (fidelity) in that Power who will somehow, somewhere, make virtue and happiness coincide.

In respect to our esteemed friend and co-Free-Religionist, O. B. Frothingham, I think that I understand his position. Increasing years and thought have brought with them their legitimate fruit,—increasing reverence and faith in the Power Eternal. The idea of such a man going back to credulity and superstition is simply absurd. He is a Free Religionist, and never was a negationist; for between the lines of his most critical productions is to be found a reverential spirit.

DAVID NEWPORT.

ABINGTON, PA., 1st mo., 2, 1882.

A LETTER FROM CANADA.

Editors of The Index :—

Liberals across the line perhaps think that here in Canada we have a warm time with bigots. The recent book-seizure in Toronto would almost warrant such a conclusion; but several copies of Paine's *Age of Reason* have been received since through our custom-house in Napanee, and I can say that liberal thought is untrammelled, and the most pronounced controversial writings on religious subjects circulate freely through the Dominion. In Napanee, the book-stores always have on their tables the latest writings of this class. Mr. Allen Pringle is now engaged obtaining signatures to petition Parliament to enable Liberals to make an affirmation in lieu of taking the oath in our courts, and he meets with great success. The majority sign freely. The Ontario population is very liberal. The popular religion consists merely in church-going, the people seeming largely to have outgrown their superstition. A man can no longer get into position on the ground of mere piety, as formerly: he must now depend upon his merits. I send you pamphlet and clipping from the Canadian *Spectator*, in which you will find a notice of a workingman's reply to Father Graham's lecture on "Modern Infidelity." It is pretty sharp, as you will see by reading it. I wish you a Happy New Year.

Yours fraternally,

MAX. FOX.

NAPANEE, ONT., Jan. 1, 1882.

LETTER FROM NEW ZEALAND.

Editors of The Index :—

We have here what we call a *Free thought Association*. Atheists, Spiritualists, agnostics, theists, etc., belong to it, and each, as opportunity offers, advocates his special views, courtesy and toleration being pre-eminently essential. Up to two years ago, we met monthly, on Wednesdays, but with indifferent success. Since then, we have met every Sunday evening. We got up a choir, and a band of instrumentalists to accompany them. Members give original essays, and,

in the absence of essays, readings from the most recent writers; and, to vary the proceedings, oral discussions are held occasionally.

From meetings of fifteen to twenty persons, we now muster from two hundred to four hundred, and sometimes seven hundred and more, when anything special is on. These meetings have become so popular that we have just laid the foundation stone of a hall for our own use, to cost about £3,500, nearly all of which has been subscribed. I send you newspapers with the ceremony.

We have also instituted—what I believe will be an important factor in the spread of liberal principle—a lyceum (or Sunday-school) for the physical, moral, and intellectual training of our children. This part of our work is well patronized. I sent you a copy of the text-book we compiled. All this has been done in a city of only thirty-two thousand inhabitants. Besides this, we have associations in nearly every other important city in New Zealand,—Christ Church, Wellington, Nelson, Auckland, and Thames. Australia too has several associations of a similar character. It is a mistake to think Liberals cannot or should not organize. Try it, friends, and you will be astonished at the result. But don't forget music. Materialists, Spiritualists, Free Religionists, and those who form the invincible army of free thought in America, I appeal to you to unite. Sink minor differences. In essentials, you agree. Unite, then, and, consistent with the fullest individual freedom and intellectual and moral culture, you will thus be able to more effectively combat the common foe, ignorance and superstition.

I am, etc., JOSEPH BRAITHWAITE.

DUNEDIN, NEW ZEALAND, Nov. 1, 1881.

BOOK NOTICES.

THE STORY OF CHIEF JOSEPH. By Martha Perry Lowe. Illustrated. Boston: D. Lothrop & Co.

Mrs. Lowe has taken the story of the Indian Chief, as told by Bishop Hare in the *North American Review*, and put it into a pleasing metrical dress, without losing that severe simplicity which belongs to the subject. It is a pleasure to read anything so direct and free from inversions and ornaments. One feels that the language comes straight from the heart of a man who may not understand policy, but feels that he has been wronged, and cannot understand how those who excite his admiration by their superior power should debase themselves by what seems false and cowardly to his untutored soul. The following lines give a good idea of this:—

"My true name is Inmut too yah lat lat.
You'd like to know the meaning of my name?
My mother gave me birth on stormy night.
It means the thunder on the stormy height
Between the sudden flashes of the light.
My father did not leave a single spot
Upon my birthright, not a blot.
Our chieftains left us many a solemn law,
That we should give men what they bargained for,
That we should scorn to tell a lie.
They told us the Great Spirit lived on high,
And had a spirit home above the sky,
That he would give a good place to the good,
A bad place to the bad: we understood
This, I believe; and all my fathers do.
Do white men think so too?"

LE SOCIALISME CONTEMPORAIN, par Emile de Laveleye. Bruxelles: Librairie Européenne, C. Muquardt. 1881.

This superbly printed and carefully written book is mainly devoted to relating the aims and proceedings of Rodbertus, Karl Marx, Lassalle, and other German Socialists, the rise and fall of the International, the life and views of Bakounine, and the recent attempts to establish Socialism in this country, Denmark, Belgium, Austria, Hungary, Italy, and Spain. Thus we gain so strong a conviction of the dangerous position now taken by many champions of the workingmen that we welcome the wisdom with which the author speaks in his last two chapters of the real interests of society.

THE *Art Amateur* for January, 1882, opens the new year with a variety of designs for all sorts of fancy work, sufficient to supply its readers with work for the year. The eye is at once struck by the beauty of the drawings from panels in Italian churches. There is a suggestive article on artistic dress for women by Miss Mary Gay Humphreys, which is deserving the attention of those who are now sporting with the popular phrase "aesthetic costume." It might go into the question more deeply, and show more fully the rela-

tion of beauty to convenience and health; but we are grateful for the little it does say on these points. Another article on the same subject by Constance Cary Harrison is gossip and amusing. The article on Industrial Art for Women is interesting and instructive; but it strikes us as a little in what Miss Edgeworth calls "the Irish style" to say "in this country, where there are no practical schools of design," in the beginning of the article, and then describe the excellent Lowell Class in the Institute of Technology later. Would it not have been well to qualify her statement by telling us what she requires of a "practical school," if it is more than the Cooper Institute and Lowell Classes furnish? We wish the *Art Amateur* would do its part toward the cultivation of a pure English style. "Rarissimus tone and feeling" may do in a caricature in *Punch*, but is not becoming a serious critique of an exhibition; and the "maestria" of a splendidly sketched black silk costume may mean something to the writer, but conveys little idea to the reader.

THE REPLY OF SCIENCE TO SECTARIANISM.

The New York *Observer* says: "We with thousands hope sincerely that the commendable course taken by the eminent publishers, in kicking the *Review* out of their premises, will be followed in regard to the *Monthly*. Or, what would be better still, let us hope the *Monthly* will omit its atheistic teachings, and become such an organ of science as the great body of intelligent people will admit with confidence into their homes." To this, the editor of the *Monthly* replies, with his usual vigor and directness: "But the *Observer* scents atheism in everything scientific; and, if we began to expurgate in accordance with its notions, we should have to expunge the whole *Monthly*. For does not the *Observer* hold evolution to be atheistic? And what would the *Popular Science Monthly* be minus evolution? It is the new dispensation of scientific thought, cropping out everywhere, antiquating old views, affording new explanations, reorganizing knowledge, and guiding the researches of scientific men in every field of investigation. Those who do business on old opinions are in a great state of perturbation and distress about it. Some are for 'giving in,' some are for patching up compromises, and some for 'fighting it out.' Meanwhile, the tide is carrying everything before it, and the confusion of the unready waxes grotesque. The foreign periodicals arrive monthly, loaded with evolutionary discussions; and, in the last *Contemporary Review*, Calderwood, of Edinburgh, announces that even Hegelianism is but 'dialectical evolution.'"

"The *Observer* suggests that we make such a periodical 'as the great body of intelligent people will admit with confidence to their homes.' This sounds well, but what is it in a little plainer English? 'Divest your *Monthly* of every feature that can be objectionable to those who care a good deal more for the theological than for scientific teachings, and who have a horror of all science as tending to infidelity.' We should not be permitted to say a word of the progress of scientific thought, because hardly a step is taken anywhere that somebody with a dogma in that direction does not cry, 'Halt, you destroyer of religion.' We indulge in no exaggeration. The *Observer* is authority here; and, right above the article in which it recommends that the *Monthly* be kicked off the premises, we read 'SCIENCE FORGES WEAPONS CONSTANTLY TO DESTROY FAITH.' What kind of a scientific magazine would that be which should be suited to the state of mind of the dismal creatures who take such a view of science as this? We would rather take the *Observer's* alternative, and be kicked into the street, than to edit such a periodical. . . . We are afraid that, when the *Observer* invokes the publisher's boot as a censor of science, it betrays some want of confidence in its own foundation. What shall we say of the security of a religious edifice built upon the basis of literal Old Testament history? But, in the very next column to the article we are noticing, it is laid down: 'A denial of the literal verity of the Old Testament history is the first step in modern infidelity.'"

"If Guiteau's constant use of the epithet 'high-toned,'" says the New York *Sun*, "as expressive of elevation of character, shall drive it out of popular use, a good thing will be accomplished. Always a poor, weak metaphor, it will hereafter suggest a shrill squeak of egotism."

PERSONAL ITEMS.

MR. GLADSTONE calls Cardinal Newman "the most fascinating writer of his age."

MATTHEW ARNOLD is to publish a poetic tribute to his friend, the late Dean Stanley, in the forthcoming number of the *Nineteenth Century*.

LEOPOLD VON RANKE, the German historian, although in his eighty-eighth year, has just published the third and fourth volume of his *Universal History*.

JENNY LIND is sixty, but is said not to look fifty, her hair being only slightly mixed with gray, while her eyes are bright as in youth and her figure still graceful in outline.

MR. JOHN ALBEE, one of the contributors to *The Index*, is lecturing very acceptably in New York City on "The Origin and Development of the English Language" and on "Faded Metaphors."

MISS SUSAN FENIMORE COOPER, daughter of the great American novelist, is living at Cooperstown, N.Y. She is seventy years of age, and takes great interest in all humanitarian movements.

THE new writer for the *Atlantic*, S. A. L. E. M., whose short stories have excited interested comment from their dramatic power and earnest tone, is said to be the wife of Mr. John C. Wyman, a gentleman well known in New York and Boston.

KING HUMBERT, of Italy, anxious to pay his father's extraordinary debts, practises an economy unparalleled by a crowned head. Besides reducing the royal stud to a minimum and diminishing the court officials, he has tried to sell several of the royal palaces.

REV. R. W. DALE, the distinguished representative of the Congregationalists in England, says the title "Rev." is "the last rag of sacerdotalism." Hereafter, he wants to be called plain "Mr." Dale. Why have not Unitarian ministers, long ere now, uttered some such protest as this?

MR. BLAKE, the new Mayor of San Francisco, seems to be a more sensible man than his predecessor. He cut his inaugural message down to the limits of a half-column, saying that it was his belief that "all inaugural talk and ceremony might be omitted without the slightest public detriment."

POSTMASTER-GENERAL JAMES owns that official life has been disappointing to him. His sort of disappointed officials are the kind of office-holders we are so greatly in need of, since in spite of his disappointment he made one of the most efficient, thorough, and progressive of cabinet officers.

MISS JENNIE COLLINS, who has been obliged through severe illness to give up her philanthropic labors for some weeks past, is, we are glad to learn, slowly recovering; and it is hoped will soon be able to resume her place at "Boffin's Bower" as the earnest and practical friend of all working-women.

NOW THAT all the funny newspapers have had their gibe because ex-President Hayes refused to subscribe to the Garfield monument fund because of poverty, it is found that he did not refuse. He gave \$250, and offered to give more. The New York *Sun* will be very unhappy.—*Springfield Republican*.

IF Mr. Parnell does not get out of Kilmainham jail before the next meeting of Parliament, Justin McCarthy will be the leader of the liberal party in the house, with Mr. T. P. O'Connor to back him. There are about thirty-one members, all told, of the Liberal party in Parliament, exclusive of those in confinement.

RICHARD H. DANA, one of the best known American lawyers and *litterateurs*, died suddenly at Rome last Friday of pneumonia. He was born in Cambridge, Mass., in 1815. His first work, *Two Years before the Mast*, is the one by which he will probably be remembered, when his legal services shall have been forgotten.

MISS MARIA MITCHELL, the widely renowned lady Professor of Astronomy of Vassar College, was in this city very recently, and was tendered a reception by the New England Woman's Club of Boston. It is reported as having been a very interesting and enjoyable affair. About two hundred members and invited guests were present. Among those who took part in the speech-making on the occasion were Mrs. Julia Ward Howe, Mrs. E. D. Cheney, James Freeman Clarke, Lucy Stone, Dr. M. J. Safford, and others.

THE FREE RELIGIOUS ASSOCIATION

was organized in 1867. Though having its headquarters in Boston it is a national organization, and has members and officers in various States of the Union. It has the following

CONSTITUTION.

I. This Organization shall be called the Free Religious Association,—its objects being to promote the practical interests of pure religion, to increase fellowship in the spirit, and to encourage the scientific study of man's religious nature and history; and to this end all persons interested in these objects are cordially invited to its membership.

II. Membership in this Association shall leave each individual responsible for his own opinions alone, and affect in no degree his relations to other associations; and nothing in the name or Constitution of the Association shall ever be construed as limiting membership by any test of speculative opinion or belief,—or as defining the position of the Association, collectively considered, with reference to any such opinion or belief,—or as interfering, in any other way, with that absolute freedom of thought and expression which is the natural right of every rational being. Any person desiring to cooperate with the Association shall be considered a member, with full right to speak in its meetings; but an annual contribution of one dollar shall be necessary to give a title to vote,—provided, also, that those thus entitled may at any time confer the privilege of voting upon the whole assembly, on questions not pertaining to the management of business.

III. The officers of the Association shall be a President, twelve Vice-Presidents, a Secretary and Assistant Secretary, a Treasurer, and not less than six nor more than ten Directors; who together shall constitute an Executive Committee, intrusted with all the business and interests of the Association in the interim of its meetings. The officers shall be chosen by ballot, at the Annual Meeting of the Association, and shall hold their offices for one year, or until others be chosen in their place; and they shall have power to fill any vacancies that may occur in their number between the annual meetings. Five members of the Executive Committee shall constitute a quorum.

IV. The Annual Meeting of the Association shall be held in the city of Boston, on Thursday of what is known as "Anniversary Week," at such place, and with such sessions, as the Executive Committee may appoint; of which at least one month's previous notice shall be publicly given. Other meetings and conventions may be called by the Committee, according to their judgment, at such times and places as may seem to them desirable.

V. These Articles may be amended at any Annual Meeting of the Association, by a majority vote of the members present, provided public notice of the amendment has been given with the call for the meeting.

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The office of the Association is at 3 TREMONT PLACE, BOSTON (directly in the rear of the Tremont House),—where is also the publication-office of the *Free Religious Index*.

All letters pertaining to the business of the Association (payment of membership fees, orders for its publications, etc.) should be addressed to "Free Religious Association," at the office.

Communications intended specially for the Secretary, as well as his personal correspondence, should be addressed to him at NEW BEDFORD, Mass.

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PUBLISHED AT

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By a Board of Seven Trustees, who are nominated by the Free Religious Association and incorporated under the laws of Massachusetts.

EDITORS,

WILLIAM J. POTTER,
BENJAMIN F. UNDERWOOD.

THE INDEX is the continuation of the paper which was founded and for ten and one-half years edited by Francis Ellingwood Abbot. Efforts will be made to keep the same high standard, and merit the same honorable distinction. The paper will still aim—

To increase general intelligence with respect to religion;

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THE INDEX

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BOSTON, MASS., THURSDAY, JANUARY 19, 1882.

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CURRENT TOPICS.

GOVERNOR ST. JOHN, of Kansas, is appropriately named. His indeed is "the voice of one crying in the wilderness, Prepare ye, prepare ye the way!" since he is so sincere in his advocacy of the twin reforms of Temperance and Woman's Rights that he goes out lecturing on the one, and shows his belief in the other by appointing Mrs. Cora M. Downs one of the regents of the Kansas State University, the first position of the kind held by any woman.

THE Sabbath-keepers of this city have discovered a new and comparatively safe way of demonstrating their religious zeal. The Police Commissioners on their behalf have issued orders to be rigidly observed, that hereafter all the bake-shops must be closed at nine o'clock Sunday mornings. It remains to be seen whether the procrastinating citizen who fails to secure before that hour his brown bread and baked beans will coolly endure such infringement of his rights as a Bostonian.

SECRETARY McDONALD, of the New York Michigan Relief Fund, has just returned from a trip through the burned district in that State, and reports that more help is needed immediately by the impoverished farmers of that section, or great suffering must necessarily ensue, as they have no means of livelihood during the winter, nor anything to purchase seed with which to begin their spring-planting. The benevolent everywhere are urgently requested to consider the needs of these worthy and stricken people.

We felt quite sure that "Mother Shipton's prophecy" was too good a stock in trade for marvel-loving people to be given up as unfulfilled when the specified date for its fulfilment had passed, and now, in evidence of our prescience, comes a nameless "Hartford man," who says that "it is a mistake to limit the period of Dame Shipton's prophecy with the 31st of December,

1881." He holds that the time should be computed under the old style, which would extend the year 1881 to the 24th of March next. So there are some eighty odd days yet in which to fulfil the prophecy.

IF we were preachers who believed in an overruling Providence, we should insist that the lesson meant to be enforced by last Friday's sickening railroad disaster is that stoves are poor economy for any railroad corporation, and poorest of all for a rich company such as owns the Hudson River Railroad, and that the sooner such criminal economies were forced to be abandoned by the strong pressure of universal public condemnation vigorously expressed, the better it would be for humanity generally. But, since we are not such preachers, we can only hope that public indignation will soon shame all railroad companies into adopting some safer, if less saving, method of heating cars than that which cost so much cruel torture last Friday.

THE Massachusetts Woman's Suffrage Association held its annual meeting at the Meionaon in this city on Tuesday and Wednesday of last week, which was well attended. Among the speakers were Hon. Wm. I. Bowditch, Mrs. Margaret Campbell, Julia Ward Howe, Hon. Charles J. Noyes, Mr. H. B. Blackwell, Lucy Stone, ex-Gov. Claflin, Judge G. W. Warren, Mary F. Eastman, and others. Letters were read from Senator Hoar and John Bright in approbation and encouragement of the movement. The *résumé* of the year's work of the association showed decided progress, and gave a hopeful outlook for the future. The report of the late action of the United States Senate in appointing a committee to consider the question of Woman's Suffrage was considered especially encouraging.

THE *Christian Union* says: "Genuine and spurious religion were never set in more striking contrast than in the experiences of Garfield and Guiteau. On the one hand, a dying man, making no professions, saying nothing of God or inspiration, but bearing the prolonged agony of a four months' dying without a murmur; on the other hand, his assassin, talking of the Deity as glibly as though Jehovah were an acquaintance round the corner, and of inspiration as though God were a senior partner in the firm of which he was junior." Think of it! An evangelical journal declaring that "making no professions, saying nothing of God or inspiration," but enduring pain without complaint, is "a striking" indication of "genuine religion." *Tempora mutantur, et nos mutantur in illis.*

In his late message, Gov. Long said: "I renew my protest against the barbarism, inefficiency, and peril to innocence, of capital punishment. Failing its abolition, I earnestly urge you to leave to the jury—the best and safest of tribunals—the question of its infliction. This will make conviction surer, will meet more fully the circumstances of each case, and, while still preserving the terror of the death penalty, if there be any virtue in that will be more in harmony with the humane spirit of

the age. The pretence of insanity will not then succeed, as it now too often does. Should you abolish the death penalty, you might substitute for it the severest form of imprisonment. Let me remind you, quoting the substance of another's summarization, first, that the present uncertainty of the death verdict lessens the deterrence of the death penalty; second, that with its abolition for smaller offences, their number, in proportion to the increase of population and the facilities for their commission, has diminished; and, third, that in civilized communities where it has been totally abolished murders have not become more frequent. Rhode Island is an instance. Statistics show also that the pardoning power is not abused in relation to sentences for murder in the first degree, when commuted from death to imprisonment for life."

THE French operations in Tunis and Algeria, especially the violation of sacred tombs and the march upon the holy city of Kairwan, have aroused the religious fanaticism of the Moslems; and there is exhibited a strong feeling, which finds expression through Mohammedan journals, in favor of a political union of all the Moslems under the Sultan of Turkey. One of these journals says: "The necessity for political union has been forced upon us by the experience of the last half-century, during which period repeated aggressions have been made upon the Moslems, and several provinces have been wrested from them by the Christian Powers. In 1830, France seized upon Algeria. In 1838 and again in 1879, the English invaded Afghanistan for their own selfish purposes. As a result of the late Russo-Turkish war, Kars and Batoum have been annexed by Russia; and the Danubian provinces, together with Bosnia, Montenegro, and a large slice of Greece, have been severed from the Turkish Empire. Tunis is rapidly being annexed by France, and Tripoli and Egypt are threatened. Thus, we find that those Moslem States which had acquired or had aimed at acquiring independence of the Khalifah have for the most part fallen a prey to the greed of the foreigner." Nothing but hostility, these journals say, can be expected from France; and the failure of England to act during the Russo-Turkish war, her occupation of Cyprus, and her joining France in sending iron-clads to Alexandria, are among the facts referred to in proof that she is not to be trusted. The British Government is urged to consider a question which has "an important bearing, not only on Egypt, but on Asia Minor, and on India with its millions of Moslem subjects." English statesmen are told not to rely upon the present attitude of British subjects in India as an indication of what it would probably be, should she participate in any "fresh aggressions upon the rights and dependencies of their recognized Khalifah," the successor of Mohammed and the Emperor and High Priest of Islam. Should such a union as is desired by the Moslems be effected, it would have an important bearing on the relations of the European nations to one another, and would do much to shape the history of the remaining portion of the nineteenth century.

OUR COUNTRY'S OUTLOOK.

It is to be presumed that the readers of *The Index* bear in mind the notice kept standing in its columns, that no writer for the paper involves any other person than himself nor any association in responsibility for his opinions. And, this being the case, *The Index* has not been held to account editorially for the extremely pessimistic view of the future of the United States, taken by our respected contributor, Mr. A. W. Kelsey, in his article entitled "Rocks Ahead," published last week. It seems well, however, to present certain other aspects of the subject, which Mr. Kelsey appears to have overlooked. He is a thoughtful observer, and there is not a little truth in the dark side of our national prospects which he portrays.

In our national prosperity and ease, in our very success as a nation,—a marvel to the world,—there are dangers, political and social, liable to be lost sight of. It cannot be affirmed as an axiom that there is in the present age any absolute security to prevent a republic like that of the United States from going to the same destruction which has befallen republics in former times. And the optimistic belief concerning this country, the "manifest destiny" theory shared by so large a part of its citizens, is positively mischievous in its results. It blinds people's eyes to actual perils that may be close at hand. There is really nothing that is going to save the Republic of the United States from collapse, except the practical wisdom and virtue of its citizens. If we can rely upon this wisdom and virtue, we are tolerably safe. If we cannot rely on these, there is nothing in the marvellous richness of our material resources, nor in our exceptional national success hitherto, nor in the glory of our Declaration of Independence, nor in the wisdom which our fathers put into the national Constitution, that will insure the nation's salvation.

But it is just here that we have a right to a well-grounded hope. The wisdom and virtue of the American people have thus far responded well, in every national emergency, to the demands made upon them. The sober common-sense of the people, when appealed to, rises to the exigency, and has carried the country safely through several critical periods. There is a vast deal of foolish boastfulness about our national power, that is only chaff. Yet, when this is blown off, there is left a pretty pure grain of good sound common-sense in the majority of American citizens, that can be trusted to do the right thing. Notwithstanding, therefore, the dark facts of financial and political corruption around us, to which it would be folly to shut our eyes, it were also folly to despair of a people that has shown hitherto so much capacity for meeting its perils and overcoming its own evils. It is well that the conditions of the grave politico-economical, educational, and social problems which Mr. Kelsey thinks are close upon us, should be looked in the face. Especially would it be wise for people in the midst of their present material prosperity to remember that "hard times" are pretty sure to follow such an era, and that somewhat less of speculation and somewhat less of extravagance now, might in a measure break the reaction and make those after times less "hard."

But, in respect to the evils of political and pecuniary corruption among us, bad as they are, we can but think that Mr. Kelsey has strained the facts to weightier conclusions than they will bear. The business, money-making world is not so sordidly given over to the accumulation of wealth as it might, at the first look, seem. In spite of much crookedness, there are more honor and virtue in the business world than it often gets credit for

from moral censors who are looking on from the outside. When the financial crash of 1873 came, there was a period of several days in New York during which all great business transactions among speculators at the stock exchanges and brokers' boards, as well as at the banks and in commerce, were carried on by check certificates which had no legal validity whatever. Yet there was not a single instance where one of these certificates was repudiated or found to be fraudulent. Citizens of various degrees of virtue and engaged, it may be, in very questionable financial adventures as well as in legitimate enterprises, being put solely upon their honor with each other, stood by it to a man. Another still better illustration that even men who are bent on making money are not wholly given over to sordid greed is what happened at the outbreak of the war of the rebellion. During the winter and early spring of 1861, while State after State in the South was seceding and making preparations for war, it seemed as if the Northern commercial world was paralyzed with timidity, and would let the national government go to pieces rather than risk the fortunes of trade. Cotton was king, and conscience was its slave, and patriotism seemed to be in the sleep of death. But, as soon as the South struck its blow, what a change! Money bags flew to Washington, and were transmuted into an army. Rich men vied with each other in pouring out their wealth to sustain the government, as young men vied with each other to pour out their blood. So long as we can remember that "uprising of the people" which saved the country and destroyed slavery, we shall not despair of the capacity of the American republic to meet any peril, political or social, that may be approaching. The reserve forces of virtue and valor are at hand, and they will be forthcoming when the critical moment arrives.

Mr. Kelsey's marshalling of the dark, political facts seems to us particularly open to criticism. Especially is such language as he applies to the election of Mr. Hayes to the Presidency to be deprecated. He says, and says it in immediate connection with a remark on the corrupt use of money in legislation, that "the poor have seen a majority of votes fail to elect; a President seated who, under the Constitution, had been defeated." An assertion like this not only blackens the honor of the country, but it violates historical truth. For, even admitting that Mr. Hayes had been "defeated under the Constitution," the statement as made is one of those half-truths that have the effect of falsehoods. It leaves out the fact of legal instrumentality, devised by the compromise of the two hostile parties, through which Mr. Hayes was "seated" in the Presidency, and would give the impression to any one not knowing all the facts that one party "seated" him, either by corruption or violence, in spite of the other. But, in truth, one of the great political parties of the country never admitted that Mr. Hayes was "defeated under the Constitution." It was a disputed election, and a disputed election in which there were charges of fraud by each party against the other, and most probably actual fraud on both sides. But it was fraud of a kind most difficult to ferret out in the exasperated state of party feeling, and the Constitution provided no way for meeting the perilous emergency. It is safe to say that in any other republic on the globe,—except perhaps in Switzerland, where, owing to a different mode of election, a like contingency, however, could not have occurred,—such a dispute would have been settled only in blood. The strife here was verging toward violence. Then it was that the reserved power of the people's wisdom and virtue came to the rescue. It was the pressure of the sober common-sense of

the people of both parties operating upon the legislators at Washington that produced the plan of the Electoral Commission,—a device of legislation which, though it may never be repeated, was one of the wisest and most statesmanlike acts for the crisis that can be found in the history of our or any country.

Mr. Kelsey discloses similar partisan bias, as it seems to us, in his remarks on President Arthur. We confess to have been among those citizens who had grave anxiety for the country when it seemed probable that the Vice-President was to become President. But we are now among those citizens who are ready to acknowledge that this anxiety has been mostly removed by the prudence, sagacity, and good sense which Mr. Arthur has thus far shown in his high office. He is not above criticism, and it is well that public opinion should show that it is ready to rebuke as well as to praise him. But the dangerous sentiments which Mr. Kelsey finds in his first message to Congress have, so far as we have seen, entirely escaped the detective eye of readers on this side of the Atlantic. Mr. Kelsey is 'abroad, and possibly does not see things in the true home perspective. In what part of the message he thinks the President "caters to the very lowest and most ignoble passions," we cannot imagine; and though the President adopts Gen. Sherman's recommendation, that the army be filled up to the complement of twenty-five thousand men, and Secretary Hunt's advice, that the navy be strengthened, and speaks in "Napoleonic" phrase of co-operating with Congress "in such measures as will promote the glory of the country," we do not believe he is seriously meditating a *coup d'état*. President Arthur, indeed, is illustrating anew that fact which has appeared again and again in our political history, that men who seemed, previous to their election to high office, to be ill-fitted for its duties, after the responsibilities of office have come upon them, have manifested an ability entirely adequate to the demand. And this fact, while it should not lead to carelessness in the selection of candidates for office, yet happens so repeatedly that it is one of the proper reliances of political hope. It is a truth that the names of a very large number of citizens, scattered all over the country, of reputable intellectual capacity and unquestioned moral integrity, might be thrown together, and the choice made among them by lot for all the highest offices in the land, and the administration of government be intrusted with perfect safety to the persons thus elected.

In conclusion let it be added that, though the burning infamy of "two assassinations of our national Executive within sixteen years" can never be erased from our country's record, yet history will write side by side with this black page the radiant fact that on both occasions the government went on without a jar or jostle,—a fact which illustrates not only the strength of our national governmental machinery, but that self-restraint and self-government of the people which are a greater security of good national government than either constitutions or administrations.

WM. J. POTTER.

"EMOTIONAL PRODIGALITY."

The above is the title of an essay read by Dr. C. Fayette Taylor, of New York, before a medical society of that city. Dr. Taylor is an authority on spinal and other nervous diseases, and is at the head of an institution for the treatment of such maladies among children and youth. His large special experience enables him to trace the causes of deformity and the more serious chronic disorders of childhood, as the ordinary physician cannot. In the essay referred to, Dr. Taylor takes the

ground that curvature and inflammation of the spine, as well as other kindred diseases, are caused chiefly by nervous exhaustion, which is itself the result of mental overwork. So far, his is the common view. But Dr. Taylor goes further, and outlines the specific element in mental action which, in his opinion, produces the evil result. To his thinking, based on wide experience, those who feel the consequences of nervous exhaustion, and try to lessen the cause of their illness and loss of power, often increase the evil they seek to avoid, through ignorance of the specific kind of mental strain from which they suffer. To quote from the essay, that the doctor's thought may be fully stated: "In the first place, the mind, as a whole, may be said to be made up of several different parts or attributes. Some of these attributes may be active, while others are at rest; and they all have very different and independent and distinct relations to and influence over the bodily functions. For instance, one of the most common errors is the supposition that thinking, as distinguished from other mental activities, is the source of injury when one's health suffers from excessive mental strain; whereas, mere thinking, disassociated from other mental phenomena, is one of the least likely to be in excess of the individual capacity to bear, and the least exhausting in any degree. In fact, it is unquestionably true that an active, well-trained thinking capacity imparts positive strength to the bodily powers, increasing both health and longevity. It is not the thinking which breaks people down, but it is an excess—often an unnecessary excess—of other mental activities which works the bodily injury; and, by other mental activities, I would especially include the EMOTIONS as the most exhausting of all mental attributes." On this statement, Dr. Taylor bases a strong and earnest plea for the protection of the children from all emotional excitements. He would not have the little ones "shown off" in public, or coaxed, even in private, to repeat brilliant sayings, or even to receive and return frequent caresses. And, later on, he would forbid all those exciting emulations which generally accompany school life; and he would, of course, postpone all social stimulations as long as possible. In short, he would have parents and teachers studiously avoid everything which tends to increase emotional activity in the child, using every effort to calm and repress the naturally excitable feelings.

There are several sermons to be preached from the doctor's text, to parents and to teachers, respecting home habits, kinds of reading, school management, and other matters. And the special need of women, proverbially the more excitable sex, to be protected from the physical as well as the mental evils induced by false theories of sex in education (indicated by the "man of the brain and woman of the heart" proverbs) might well be enforced from the suggestions of this essay. But it is my present purpose to speak of one element in the education of children which Dr. Taylor does not include in his list of harmfully exciting causes of mental strain and consequent disease, but one which, in my opinion, has held in the past, if it does not now occupy, a conspicuous place in the list of those causal evils. I refer to what may be called "emotional prodigality" in religion.

Mrs. Beecher Stowe, whose pictures of early New England life are so truthful and suggestive, has referred more than once to the morbid and intense feelings excited by the old creeds. Men, by reason of their out-of-door activities and less sensitive organizations, might often escape the worst physical consequences of the gloomy fear and abnormal excitement occasioned by appeals to "fly from the wrath to come," which was so vividly

portrayed by the great preachers of the old religion. But women, shut up to the emotion-stimulating life of domestic experience and devotion, felt, alike in the throb of the unborn child and the petty waywardness of the "unregenerate" little one playing about her knees, the horrible suspicion that she was nursing and rearing subjects for the divine vengeance. What wonder that such women not only suffered in mind, but developed tendencies to bodily disorder which have been transmitted to their descendants in the form of "predisposition to nervous disease"? And to these children, already suffering the evil results of their mother's unhealthful religious terror or exaltation, already dangerously precocious from pre-natal influences due to their parents' over-stimulation in the emotional life,—to these children the Church has come with its exciting warnings, tragic appeals, and dramatic pictures. The old "catechism" was too abstract and learned in its statements to be fully understood by the children of those generations of the past, doomed to recite its lengthy answers on pain of parental discipline. And hence the children trained in it were less injured in body and mind than those of later date, to whose comprehension similar dogmas have been "brought down" by simplified statement and the illustrative adornments of picture and story.

With the rise and enormous increase in numbers and influence of the "Sunday-school" has come the means of stimulating the childish imagination and exciting the childish feeling through religious instruction. And the result of this has been, in very many cases, the physical injury of the child through nervous exhaustion.

The present writer well understands the physical effect of long-continued religious excitement in her own case; and, no doubt, thousands of semi-invalids know themselves to be paying the life-long penalty of abnormal experiences in youth. No system of teaching could be devised more skilfully adapted to excite emotionally a sensitive child than the "plan of salvation." Moving pictures of "lost" sinners; of the tender Shepherd, come to seek and save, crucified on the cruel cross; of the terrible doom of unbelievers; of the need, the imperative need, of passing through some strange, mystical, half-understood "experience"; of the glories of a world above, awaiting the "converted" only; of the constant presence, for blessing, reproof, and judgment, of an unseen Being, of inexorable memory,—all these are capable of rousing in the thoughtful and precocious child perfect tumults of excitement. Fear, hope, love, directed toward a mysterious God, unreal presences, strained attempts to "experience religion," haunting desires for mystical communion with the beloved Saviour, are no less exhausting to the child because he cannot express his feeling in words, and no less pressing upon his consciousness, because, with the natural secretiveness of childhood respecting things about which it cannot talk clearly, he confides his feeling to no one. The more sensible among the Orthodox Christians of our day disapprove of such special efforts to excite and control the childish mind as some well-known "evangelists" make. I remember when a certain travelling preacher, visiting Providence, R.I., addressed himself especially to children in a coarsely realistic and terror-inciting manner, many of the most Orthodox opposed his measures. Upon which, I may add, this ardent teacher circulated little papers among the children, advising them that they would suffer in hell, if they "loved father and mother more than Jesus," and urging them to disobey their parents, if necessary, in order to attend his meetings and save their souls. I do not, however, have in mind the revivalist's methods with children,—methods which

are questioned by wise parents of all faiths,—in the charge I make of "emotional prodigality" in religion. The delirium engendered by the coarser forms of appeal is only the extreme of that common form of nervous excitement from which children of the most decorous Sunday-schools suffer. The belief in the necessity of a "change of heart," a mystical, other-worldly "experience," compels all consistent teachers to use all means in their power to excite in their pupils a desire for "conversion" and a longing for vivid conceptions of God and Christ. And such experiences must be stimulating, in the last degree, to the emotional nature of a responsive child. All such experiences tend directly toward self-analysis, introversion of thought, anxious self-cultivation in the lines conscientiously chosen. And, in proportion to the child's mental and moral capacity to answer the demands made upon it in these unchildly directions, is the physical danger. We would not advocate carelessness as to the child's training in religious matters or sacrifice of moral gain to physical. Better the early consecration of the child to the ideal right and lessened bodily energy than a perfect external nature and the mind an easy prey to evil. But only the infidel to nature, the faithless and despairing, can think that such a choice is before the parent and teacher.

The new religion, "looking out, and not in," teaching practical every-day duties, burdening the childish mind with no vague mysteries, no abstract ideas, no spiritual realm of half-understood beliefs about the supernatural,—this new devotion to the here and now of duty, the real and proved of experience, offers a safe field of instruction. The wisest men and women, those abreast of the truths of time's later revealings, have given up all dogmatic statement in matters of speculative opinion. And the most dangerous elements, physically speaking, of the common religious teaching of children, are those connected with theological views now either discarded or relegated to doubtful and unpartisan discussion by the leaders of thought. The moral side of religion, strengthened more and more, clarified by ever-widening views of human relations, taught by growing study and experience, comes more and more into prominence. And this ethical training, toward which we as rational thinkers and religious persons inevitably tend, can be applied to children, directly by lesson as indirectly by example, without unnatural and harmful stimulus of the emotions. The simple incidents of everyday life, the gentle, soothing restraint, the calming influence of thought, the healthful strengthening of reason,—these are the lessons and the methods of our new religion of the real.

The diseased sentimentalism of "the blood," the exciting tragedy of unseen worlds, the morbid supernaturalism of mediæval faith all swept away, we shall take our children out from the heated atmosphere of abnormally developed imagination into the clear tonic air of the world of actual fact. The religion of balanced judgment of duty, founded not upon the mystic's vision of ecstatic union with the unseen, but rather upon open-eyed devotion to the known right in human relations,—this religion can be cultivated in the child, as in the adult, without producing unnatural excitement and consequent nervous exhaustion. "Emotional prodigality" in religion can only be cured by a rational and natural faith.

ANNA GARLIN SPENCER.

ONE Rev. Robert West, in a New Year's sermon in this city, warned the people against the "so-called Free Religious Movement," as an *ignis fatuus* which "would surely lead them toward the bottomless pit."

HYMNS TO ORDER.

There is a growing need and consequent demand among the rapidly increasing social organizations, based upon liberal and free thought principles, for something to take the place at their meetings of the Orthodox hymn-books, the words of which are mostly unsuited to the feelings, and do not truly express anything approximating to the real intellectual convictions of the members of such societies. So many of these, rather than give expression to what they consider false ideas even in song, prefer to dispense with singing altogether, even at the sacrifice of their love for and delight in music; while others, unwilling to deny themselves this æsthetic pleasure, make selections of the least objectionable of these hymns, and struggle along with this limited choice of words and music the best way they can, occasionally bidding defiance to their sense of incongruity by boldly giving utterance to sentiments with which they have no sympathy for the sake of the rich, sweet harmony to which those sentiments are wedded. So now comes, as we have lately seen in *The Index*, an almost imperative demand for hymn-books which shall be peculiarly the utterance of untrammelled souls; hymn-books which shall be the expressions of humanity's highest aspirations, which shall be filled with poems of hope, encouragement, and truth. But one of the first requirements of such hymn-books is that they shall be filled with true poems, and not with doggerel verses or vague rhymes without reason or poetic fire. And because nothing short of this high standard can satisfy the ethical culture of this age is just the reason that we cannot yet hope to have our own proper hymn-books, filled with hymns wedded to the music most appropriate to them. Free thought, and even undogmatic theology, is still too new a thing in the world of thought, and a still newer thing in the world of poetry, to give us anything in the way of a hymn-book varied enough for all seasons and moods of feeling, and such cannot be "made to order"; for they must be the spontaneous outpouring of souls full to repletion of the sentiments they express.

There has not, however, been lacking, even thus early, various attempts to furnish such hymn-books; but, so far as we have seen, the compilers of these have not been persons who possessed that fine sense of "the eternal fitness of things" to make a success of them. And the consequence has been that such collections are in the main a heterogeneous jumble of exquisite words wedded to execrable airs, or *vice versa* (unless indeed words and music were both in bad taste,) so that even the most commonplace of us could not fail to observe the incongruity, and most especially in those hymns "made to order" to fit the tune or the occasion.

When even the Christian Church, after all its careful winnowings from centuries of poetic expression given to the emotions evoked by religious and moral fervor, is still finding fault to-day with the unfitness and crudities of the hymns it has been forced to accept out of its vast store of material, we need not grumble that we have as yet no meet musical expression in which to give voice to our highest thought and feeling. But, though we cannot get and do not want a hymn-book fitted to our needs "made to order," still we can congratulate ourselves on the fact that the materials for such a work are rapidly accumulating on every hand. Even in the poetry of our noble corps of *Index* poets may be found here and there a gem so expressive of some phase of thought or feeling common to us all, couched in true poetic diction, that such should be garnered up and laid away to be put to

appropriate music when our hymn-book shall at length be evolved, not "made to order."

S. A. UNDERWOOD.

THE NEWTON HOME.

The Newton Home for Orphan and Destitute Girls is well worthy the attention of thoughtful philanthropists, because it is successfully working out on a small scale some difficult problems in moral and industrial education. The report for 1881 shows how all sects and classes in Newton unite in caring tenderly for these twenty neglected children. Much good is done to those who give as well as to those who receive help. One especially valuable feature of the institution is that all the children go to the public schools. They there mix with other children on equal terms, and feel no stigma of charity children upon them. It is pleasant to note how the various churches have invited them to their Christmas and other festivities. A few extracts from the excellent report will give some idea of the work:—

From the report of the superintendent will be seen how numerous and kindly have been the gifts the past year, enabling us to feed, clothe, and care for the twenty inmates. The beautiful influence of Mrs. (Aunt) Pomroy is now seen in the maturing fruit developed under her wise and kindly training. Eight of our girls are working for wages in good homes, and we hear favorable accounts of them. Coming from homes of squalid poverty and shiftlessness, as most of our girls do, it is our endeavor to develop in them habits of well-ordered industry and thrift. With this in view, we encourage these girls as they earn to lay by a portion of the same. Each has a bank-book, under the care of the directors, and in the aggregate these eight have over four hundred dollars deposited in the Newton Savings Bank. As with mature persons, so with these girls, the fact of having something, however small in amount, in the bank, stimulates the desire to increase the same.

Our children attend the public school. Their teachers speak well of their deportment and scholarship. We continue the practice of each older girl having a younger child under her charge, to see that she obeys the rules, that her clothes are in order, that she is neat and clean for school,—a motherly supervision at all times. Young Master B., Newton Centre, was anxious to do something for the Home. The thought came into his mind that he would raise some beans, which proved a success; for he brought a basketful to the Home, announcing with a smiling face, "I raised them all myself." The same lad also brought us some dainty prints of butter, made from the first cream of his pet heifer. If we earnestly desire to do good, a way will open; but we must seize the opportunity.

E. D. CHENEY.

THE CITY OF GOD.

Castelar says the human race forever dries its tears in the breeze of hope. It has been hope which has always kept on the moral horizon the mirage of some model commonwealth or Utopia or City of God or, in North American Indian phrase, happy hunting grounds with superabundant game. Toward some such region of beatitude, men once dreamed or imagined that they were moving. When, about the time of the commencement of our era, they had given up the idea of attaining to happiness here on this shoal and bank of time, they placed their City of God beyond the bounds of the waste of this world in the clouds or some celestial region; and there it would probably still be standing, with its jewelled minarets and golden streets, had it not been for science with its space-penetrating telescope. The ancient world was long content with its narrow habitat about the Midland Sea, as it was called, on whose shores, as Plato says, men swarmed like emmets, while the vast outside world lay mostly unknown and unexplored through fear and incuriosity combined. Citizenship in some renowned city state, such as Athens, Rome, or Jerusalem, was regarded as the

height of mortal felicity. The distant in space and the future had no allurements for the ancient citizen. Travel was regarded as simply exile from the city which contained all that was dear and lovable and admirable. As for a future existence, there were no expectations of felicity after death, which was a shadowy state for the ancient Jew and Gentile both, there being in the opinion of each no knowledge or device in the grave whither they were going. There was but little sentiment or romantic feeling in the ancient world. Ancient life was too narrow, sensual, and realistic for sentiment. Christianity, with its supra-mundane City of God, drew men's eyes and hearts away from Rome and Athens and Jerusalem and the other great central city states to the thought of a purer and higher citizenship, somewhere in the heavens, as they vaguely phrased it. In the Middle Ages, when the area of ancient civilization and the land of the nativity had become nebulous to the ignorant people of Western Europe, a singular epidemic of religious enthusiasm and fanaticism pervaded the Western nations, the object of which was the rescue of the Holy Sepulchre from the hands of infidel or Mohammedan miscreants. For a long period, all the valor, enterprise, and piety of the West were moving toward the Holy Land, as Palestine was called. Knights, scarfed with the cross,

"Watched the miles of dust that wreathed their struggling files
Down Lydian mountains."

Humbler pilgrims with staff and scallop shell and sandal shoon plodded their weary way or sauntered in immense numbers toward the scene of the nativity and crucifixion. Thus was all Europe moved by a common and mighty sentiment and impulse, until finally Tasso had the material or subject-matter of his great Christian epic. Thus for a long time was a tomb the goal of human journeying and the object of human valor. After the era of the Crusades came the era of terrestrial discovery in the fifteenth and sixteenth centuries, when the bounds of things were loosened. The human mind was then enlarged and liberalized by novel experiences and by the expansion of the geographical area of human activity. The mystery of the Atlantic Ocean began then to be dispelled. Wild hopes and dreams of discovering a terrestrial paradise began to be kindled in ardent and fearless souls,—a City of God not in the clouds, but somewhere on the bosom of mother earth, in the dim and gorgeous West, with its magnolian forests and fountains of youth. The fabled Eldorado began to be the objective point of enthusiasts and adventurers, and to take the place of the apocalyptic New Jerusalem. For it was supposed to be accessible to the hardy and dauntless adventurer in the flesh, and to have in its vicinity a stream or well-head of immortal youth. As alchemy finally led to a genuine science with its philosopher's stone and elixirs, namely, to chemistry, so the fabled Eldorado led to useful and thorough explorations of the lower part of our continent, thus enlarging geographical knowledge. Thus was the period of terrestrial discovery a period of boundless, glorious hopes and the noblest daring. It was the period of Shakespeare. There was a new spiritual day-dawn, as it were. Finally, terrestrial discovery became so thorough that the dream of Eldorado was dispelled; and the romance of the earth, so to speak, gave place to accurate knowledge. Finally, the age of reason and science began to dawn in the seventeenth century, and mankind had their venerable illusions, delusions, and faiths subjected to the terrible ordeal of rational knowledge.

Now came, with the Copernican, Galilean, and Newtonian astronomy, a knowledge of the com-

parative pettiness and insignificance of "the earth and man," to chasten the arrogance of theologians and of human nature, which had hitherto regarded itself as the central fact in the universe. If terrestrial discovery had robbed the earth of its mysticalness, and shown that it was small and quite limited, the new astronomy brought disillusioned man face to face with the infinitude of cosmical space or the "starry heavens" of modern science. "Two things there are," says Kant, "which, the oftener and more steadfastly we consider, fill the mind with an ever-new, an ever-rising admiration and reverence,—the starry heavens above and the moral law within." Thus do current science and rationalism, with their revelations of infinite space and duty, excite a depth of awe and cosmic emotion, a solar certainty of eternity, which casts the loftiest sentiments and so-called revelations of ancient theologians, enthusiastic prophets, saviours, and religious founders, entirely into the shade. Theology has been overshadowed by science and current psychology and reflective thought. Myths fade into insignificance before realities and actualities or the truth of things, as disclosed by scientific investigation and theory. The real marvels and miracles are those of truth and nature. The fictions of theology and mythology dwindle to insignificance, when matched with theory. Meantime, social and political amelioration is now the goal of human endeavor. The City of God, or Eldorado of living generations, is a social state or community, in which all men and women shall be lifted to a plane of intelligence and competence in which there shall be no longer a monopoly of land and means by the few, but in which the glaring social and political inequalities and injustices of the past shall be abolished by a truly human and humane commonwealth, in which finally "the State-House" shall be the hearth or domestic fireside, and "the Church" shall be "social worth." And we believe that such a righteous commonwealth will yet be realized as the glorious consummation of all the sighs and dreams and aspirations of the noblest souls of the past.

NOTES ON THE RELIGIOUS PRESS.

W. J. P.

THE *Jewish Watchman* is the latest comer on our exchange list. It is a new paper, published in Boston and edited by Rabbis Lasker and Schindler. Half of it is printed in English and half in German, and we judge that there is represented in it the same happy union of Orthodox and Reformed Judaism. It is an eight-page paper (the page about the size of *The Index* page), and is neatly printed. Judging from the first number, it will worthily watch the interests of Judaism in Boston. Rabbi Lasker, the editor of the English half, says in his "Salutatory":—

In our endeavor to make the paper serve the spread of knowledge and the principles of Judaism, and to disseminate the cause of humanity and the cause of truth, it will yet principally be devoted to the interests of New England's Jewish community. Like a watchman, it will ever be found at its post, a "champion of the Most High," appointed to guard, protect, and promulgate Israel's cause and Israel's faith. Our work must be judged by its results week by week rather than by any programme that might be laid down in advance. We frankly declare that, at present, it is an experiment which, in order to succeed, will demand the generous aid and financial support of our friends.

It is news to us to find that there are seven Jewish congregations in Boston, though some of them are small ones. Twenty-five years ago there was but one synagogue, and that so weakly supported as to have only occasional services. It is estimated that

the Jewish population of the city now numbers six thousand. It is a population that can well maintain a journal of its own.

THE *Secular Review*, London, believes in keeping Christmas. In its issue of December 24, it says:—

The special recommendations of this feast which we have inherited from our forefathers are that under its genial influence these ties which in civilized society bind and cement individuals in bonds of union, and strengthen the humanitarian feelings, are knit closer together. Though not in the theological sense, yet it is certainly true that every succeeding Christmas assists, at least for the time being, in promoting "peace on earth and good-will toward men." Surely, a festival that can effect so much deserves to be welcomed on all hands, and to be received with a determination to utilize its advantages. . . . We regard Christmas as an institution worthy to be perpetuated, because of its action in promoting benevolence. It unlocks the warmest corners of the human heart, and should make us all keenly alive to the welfare and sympathetic in the sufferings, of all our fellow-beings. It may be that by some its privileges are abused or not wisely utilized; but such cases are decidedly exceptional. So far as the vast majority of the people are concerned, Christmas works for good; and it is noteworthy that, as civilization advances, so does this festive season acquire strength and become more deeply rooted in public favor.

PLYMOUTH CHURCH heard some very radical doctrine from Mr. Beecher on Christmas day. According to the *Christian Union's* authorized report, speaking of the slowness with which genuine Christian sentiment had advanced in the world, he broke out as follows:—

Organized Christianity is a sham; and yet it is an indispensable sham. You cannot make steam without having an engine for it to work in. The power of the gospel has had to have an instrument; but men have had no notion of how to build that instrument, and the Church has represented very largely the selfishness of the human race organized into power. The selfishness of the human race has been taken as an instrument with which to organize the Church over which Christ's name has been written. The institutions of the Church have been essentially conservative; and, from beginning to end, they have done as much to prevent the development of true humanity in this world as they have done to promote it. The theologians that reign to-day lie a stumbling-block right across the intelligent construction of religion. And is it surprising that the work has been delayed? Christ has been crucified over again for two thousand years. He has suffered at the hands of his friends. We have not yet got at the true conception of Christ. He may be conceived of by the poet, by the essay writer, or by the preacher; but Christ will not be revealed in this world until millions and millions of men in the family, and in business and civil life, stand and pour out the Christlike dispositions which belong to them upon mankind. When the time comes in which one whole nation shall live as Christ lived, suffering for humanity, bearing, forbearing, making love the chief justice, touching no man with harm, and every man with love, pain and penalty being the nurse that love sends, then the millennium will indeed have begun, and will be near its consummation.

If the snow has not melted, if the summer of the gospel has not yet been ushered in, it is because there has not been enough sunshine,—because the church has not done its whole duty. I think that hell has had the management of most of the theology of this world. I do not mean that there is not a great deal in theology, in creeds, and in catechisms, which is true; but I declare that the essential representation of the divine nature and the divine feeling has been such that everything which has been most manly in men has been blighted, for man's own self-respect has come to revolt at and to be sceptical concerning any such view of God as that which, for the most part, has been presented by theologians.

THE *Unitarian Year Book* for 1882 is on our table. It has a familiar look. It seems to be about as unchangeable both internally and externally as "The Old Farmer's Almanac." But in the

list of ministers there are some names that surprise us. Isn't it about time to send round the catechism again?

EDITORIAL NOTES.

THIS week's *Index* provides its readers with a good variety of mental food. Dr. Caird's address on David Hume and his philosophy, though long, will, we are sure, interest and profit all who read it. It is a noteworthy paper to come from a Scotch Presbyterian. Mrs. Spencer's article on "Emotional Prodigality" treats a timely theme in an able manner. The senior editor discusses "Our Country's Outlook," for a companion picture to Mr. Kelsey's essay on "Rocks Ahead" of last week. In "Hymns to Order," Mrs. Underwood talks wisely on a subject that has already had some discussion in our columns. Other matters find appropriate treatment.

We shall publish next week the third of Mr. D. A. Wasson's series of articles. It is entitled "The Alternative." We shall also have articles by Professor Gunning on "The Ancient Man," and by Mr. Chadwick on "Thomas Paine."

In a speech at Birmingham, on the 4th inst., John Bright said: "What I favor is such a degree of freedom as will give security to freedom, but not such a degree as would destroy it. Some who blame the government are ignorant of the principles on which alone democracy can be made tolerable. The principles they profess in regard to coercion might lead them, if at sea, to object to a mutiny being suppressed by putting the mutineers in irons. Irish-Americans have organized conspiracy committees with the miserable idea that they could influence the policy and safety of Great Britain by such means. Doubtless, many of this class who were at the Chicago convention were, through mistake, honest and patriotic; but they took their ideas of Ireland from tales of by-gone times."

TO ANY person whose name is not now on our subscription list, we will send *The Index* on trial three months for 50 cents, or six months for \$1.00.

WE are now sending out bills to the subscribers of *The Index*, and asking a renewal of subscriptions. We shall esteem it a favor if our friends will remit at once, and if those whose subscriptions have expired will promptly renew. A number have sent us new subscribers, and we ask all who can to assist us in this way. Let us emulate our orthodox friends in their zeal, and do this much, if not on account of our personal interest in the paper, at least for the cause it represents. Remember also that the most effectual way of improving *The Index* is to give it the means which will enable those in charge of it to make the improvements desired, and which none desire more than themselves.

SPECIAL PREMIUMS.—Every new subscriber to *The Index* for one year at the regular price \$3, or any person who will obtain a new subscriber, will receive a volume entitled *Freedom and Fellowship in Religion*, containing a collection of essays by O. B. Frothingham, D. A. Wasson, Samuel Johnson, Francis E. Abbot, John Weiss, Samuel Longfellow, W. J. Potter, T. W. Higginson, J. W. Chadwick, and Mrs. E. D. Cheney, on various aspects of Free Religion, most of them delivered on the platform of the Free Religious Association; with extracts from the annual reports of the Association, and speeches and addresses by Lucretia Mott, Ralph Waldo Emerson, Rabbi Isaac M. Wise, C. D. B. Mills, Julia Ward Howe, C. A. Bartol, and other distinguished speakers at the various conventions of the Association. The book contains over four hundred pages, and is handsomely bound in blue, brown, or green cambric covers. Retail price \$1.50.

The Index.

BOSTON, JANUARY 19, 1882.

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

WILLIAM J. POTTER, } Editors.
BENJAMIN F. UNDERWOOD, }

NO WRITERS in THE INDEX, editorial or other, are to be regarded as speaking in behalf of the Free Religious Association as a whole; nor is any writer to be held responsible for any opinions expressed in its columns except his own. For all editorial matter not signed, B. F. UNDERWOOD, the office editor, is responsible.

ALL communications intended for the paper and all business letters should be addressed to "THE INDEX," 3 Tremont Place, Boston. Letters for Mr. Potter should be addressed to him, at New Bedford, Mass.

POETRY.

1881.

For The Index.

Year of all years, that hath been to me
More bitter than the depths of Acheron,
I will not curse thee for the ill thou'st done,
But bow as best I may to thy decree.

With what a buoyancy of hope and trust
I gave thee generous welcome at thy birth,
Swelling the chorus of the general mirth;
And thou my greeting hast returned with—dust!

Two happy eyes that shone upon thy dawn
And beamed upon us from our chamber door
Are quenched, and closed to open nevermore,—
The face, the form, the loving voice is gone!

Go, savage and inexorable year,
Haste to the gloomy hades of the Past:
Not to thy memory are these moanings cast,
Not for thy exit falls the hasty tear.

GEORGE MARTIN.

MONTREAL, New Year's Eve.

LIVE THOUGHTS OLD OR NEW.

A MAN can bear a world's contempt when he has that within which says he's worthy. When he contemns himself, there burns the hell.—*Alexander Smith.*

THE industrious man seeks wealth, and finds it. Let not the intellectual man murmur at the ills of fortune; for he did not seek wealth. It was not the consequence of his pursuit; but he sought knowledge, and found it.—*Emerson.*

LIGHT itself is a great corrective. A thousand wrongs and abuses that are grown in darkness disappear like owls and bats before the light of day.—*James A. Garfield.*

IF thou workest at that which is before thee, following right reason seriously, vigorously, calmly, without allowing anything else to distract thee, but keeping thy divine part pure, as if thou shouldst be found to give it back immediately,—if thou holdest to this, expecting nothing, fearing nothing, but satisfied with thy present activity according to nature, and with heroic truth in every word and sound which thou utterest, thou wilt live happy.—*Marcus Aurelius.*

David Hume as Man and Philosopher.

An Address at the opening of Glasgow University, Nov. 5, 1881.

BY PRINCIPAL JOHN CAIRD, D.D.

[Reprinted from the Glasgow News.]

After introductory remarks at some length, setting forth the eminent services rendered both to philosophy and religion by any able and earnest sceptic, Dr. Caird proceeded as follows:—

I wish to bring before you to-day a brief account of the life and teaching of one of the greatest iconoclasts of modern times,—a thinker in some respects in advance of his own time, and whose influence, whether directly or indirectly, by the impulse which he gave to speculative thought, or by the new methods and points of view to which, in the reaction from his doctrines, later investigators have been led, has been probably greater and more lasting than that of any other modern philosophic writer. Whatever may be thought of his theological or anti-theological speculations,—and on these I shall not venture to touch,—no student of philosophy, unless he is content to overlook one of the most important stages in the progress of thought, and to neglect the writer who gave the death-blow to one school of philosophy and was directly the creator of another, can afford to be ignorant of the philosophic teaching of David Hume. In some cases, the outward life of a writer has for his readers a deeper than merely biographic interest. It is natural that we should wish to know something of the life and fortunes of one whose writings have interested or instructed us. But, beyond this general human interest which they possess for us, there are some writers whose life and thought are so closely interwoven, who so live their thoughts or think their lives, that each reflects light on the other; and neither can be thoroughly comprehended apart from the other. This is only partially true in the case before us. In science and philosophy, a man's contributions to knowledge have a value which is quite independent of his personality. Whoever invented the differential calculus or the binomial theorem, we shall not understand them any better by learning when or where the discoverer lived or what manner of man outwardly he was. Whether nominalism or realism is the truer philosophic stand-point, whether thought is a function of matter or matter has no existence except for thought,—these and the like are questions which are capable of investigation on their own merits; and it affords no help to their solution to know where the originator, defender, or impugner of any of them was born and how long he lived, whether his person was comely or homely, whether he was happy in his married life, or lived and died in single blessedness. But in the particular instance before us, this reciprocal independence of life and teaching is unusually marked. In Hume, indeed, there is in some respects a singular contrast between the literary and the personal life. Perhaps in this point of view, though in no other, the nearest approach to him was in the case of his not less famous contemporary, Dr. Johnson, who personally and in social life was one of the most undefefferential and incredulous of men, dearly loving an argument merely for the sake of the fight, indifferent which side he espoused, and almost brutally sceptical of unsifted assertions and facts outside of common experience, even when supported by credible witnesses; and yet whose main characteristic as an author is that of an intolerant stickler for authority, an absolutely uncritical acceptor of traditional dogmas, and a laborious expounder of intellectual commonplaces. In Hume, the contrast, though it runs in the opposite way, is not less remarkable. He was probably the worst-hated author and the best liked and most likable man of his day, the greatest of polemics and the most amiable and tolerant of human beings. He tells us in one of his letters that he "possessed the love of all men, except all the Tories, all the Whigs, and all the Christians,"—a pretty wide catalogue of eliminations. He seldom took up his pen save to expose the nakedness of some respectable tradition, to lacerate the dearest prejudices of some school or sect, or to rub some sensitive dogmatist against the grain. Yet in private life, by universal testimony, nobody could come near him without liking him. Not only did his intellectual resources, his wit, his playfulness, his power of repartee, make him a delightful conver-

sationist and companion, but his sweetness of nature and evenness of temper, his tact, his avoidance of disagreeable or disputed topics, his almost feminine gentleness and courtesy of manner, disarmed opposition, and drew to him a circle of attached friends, including many who, by profession and conviction, were his avowed intellectual antagonists. As an author, he himself acknowledges that his leading passion was the love of fame; and his letters are full of the author's sensitiveness to public opinion, and of expressions of wounded sensibility when his appetite for distinction was not fed up to the full measure of his expectations. But, by the common consent of his contemporaries and intimates, he was in private life the most self-effacing of men,—modest, unobtrusive, never seeking to shine, and, whoever formed the company, ready to take and give as the talk went round. He carried his courtesy, indeed, to the verge of insincerity. At any rate, it needs a careful study of his idiosyncrasy to understand how the philosophic and religious sceptic could choose ministers of religion for his bosom friends and be a constant and decorous attender on the services of the Church. Though, however, as we have just seen, Hume's main contributions to literature have little direct relation to his personality and life, there are some of his writings which cannot be so well appreciated without knowing something of the career and character of the man; and for this and other reasons a brief glance at the leading incidents of his life may not be without its interest for the student of his works.

Hume was born in Edinburgh in 1711. His father was a Scotch laird, the proprietor of a small estate in Berwickshire; and his biographers have not neglected to tell us that the family were remotely connected with the ancient line of the Homes of Douglas. I suppose, however, that most sensible people will be disposed to think that the philosopher's fame owes little to his distant connection with a line of rude feudal barons, or rather that Hume's name reflects more glory on his tribe than all the aristocratic nobodies that ever belonged to it. [Applause.] Of his early years, we know nothing, save that he studied at the University of Edinburgh, and had finished his college education at an age earlier than even the too juvenile period of life at which most modern students commence it. Wherever he got his knowledge, he proved himself afterwards a widely read classical scholar; and, though his writings owe little in substance to Greek or Roman philosophy, yet in their graceful clearness and elegance of style we can discern no indistinct reflection of classical models. From the very outset of his intellectual life there are indications that the bent of his mind was toward that province of thought in which his brightest laurels were afterwards won. But the circumstances of his family were straitened; and philosophy was not in his day, any more than it is in our own, a paying trade. Certain abortive attempts were made to fix him to a profession. He tried for a short time, first law, and then mercantile business; and it was probably the impossibility of getting him to settle down to either, in preference to those unremunerative studies in which his true vocation lay, that drew forth his mother's often-quoted criticism of her son's character. Mothers are generally not disposed to err on the side of blindness to the precocity of their offspring, and Hume's mother is said to have been a sagacious woman. But her sagacity was certainly at fault when she pronounced that "Davie was a fine, good-natured crater, but uncommon wake-minded." [Laughter.] The maternal verdict was soon and sufficiently refuted by the fact that, after a year or two of hard reading and thought at home, and three years' residence in France (of the details of which we know little), he produced, at the age of twenty-four, the greater part of his *Treatise on Human Nature*, the work on which undoubtedly his philosophic fame rests, and which contains the essence of all his contributions to speculative thought. The imperfect success of this, his first work, induced him, as is well known, some years afterward, to recast and reproduce it in a form, as he supposed, better adapted to the public taste. But the fundamental principles of the early work remain unmodified in the "Philosophical Essays" (afterwards entitled *Inquiries concerning the Human Understanding*); and all competent critics are at one in the opinion that neither in substance nor in form is the revised work an improvement on the original.

[Dr. Caird then gives the probable reasons why Hume rewrote the book, and points out the princ-

pal differences between the original and the revised works.]

Hume's outward life, or the greater part of it, was a very uneventful one. His equanimity of temper would probably have made the cares of life sit easy on him, and have enabled him to bear calmly even great hardships and trials. But his fortitude was never put to the proof. Good health, easy circumstances, literary labors in which he found never-failing enjoyment, which never overtaxed his powers, and which brought him gradually reputation and wealth,—these, combined with social qualities which brightened his hours of relaxation, and an utter absence of morbidness or inequality of temperament, made the current of Hume's life flow through long years with almost unruffled smoothness. "I must esteem myself," he tells us, "one of the happy and fortunate; and, so far from being willing to draw my ticket over again in the lottery of life, there are very few prizes with which I would make an exchange." In another of his letters, he gives us the following half-playful, half-serious summary of the constituents of human happiness which had fallen to his lot: "I shall exult and triumph to you a little that I have at last . . . arrived at the dignity of being a householder. About seven months ago, I got a house of my own, and completed a regular family, consisting of a head,—namely, myself,—and two inferior members, a maid and a cat. My sister has since joined me, and keeps me company. With frugality, I can reach, I find, cleanliness, warmth, light, plenty, and contentment. What would you have more? Independence? I have it in a supreme degree. Honor? That is not altogether wanting. Grace? That will come in time. A wife? That is none of the indispensable requisites of life. [Laughter.] Books? That is one of them, and I have more than I can use. In short, I cannot find any blessing of consequence which I am not possessed of in a greater or less degree; and without any great effort of philosophy I may be easy and satisfied." (Burton, i., 377.) For ten years after these words were written, this tranquil student-life suffered no interruption, unless we can so term his appointment to the unremunerative, but, for a literary man, very convenient post of librarian to the Advocates' Library, and his unsuccessful attempt to succeed his friend, Adam Smith, in the Logic Chair of this university. A Mr. Clow, unknown to fame by any other title, has been rescued from oblivion by the fact that the patrons of a Scotch university deemed his philosophical merits superior to those of David Hume. [Laughter.] The first serious break in the even tenor of his life was his acceptance, in 1763, of the appointment of Secretary to the French Embassy, at the urgent request of the Ambassador, Lord Hertford. Philosophers are perhaps not often good business men. The popular notion of a philosopher is probably that of a bemused, unpractical recluse, harmlessly busying himself with abstruse speculations, who can scarcely manage his own private affairs, and even sometimes needs to be closely looked after by his friends. [Laughter.] However inadequate this notion may be, it must be admitted that powers of analysis and generalization, and a tendency to recur on all occasions to wide theories and general principles, are often a hindrance rather than a help to practical politics and the transaction of business. On the other hand, much inferior powers—tact, ready-wittedness, intuitive insight, the dexterity produced by experience of affairs—may equip a man of ordinary ability for the conduct of business better than philosophic depth and large scientific acquirements. But whether this be so or not, Hume's biographers have furnished us with satisfactory evidence that, both in the duties of the Embassy and afterward in the post of Under-Secretary of State, his philosophy did not prevent him from proving himself a thoroughly capable man of business.

But Hume's most brilliant Parisian success was won in other fields than those of business or diplomacy. He seems to have been welcomed with what can only be described as an outburst of enthusiasm by the gay society of the French capital. His writings and his philosophic fame procured him admission, not merely to literary circles, but to the inmost penetralia of fashionable life. In this country, philosophy and fashion own very different standards of merit (languid imbecility being perhaps the quality held in highest account by the latter), and in the English society of Hume's day they were almost reciprocally exclusive. Grub Street associations still clung

to the literary life, and a fine gentleman like Horace Walpole was half-ashamed of being known to dabble in literature, and tried hard to sink the author when he wished to maintain the character of a man of fashion. But in France, or rather in Paris, outside of which there was then no France, it was different. Rank might there second a man's claims to admission into good society, but it could not itself secure it. Aristocratic stolidity had there no chance. A coronet with nothing but arrogance and stupidity beneath it was of no account; and dulness, even in the person of a duchess, was inexorably tabooed. [Laughter and applause.] Even polished manners and a good address, if the owner of them had no other recommendation, could not remove the social ban. To those brilliant salons, presided over by rival dames who had won their way to social supremacy, the one indispensable passport was wit, intelligence, cleverness, the possession or reputation of intellectual ability of some sort. In that bright, smiling, sparkling, refined quintessence of godless felicity, that whipped-cream of a world in which courtiers, fine ladies, artists, wits, philosophers, men of letters, mingled and rustled and whispered and flashed their epigrams and *bon-mots* from ear to ear, a great intellectual celebrity was sure of a welcome. [Applause.] Nor, it must be added, would the welcome be less warm if his intellectual fame were spiced by a savor of infidelity. For never, as is well known, was there a society in Christendom from which the faintest tincture of religion was more completely banished, or which, combined with the highest refinement of this world a more heathenish disregard of any world beyond it. Such being the social atmosphere into which the Scotch philosopher was introduced, his popularity is not difficult to account for. Its artificiality, its idolatry of genius, its *biased* worldliness, its contempt for all enthusiasm and superstitions, disposed it to receive, open-armed, one who seemed to lend the sanction of philosophy to its ideal of life. Hume was, it is true, in some respects but ill-adapted for the part of an idol of fashionable society. His person was ungainly, an eager, questioning, critical soul showed no sign of itself on the round, good-natured face. His French vocabulary, moreover, was limited; and the words did not come trippingly from the Scotch tongue. A somewhat cynical fellow-countryman tells us how odd it was to see him at the opera, seated between two sprightly young ladies, good-naturedly trying to respond to their attentions like a huge pet dog to the caresses of its mistress. [Laughter.] Nevertheless, his genuine simplicity and good sense carried him safely through all this flutter of popularity; and, though it was not in human nature not to be pleased and flattered by it, he took it for what it was worth, and heartily enjoyed without being hurt by a social success that would have turned many a wise man's head.

It was in a society of a very different type that the latter and perhaps the happiest years of Hume's life were passed. Though as an author he tried hard to sink his nationality, and was nervously afraid of Scotticisms in style, and though there are sides of the Scottish nature and elements of the national life with which he had no sympathy, yet in some points of view he was a Scotchman to the backbone. He had left with reluctance that quiet retreat, up countless pairs of stairs, in the Lawnmarket which was associated with his literary labors and successes; and it was there, surrounded by his books and his friends,—the Robertsons and Fergussons and Adam Smiths and Elliots and Homes,—and not in the brilliant society of Paris, still less in that of London, that his heart lay. And there was everything in the conditions of the cultivated society of Edinburgh in the middle of the last century to make it a congenial environment for such a man as Hume. A century earlier, Edinburgh would have been no fitting, or even possible, home for a sceptical philosopher. A century later and the characteristic features of Scotch literary life would have all but vanished under the absorbing influence of the wider nationality. Amid the ecclesiastical ferment of the seventeenth century, Scotland would have been too hot to hold him. But, in the reaction from its civil and theological turmoils, a cold fit had come over society, and the prevailing social tepidity was precisely the temperature with which Hume's intellectual and emotional nature was *en rapport*. The fierce struggle with despotism which had hitherto absorbed the intellectual force of clergy and laity alike was now at an end, and the intellectual

horizon had begun to broaden. The national life lost its almost exclusively theological character, and the clerical element ceased more and more to dominate society. Many causes contributed to this change. The passionate zeal which had lent dignity and elevation to a narrow creed, and made even intolerance and arrogant dogmatism seem respectable, no longer stimulated by the bracing air of persecution, began to die out. It became possible to separate the cause of political liberty from the cause of the Church. Other interests began to rival the ecclesiastical in the public mind. Literature and philosophy, long suppressed by the dessicating influences of social disorder, gradually revived; and a new order—that of men of science and letters—arose to modify the long-prevailing domination of the clergy, and to draw off to other objects that portion of the national intelligence which refused to linger among effete ecclesiastical squabbles and sectarian animosities. [Applause.]

[A paragraph descriptive of some of Hume's friends is here omitted.]

The closing years of Hume's life were rich in all the constituents of happiness which he most prized. He had many friends and no enemies. His home was the resort of all that was most cultivated in Edinburgh society. His reputation as an original thinker had increased from year to year; and even those who were his keenest philosophical antagonists not only acknowledged his intellectual preëminence, but, however much they differed from the writer, could not help loving the man. Advancing years brought no diminution of his gayety of spirit, nor did even the approach of death overshadow that cheerful serenity for which he had all his life been remarkable. There are those who have thought it strange that the end should come thus to a man of David Hume's opinions. A more dismal closing scene would have been in better keeping with such a career. But timidity or fortitude in the face of the inevitable is but a poor test of the truth of a man's belief. [Applause.] Christianity is not imperilled because the shadow of physical depression may eclipse in the falling intelligence the light of Christian faith and hope; nor, on the other hand, is the sincerity of the sceptic any more than the rapture of the saint a sure criterion of what the one denies and the other affirms. [Applause.] Religion rests on a more impregnable basis than the moods and frames of those who receive or reject it. If it is to be tried by any outward test, that is surely to be found in the answer to the question, not how a man dies, but how he lives. [Applause.] It will be well for those who believe in Christianity to leave no advantage to the sceptic in that species of argument. [Applause.]

Hume's scepticism is the *reductio ad absurdum* of the sensational philosophy; and it is so because, in the first place, he carries out that philosophy to its logical results, and frees it from the inconsistent ontological elements which, by his predecessors of the same school, had been mixed up with it; and because, in the second place, he has demonstrably failed in his attempt to account for our conscious experience on a sensational basis. A philosophy which reduces all thought to chaos is condemned by its own showing. It may be true that much or all of what we deem knowledge is unreal and illusory; but, if it be so, philosophy is at least bound to account for the illusion. But the philosophical school of which Hume is the acutest and most thorough-going representative, while it undoubtedly proves that if our knowledge be of a purely sensational origin the greater part of what we so designate is sheer fiction. When it further attempts to explain how it is that we mistake fiction—subjective illusions—for objective facts, it only, as we shall see, betrays its own weakness. In other words, sensationalism pure and simple not merely fails to account for our knowledge, but it fails to account even for the spurious product which we mistake for knowledge. It professes to expose the trick by which we have long believed phantoms to be realities; but, when this attempted exposure breaks down, all it really exposes is only the shallowness of its own pretensions. There are no such things, said Locke, as innate ideas. The mind at the outset is a blank tablet, a sheet of white paper; and all our knowledge is simply what is impressed or written on this blank surface through the medium of the senses. But since, according to this view, all we are conscious of is our own sensations, we have no right to speak of anything beyond them; and a man can no more get out of his own consciousness than he can leap off

his own shoulders. To start thus, with an outward world stamping impressions on his mind, is, as Berkeley, and after him Hume, said, a purely gratuitous assumption. A thorough-going sensationalism knows no distinction of outward and inward, and must, in giving account of our knowledge, dismiss all other materials than those which sense supplies.

The problem, therefore, which lay before Hume was to account for the whole content of our consciousness by what he called "impressions" and "ideas," which are merely fainter copies of impressions. Everything in our thoughts that cannot be traced back to some distinct sensitive impression must be regarded as a mere illusion or irrational assumption. Armed with this all-potent solvent, he finds a whole world of ideas, notions, beliefs, which at its touch dissolve away into unreality. Our supposed knowledge of an external world,—e.g., whether in the mere rude, common-sense conception of the popular mind, or in the systematized conceptions of science, rests on the notion of causality,—on the assumption, that is, of a necessary relation between cause and effect. But this assumption is a purely fictitious one. When we go back to the sole fountain-head of knowledge, we find nothing corresponding to it. All that sense gives us is simply one sensation or impression, and then another and another,—a series of isolated impressions with no intervening or connecting link between them. No doubt, in ordinary thought we do interpose such a link or bond of necessary connection between successive phenomena. But the sole reason for that is that custom or habit leads us in an explicable way to expect that phenomena which have often or always in our experience succeeded each other will and must in future succeed each other. The only relation between successive events of which we know anything is that of time; but, by a trick of imagination, we come to suppose an actual nexus between them. All that we really perceive is first the spark and then the explosion of the gunpowder. At one moment we see the flame, at the next we feel the heat,—now the impact of one billiard ball, and immediately afterwards the motion of the second. But, when we instinctively interpose a link of necessity between any two of the phenomena, and say that the one is the cause of the other, this is an assertion which Hume maintains, and, from a sensational point of view, rightly maintains, to be purely groundless.

But, if the notion of causality be thus annulled, it does not fall alone. Withdraw the link of necessity, and the whole fabric of our knowledge of an outward world crumbles away into arbitrariness and nonentity. Our belief in any permanent external object, our belief in the uniformity of nature, our belief in a First Cause, all of which are bound up with the notion of necessary causation, perish with it; and what is left, instead of a stable and ordered universe, is only the individual sensitive consciousness and the series of unconnected sensations that flit arbitrarily athwart it. But not even this remains to us. The inward world is as powerless as the outward to resist the disintegrating touch of sensationalism. "Bishop Berkeley," as in his smart way Sydney Smith puts it, "destroyed the world in one volume octavo, and nothing remained after his time but mind, which experienced a similar fate from Mr. Hume in 1739." [Laughter.] And the way in which this catastrophe came about may be anticipated. The notion of a permanent self is obviously as groundless on sensational principles as the notion of a permanent outward world. If all our knowledge consists of sensitive impressions, to what impression can we point as that which gives us the notion of personal identity? All we are conscious of is one feeling or sensation, and then another and another; but we have no impression or sensation of anything between them. If we are ever in a state in which we have no sensations or ideas of sensation, there is nothing left to fill up the gap of consciousness. The interval between successive feelings is a pure blank. And to intercalate between the isolated moments of feeling a something we call mind or self is only to sanction vulgar instinct by the creation of a philosophical figment. The only realities in our consciousness are particular sensations, or the series or collection of particular sensations: the general self or individual is a mere abstraction, a fictitious creation of the mind.

But even Hume, it may be added, in reducing the ego, or self, to a series or aggregate of fugitive feelings, stopped short of the logical results of his principles. Of the supposed series or stream of sensations

we cannot possibly be conscious of any more than the particular sensation which at any one moment we feel. As each sensation is numerically distinct and absolutely isolated from all that went before and all that come after, and, as one sensation can never be conscious of another sensation, the so-called series or aggregate of sensations has for me no existence. My present momentary feeling is all that constitutes my conscious self. Nay, as to being conscious of even one feeling or sensation, I must relate it to or distinguish it from another feeling or sensation; and this, as we have just seen, is impossible,—even the last residuum of consciousness, the bare atomic sensation to which it was reduced, is evaporated, and my whole existence as a conscious personal being vanishes away into smoke. [Applause.] This sensational scepticism puts the final stroke to its work of negation or destruction. The external world is but one phantom conjured up by mind, which is itself but another phantom; and the only thing that with strange inconsistency seems to be left is the sensational philosopher himself, grinning with complacent cynicism at both.

Such, then, is the nihilistic conclusion to which this school of philosophy in its acutest exponent, by strictly logical development, led. But it is obvious that in the final inconsistency I have just noticed lies at once the proof of its suicidal character and the starting-point of a higher and truer philosophy. A scepticism which evaporates all thought evaporates at the same time the sceptical evaporator. If mind is an illusion, so of necessity are all the theories it forms of its own nature. You cannot destroy the conscious self for every other purpose, and retain it for the one purpose of destroying itself. The sceptic sits on the branch of the tree he is sawing off, and, when he has succeeded in severing it, topples down himself along with it. [Laughter and applause.] And it is this that indicates the direction in which the refutation of sensationalism and the beginning of a new philosophy is to be found. In other directions, it is true, that refutation has been often attempted. The beliefs which Hume explained away, Reid and his followers tried to rehabilitate by the simple method of reasserting them and taking no denial. As Dr. Johnson thought he disproved Berkeleyanism by kicking a stone and saying, "Thus I refute it," so the Scotch philosopher's way of answering Hume was by virtually the same appeal from philosophy to vulgar instinct. When a merciless logic has set reason at variance with popular, uncritical beliefs, it is but a poor defence merely to dress up the latter under the big names of "original and necessary principles of consciousness," "primitive intuitions," "fundamental beliefs," etc. [Applause.] Simply to insist that there is an irresistible and universal belief in the independent existence of an external world, or that we have a primary belief in the existence of substances behind qualities, or that it is contrary to common-sense to deny the notion of necessary causation,—this is not to answer the critical doubts of reason, but to try to silence them either by an appeal to numbers or by a mere dogmatic reiteration in more solemn tones of the notions impugned. Mere belief, whether individual or general, is a purely subjective thing; and, in order to be trusted, it must give a rational account of itself, it must prove its claims on objective grounds, it must justify itself before the judgment-seat of reason. [Applause.] No doubt, ordinary, uncritical beliefs may serve well enough as working hypotheses and for practical purposes. Philosophy and scientific criticism are not popular necessities. We can use and enjoy nature with the rudest and most wrong-headed ideas of our relation to it: we can see and walk about by the light of the sun and stars with conceptions that belie the most elementary principles of astronomy.

"These earthly godfathers of heaven's lights
Who give a name to every fixed star
Have no more comfort of their shining lights
Than those who walk, and wonder what they are."

But one thing is inevitable. If you begin with reason and criticism, you must go on with them. You cannot, when their first teachings disturb old notions, or seem to undermine cherished beliefs, hark back to what you call "common-sense," or shelter yourself from the smart of reason's arrows behind the old bulwark of authority, whether that of consciousness or any other. The wounds of reason can only be healed by reason. If the first draught of philosophy have confused and unsettled us, it is only by deeper draughts that we can overcome its intoxicating effects. "Drink deep, or taste not the Pierian

spring." And it was virtually this principle which, unfolding his own philosophical experience to mankind, a great speculative thinker announced to the world as the sovereign cure for scepticism; and the world is only yet beginning to appreciate the full meaning and value of his lessons. "It was," says Kant, "the teaching of David Hume which first broke up my dogmatic slumbers, and gave a wholly new direction to my inquiries in the field of speculation." What that direction was,—how this great thinker surveyed the whole field of human experience, and, instead of blindly asserting a deeper element in it than that on which the shallow philosophy of sensationalism and empirical psychology was based, sought by a new and profounder method to prove it, and so began the noble work which others have since carried on, of rearing again the crumbling edifice of human knowledge,—how, if I may so express it, by their efforts, from the ruins of the former temple a new and more stately edifice gradually arose, and the second temple has been found to be more glorious than the first,—the account of this splendid and, as I believe, imperishable enterprise, I must leave to other and more competent hands. [Loud applause.]

CORRESPONDENCE.

COLLEGE-TRAINED vs. SELF-TRAINED SCHOLARS.

Editors of The Index:—

A reply to the article on "College-Trained Liberalism" in *The Index* for December 8 will not, I think, be out of place.

The limitation of the advantages of the "Fellowship," recently founded by the Free Religious Association, to college-trained students, is, it seems to me, an act of injustice to that class of scholars who have gained an education by their own exertions without the aid of a college course, and also an implication that it is impossible to obtain a liberal education without college instruction.

Self-trained scholars have certainly contributed enough to the learning of the world in literature, science, and the arts, in short in all the paths of useful knowledge, to merit some consideration. That many collegians have achieved distinction as learned scholars does not prove it impossible for non-collegians to do the same. Allowing that colleges do furnish a "broad foundation of elementary knowledge," does that supposed fact render this same knowledge impossible of attainment outside of colleges? I think not. The road to learning is not bounded by college walls.

No body of scholastic pedants have sole possession of the key to knowledge. No college faculty, no august assembly of learned men, hold the magic talisman by which alone the secrets of nature can be unfolded. The study of the universe is free. Intellect, energy, and industry can force open the gates of knowledge, or nothing else can. In spite of the fact that colleges and universities have tried to convince mankind that no education worthy of the name could be acquired without their aid, self-trained scholars have always existed, and have reason to be proud of their manifold contributions to the world's stock of knowledge.

Columbus actually had the temerity to discover the western hemisphere, notwithstanding the collegians of his day clearly proved its non-existence. Shakspeare's sheepskin is yet to be found. Benjamin Franklin attained to quite high rank in his day as a scholar and statesman without the aid of a college education. Sir Humphry Davy and Faraday contrived to reach quite prominent positions in the scientific world, independently of a university education.

Herbert Spencer, the greatest of all English-speaking philosophers, to say the least of him, has no college diploma, and no very exalted opinion of collegiate education. What college-bred philosopher is worthy to stand within sight even of this noble exemplar of rationalism and self-made scholarship? Professor Tyndall is another shining example of self-trained scholarship.

Many more examples of self-trained non-collegiate scholars could be adduced; but these few will suffice to prove that it is at least possible to acquire some knowledge, and even a "broad foundation of elementary knowledge," without the alleged advantages of a college course. The fact is that any person who can fulfil the requirements attached to the "Fellowship,"

other than that of being a college graduate, should have the benefit of it, whether he be a college graduate or not. Men should be taken for what they really *know*, no matter where they got their knowledge.

I admit that the collegian has some advantages not possessed by the self-trained scholar. He has easier access, as a rule, to books, museums, and the society of learned men, is encouraged by association with fellow-students, and carries with him the honor, such as it is, that belongs to a college graduate. At the same time, however, he cannot escape, unless he has more than ordinary firmness of character, the influence of the atmosphere of mediæval scholasticism and Judaized paganism that pervades all colleges more or less. He generally loses what individuality and originality he naturally had, and becomes a machine-man, turned out to order by the college faculty according to a certain formula, and warranted to keep—in the old ruts.

That "it is one of the curses of modern Liberalism that so many of its popular advocates are deficient in breadth of learning; that there are so many charlatans in the field as its spokesmen," is true; but, in mentioning these unlettered Liberals, it is not right to imply that all non-collegians are of this class.

All the wild theories and impracticable schemes that have been advanced by these men are as nothing compared to the false reasonings, whimsical notions, absurd beliefs, transparent sophistries, and ignorant or wilful misrepresentations of college graduates in the shape of clergymen, who inflict them upon the people in a never-ending flood from pulpit and press.

I have said nothing against education in itself. No one is more thoroughly convinced than I of the great value of true education, meaning thereby systematized, useful knowledge, sound judgment, and a refined, disciplined mind. The more we can get of the right education, the better. But not all that is called education is worthy of the name. False, superficial, and merely ornamental systems of education are almost worse than none at all.

W. H. L.

MILLBURY, Jan. 6, 1882.

[We hasten to assure our correspondent that the committee that established the conditions of the "Fellowship" in question intended no disrespect nor any other injustice to Columbus nor Shakspeare nor Benjamin Franklin nor even Herbert Spencer. Nor did their action imply that it is "impossible to obtain a liberal education without college instruction." They admit, of course, the fact that there has been a host of learned men who have been the world's benefactors without going to college. But they had before them the simple question of deciding which one among possibly several young men—not yet learned, but only just preparing for a life career—might most advantageously be helped by this single "Fellowship"; and on the general principle that the college, whatever its defects, is the best agency we have in this country for laying the basis for a career which requires learning, they decided so to apply the beneficiary aid as to encourage this preparatory collegiate training. But this is by no means the only condition required. The applicant is to show special aptitudes for becoming a public teacher of free and rational religion. Very likely, if the time should come when the Free Religious Association could establish a considerable number of such "Fellowships," a certain portion of them might be devoted to the exceptional cases of persons showing such eminent fitness for the work that the preparatory college course might be dispensed with.—Ed.]

ANOTHER CRITIC OF THE SAME TENOR.

Editors of *The Index* :—

Will you permit a word of criticism of Mr. Potter's assumption that only college graduates are fit to teach Free Religion or free thinking? I believe this is the position which has been taken by the Free Religious Association, and that Mr. Potter's recent article in *The Index*, which I have not now before me, was a defence of that position. If a man's liberty to teach free thought is to depend upon a college diploma, in his own estimation, I am afraid his freedom to think would be quite as dependent as his liberty to teach others. At any rate, such a restriction looks very much like a disposition, conscious or unconscious, to establish *caste* in the Free Religious Association,—a kind of West Point religio-military rank, which would doubtless be very nice for those who might wear the shoulder-straps.

If only college-trained minds are qualified to teach,

why not, by and by, only Harvard-bred minds? And, finally, only "Hub" born and Harvard-bred minds? This would be no departure from the principle adopted and defended.

The Roman Church insists that a man cannot properly teach a religion which is not free until he has learned the trick in its theological school.

Mr. Potter thinks a man not fitted to teach a religion that is free, unless he has learned the trick in a secular college; that a teacher must be commissioned and anointed, and have his authorized diploma from some school. This is common ground with all the priests and bigots of the Church in all ages.

If Free Religion cannot get its neck out of this old halter, or if it prefers to keep it there, it had better never have been born. It might be said, in fact, that it has not yet been fairly born, or at least that it was prematurely born. He has a right to teach who can find ears or eyes to give him attention. Genius is itself the highest authority to teach; and genius comes from birth, not from college. Colleges curb and fetter genius oftentimes, and perhaps generally. Emerson's genius escaped the colleges unimpaired. They did not create it, or enable him to think. He is great, because the schools could not bind him and take away his strength. Genius breaks new ground, makes discoveries, widens the horizon of the intellect. Colleges are apt to keep the feet in the well-worn way, to teach the old, the older the truer, and narrow the horizon of genius to the limits of the textbooks and the professors' acquirements. Margaret Fuller, I believe, never encountered the dangers of a college. Will Mr. Potter say she was not qualified to teach free thought or free religion? Franklin, Stephenson, Edson, Horace Greeley, William Shakspeare, Garrison, Lincoln, Mrs. Stanton, Mrs. Howe, Robert Collyer, Colonel Ingersoll, Mohammed, and Jesus, and a host of others, never went to college; yet some of these compare very favorably with even Boston-born and Harvard-bred minds.

Maudsley says, "It is not by virtue of education so much as by virtue of inheritance" that a man is what he is.

"If he has not got the basis of strong character in his *inherited nature*, he will never acquire it."

"It is vastly more important to know who a man's father was than who his schoolmaster was," says Dr. Carpenter, in his *Physiology of Mind*.

If the metal is bad or only commonplace, the college polish is of little account: if it is that of genius, the college is not the *only* means to bring it out. In such case, it is a debatable question whether college polish does not obscure and retard its development. It is safe to say that Colonel Ingersoll is quite a match, intellectually, for any mind Harvard has turned out since Emerson; although I am not sure that Ingersoll ever attended even a grammar school.

Some minds are doubtless helped in college,—such as need much grinding to sharpen them. But it is equally true that other minds, and especially genius, are often baffled, hindered, and narrowed by the treadmill methods of the schools.

But the question of the general benefits of a college education does not properly enter into the question under discussion, which is whether free thinkers should mark out a college channel and fix a color for free thought? Whether teachers of freedom of the mind ought to wear a chain, one end of which should be securely bolted to some college threshold? If the methods of training are restrictive and authoritative, colored and toned by the spirit of the past, narrowed by theological limitations, and biased by the moral coercion of the *esprit du corps*, the subject of such training is fortunate, if he escapes by exchanging his freedom for his discipline.

A. J. GROVER.

CHICAGO.

[A more careful reading of the article criticised must certainly convince Mr. Grover that we made no such assumption as that on which he grounds his complaint,—"that only college graduates are fit to teach free religion or free thinking." The distinct statement was made that, "*other things being equal*, the preparatory college training must give an advantage in mental balance and breadth," also that "sometimes the lack of it may be made up by diligent reading and study afterwards." As shown, too, in our comments on the previous letter, such an assumption is not to be charged against the committee of the Free Religious Association. It may be added that geniuses, when they come, are a law unto themselves, and, in college or out, shape their own careers. But

geniuses are rare. Sometimes, even they might do better work, if they were better educated. But, at least for the benefit of us common mortals, we hope colleges will continue to exist.—Ed.]

MATTER AND SPIRIT.

Editors of *The Index* :—

Matter has weight, hardness, malleability, ductility, etc. It can also be felt, seen, cognized, etc. Spirit is something, as I understand, which has none of the above qualities except it can be cognized. Making this distinction, is there no such thing as spirit? Mind, as I think, belongs in the region of spirit; for to mind belongs thought, intention, purpose, etc., for all these can be cognized, yet have not the other qualities of matter. Thus, we see that mind-spirit handles matter. I don't understand that mind-spirit—is nothing. It is truly *something* which can be cognized. The ideal to me is as real as the material.

I once invented a machine; and, long before I put it in the material, its ideal existence was as plain and cognizable to my mind as when clothed in the material. I once had a very fine horse, perfect in almost everything except an inveterate kicker. I prayed to have him cured of that,—i.e., I desired it,—and this, you know, is prayer,—and the Lord in ideality gave me to see the cure. The ideal I saw I put into the material: it acted like a charm, it cured my horse. The ideal I saw, every time the horse kicked, was to so arrange it he would kick himself in the mouth. The material means were no more certain or more cognizable than the ideal ones. If any one has a kicking horse, do the same: a cure will be the result. All the machinery in the world existed in the ideal before existing in the material. Such to my mind is the fact, and how Mr. Ellis can get it the other end foremost I cannot understand. He has simply got the cart before the horse. If it is true of machinery that it all existed in the ideal before it existed in the material form, how is it of this much greater machinery,—the universe? E. L. CRANE.

TIPPECANOE, OHIO, Jan. 6, 1882.

BOOK NOTICES.

LIFE OF JOSEPH RAYNER STEPHENS, PREACHER AND POLITICAL ORATOR. By George Jacob Holyoake. With an Introductory Chapter by John Stephens Storr. London: Williams & Norgate, 14 Henrietta Street, Covent Garden, publishers.

Joseph Rayner Stephens is perhaps a name little known among the American reading public; but it is a name, nevertheless, which will still awaken blood-stirring reminiscences in many an English-born citizen of the United States, of the "Radical times" of Chartism in England, between 1837-46, which sent many an emigrant to America in consequence of the bold utterances against existing laws which put him in personal peril, or whose heart grew faint over the long delay of that justice for the poor working men and women of England, for which Joseph Rayner Stephens, with many more brave men contended, suffering imprisonment and contumely in order to bring about the much-needed and wished-for reform. Mr. Holyoake in writing this life has done a gracious act of justice to a somewhat overlooked and talented philanthropist; all the more gracious in that Mr. Holyoake, an avowed free thinker, has shown in this work how possible it is for a free thinker to feel a warm, personal friendship, and to duly honor the noble character of one who in religious matters had no opinion in common with him. The true free thinker must ever think with Pope,—

"For modes of faith, let graceless zealots fight:

He can't be wrong whose life is in the right."

Mr. Stephens as well as being the eloquent orator of the poor was also a Methodist minister, and the son of a minister, and, though deposed from the ministry for his radicalism, was always a consistent believer in the Christian faith. This biography furnishes a missing chapter in the history of the agitation of the poor laws and of Chartism, and as such will be welcomed by all who take a philanthropic or philosophic interest in these questions to-day, as well as by the many elderly men still living, both in England and America, who can say of the stirring times in which Stephens figured, "All of which I saw, and part of which I was."

THE WAY OF LIFE. By George S. Merriam. Boston: Geo. H. Ellis.

This is a series of thoughtful, earnest essays on the rational religious life, based on the character of

Christ as the ideal man, not the ideal God. "I looked upon Jesus," says Mr. Merriam, in the introduction to his essays, "as a man only, with no superhuman nature or miraculous powers, but having in himself the elements of character which give to life its value and true significance. . . . I feel that a further word is due as to the relation which I believe that the person and character of Jesus bear to the practical business of living, as it presents itself to us to-day. In a word, I take it that the 'way of life' remains for us the same, whether he was or was not such a man as he is here supposed to have been. The truth that he taught would have been just 'as true, even if he had never taught it. The life of purity, holiness, and love, which we impute to him, is just as worthy our seeking, whether he attained it perfectly or not." Mr. Merriam's *Way of Life*, though not a perfectly Orthodox way, is yet akin to that described in the Orthodox Scriptures as being "ways of pleasantness" and all its "paths are peace." No one can arise from the perusal of this book without feeling encouraged to higher ideals and nobler methods of living.

COUNTRY PLEASURES. The Chronicle of a Year, chiefly in a Garden. By George Milner. Boston: Roberts Brothers.

This book is in reality a journal of the weather and the flowers and birds, kept by a man who has the gift of loving observation, and written with uncommon literary skill. The book is sure to provoke comparisons with the writings of our own Thoreau and Burroughs. Certain differences are at once apparent. Mr. Milner has not the humor which does so much to enliven the pages of Thoreau and Burroughs. The aspects of nature with which he deals are much tamer than those which engaged Thoreau in a greater, and have engaged Burroughs in a less, degree. His observations, as his title-page informs us, have been "chiefly in a garden." But the divinity of nature is so omnipresent that one does not have to seek it far and wide. The careful observer finds it sitting at his door. Mr. Milner has been equally an observer of natural phenomena and a student of their literature. His volume is enriched with hundreds of the choicest quotations from the poets,—quotations which he has not hunted up to grace his pages, but which have been suggested to him by the procession of the seasons.

FRANKLIN SQUARE SONG COLLECTION. Selected by J. P. McCaskey. New York: Harper & Brothers. 1881.

When such a happy thought as that embodied in this book is offered to the world, we all begin to wonder why it never occurred to any one before. We have here a book of songs for school and home, nursery and fireside. The principle of natural selection has been allowed controlling influence. The editor has subordinated his personal preferences throughout to the tests of time and popularity. We have here the songs that have endeared themselves to young and old by some intrinsic sweetness or some charm of old association. Some of them are very simple and slight; others have qualities that commend them to persons of the most cultivated musical taste. There are songs here of the simplest character that are more to some of us than the most famous songs of the great composers, because under the notes there runs a chord of old association, tender, sweet, or fond. The book is one to bind the present and the past together, to unlock the lips of parents and reveal the secrets of old days. It is an invaluable contribution to the happiness of the domestic circle.

A PICKWICKIAN PILGRIMAGE. By John R. G. Hassard. Boston: James R. Osgood & Co.

Mr. Hassard is the literary editor of the New York *Tribune*, a man whose religious sympathies are as narrow as Mr. Ripley's were expansive, but nevertheless a man of admirable literary skill. His reading of Dickens must have been of the most faithful character. It endeared Dickens to him so much that going to England he found nothing there to interest him so as those places in London which have some association with the scenes and characters of the great novelist. So he went prying about in courts and lanes for whatever had this charm, and his little book is the outcome of his observations. The contents of it appeared originally in the New York *Tribune* in the form of letters, but the interest in them has justified their publication in a more permanent shape. Lovers of Dickens will see to it that the book is well economized, for to them nothing is alien that can throw a ray of light upon the art of their delightful humorist.

INGERSOLL ON THE DEATH OF A CHILD.

Colonel Ingersoll made the following beautiful address at the funeral of a little boy who died in Washington a few days ago: "My friends, I know how vain it is to gild a grief with words, and yet I wish to take from every grave its fear. Here, in this world, where life and death are equal kings, all should be brave enough to meet what all the dead have met. The future has been filled with fear, stained and polluted by the heartless past. From the wondrous tree of life, the buds and blossoms fall with ripened fruit, and, in the common bed of earth, patriarchs and babes sleep side by side. Why should we fear that which will come to all that is? We cannot tell, we do not know, which is the greater blessing,—life or death. We cannot say that death is not a good. We do not know whether the grave is the end of this life or the door of another, or whether the night here is not somewhere else a dawn. Neither can we tell which is the more fortunate,—the child dying in its mother's arms, before its lips have learned to form a word, or he who journeys all the length of life's uneven road, painfully taking the last slow steps with staff and crutch. Every cradle asks us, 'Whence?' and every coffin, 'Whither?' The poor barbarian, weeping above his dead, can answer these questions as intelligently and satisfactorily as the robed priest of the most authentic creed. The tearful ignorance of the one is just as consoling as the learned and unmeaning words of the other. No man, standing where the horizon of a life has touched a grave, has any right to prophesy a future filled with pains and tears. It may be that death gives all there is of worth to life. If those who press and strain against our hearts could never die, perhaps that love would wither from the earth. Maybe this common fate treads from out the paths between our hearts the weeds of selfishness and hate; and I had rather live and love where death is king than have eternal life where love is not. Another life is naught, unless we know and love again the ones who love us here. They who stand with breaking hearts around this little grave need have no fear. The larger and the nobler faith in all that is, and is to be, tells us that death, even at its worst, is only perfect rest. We know that, through the common wants of life,—the needs and duties of each hour,—their grief will lessen day by day, until at last this grave will be to them a place of rest and peace, almost of joy. There is for them this consolation: the dead do not suffer. If they live again, their lives will surely be as good as ours. We have no fear. We are all children of the same mother, and the same fate awaits us all. We, too, have our religion, and it is this,—help for the living, hope for the dead."

CHRISTMAS AMONG THE POOR.

It was a beautiful afternoon when the day before Christmas a number of ladies and gentlemen, constituting the Committee of Visitors for Ward 7, in Boston, started out on the pleasant errand of carrying to their poor friends gifts and evergreen to make for each family a Christmas at home. They had agreed among themselves some time before that there were many objections to a large Christmas tree in public; yet, even were no objections to be found, the superior pleasure of having a Christmas tree all to one's self will easily be understood. The family life of the working man is his sheet-anchor; no club, no coffee-house, no meeting can ever take the place of that; and, failing this resource, life can be but a weight and a solitude to the sick or the poor.

For the poor man deprived of any comfort in the little chamber he calls his own, where loving care should await the tired workman by noon and by night, there are temptations on every side to lead him astray. He is easily persuaded from the dirty room, crying children, and badly cooked dinner to the comfortable drinking-house, hard by his work; and, alas! who can find heart to blame him altogether for this.

Therefore, more and more in our experience among the "homes of the poor" (the very word seems often a mockery), we recognize that any help we can give toward the development of family feeling, even if it be only once a year in the holy Christmas season, is a good which strikes deeper than the pleasure of the hour.

Numbers of little trees were carried into such homes as these to which we have referred, on Christmas eve. The larger number went unheralded save by the general sense of the coming holiday.

In one room, the visitors found a pretty picture which lingers with them. There was a clean room, and a young mother like a Madonna holding her sick baby; other children were playing about the room; the evening lamp was already lighted, and everything was made ready for the father's return, but the mother was a little tired, and sat quietly with her baby on her knees to watch us while we made the tree stand steadily and hung upon it presents for the children. Here was a joy for many days which belonged to each member of the household. Surely, no one was more pleased than the mother with these trifles, unless it were the father, who soon returned to find his home made beautiful for the time by the blessing of Christmas day found already resting upon it.

There were sharp contrasts of course. We were laden with gifts for one poor distracted family, the father and husband having lately been sent to the island for drunkenness. Unhappily, one of those short sentences, which are a constant reproach to those who consider this serious question, had allowed his return after an absence of ten days (it was a fourth commitment) to make still further disorder. The children were locked in the room, the mother was at work, the father "in good condition to be sent away again," the landlady assured us. There was no place for our little tree, nobody to protect the gifts, no chance for the encouragement we hoped to convey to the heart of the poor mother. So we sorrowfully brought our treasures away again, leaving behind with the good-hearted landlady a few trifles for the children, to be cared for till the proper time.

In considering "Christmas at home" among the eighty families who were remembered at this time, it is hard to refrain from further illustrations, but these will be sufficient to present the question to a thoughtful people who "consider the poor."

BULLETIN FOR THE ASSOCIATED CHARITIES.

MISCELLANEOUS.

ONE of the witnesses, an expert, at the Guitau trial, was asked "if he knew what was meant by 'inspiration.'" "It is generally understood," he replied, "to mean a taking in."

STRANGE that the papers which made so much ado about Mr. Frothingham's changing his religion had nothing to say about General Grant's doing the same thing. No one had ever supposed that the former was "a bigger man than old Grant."—*New Bedford Standard*.

THE *Register of Harvard* shows the attendance of thirteen hundred and eighty-two students. The Divinity School has twenty-nine students, the Law School one hundred and fifty-one, the Medical School two hundred and forty-one. There is evidently more secularism than theology at Harvard.

THE *Catholic Review* deplors the fact that the recent ceremonial of the canonization of saints at the "Feast of the Immaculate Conception" at Rome, instead of as formerly being one of the most magnificent and imposing of spectacles, was obliged this year, owing to the peculiar position of the Pope in his own dominions, to be "relegated to an upper room, which, magnificent as it is, was not large enough to give room for those who by right were present. Bishops were displaced, and in the crush and heat many were overcome." And then the *Review* goes on sadly: "Facts of this kind ought to bring home and illustrate to every mind the moral compression to which the Holy See is subjected in Rome. No doubt, with the precautions taken in the Vatican, and under the strong pressure brought to bear upon the Piedmontese invaders by the European powers, there were no such organized outrages as disgraced the night of the 13th of July, but the entire world must recognize the humiliation to which the head of Christendom has been reduced. If any one, Protestant or pagan, can rejoice thereat, we do not envy him his feelings." Such "humiliations" are among the sad results of the diffusion of to-day's liberal thought.

SENATOR PENDLETON's speech in behalf of his civil service reform bill was a very able effort, and it has elicited general praise. The commission provided by the bill is to submit to the President the following rules: 1. For open, competitive examinations for testing the capacity of applicants for the public service now classified or to be classified hereunder; 2. That all the offices, places, and employments so arranged or to be arranged in classes shall be filled by

selections from among those graded highest as the results of such competitive examinations; 3. That original entrance to the public service aforesaid shall be at the lowest grade; 4. That there shall be a period of probation before any absolute appointment or employment aforesaid; 5. That promotion shall be from the lower grades to the higher on the basis of merit and competition; 6. That no person in the public service is for that reason under any obligation to contribute to any political fund, or to render any political service, and that he will not be removed or otherwise prejudiced for refusing to do so; 7. That no person in said service has any right to use his official authority or influence to coerce the political action of any person or body; 8. There shall be non-competitive examinations in all proper cases before the commission, when competition may not be found practicable.

In a recent speech, Victor Hugo said: "You, Catholics, claim the liberty to instruct. For some centuries, you have held in your hands, at your discretion, at your school, under your ferrule, two great nations,—Italy and Spain, illustrious among the illustrious,—and what have you done with them? I am going to tell you. Thanks to you, Italy, of which no one can think nor even pronounce her name without inexpressible filial grief,—Italy, that mother of genius and of nations, which has diffused over the whole world the most astonishing productions of poetry and art,—Italy, which has taught our race to read, does not today know how to read herself! Yes, Italy has, of all the States of Europe, the smallest number of native inhabitants who are able to read. Spain, magnificently endowed Spain, which received from the Romans her first civilization, from the Arabians her second civilization, from Providence, and in spite of you, a world, America,—Spain has lost, thanks to you, thanks to your brutal yoke, which is a yoke of degradation,—Spain has lost the secret of her power which she received from the Romans, that genius in the arts which she received from the Arabs, that world which God gave her. And, in exchange for all that you have made her lose, what has she received? She has received the Inquisition, which has burned upon the funeral pyre five millions of men. Read history! The Inquisition, which exhumed the dead in order to burn them as heretics. The Inquisition, which declares children heretics even to the second generation. See what you have done with that focus of light which you call Italy! You have extinguished it. The colossus which you call Spain you have undermined. The one is in ruins, the other is in ashes. See what you have done for these two great nations!"

PERSONAL ITEMS.

MRS. LAURA CUFFY SMITH KENDRICK, well known as a radical Spiritualist lecturer, died on Wednesday, the 11th inst., at her home in this city, after an illness of ten days. She was forty-nine years of age.

THE Springfield Republican reports of Professor Gunning's recent lecture on Darwinism in Thompsonville, Conn., that he had a large audience, and that "everybody who hears him once wants to hear him again."

PROF. GEORGE P. FISHER, of the Yale Divinity School, will reply to Colonel Ingersoll in the February number of the *North American Review*. He is said to be "as able a defender of the Christian faith as this country affords."

DELANO A. GODDARD, editor of the Boston *Daily Advertiser*, died in this city last week, after a few days illness from pneumonia. All those who knew him in life speak of him in terms of the highest esteem for his manifold sterling qualities as a man and an editor.

MR. W. M. SALTER, now of New York City, occupied the pulpit of Parker Memorial Hall last Sunday, his subject being "The Practical Meaning of Religion," which was treated in his usual able and earnest manner, and an abstract of which appeared in the next morning's *Herald*.

B. F. UNDERWOOD lectured on "Experience and Intuition" before the Philosophical Society of Chicago, and the following evening spoke again in the city. He will be "in the field" about a month, during which time letters in regard to lectures may be addressed to him at 183 Dearborn Avenue, Chicago.

NORA PERRY says there were talk and hope of celebrating in some public and appropriate manner the recent birthday of Wendell Phillips; but he gained some inkling of the design, and sent notes to his friends protesting against anything of the sort, but that did not prevent them from filling his house with floral tokens of their appreciation of his life work.

JOHN M. UNGLAUB, engineer of the train bearing ex-President Hayes and family at the time of the accident on the Baltimore and Ohio Railroad, last March, and whose coolness and bravery in standing at his post, though badly injured, averted a worse catastrophe, has just been presented by Mr. and Mrs. Hayes with an elegant gold watch and chain, valued at five hundred dollars, as a token of their appreciation of his services on that occasion.

A good friend of liberal religion died at Worcester last week, Thomas W. Lamb. One of his neighbors writes to us of him: "Mr. Lamb was a subscriber to the 'Index Fund,' and at a time when that was no small credit, and continued to the last a good friend of *The Index*. He was one who possessed a large share of common-sense, was modest, unassuming, thoughtful, studious, inquiring, loved and respected by everybody who knew him. When a young man, he was indoctrinated into the Baptist mode of thought. He became interested and somewhat excited in the religious meetings of that sect, and took up the Bible expressly to equip himself with weapons to put down all opposition. The result was an open avowal of radical religious views." Mr. Harris, the Universalist preacher who attended his funeral, read a prayer which Mr. Lamb himself had written, and in his remarks said: "As a citizen, his record of business continued in one place for thirty years, and was without a blemish. Honest and conscientious in all his doings, he won much esteem among his fellow business men. In the affairs of the city, he was always interested, and especially so in educational circles. He had served with honor in some positions connected with the city." Mr. Lamb was only fifty-one years old. He leaves a wife and daughter, who have our sincere sympathy in their great bereavement.

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CONSTITUTION.

I. This Organization shall be called the Free Religious Association,—its objects being to promote the practical interests of pure religion, to increase fellowship in the spirit, and to encourage the scientific study of man's religious nature and history; and to this end all persons interested in these objects are cordially invited to its membership.

II. Membership in this Association shall leave each individual responsible for his own opinions alone, and affect in no degree his relations to other associations; and nothing in the name or Constitution of the Association shall ever be construed as limiting membership by any test of speculative opinion or belief,—or as defining the position of the Association, collectively considered, with reference to any such opinion or belief,—or as interfering, in any other way, with that absolute freedom of thought and expression which is the natural right of every rational being. Any person desiring to cooperate with the Association shall be considered a member, with full right to speak in its meetings; but an annual contribution of one dollar shall be necessary to give a title to vote,—provided, also, that those thus entitled may at any time confer the privilege of voting upon the whole assembly, on questions not pertaining to the management of business.

III. The officers of the Association shall be a President, twelve Vice-Presidents, a Secretary and Assistant Secretary, a Treasurer, and not less than six nor more than ten Directors; who together shall constitute an Executive Committee, intrusted with all the business and interests of the Association in the interim of its meetings. The officers shall be chosen by ballot, at the Annual Meeting of the Association, and shall hold their offices for one year, or until others be chosen in their place; and they shall have power to fill any vacancies that may occur in their number between the annual meetings. Five members of the Executive Committee shall constitute a quorum.

IV. The Annual Meeting of the Association shall be held in the city of Boston, on Thursday of what is known as "Anniversary Week," at such place, and with such sessions, as the Executive Committee may appoint; of which at least one month's previous notice shall be publicly given. Other meetings and conventions may be called by the Committee, according to their judgment, at such times and places as may seem to them desirable.

V. These Articles may be amended at any Annual Meeting of the Association, by a majority vote of the members present, provided public notice of the amendment has been given with the call for the meeting.

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All letters pertaining to the business of the Association (payment of membership fees, orders for its publications, etc.) should be addressed to "Free Religious Association," at the office.

Communications intended specially for the Secretary, as well as his personal correspondence, should be addressed to him at NEW BEDFORD, Mass.

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THE INDEX.

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PUBLISHED AT

No. 3 Tremont Place, Boston, Mass.,

By a Board of Seven Trustees, who are nominated by the Free Religious Association and incorporated under the laws of Massachusetts.

EDITORS,

WILLIAM J. POTTER,
BENJAMIN F. UNDERWOOD.

THE INDEX is the continuation of the paper which was founded and for ten and one-half years edited by Francis Ellingwood Abbot. Efforts will be made to keep the same high standard, and merit the same honorable distinction. The paper will still aim—

To increase general intelligence with respect to religion;

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

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

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

The relations of Religion to Modern Science, and to Social Science and Philanthropy, the relations of Universal Religion to the Special Religions, and the relations of Religion to the State, will receive particular attention. Book Notices and Correspondence will be secured from competent writers. The editors will be assisted by able contributors.]

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... A paper which will command the respect of all, both friends and opponents.—*Pontiac (Ill.) Sentinel*.
It is considered good authority on all matters relating to Spiritual Philosophy.—*Lowell (Mass.) Morning Times*.

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I read your paper every week with great interest.—*H. W. Thomas, D.D., Methodist*.
I congratulate you on the management of the paper. . . . I endorse your position as to the investigation of the phenomena.—*Samuel Watson, D.D., Spiritualist*.
You are conducting the *Journal* in the true spirit of honest research.—*B. F. Underwood, Materialist*.
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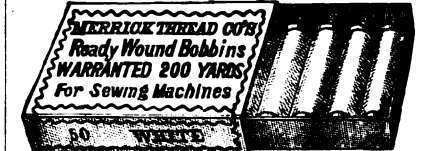
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CURRENT TOPICS.

THE Sunday question is exciting considerable attention in California, and an effort is being made to close all places of public amusement and trade in Oakland and San Francisco. At a public meeting held in Oakland for this purpose, the mayor of the city presided.

THE project of a "World's Fair" to be held in this city, referred some time ago to a committee of thirteen, has fallen through, it is understood, from the inability of the committee to get subscriptions to the guarantee fund necessary to insure its success.

THE prevalence of small-pox in the West is really alarming, and it is spreading in every direction. It is feared that by spring it will become epidemic throughout the country. The almost universal opinion is that nothing but general vaccination can check this terrible disease.

A CORRESPONDENT from Indianola, Iowa, writes: "One Iowa Representative, Mr. Crew of Henry County, refused to take an oath, and was allowed to affirm. We are still ahead of England out here." May the day soon come when so simple an act of justice will not need to be chronicled—as we do now gladly chronicle this—as an extraordinary step forward in State law.

THERE is a strong anti-Mormon, or rather anti-polygamy, feeling extending over the country, which will need careful guidance to keep it within the bounds of true justice, lest it break into unrestrained violence. Mass meetings are to be held soon in various parts of the Eastern States, to consider the best practical means of overcoming the degrading evil of Mormon polygamy.

THE King and Queen of Spain, a few mornings since, went from mass to a bull fight. In the

despatches, but little is said of the former, while the latter is described at length. The expense of the mass is not stated, but that of the bull fight was \$27,000; and "young gentlemen of the highest society" appeared in the arena. Nobody was killed. Evidently, the young "gentlemen" of Lisbon did not fight such bulls as were brought into the ring by the Romans in olden time.

SECRETARY FRELINGHUYSEN is in receipt of despatches from St. Petersburg, which prove that the Russian government is taking an active interest in the search for the crew of the lost "Jeanette," and unusually vigorous methods have been put in operation to reach the sufferers as early as possible. James Gordon Bennett, who is in St. Petersburg for the furtherance of the same object, sends home expressions of satisfaction at the genuine interest manifested in the matter there.

NOTWITHSTANDING the rescript issued by the German emperor through his minister, it is certain that the Parliament will not surrender its privileges without a struggle. Bismarck having lately imprisoned Herr Deitz, a socialist and a member of the Reichstag from Stuttgart, for circulating objectionable political writings, the subject was brought to the attention of his fellow-members, who immediately ordered his release from imprisonment, the government members even voting for it.

THE press and people of the United States, disposed as they are under the peculiar circumstances of the case to be generous as well as just, unanimously condemn as exorbitant and outrageous the bills of Drs. Bliss, Agnew, and Hamilton, for their services during the eighty days of President Garfield's illness. Dr. Bliss, it is said, asks \$50,000, and Drs. Agnew and Hamilton \$25,000 each; this exclusive of Dr. Reyburn's claim of \$8,000 and Drs. Boynton and Edison of \$1,000 apiece, making a total of \$110,000 for the tax-payers of the United States to pay. P.S.—Later, a denial has been made that any bill has been presented.

IT is seriously proposed to reach the North Pole by balloon, and several elaborate theories as to the feasibility of the plan have recently been submitted to the public by various enthusiastic balloonists. Before investing much public sympathy or cash in these schemes, would it not be well to insist upon a practical demonstration of the reliability of such balloons as a means of transit, by requiring them to make a number of stated trips daily between any two points, say of twenty miles distance apart, the trips to be regularly made "on time" in all weather, and without regard to "conditions." Then, when we are assured by repeated experiments of the manageableness of the balloon, which at present we are not, it will be quite time enough to consider the North Pole scheme.

A NEW Liberal Society, called "The Association of Moralists," has been started at Hannibal, Mo. As its prospectus states, its aims are to show to the world "that Liberalism does not mean lawlessness or immorality, . . . but that, on the contrary, it is conducive of the highest type of morality and the best

interests of society." We copy from its constitution its form of admission to membership: "ART. 6. After organization, the following form shall be used in the reception of members, except those received by letter. The warden, or any other officer in his absence, shall say to the candidate: Your application for membership in this society implies that you have duly considered its character and purposes, and desire to unite with us in an earnest effort to promote the religion of humanity, to the end that sectarian prejudices may be overcome, and peace on earth and good-will among men prevail. Do you faithfully promise that, if received into this brotherhood, you will strive to live a just and honorable life, that no reproach may ever come upon our cause through any act or word of yours? If the candidate answers affirmatively, the vote on his reception is taken; and, if a majority of the members favor his reception, the warden shall say: You are now a member of this society, and as such I extend to you the hand of fellowship. May you honor the noble cause which you have espoused, and by letting your light shine induce others to follow your good example." A society organized on such a basis ought not to fail of success.

IF Daniel Webster had lived until Wednesday, the 18th inst., he would have been one hundred years old, no uncommon age in these days of increasing longevity. But if "we live in deeds, not years," he must have been near that age when he died thirty years ago; and at any rate he "still lives" in the hearts of his admiring countrymen, as the various celebrations of the recent anniversary of his one hundredth birthday in many places testify. In this city at the Hawthorne Rooms, Prof. H. N. Hudson gave a critical and eloquent address on Webster's mind and character; and in the evening "The Marshfield Club" celebrated the anniversary with speeches and a supper at the Parker House, ex-Mayor Prince presiding. Among the speakers were Governor Long, Hon. Robert C. Winthrop, Judge Devens, John Quincy Adams, Senator Jones of Florida, and other distinguished men; yet the fastidious *Evening Transcript* declared that, "except for the fine touches of Governor Long's carefully-thought-out address, there was no very remarkable eloquence,—none at all to compare with the ornate periods of Caleb Cushing and the fervid eulogy of Rufus Choate at the dinner in 1859." This is rather crushing, but the speakers so cruelly snubbed in this paragraph can console themselves by remembering that the *Transcript* finds fault even with Oscar Wilde, the cultured aesthete sent over by England to give us lessons in taste. Other celebrations of the day were held in Franklin, N.H., the birthplace of Webster, also in Concord, Exeter, and Portsmouth in the same State, in Washington, D.C., and in Chicago. A timely article in the February *Atlantic*, by Henry Cabot Lodge, while justly extolling Webster's magnificent intellect and his great services to his country, does not forget that, morally, he had also great faults; and that, at last, through his passion for the Presidency, he betrayed the cause of freedom which previously he had so well served.

THE ALTERNATIVE.

The result reached in the preceding paper was this: science proceeds upon sensible observation, and arrives at no facts higher in degree than those from which its inquiries set out, but only at more general facts of the same order. It may be said, however, that science is here restricted too narrowly, that it may proceed also upon psychical observation. Suppose this granted. Still, as strict science, it can never go beyond the mental facts observed, but can only inquire in what order they exist or occur. What they *are* science may partly determine: what they *signify* as beyond themselves cannot be learned by its methods. Religious belief, on the other hand, relates to objects of which we have no direct observation, sensible or psychical. It does not follow that there is any "opposition" between science and such belief. Man cannot fly, but his mode of locomotion is nowise opposed to the flight of birds. Science cannot fly; but, if belief or philosophy can do so, where is the opposition? Nevertheless, we are brought to this alternative: either there is room for intelligent belief beyond the proper scope of science or there is no room for theism. This remains true, though science be allowed to proceed upon observations purely psychical. But psychology belongs as much to philosophy as to science; and I shall continue to limit the latter term as before, since the final result is the same either way.

It is obvious that we are aware and quite sure of much concerning which science, as proceeding upon sensible observation, can say nothing to purpose. We are conscious and thinking beings. Of nothing are we more sure, nor is any physical object, not even the earth we stand upon, known to us in a manner so immediate. But, to science, consciousness and thought are impenetrable mysteries: the last fact it reaches in its attempted approach to them from the side of physical or organic nature is molecular motion; and this is no nearer—that is, goes no further toward explaining them—than the motion of tides in the Bay of Fundy. Now, it is in the sphere of consciousness that religious and moral beliefs germinate and grow. Here is the soil in which they take root, here the sky that overarches them; and here, if anywhere, their justification is to be found. I propose therefore to consider a little this fact of conscious being, though with no further purpose than to establish the alternative above stated, leaving every man to choose in view of it as he can or must. And, in order to a fair understanding between the writer and the reader, it will be well to see clearly at the outset what is meant by a term which there will be much occasion to use.

Consciousness, considered only as the sense of personal identity or self-consciousness, is narrowly limited. Its whole vocabulary is the monosyllable *I* or *me*. This, however, is rather the psychical condition, without which we could have no conscious experience, than the substance of such experience or the power that gives birth to it. Taken in the larger sense, consciousness embraces all the known or felt contents of the human spirit, comprising at once the principles at work and the effects produced. Thus, we may speak of the intellectual, the moral, the religious, the æsthetic consciousness; the intellectual consciousness embracing all that is known as thought or truth, the moral all that is felt concerning right and duty, and so on. The mind, however, is conscious only of its own contents, never of an external object, material or spiritual. Here the line is to be drawn. Mr. Buckle, by way of proving consciousness untrustworthy, instanced the case of one who is "conscious of a ghost." There is no ghost: conscious-

ness therefore is false, he argued triumphantly. The argument proves only that he could use words incorrectly. One is conscious of *perceiving* an outward object; but his consciousness extends only to the mental act, not to the object itself. I perceive an apple, and am conscious of the perception. Therefore, if one is conscious of seeing a ghost, the consciousness is true, but the perception false. On the other hand, we are conscious of no spiritual being as an external object. The immediate object of worship is a thought of the mind, toward which its affections turn. This thought may be *representative* of spiritual reality, but it is representative only. When, therefore, it is said that man himself is the maker of the God he fears or adores, there is a certain rough truth in the words. It should be remembered, however, that man is in a like sense the maker of the sun which warms and the earth that sustains him, since these objects are known to us only through sensuous representation.

There are two modes of consciousness, the simple, or direct, and the reflective. We have an example of the former when one is simply and devotedly conscious of his duty, without thinking of himself; and an example of the latter when, by an act of reflection, he becomes conscious of being thus conscious,—conscious, that is, of being dutiful. So one may either be simply conscious of his thought,—that is, of the truth it presents,—or he may farther attend to the motions of his mind in the act of thinking, and become conscious of these. Now, when consciousness is spoken of, numbers think only of its secondary mode, and regard the absence of this as a state of unconsciousness. Thus, we speak of "unconscious religion," notwithstanding that religion exists only as an element or principle of consciousness. But, by an unconsciously religious man, we mean one who is occupied with the objects and obligations of religion without saying to herself, "I am religious," or without digging, as it were, into his own heart to find his religion, and feel it over. The distinction is important, and it concerns us the more here, since the reflective or introspective mode of consciousness is the one which I shall *not* have in mind in what follows. With these explanations, let us proceed. The contents of consciousness comprise, first, all the distinguishing sentiments of human nature, religious, ethical, social, political, etc.; secondly, all the ideas in which the import of those sentiments presents itself to the mind as thought; thirdly, that conscious power and freedom of will, by which practical effect is given to the foregoing; fourthly, all the human virtues that thence result; fifthly, all the motives which the soul itself makes, or considers and admits. It should be added that all truth, even though relating to outward objects, belongs to the sphere of consciousness, of which fact a farther word presently.

These contents of consciousness are of a purely ideal nature. Though as real as the sun and moon, they have no other than an ideal reality. In other words, they exist only as acts and affections of a soul, which, again, knows itself only through or, more strictly, only in those acts and affections; that is to say, it has no cognizance of itself as a thing apart from them. For even self-consciousness is but a persistent act, and the self of which it speaks is but this act. The fact, self, is ideal fact only; and so of all which belongs to the sphere of consciousness. I have not space to apply this statement in detail, but an example or two may be given. "Say what is honor?" asks Wordsworth. He answers,

" 'Tis the finest sense
Of justice which the human soul can frame,
Intent each lurking frailty to disclaim,
And guard the way of life from all offence."

The point of this lies for us in the words "which

the human soul can frame." By an act of the soul it exists, and its whole being lies in this act. To the senses, it is nothing; to science as proceeding upon data supplied by the senses, it is nothing; to every creature that does not share the sentiment, it is nothing. In other words, it is of a purely ideal nature. The like may be said of truth, even when it relates to outward objects. Outside the sphere of conscious spirit there is in all the universe no such thing as truth. Gravitation as a force is external to us; but the truth that there is such a force, and that it has such a character and effect, exists only in and for the mind, only in and as an act of thought. Truth is ideal fact; and in the moving love of truth we have an ideal sentiment or passion turned toward an ideal possession.

The contents of consciousness are ideal facts, one and all; but it is, nevertheless, this order of fact which makes for us a human world, nay, which gives us a human being. Strike away only the one sentiment of justice, and where were civilization, where were man? This line of remark might profitably be followed at some length; but the thoughtful reader will easily pursue it for himself, and I leave him to do so. He will be sure to find that ideal principles are the being itself of man, that his great work in the world is to give these an outward representation and force, and that in this issue of ideal fact to reign over what is popularly distinguished as real, and to create its own image there, lie the making of civilization and the significance of history.

Now, if we examine those ideal sentiments with the virtues they engender, it will appear that most of them centre and unite in the one sentiment of ethical obligation. Honor, justice, good-faith, veracity of speech and of mind, duty, probity, humanity,—these and the like are variations upon one theme; and that theme is the sovereign *ought*. "Sovereign" I call this, and would draw attention to the word. It is not employed rhetorically, but simply to signify the precise nature and import of the psychical fact. The sentiment that says *ought* has always the import of command, authority, sovereignty. It speaks as from a throne, as a legitimate ruler, and a ruler not elected by vote. I do not intimate that it is outside the soul, for such is by no means my opinion. Nevertheless, it speaks sovereignly, as if it stood in representative relation with some mandatory law or superior order of the universe, much as our sentient being stands in relation with the objects and order of the outward world.

Duly noting this singular peculiarity of the ethical consciousness, let us turn to another ideal sentiment, that of religion. In its lowest form, religion may be no more than the sense of somewhat above man,—above as being not merely greater in force, but higher in rank. It should be added that this "somewhat" is conceived of as akin to our conscious nature. So much may be seen, I think, in the lowest fetishism. Thus taken, religion may be quite destitute of moral quality. And how separable from morals it may still be, even in late stages of historical development, is shown by shocking examples. It cannot be doubted that Philip II. of Spain was really and strongly religious. His devoutness was indeed closely bound up with pride and lust of dominion; but it was the true face of the man, not a mask assumed. Religion, however, served in his case only to make a bad man worse,—only to sanction perfidy, instigate murder, and stifle the small pity that might otherwise have breathed faintly in such a breast. The same fire that melts even iron hardens clay; and this soul of clay was turned to stone by those heats of religion which have softened so many an iron nature to the temper of charity and mercy.

The like hardening was apparent in the case of John Calvin, while there was in him a similar association of religion with self-consequence and the love of power; though it were a blind eye that should fail to discover in him elements not only of moral worth, but of moral greatness, totally wanting in Philip. Nevertheless, it lies in the nature of religion to become one with ethics. This is indicated by the sting we feel in seeing it notably at odds with ethics. When Protestant religion in the person of Calvin pursues with inappeasable rancor and foul slander such men as Bolsec and Castello, or when it horribly tortures and at last kills the poor wretch Gruet, and crowns its bad work by seizing and burning with green wood a man of genius, pure and honorable in character, who is but passing silently through Geneva on his way to a safer refuge from the popish inquisition, out of whose prison he has escaped; when Romish religion, in the person of Philip, puts innocent men and women to a cruel death by tens of thousands, and proves itself as mendacious and perfidious as bloody and pitiless, — when such things are seen, we not only view them with the feeling usually excited by dreadful misdeeds, but are sensible of a revolting incongruity between the principle in operation and the effects that proceed from it. Religion a liar and murderer! Religion that should be the spirit of charity, righteousness, and truth. On the other hand, when the religious unites with the ethical spirit, to form with it one essence, we feel that this is what should be, and that here the otherwise sour fruit becomes ripe and sweet. It was such a union in the person of Jesus which still charms men to whom Christian dogma has long since become but a dead tradition. What now do the uniting principles severally contribute? The ethical spirit affirms a sovereign law of right or righteousness; the religious spirit joins to this the affirmation and adoring sense of sovereign being; and the two together say, The highest reality is just and good. Ripe religion has been defined by Prof. J. H. Allen, with a penetration and pregnant brevity that may well be styled brilliant, as "ethical passion." I do not consciously depart from this definition in naming such religion the adoration of righteousness as the sovereign reality,—an adoration better expressed by practical loyalty and noble obedience, mostly silent, than by wordy effusion and emotional fervor.

I have had no purpose hitherto but to state psychical fact simply as it is, with no intrusion of theory. But the question now arises, What theoretical construction is to be put upon this order of fact? On the one hand, it may be contended that all the contents of consciousness are but sensation worked over and worked up, through enormous periods of time, into secondary, tertiary, and still remoter forms, somewhat as the material of the primary rocks has during the earth's history been worked up into different and more superficial formations. Thus, it would follow that, as the feet touch the solid earth, while the nobler head is turned away from it toward empty space, so we are in physical sensation, the lowest mode of apprehension, nearest pure reality, and in the high ideal sentiments and principles of our conscious nature are at the farthest remove from it. This theory, it is plain, does not consist with theism. The two may be illogically yoked together; but, since they are not logical yoke-fellows, the forced connection cannot last. But there is room for a construction of a quite different sort. It may be said that as we are through our sentient organization in contact and interrelation with an external reality, which appears to us as material, so we are through the higher principles of our conscious being in contact

and interrelation with a superior and sovereign order of reality, which appears to us as spiritual. This theory accords with the direct import of the ideal principles in question, and is so far recommended. Thus we are in near relation with pure reality in an all-sided way, and not merely in a one-sided way; above, as well as below; at the highest point of our being no less, to say the least, than at its inferior extreme. One may urge, however, that, even upon the admission of this hypothesis, the limits of agnosticism are not escaped. The outward reality is *unknown*, and, following the analogy, the same must be true of the supposed higher. Granted; and so it has ever been said. So it was said thousands of years ago by intense Hebrew believers, who spoke only from the deep feeling of their hearts, untaught by science and untamed by the spirit of modern critical study. Canst thou by searching find out God? Canst thou know him unto perfection? His ways are unsearchable, and past finding out. Clouds and darkness are about his throne. Thus they spoke in their time, and it has been the confession of deep-hearted piety in all ages, never quite drowned by the big-voiced and cock-sure sciolism of dogmatists. But let us pursue the analogy a little farther. Though that reality with which the senses communicate is in its essence unknown, yet what the senses report of it may be perfectly trusted as a ground of action. The earth is phenomenal; but we tread it confidently, and with a reasonable confidence, nevertheless. The sun is phenomenal only, but we expect its rising and its influence, and are not deceived. The visible universe is an illusion, if you will: it is not, however, *delusive* and false. Look now the other way. That sovereign reality, of which the ethico-religious consciousness speaks, and which it names God, or reverently forbears to name, is in truth, be it supposed, a psychical image, framed, as Wordsworth said of honor, by the human soul. The analogy we follow says that this is a *false* image no more than the solar system; that it is perfectly trustworthy as a ground or guide of action; that the conscious spirit is indeed in contact and interrelation with a sovereign reality, apparently spiritual, as the sentient organization is in interrelation with reality apparently material; and that, though the absolutely and sovereignly real can be known to us only representatively, yet psychical representation is no more than that of the senses to be regarded as deceptive and misleading.

If what the analogy says be true, theism has a rational footing: if it be quite untrue, religious belief has no such footing, and, in the absence of any supernatural revelation, must be set down as groundless and chimerical opinion. Such, to my mind, is the alternative. D. A. WASSON.

THE ANCIENT MAN.

Mr. Conway has done good service in spiritualizing the worm-work of Darwin. The most conservative thing on or in the earth is our fellow-worm. Its Silurian ancestor burrowed in the face of a world almost naked, and to get a grain of nutrient vegetation had to grind in its gizzard a hundred grains of dirt. Now that the world is abundantly clad, the worm, to get the grain of nutriment, still grinds in its six gizzards the hundred grains of mud. If the worm had a religion, it would be the worship of ancestors.

"O Lord, what worthless worms are we!"

Those who have draped the religious sentiment in such vestment as this cannot, on theologic ground, controvert Haeckel for finding in the phylum of worms the remote ancestor of man. A writer in the *Princeton Review* says that it is impossible to reach through nature a just conception of God except by the law of evolution. It is equally impos-

sible to attain to a just conception of man. Are we not triturating dirt for the same reason as the worm? When an attorney draws an indictment against Guiteau, and declares that the President died instantaneously and in Washington, the lawyer is burrowing through mediæval dirt. When a church reasserts the Westminster catechism or Plymouth platform, for the grain of spiritual nutriment, it is eating again the hundred grains of theologic sand.

De Coulanges has shown that our ancestor, the Aryan, conceived of the dead as living on under ground. He did not think of a separation of the spirit from the body. The whole man went down into the ground, and did not cease to be. It was the thought of man when he was a child-man. When a man went into the ground for his religion, he entailed on his posterity as heavy a burden as the worm that first burrowed in the earth for bits of vegetation entailed on all worms to be. See how from that primitive conception of death our branch of the race became enmeshed in superstition.

The man in the ground must be warmed and fed. It became the duty of the living son to feed the dead father. Over the grave, a stone was laid and on the stone a fire was kindled. The flame was the altar-fire, and it must burn day and night in service of the dead below. Bread and wine and victims were brought to slake the thirst or sate the hunger of the dead.

The altar was fixed, and it must be covered by a fixed roof. Coulanges has shown that the altar built the house. Tartar and Arab never thought of their dead as living on under ground, and to this day a roving tent covers the Arab and a wagon the Tartar. The abode of the Aryan dead was *fixed*, and the abode of the living must be fixed. Religion was service rendered to a dead ancestor. Each family had its own religion. No stranger could share the family worship. Religion was a barrier between family and family. It became a barrier between class and class. "I swear," said the primeval Greek who had an altar, "I swear to hate those who have no altars, and to hurt them all that I can."

It came about that service at the altar devolved on the eldest son. As property went with religion, only the first-born son could inherit. His neglect of the sacrifice destroyed the family and demonized the dead. For, if the dead are not served, they rise from the tomb, and roam the earth hungry and malignant. The Greeks called them *dæmons*. The Romans called them *Lares*. The untombed dead were increasing. Service of the entombed and rites to win the favor or avert the wrath of lar or demon absorbed more and more the thoughts of the living. Almost every act or thought of man was religious. It was in service of the dead or anticipation of the dead self. "I take this woman," said the ancient Hindoo or Greek in the marriage rite, "I take this woman to be my wife, that I may have a son to sacrifice to me when I am dead."

The ancient man became so enmeshed that he seemed no nearer akin to us in mind than the ape is akin to us in body. Try to think his thoughts or lead his life. As well attempt to project yourself into the mind and life of the gorilla. Yet let us make the trial.

Your fathers are as hungry moles in the ground. You fear them and feed them. Almost every act of yours is prompted by thoughts of the dead. You wake, and your first thought is that the sacred fire may have gone out. You rise, and your first act is to feed the sacred flame and bring to it a sacrifice. You take the morning meal, and go forth to the duties of the day. If you have gone from your house left foot foremost, you are seized with terror; for some wandering ghost is

against you. You return, and seek peace through an expiatory rite. You walk out again, right foot first, and you are safe. You walk on, and happen to see a crow. Again, you are chilled with fear; for you have offended a ghost. You return, and sacrifice another victim. You start again. You walk with averted eyes that you may not see a bird. A bird you do not see, and so far you are safe. You walk on, and happen to see a tomb or a tree struck by lightning. Again, you are chilled with terror, for a hungry demon is after you. You go home, and you will not leave your altar till another day.

Your hair has been cut in the full of the moon: that was to please your dead grandfather. Your walls are covered with magical inscriptions: that is your insurance against fire. You repeat a meaningless jargon twenty-seven times, spitting in a different way at each repetition: that is your precaution against fever. Your body is bedecked with amulets: one is to save you from toothache, another from malaria. You go again into the street: with the magical lettering on your walls, with your expectorations and your amulets, your house and yourself are safe, *unless* you have gone left foot foremost, or unless you have seen a bird or a tomb or a lightning-struck tree, or unless you have heard the small cry of a mouse.

You are childless, or your only child is a girl. Terrors of the damned possess you; for no one will light the altar-fire for you or bring bread and wine to you, and you are doomed not "to lie in cold obstruction," but rather "to be blown howling by desert winds." You do not resolve to do or not to do from the voice of reason. You find your resolution in the flight of birds on in the entrails of pigs or goats. You are drawn up in line of battle: you will not fight, you will not run, you will take the enemy's lance in your breast, and you will not move till a priest, who is reading the will of a ghost in the gut of a goose, has spoken. Grant, encamped before Richmond, will not move on the enemy's works until he has captured a priest from Lee and learned the strategy of Lee's gods.

The dead of Chickamauga are buried on the battlefield, and the State of Tennessee binds itself once a year to feed them. Yellow fever smites Memphis. While pain grips the dying, terror chills the living. Some of the dead have not been fed, and they are now malignant demons. They bivouac in the air. They brew the tempest. They clutch the bodies of living men. Their breath is fever. Their clutch is convulsion.

Every now and then, on a clear but moonless night, judges of the Supreme Court sit in their robes of office and gaze into the heavens. If they see a meteor, they say that the President has committed an offence against a god, and they send a Guiteau to "remove" him.

The picture we have drawn is that of the ancient Hindu or Greek or Roman. Emancipation is not complete; but, such emancipation as we have, how did it come? Draper has shown that whatever upward steps the race has taken it has been on rounds of science. But the first step toward emancipation was taken on money. There came the almighty dollar. Here was something could pass from hand to hand without a religious rite.

Those who had no altars could not own a foot of land, but dollars they could own. Dollars they got; and the dollar, almighty, gave a commission to think. The old law forbade a man without an altar to have a different opinion from a man who had an altar. When the plebs of Rome got money, they got *opinions* and revolutionized the empire. Dollars brought a right to opinions. The mind was no longer level to the old belief. The ancient man worshipped the immortal powers he vaguely felt

were in himself. This was the nutritive grain in the slime through which the vernacular minds of ancient men were wriggling.

W. D. GUNNING.

THOMAS PAINE.

Sunday, January 29, will be the one hundred and forty-fifth anniversary of the birthday of Thomas Paine. This and the following day have been set apart by the Paine Society of Boston for a succession of meetings suitable to the occasion; and it is not to be doubted that, at these meetings, much will be fitly said in honor of the man who has deserved so much and has received so little from the American people in token of their gratitude for his conspicuous services in "the times that tried men's souls." But the voices of sympathy and admiration will not be so many that any one need fear to make the chorus over-strong by joining in, however heartily. And, if one cannot sympathize and praise without some qualifications, such as the body-guard of Paine's admirers would not care to make, he may dare believe that these would still prefer entire sincerity to any wilful misinterpretation of the facts as they present themselves to his discrimination.

It has been the fate of Paine to be remembered less on account of his best work than on account of that which was the crudest and most superficial. Of notoriety, he has enough and to spare. The names of Adams and Franklin and Jefferson have not been on men's lips so frequently as his. Their writings have had no such persistent interest for men as Thomas Paine's, whose *Age of Reason* is always on sale because always in demand at the news-stands in our great cities, and finds its way into the remotest corners of our civilization, getting every year thousands of new readers. For every once their names are spoken by the Orthodox pulpiter, his has been spoken hundreds of times, and if not with perfect sweetness, still in a manner that has availed to keep the ball a-rolling and prevent his fame and influence from dying out. But Paine has not been remembered *with* these great ones as he should have been, as the sharer of their enthusiasm for independence, yea, as the herald of their ardor, going on a little in advance of them, his trumpet giving no uncertain sound. The injustice which has withheld from him this honor is increased immensely by the fact that Franklin and Jefferson and Adams hardly less shared with him those religious opinions on account of which his political merits have been overlooked. True, they did not declare their religious opinions with Paine's frankness and boldness. But the Spartan law which did not punish stealing, but punished failure to conceal the theft, is but a dubious model for the Christian moralist, that he should hold the expression of opinions honestly and earnestly held to be more criminal than their private entertainment. Orthodoxy would have played a much more manly part if, while withholding from Paine the honor due to him for his political services on account of his infidel opinions, it had treated Franklin and Jefferson and Adams in the same way. I am not unaware that Paine is said to have forfeited his political honors by his private vices. But evidently there is here no reason, only an excuse, for the line of conduct taken. Theological hatred has exaggerated the private vices of Paine. It has made mountains out of mole-hills, where it would have made mole-hills out of mountains, if he had been a defender of the faith. At the worst, he was not more intemperate than were many of his clerical contemporaries, who were not less esteemed for their almost miraculous gifts of imbibition. Then, too, had he been Orthodox, something would have

been allowed to the terrible condition in which he found himself in France during the Terror,—a prisoner deserted by the young republic at whose birth he had assisted so efficiently, his life in jeopardy for the humanity of his opinions. The spirit which has tried to fasten upon Paine the stigma of licentiousness, and has completely failed of doing so, has had no anxiety to fasten this stigma upon Hamilton or Washington, where success might have rewarded industry. The reason is evident. Hamilton and Washington never flung themselves against the Orthodox tradition with destructive force. The mantle of Orthodoxy is a mantle of charity. It hides a multitude of sins that would else be published and paraded with unmitigable zeal.

But to say that Paine has not been remembered as he should have been, as one of those who were most active in establishing our independence, is not to elevate him to the rank of Franklin and Jefferson and the Adamses. It must be confessed that his admirers and defenders have often hurt his cause by claiming for him too much. I do not now refer to such silly claims as those which have been put forward for his authorship of the *Junius Letters* or the Declaration. These claims do not deserve a moment's serious consideration. Nevertheless, the most generous consideration has been accorded them, and they have dwindled "from the smallness of a gnat to air" under its searching light. But many who have no disposition to pluck his brightest laurel from the brow of Jefferson and set it on the brow of Paine have incautiously endeavored to rank the brilliant accidents of his career with such life-times of persistent service as Jefferson's and Franklin's and Washington's.

The effect of Paine's *Common-Sense*, published in January, 1776, cannot easily be overrated. Never was any publication more timely. Its matter and its manner were exactly suited to the crisis that was pressing on the colonists of North America. Only the ignorance of Paine's most Orthodox antagonists can excuse their failure to perceive the transcendent energy and influence of that pamphlet. In view of its astounding popularity and the multitudinous references to it in the newspapers and discussions of the time, it is certainly not too much to claim for it that it hastened the Declaration of Independence six or eight weeks. But, if the Declaration had been delayed eight weeks, it might have been delayed as many years, perhaps a century. Seven weeks after the Declaration came the battle of Long Island. It is safe to say that, if the Declaration had not been adopted before that terrible event, it would have been indefinitely postponed.

Hardly less happy in their conception than *Common-Sense* were the successive numbers of the *Crisis* that appeared from time to time, as the War of Independence dragged its slow length along. The first of these had the same electrical effect as its more famous predecessor. It had the purpose and the spirit of a Tyrtæan ode. It was read by every corporal's guard in the army, scattered through every town and village in the colonies. It was like a sovereign cordial to the dying. The deserting militia-men came trooping back. Trenton and Princeton kindled their glowing initiative here. The numbers of the *Crisis* were of unequal value; but every one answered a crying need, and among the forces that sustained the drooping spirits of the colonists in their protracted struggle they must always have an honorable place. But, still, these brief appeals to public reason and sentiment, fortunate as they were, do not, combined with *Common-Sense*, establish any such claim on our regard as the less brilliant, but more patient services of other men. They establish a claim

which has been stupidly and hatefully despised. Orthodox fatuity could no further go than in denying to the marble bust of Paine a place among the heroes in Independence Hall. Its right to be there was unquestionable. His political services were immense. They will yet be recognized by the nation through its highest representative, and in bronze or marble the shrewd face of "the rebellious middle-man" will yet greet the visitor at our national capitol among the counterfeit presentments of those who in but few instances surpassed, and in many fell far short of, his demands upon our grateful recollection. By exaggerating these demands, men do but delay the day of their allowance. Paine's work was great and efficient enough, without being comparable with that of the best and greatest of that memorable time.

But the political work of Paine is not the secret of his notoriety. This might have been even more important, and, yet if his theological record had not been different, it must have been almost hopelessly obscured. For it was in his essence that he could not believe anything for himself only. Apparently, he held no beliefs by an uncertain tenure. He was as unsceptical as Voltaire, of all men the least sceptical. What he believed, he believed with his might, and published to the extent of his ability. And so it happened that having certain opinions on religious topics he proclaimed them on the house-tops. The nature of them was such that they raised up a host of zealous partisans, and do unto this day; but they obscured his merits as a political agitator and reformer. But for these writings, no helper of America from over seas, not even Lafayette, would now enjoy a more honorable fame; and, as it is, his political virtues are hardly known except to those who admire him principally for his iconoclasm in the sphere of theological opinion.

The circumstances under which the *Age of Reason* was produced were averse to triviality; and there is no triviality in the pamphlet, for it is hardly a book, except in certain matters of detail. It is profoundly serious. For Paine, it was no holiday affair. He wrote it as with his own ebbing blood. On his way to prison, and apparently to death, he left it with a friend for publication. Afterward, he wrote a second part devoted mainly to the prophecies of the Old Testament. His meagre acquaintance with the Bible led him into various mistakes, but the substance of his argument against its supernatural character was not easily impaired. The Bible was a closed book to him from Genesis to Revelation. He had only the slightest appreciation of its contents. Herein, he was not singular. All this was yet to come. He understood the Bible positively quite as well as the most Orthodox of his contemporaries and negatively a good deal better. But the methods of criticism that have since made the Bible largely comprehensible were then sadly inchoate, and of their beginnings Paine was wholly ignorant. So much has been discovered since his day that it is a great pity that any one should go to him now for instruction. For the student of opinions, he is still valuable. For the learner, he is partial and misleading.

That Paine is commonly esteemed an atheist is significant of the average ignorance of mankind. His belief in God was simple and sincere. Many of the modern Orthodox would give their right hand to be able to believe so easily. But Paine's theism was an opinion rather than a sentiment. He was not a man of profound religious sensibility. The marvel and the mystery of the world touched him but faintly. His God was a huge mechanism. That air of patronage infects his speech which was so common with the eighteenth century deists. The object of their reverence and worship was not so much the deity of

the universe as their own little theories of these, so neat and portable. Since Paine spoke out, the aspect of the theistic problem has become much more complex than it appeared to him; and for thoughtful people he has, on this head, nothing to say to which they need attend.

It is a difficult matter to recover a distinct impression of Paine's personal manner and appearance. Romney's portrait of him is strong and purposeful, but without any fineness. It was probably true to the life. He was the victim of depressing circumstances in his youth and early manhood. Something of squalor seemed to cling to him throughout or to assert itself upon the first occasion. If his education had been equal to his natural powers and his circumstances favorable to his genius, few of his generation would have distanced him in the race for influence and fame. Jeffrey could not conceive where Macaulay "picked up that style." Where Paine got his is more incomprehensible. Enriched with various culture, it would have been an instrument of incomparable force. As it was, it did good service. It was admirably adapted to the average man.

If anything was more central to him than his love of truth, it was his passion for justice. He was no heartless *doctrinaire*, but a man of generous human sympathies, pleading for Louis' hapless head, much to the danger of his own. The saddest thing in his experience was the poverty of his domestic life. He was wounded in his most sensitive part, when he was denied the love of wife and children. His was a sad old age. The more the pity, when he had done and tried to do so much for the increase of human happiness.

JOHN W. CHADWICK.

A "RECANTATION" FORWARD.

Less than two years ago, Orthodox Congregationalism in Brooklyn, N.Y., lost two of its younger ministers, Rev. George C. Miln and Rev. Thomas R. Slicer,—lost them not by death, but by progress. Both were men of culture, of excellent character, of attractive pulpit gifts, and were much liked by their parishioners. But both had progressed so far in their religious views that they no longer felt at home in the Orthodox fold, even though their congregations made no complaint against them for heretical teaching. They felt that they should at least be more true to their own convictions in another field; and they both accepted invitations to Unitarian pulpits. Mr. Miln went to the pulpit that had been vacated by Robert Collyer in Chicago, Mr. Slicer to that of the First Unitarian Society at Providence, R.I. Mr. Slicer appears to have been content to become a denominational Unitarian, and holds, we understand, a somewhat conservative type of Unitarian doctrine. But Mr. Miln, when he accepted the call to the Chicago pulpit and entered on his labors there, expressly wished it to be understood that he did not accept the position as a Unitarian; and we notice his name is not in the Unitarian *Year-Book* list of ministers. This was interpreted at the time to mean that he was not quite ready to go so far as to subscribe to Unitarian views,—an interpretation well borne out by views concerning the Trinity which he had printed at the time of his leaving his Brooklyn congregation. But, considering recent events, it seems more likely that it meant that he was not willing to prescribe any new denominational goal for his thought, which had begun to move so rapidly forward.

Mr. Miln has been settled as minister of Unity Church, Chicago, but little more than a year. Information has been coming to us, from time to time, not only of the general satisfaction he was giving, but of his advancing freedom of opinion.

In this short time, he has progressed so far in his religious philosophy that he began to doubt whether Unity Church would grant him all the freedom of utterance his earnest thought might demand. For this reason, and also because he felt that his nervous strength was somewhat undermined and that he needed rest, a few weeks ago, to the surprise of the public and of his congregation, he resigned his charge. But his society were not satisfied to let him go away so easily. A committee was appointed to confer with him, and request him to withdraw his resignation. On Sunday before last, as a result of this conference, Mr. Miln announced that he would accede to the wishes of the society, and, in so doing, made a statement which is alike creditable to the society and himself. The Chicago *Times* of the next morning reports him as saying, after referring to his need of rest as one reason of his resignation, that,—

Added to this desire, was a scruple lest, in the evolution of my thought upon religious subjects, I might be irresistibly led to forms of statement more radical than the general consensus of opinions here would approve. Do not suppose that any slightest hint of this kind has been given me by any one within this congregation. For it has not been suggested in the remotest way. The feeling, whether wise, or unwise, was self-begotten. I have been led to believe, however, both by the committee appointed and by the congregation at large,—which, with a unanimity as surprising to me as it is delightful, has resolved itself into a committee of the whole on this subject,—I say, I have been led to believe that the congregation does not entertain the fear I have felt, and that it is quite willing to have me utter the utmost truth to which my mind may reach. This conclusion, together with the very warm personal friendship existing between myself and the congregation at large, has made me resolve to watch my health more closely, to spare myself all unnecessary burdens of outside labor, and to remain among you so long as we are of one mind.

At the close of the statement there was an audible murmur of approbation in the congregation, which showed that the pastor's decision met with approval.

What is Mr. Miln's present theological position is well indicated by a reply which he has made to a sermon preached against him and his views in a Chicago pulpit by Rev. Dr. Gurney. The reply is printed in the *Sunday Times* of January 15, the day on which Mr. Miln made the above statement to his congregation; so that his parishioners had an opportunity to see that morning before coming to church what were their pastor's religious views on some very vital questions, if they had any doubt in the matter. In this letter, after speaking of himself as "a confessed rationalist," he says with reference to Mr. Gurney's attack:—

I cannot for the life of me see the ground of his censure. He must know that I have forever abandoned everything in the guise of Christian mythology. He must know, being a student of my sermons, that I do not believe in the exclusiveness of any religious system, be it Christian or Buddhist. He must know—at any rate, if he will again turn to the scrap-book in which he keeps the reports of the Unity Church sermons, he can at once see—that I believe in the gradual evolution of mankind into higher and finer conditions. And this, he will see, is a postulate which prevents my believing that the best thinking on religious subjects was done some eighteen hundred and odd years ago. This is not to discredit the thinking then done. No man will more willingly and enthusiastically praise the only great indorser of Jesus among the apostles than I. But I will not discredit the race so much as to suppose that he exhausted all the possibilities of doctrinal statement or religious development. No. The race keeps on its way, growing ever, with an occasional spasm of retrogression, toward truer conceptions of man and of nature; and all the ecclesiastical obstinacy in the world cannot impede its progress.

By this extract, it will be seen that Mr. Miln has "recanted" all his Orthodoxy, and, effectually avoid-

ing the half-way house of Unitarianism, is out on the broad plains of free and rational religion. But it is hardly probable that such a recantation will receive nearly so much attention from the evangelical press as it would have received, if it had been a recantation backwards. Even the falsely alleged recantation of Mr. Frothingham is still made to do service, in evangelical journals and pulpits, for the old creeds in which he has not a particle of faith.

W. J. P.

NOTES ON THE RELIGIOUS PRESS.

W. J. P.

THE *Independent* says, "Give us more morality, whatever else must be diminished." To which we say, *Amen*. That is one of the seed-grains of Free Religion.

OF General Grant's recent noble letter, in which he frankly confesses that for nineteen years he has "been doing a gallant and efficient soldier [General Fitz-John Porter] a great injustice in thought and sometimes in speech," the *Christian Union* well says:—

To spend three full days of study for no other purpose than to ascertain whether one has not been in the wrong and does not owe to others an acknowledgment of the wrong, and then to make the acknowledgment fully, freely, frankly, and without reserve, in a form certain to go round the world,—for this letter will be read wherever General Grant is known,—is to set an example easier to admire than to follow. If you do not think so, try the experiment after reading this article: spend fifteen minutes in considering the question whether you are wholly right in the last quarrel or the last coolness between yourself and your friend, and pen or speak to him a confession of your error as frank and as open as this of General Grant. He has won no victory in the field more honorable than this victory over his own prepossessions. He has exhibited no leadership more worthy of courageous and conscientious following.

THE National Reform Association, whose object is to Christianize the United States Constitution, is increasing its activities by holding conventions, forming auxiliary local associations, and adding to the number of its members. The *Christian Statesman*, its organ, reports the work as progressing in an encouraging manner. The kind of resolutions adopted at these conventions is illustrated in the following, taken from the report of a meeting at Mansfield, Ohio:—

As all authority is vested in our Lord Jesus Christ, the King of kings, it is right that his authority should receive an explicit constitutional recognition by our nation.

The origin and history of this nation clearly demand that it should recognize God, his Word as the basis of morality, and his Son as head over all.

It seems incredible that any intelligent body of American citizens should believe it possible ever to put into the United States Constitution such a theological creed as the above and be seriously working for it. Yet judges of courts, bishops of the Episcopal and Methodist churches, a large number of leading clergymen, together with some college presidents and professors, are giving their countenance to this movement. In Massachusetts, President Seelye of Amherst College, Rev. Dr. Webb and Rev. Dr. Dorus Clarke and Rev. Dr. Miner of Boston, and Prof. Edmund H. Bennett, Dean of the Law Faculty of Boston University, are Vice-Presidents of this National Reform Association. Do these men actually approve of adding the above theological amendments to the national Constitution? Does Professor Bennett, who is noted as one of the finest law instructors in the country, and who is also one of the most upright of

judges, teach the young men under his care that the Constitution needs this theological completion?

WE learn from the *London Register*, through the *Catholic Review*, certain interesting and instructive facts concerning Christian missions in China. Sir John Hennessy, Governor of Hong Kong (the centre of missionary operations in China), in his annual report to the English parliament, while admitting the good which missions have done, says:

I cannot confirm what has been more than once recorded in the Blue-Book reports that have been printed for the information of Parliament,—namely, that this colony is producing a beneficial effect on the heathen population of the great empire of China, and leaving the surrounding mass of ignorance and superstition. On the contrary, for many years past Christianity has been declining in China, and at this moment the total number of Christians is considerably less than the number that existed in the last century.

Upon this, the *London Register* remarks:—

Why? "Because," replies Sir John Hennessy, "missionaries proceed from Hong Kong into China, supported by treaties, consuls, and, if need be, gun-boats. The Chinese associate them with a system to which, whether rightly or wrongly, they object very much,—the system of foreign intervention." A Chinese statesman, who was recently visiting Sir John Hennessy, said to him: "The missionary enterprises that have their head-quarters under your government would be treated by us with the same friendly toleration that we accord to the Tamists and Buddhists, but for their constant appeals to what they call treaty rights; but these treaty rights, though framed by the late Emperor of the French and the illustrious Lord Palmerston in the interests of true Christianity only, and not for any political object whatever, do not appear to us Chinese to be as serenely elevated above worldly considerations as their religiously-minded authors doubtless intended, and the consequence is that Christianity is making no way, is indeed declining visibly."

In reference to the above remarks of the high Chinese functionary to Sir John Pope Hennessy, a correspondent, who has lived in China, writes to the *London Echo* that the Roman Catholic missionaries alone are looked upon, and with reason, by the Chinese as disinterested and sincere. The Protestant missionaries from England and America are generally married, with large families. They frequently inhabit well-built European houses in the best positions at the various foreign settlements, and they are usually in receipt of some hundreds of pounds per annum from the societies who send them out. The Catholics, on the contrary, are single, self-denying men, sent forth by their Church with no money allowance beyond what is necessary to support life. They identify themselves with the people of the country by adopting their dress, their frugal habits, and their manners and customs, and by living among them.

EDITORIAL NOTES.

TO ANY person whose name is not now on our subscription list, we will send *The Index* on trial three months for 50 cents, or six months for \$1.00.

SPECIAL PREMIUMS.—Every new subscriber to *The Index* for one year at the regular price \$3, or any person who will obtain a new subscriber, will receive a volume entitled *Freedom and Fellowship in Religion*, containing a collection of essays by O. B. Frothingham, D. A. Wasson, Samuel Johnson, Francis E. Abbot, John Weiss, Samuel Longfellow, W. J. Potter, T. W. Higginson, J. W. Chadwick, and Mrs. E. D. Cheney, on various aspects of Free Religion, most of them delivered on the platform of the Free Religious Association; with extracts from the annual reports of the Association, and speeches and addresses by Lucretia Mott, Ralph Waldo Emerson, Rabbi Isaac M. Wise, C. D. B. Mills, Julia Ward Howe, C. A. Bartol, and other distinguished speakers at the various conventions of the Association. The book contains over four hundred pages, and is handsomely bound in blue, brown, or green cambric covers. Retail price \$1.50.

THE *Secular Review*, published in London and edited by Charles Watts and "Saladin," comes to us of late much improved in many ways, particularly by a new tone of breezy vigor in its contents.

THAT excellent, devout, and inspiring moral work, the *Imitation of Christ*, by Thomas à Kempis (whose real name, as declared by the Boston correspondent of the *Springfield Republican*, was Thomas Hammerkin of Kempen, a village near Cologne), was first published at Augsburg, in 1468–72, by Zainer. It was written and printed in slightly Germanized Latin. Since that time, it has been honored by more than six hundred different editions, including all the known languages of the civilized world.

WE desire to call the attention of our readers to the advertisement to be found on the outside page of this number of *The Index*, of C. E. Dallin's plaster bust of Voltaire, one of which is now on exhibition at *The Index* office, and which is admired by all who see it. Mr. Dallin is a talented young artist, and we would be glad to see his work made profitable to him.

THE lectures given before the Philosophical Society of Chicago this season are well attended, and much interest is manifested by the audiences in the advanced thought of the day. The reading of each paper is followed by criticism or comment, and the discussions are vigorous and generally full of thought. The society numbers about a hundred and thirty members, among whom are some of the most intellectual men and women of Chicago. This organization was formed about ten years ago; and the interest in its aims and objects has not only been sustained, but has steadily increased; and its reputation as a body of thinkers, and the publication of the papers read before it, have given it an extended influence throughout the West. It expects from its speakers thought, not mere declamation, resorts to no sensational methods to attract attention, and appeals therefore only to intelligent and earnest minds. The society is a credit to the great metropolis of the West.

IT is so rare that justice is done to the memory of Thomas Paine, except by Liberals, that we gladly print the following extract from the editorial weekly summary of last Saturday evening's *Boston Traveller*:—

Mr. Davidge, in his speech on the trial of Guiteau, referred to "the atheist, Tom Paine," which showed him to be either an ignorant man or a man indifferent to truth. Thomas Paine was exactly the reverse of an atheist. He was a deist; that is, he was a believer in one God. Deists are not uncommon, and they were even common in England in the last century; and Mr. Paine was an Englishman, and he was born in 1737, when deism was the creed of half the cultivated men in the British Empire. His splendid services to this country, some time before the French Alliance had made its independence a certainty, entitles him to be safe from American misrepresentation.

THERE is nothing like being an editor for dispelling any fallacies which one may have held concerning his character and capacity. The senior editor of *The Index*, for instance, has always supposed himself to be a peaceable man, retaining in good degree the Quaker characteristics with which he was born; and he has been led to believe—by too partial friends, it is now evident—that, if his style of composition had any merit, it was that of clearness. But, considering the number of fights, on paper, in which he has been recently engaged, and the strange sentiments which he never for a moment thought himself capable of entertaining, but which readers insist on having read in his writings, he begins to doubt whether he may not have been born a Modoc, and does not speak a dialect that is more Indian than English.

The Index.

BOSTON, JANUARY 26, 1882.

THE INDEX is published every Thursday, at No. 3 Tremont Place, Boston, by an incorporated Board of Trustees nominated by the Free Religious Association. Terms: Three dollars per year, in advance.

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

WILLIAM J. POTTER,
BENJAMIN F. UNDERWOOD, : : : : : } Editors.

NO WRITERS in THE INDEX, editorial or other, are to be regarded as speaking in behalf of the Free Religious Association as a whole; nor is any writer to be held responsible for any opinions expressed in its columns except his own. For all editorial matter not signed, B. F. UNDERWOOD, the office editor, is responsible.

ALL communications intended for the paper and all business letters should be addressed to "THE INDEX," 3 Tremont Place, Boston. Letters for Mr. Potter should be addressed to him, at New Bedford, Mass.

POETRY.

A SOLILOQUY.

For The Index.

Too late in life! My spring is gone,
My summer never will return:
As in life's way I journey on,
New projects give me small concern.

Too late in life! For every joy
I tempered with an equal pain:
No pleasure but has its alloy,
No sky without its clouds and rain.

Too late in life! In what I've erred,
Each deed bears print till crack of doom:
I fear that self I've oft preferred,
For self by every means made room.

In early life, I dimly saw
What now to me is plain as day,—
That life is blessed which has no flaw,
That conscience that is sweet alway.

At end of life, where shall I look
For pity, pardon, peace, and love?
To him who sees where I mistook,
And who poor, grieving souls will soothe.

Too late in life! For autumn's leaves
Are fallen, and will be soon decayed
I must arise and bind my sheave,
And see them safe in garner laid.

Too late in life! The winter's come,
But still old age with me is green:
My thoughts now cluster round a home
Where only peace and joy are seen.

Another spring! what will it be?
Increase of knowledge, light, and love;
Life, good from all eternity,
In earth below, in heaven above.

W. HUNT.

If man were morally perfect, the imperfections of the world and the flesh would be powerless to cause a moral struggle: if the world were materially perfect, the devil himself would have no temptations wherewithal to seduce the weakest sinner.—*Edith Simcox.*

For The Index.

RATIONAL (?) RELIGION.

BY W. H. BOUGHTON, Esq.

"If life and thought are the flower of matter, any definition of matter which omits life and thought must be inadequate, if not untrue."—TYNDALL.

The recent so-called recantation of that kindly and honest-minded gentleman, Mr. Octavius B. Frothingham (which was no recantation at all), seems to have suffused the evangelical countenance with a glow of complacent exultation, and to have surprised the startled Radicals in the act of reaching for their arms.

If any views of the situation, other than such as affect Orthodox and radical minds, can be entertained, it would seem that such other views must be held by one in sympathy with neither. And the object of this communication is to suggest that the shield may be black on one side and white on the other, and so to call the attention of the opposing knights to the fact that the question of color is merely ornamental, and by no means descriptive of character; but that character is implied in shield, and not in white or black. It will be remembered that Mr. Frothingham, finding in Italy a priesthood, which he describes as ignorant and superstitious, but wielding a power over their people which seems to be in harmony with their own blue skies and entirely beneficent, asks the question, What is that power? Now, it is possible that, if he had sought for an answer to his own question, he might have found that doubt of his doubts need not necessarily lead to any calamitous conclusion. And, as helps to enable us to answer his question, let us suggest that he found in the Italian priests and people the same things, although different in degree and manifestation, which every fair-minded man, evangelical or radical, finds in the clergymen and laity of the Catholic as well as the Protestant churches of the world; and these are all the graces which may be grouped under the term social, selecting from this group for especial emphasis all that includes helpfulness toward the weak, and makes for that lever which will ultimately lift the world, unselfishness. But beyond all these, and dominating them all, he found reverence. He does not say that he has observed that these good things are universal concomitants of ignorance and superstition in different degrees, and we cannot impute to him the conclusion that ignorance fertilized by superstition is the only soil which produces these golden fruits. But rather let us impute to him the conclusion that the religious element in different groups of people is temporarily adapted to their temporary needs; that there is a law of adaptability existing as a part of the laws of harmony; and that it is not the ignorance and the superstition which throw up and develop the flower, but that, where the soil is too rich, ignorance and superstition are thrown off as exhalations which poison the lungs of the mind just so long as they remain unacclimated. Following Mr. Frothingham in his meditations, we should begin to suspect that, if the sunshine of truth poured down upon this rich alluvial with too ardent rays, it might wither the blossoms. And, if the rain of truth fell in devastating floods upon rich land, it might drown it to such an extent that it would produce nothing except the marsh grass which we see springing up in so many radical quarters; and, if it fell upon a thin, poor soil, it might wash it out, and leave nothing except the sandy waste which some mistake for "dreary materialism." Pursuing this train of thought, we might lead up to an answer to Mr. Frothingham's question, and suspect that the power he speaks of is all the good things we have hinted at, but notably and all the time reverence; and that these exist and persist, not through ignorance and superstition, but in spite of them. And he probably referred Italian brigandage, treachery, laziness, and crime, not to the reverence, but to the ignorance and superstition.

But Mr. Frothingham hesitates to mention some other things which he saw in other latitudes, and he fails to ask two other questions.

Let us suppose that he has seen among certain classes calling themselves liberals, radicals, infidels, free thinkers, rationalists, atheists, etc., such things as cynicism, fatalism, hardness, conceit, pretension, gush, and arrogance, and all other forms of selfishness which proceed from irreverence; that these culminations apparently started with an earnest and enthusiastic search for truth, still held up as an excuse, but degenerated finally into the shabbiest pretence; that he found intolerance just as rampant in

radical as in evangelical circles; and that all these things are found in connection with an apparently sincere, but, at any rate, loud demand for knowledge and truth, especially scientific and philosophic truth. Let us suppose that he sees the eloquent lecturer hewing at the roots of superstition with a battle-axe, speaking always for liberty and humanity with brave, strong words; loyal, gifted, learned, irresistible in his logic; operating as a mental surgeon upon the deformed, and doing his work best when he has no feeling; doing indispensable pioneer work among those classes which cannot be argued out, led out, charmed out, coaxed out, but can only be shocked and horrified out of festering superstitions, and out of the ingrained and inherited habit of letting others do their thinking for them. And then suppose that he sees, with all these great gifts and good works, not one particle of reverence nor of consideration for the feelings of any one, and so antagonizing, not only all men who have any claim to be called healthy or normal, but even such as eloquence subdued. Observing these things, Mr. Frothingham might be led to ask the first of the questions which he neglected to put; namely, What is that power which makes for evil, although accompanied, not by ignorance and superstition, but by intelligence, learning, ability, and earnestness, employed in an eager and honest search for truth? And, in searching for an answer, he would suspect that reverence does not cease to be beneficent, when relieved of the weight of ignorance and superstition.

This would lead him to ask that other question,—namely, Is there any theory which, if provisionally assumed by both Evangelical and Radical, bids fair, upon examination, to reveal a common ground upon which both can stand with both (so-called spiritual and material) feet? The full answer to this question involves an examination into the fundamental laws of thought and consciousness. It cannot be assumed, guessed at, or gambolled for. There is no royal road to this learning. It is the reward, like all other good things, of patient, intelligent, persevering, hopeful work. This work may be commenced at many points. It may start with an effort to solve such questions as, What is religion? What is reverence? Is reverence ultimate or is it derived? and, if derived, from what? What is immortality? And deeper than all these is the question, What is matter?

Not by way of examining this question, but as a possible inducement to others to do so, let us note two facts within our daily observation: (1) The Evangelicals say that free thought, however manifested or by what name soever called, leads inevitably to materialism; that materialism is an evil thing, while their beliefs or methods lead to spiritism, and that spiritism is a good thing. (2) Free thinkers of all kinds, except materialists, assert that their methods lead up to a spiritism of a character which is a great improvement upon the evangelical variety; and they wholly agree with the Orthodox that materialism is a gross, unspiritual, evil thing. Both contrast material with spiritual. In referring to the spiritual of the free thinkers, the Orthodox call it materialism. Free thinkers repudiate the term; but both free thinkers and Orthodox understandingly refer to the same thing, while calling it by different names. The thing to which both are pointing is the thing in which free thought ultimates. Orthodox brands it as material and vile, and Radical labels it spiritual and good. Both agree that spiritual, whatever it may be, is good, and that material is its contrast, opposite, and antithesis, and is consequently bad. Here, then, is an agreement between Orthodox and Radical that materialism is a bad thing; and it would seem to be reasonably certain that both will agree that the ascription of badness to materialism is a conclusion which both have drawn from the fact of materialism, and not the fact itself. They agree that badness is a quality of matter. And, in order that agreement shall be maintained as to the character of this quality, it is necessary to exclude from materialism so much as is reached by rational methods; and so that excluded variety of materialism, of which both predicate badness, is brought to the vanishing-point.

This clears the way for the really important matter, in which they both agree, that rational methods do lead up to something,—that is, something rational,—which, both will further agree, should not be characterized as good or bad without examination, for fear that it might prove to be the stone which the builders rejected. And the point for us to note right here is

that the significance of the agreement between Orthodox and Radical is generally overlooked by both. What is that significance? To determine this question, both will agree that the indispensable prerequisite is the determination to examine; and, having agreed to make an examination, what is the first question which each will ask the other? Is it not, What is matter? As before stated, it is not intended in this paper to make such examination. But we may suggest that matter is indestructible; and, if spirit shares that quality, then both have the same thing in common. But are matter and spirit two things, and especially two antagonistic, different things, unlike in all respects except in indestructibility? Or is the one convertible into the other? Or is spirit unseen, unknowable matter? Without making the examination, let us suppose that our two friends have progressed so far in their examination that the question before them is, whether the materialist is justified in describing everything which exists as material; that matter and existence are convertible terms; and that spirit, being part of existences, is included in matter and constitutes its glory. Then how can we help along the argument? Possibly, we may assist by suggesting that this dispute, like most disputes among men, is a dispute about terms; that, while Orthodox agrees that existence includes matter and spirit, he does not like the word "matter." And now, if materialist will suggest the word "everything," then may they drop materialism and spiritism, and drink each other's health as Brother Everythingists.

Good feeling and fellowship having been thus established, agreement upon some of the following propositions may be reached: (1) That the Orthodox creeds, so called, are not the things which produce or induce either the reverence or the peacefulness or the kindness which the Orthodox exhibit. The modern Orthodox mind has grown out of the serious consideration of the question of whether the creeds contain anything which a sane mind can regard as rational truth. The creeds still survive, but simply as paleontological excuses for the exercise of the social qualities and of reverence. To the group of people called "a congregation," the creeds furnish the excuse for doing something in common; and community of action in any pursuit is found to be pleasurable. The parlor plays and pastimes at a summer boarding-house or for the entertainment of the company at an evening party in town are generally marked by mental imbecility; and, for the purpose of amusing and entertaining both the young and the old, the company are expected to indulge in enthusiastic inanity. The result is found to be entirely satisfactory; and, at the end of the performance in which all have taken part, even the most cynical are conscious that they have had "a good time." Convert the same company into a "congregation," where the object is not to excite the risibles, but to evoke the more dignified emotions, and an analogous result ensues. The more irrational the preacher waxes, the greater is the common effort to lift the heart to the luxury of reverence, which, it is tacitly assumed, transcends rationality. They want to be relieved from thinking, and intend to have a restful recreation before the bell rings for work. And it is evident that, if the pleasure experienced depended on the rationality of the creed which the preacher is expounding, no such community of effort could be sustained, and no such consequent pleasure ensue. (2) That it may be possible for rational methods to take on reverential emotions and for reverence to take on rationality. (3) That it may be possible that free thought is entirely out of place, unless appearing as the condition of clear thought. And that all such fashionable phrases as "dead materialism," "dreary materialism," "dogmatic materialism," "gospel of negation" (negation of what?), echoed by both Evangelical and Radical, and very much of the muddled, cold-blooded gush which passes under the name of Rational (?) Religion, can be safely relegated to that limbo of free thought which lies beyond the boundaries of clear thought. (4) That this is not the age of the rack and the stake, and that any assumption of mediæval martyr manners is liable to be translated into a truculent strut. (5) That it is possible that Mr. Frothingham did not favor the interviewer with all his thoughts on the subject of religion. (6) That, as matter shall be better and better understood, it is possible that poor, little, starved ideas of matter may die of inanition, and materialism ripen into the faith of the future.

CORRESPONDENCE.

A HITHERTO UNPUBLISHED LETTER OF THOMAS PAINE.

Editors of The Index:—

The following letter was addressed to a gentleman who had been a friend of Paine's in Paris, and who was, at the time this letter was written, resident in the District of Columbia, and able to aid him at the seat of government.

CAROLINE H. DALL.

WASHINGTON, Jan. 18, 1882.

NEW YORK, Broome Street, May 4, 1807.

OLD FRIEND,—I will first explain the direct occasion of my writing this letter, and reserve meums and teums to follow after.

I have a law-suit coming on in this State [New York] the 20th of this month, May. The occasion of it is as follows:—

Four or five men, who had lived within the British lines in the Revolutionary war, got in to be inspectors of the election at New Rochelle, where I lived on my farm. These men refused my vote, saying to me, "You are not an American citizen." Upon my beginning to remonstrate with them, the chief of them (Ward, supervisor, whose father and all his brothers had joined the British, but himself not being old enough to carry a musket stayed at home with his mother) got up and calling out for a constable, said to me, "I commit you to prison." He chose, however, to sit down and go no farther with it. I have prosecuted the board of inspectors for disparaging me.

I have written to Mr. Madison for copies of Mr. Monroe's letter to Mr. Randolph, in which Mr. Monroe informs government of his having reclaimed me, and of my liberation in consequence of it, and of Mr. Randolph's answer in which he says, "The President approves of what you have done in the case of Mr. Paine." These are necessary, in order to prove falsehood on the inspectors; for the ground they went upon was this: "Our minister at Paris, Governor Morris, would not reclaim you when you were imprisoned in the Luxemburg, and General Washington refused to do it." Morris did reclaim me; but his reclamation did me no good, and the probability is that he did not intend it should.

You and other Americans in Paris went in a body to the convention to reclaim me; and I want a certificate from you, properly attested, of this fact. If you consult with Governor Clinton, he will, in friendship, inform you whom to address it to.

Having now done with business, I come to meums and teums. What are you about? You sometimes hear of me, but I never hear of you. It seems as if I had got to be master of the feds and the priests. The former do not attack my political publications,—they rather try to keep them out of sight by silence; and, as to the priests, they act as if they would say, "Let us alone, and we will let you alone." My examination of the passages called prophecies is printed, and will be published next week. I have prefaced it with the essay on dreams. I do not believe the priests will attack it; for it is not a book of opinions, but of facts. Had the Christian religion done any good in the world, I would not have exposed it, however fabulous I might have believed it to be; but the delusive idea of having a friend at court whom they call a redeemer, who pays all their scores, is an encouragement to wickedness.

What is Fulton about? Is he "taming a whale" to draw his submarine boat?

I wish you would desire Mr. Smith to send me his country *National Intelligencer*. It is printed twice a week without advertisements. I am sometimes at a loss for the want of authentic information.

Yours in friendship,

THOMAS PAINE.

ELISHA L. HAMMOND.

Editors of The Index:—

Died at Brightwood, Mass., 12th inst., Elisha L. Hammond, late of Florence, Mass., aged eighty-two.

As one who has known Mr. Hammond intimately for nearly forty years, I can speak of him only in terms of the highest admiration. To the people of Florence, he needs no eulogy. When some one inquired of him if he were a Christian, he said, "Ask my neighbors." Yes, ask his neighbors as to his character, and they will bear witness to his goodness, his honesty, his hospitality, his kind-heartedness, and his glowing enthusiasm touching every good word and work.

He was one of the founders of the Free Congregational Society of Florence. A meeting of all interested, whether Catholic or Protestant, or of whatever sect, creed, or nationality, had been called, to be held in Florence on the third day of May, 1863, to organize arrangements for the promotion of good morals, general education, and liberal religious sentiments. As preparatory to this meeting, a few friends of the movement met, on the morning of the day for the meeting, at the house of S. L. Hill, to draft a declaration of sentiments for the consideration of the proposed meeting which was to be held in the afternoon. Charles C. Burleigh, Samuel L. Hill, E. L. Hammond, and the writer of this were present. I well remember Mr. Hammond's interest in the movement. After the suggestions of those present had been considered and a rough draft for the platform of a free society had been drawn up, Mr. Hammond's keen insight discovered that in the platform, while admitting the equality of human rights with reference to the conditions and rights of membership in the society, *women* were not specifically mentioned. Of course, at this suggestion, the declaration was at once and heartily amended by inserting the word *sex*, making the draft to read: "We make no distinction as to the conditions and rights of membership in this society, on account of sex or color or nationality." This gave the finishing touch to the famous platform of the Cosmian Society, which was unanimously adopted at the afternoon meeting.

During one of my recent visits to Mr. Hammond, but a short time before his death, and while he was quite feeble, he handed me a petition for woman suffrage, with the request that all present should sign it, as they all did. And while on his death-bed, when scarcely able to talk, I saw his countenance light up with joy at some information given him in regard to work which was being planned to promote the enfranchisement of woman.

It has been said by some that Liberalism awakens no zeal, no warmth of emotion. Who that has witnessed in Cosmian Hall meetings the frequent, spontaneous outbursts of fervid, heartfelt utterances from the lips of Mr. Hammond can deny that religious freedom can kindle the flame of genuine enthusiasm for the true and good. And why should not freedom stir up the feelings and awaken emotion. It is the caged bird that cannot soar; while the eagle, flying free through the unlimited heavens, is "kindling her undazzled eyes at the full midday beam."

Mr. Hammond, it is well known, was associated with the abolitionists all through their long contest, sharing with them, in his allotted sphere, all the trials which they encountered, and living to rejoice with them in their final triumph,—in the downfall of slavery. He enjoyed the personal acquaintance and esteem of many of the prominent leaders in the anti-slavery conflict.

And now his worn-out body is embosomed in the soil of Florence, among the people he loved so well, and among whom his living presence was for many years a priceless benediction.

His liberal religious principles sustained him to the last. He contemplated and spoke of his own coming death with the utmost serenity. Death had no fictitious terrors for him. In his view, it was life, not death, that was the more serious thing; and in his noble life he has left us an example of rare self-consecration to the welfare of his fellow-men. S. H.

ADLER ON KANT.

Editors of The Index:—

The matter presented in Mr. Adler's discourse, printed in *The Index* December 8, is so abstruse it seems to require a good deal of careful handling in order to make it clearly understood and duly appreciated. Such an article soon goes into distant and dim regions of thought, if it is not recalled and curried, so as to show its true character clearly. And, in such recall, it matters but little whether remarks upon it be favorable or unfavorable. Generally, unfavorable remarks awaken the most interest in regard to the matter.

Opinions that exalt Kant frequently mislead. Kant, being deformed bodily, small in stature, with a handsome face, and a bright, lively, and pleasant countenance, with great wit, and a deep thinker, as Mr. Adler describes him, could hardly fail of being a general pet, to whom everybody would be inclined to give what he wanted. If praise or commendation, no one would withhold it from his productions. This consid-

eration would sufficiently account for the long list of laudations given to Kant, mentioned by Mr. Adler. That Kant's works had a fair proportion of merit is doubtless true; and the peculiar circumstances would make the public, learned and unlearned, generous to him. What are they, and what are they good for?

Mr. Adler first calls attention to the fact that Kant fancied that the stars may have been consolidated from a nebulous mass. Nobody knows whether that is true or false, so we know it is a fancy; but a fancy now fortified by a variety of probable circumstances. Mr. Adler calls this a tremendous idea. Big things are now hitched on to it; but the fancy itself is no more than the fancy we remark in thousands of boys and girls of sixteen. Fancy runs high, wild, and very easily, gathers up all our ideas, and brings them home to the intellect to sort over and select. What are known to be true are dispensed to the sciences; and what are not known to be true, only plausible, are consigned to the department of faith or opinion, to be worked over by reason.

Mr. Adler informs us that Kant's great undertaking was the suggester of his great work, so-called *Kritik of Pure Reason*; and he informs us that the purpose of this work was to examine man's reasoning faculty "with a view to ascertain just what sort of and just how much knowledge it can give us." But whether he succeeded in ascertaining just how much knowledge and just what sort of knowledge reason gave to man is not stated. The purpose is so great, the presumption is that he never accomplished it. It implies a necessity of knowing just how much knowledge every person on earth obtains by reason; for, if he decided on any maximum amount, and a person was found who transcended that amount, his amount would not be the truth. Besides, it must have been impossible for Kant, or any one else, to measure just how much knowledge any one obtained by reason. So we see that his purpose at the outset was an absurdity. Kant and Adler seemingly forget that knowledge is a thing of degrees, and not a measurable quantity answering to the term "just how much."

Then, Mr. Adler gives us Kant's technicalities, disregarding the scholastic use of some terms. This is all well enough to serve his purpose. Every one may have his own technicalities; and Kant by his inferred that the judgment of man, as to logical inferences, is based on mathematics,—that is to say, logical inference is equal, as proof, with mathematical demonstration; as when we say, a tree must have had a maker; but, no maker of a tree being known, its maker must be unknown, and that unknown maker is called the living, intelligent God: therefore, the existence of such a God is demonstrated *a priori*.

This is the theological argument also; but the assumption that a tree must have had a maker is to be looked at. The scholastic understanding is that reason can prove nothing. We must have evidence by some observation, and not logic or argument, or the thing is not proven. Surely, we know that the five words of evidence, I saw him do it, would outweigh a lawyer's two hours' logical reasoning to the contrary.

The way Kant works this absurd theory is a real curiosity. He informs us that, although we know that seven and five make twelve, "It would never give us the right to say, as we do say, that the sum of seven and five must always, and of necessity, be twelve." Why not? Can Mr. Adler give us an instance where the sum of five and seven is any other sum than twelve? Kant gives us no evidence that we are not assured that the sum of five and seven always makes twelve. Then Kant says, "It is the same in geometry,"—that two parallel lines extending to infinity do not give us the right to say that, thus extended, they would not approach and cross each other,—thus insanely setting aside geometry, which instructs that they would not then be parallel lines. It would be interesting to see how "science kindled its torch at the light" of such absurdity. The geometrical circle is handled in the same absurd way by these gentlemen. They say we do not know a thing about the circle only by our idea of space, and that is a spontaneity of the mind, and not a reality outside of us, "but only what we lend from the storehouse of our mind." Let us be careful with this absurdity that we do not know anything of space outside of our mind. What is the scientific fact? Simply that we do get our idea of a circle from an archetype outside of our mind. Seeing a circle gives us the idea; and we get it in no other way, and it has no relation to space but to occupy it. The archetype is always the same; but the mind

fluctuates, and is not reliable, like its archetypes of ideas. Then these philosophers say, "We have original ideas of space which we do not get from experience" or observations. Do they know this, or only guess at it? What is the known fact in the case, the archetype of the idea of space? Simply inch after inch or foot after foot perpetually. That is our archetype for the idea of space, and we do not have to guess at it. The proposition quoted assumes that there is no archetype for the idea of space. So they declare the idea of space is within us, wholly and originally within us, and they say, "What it may be outside of us we do not know." But we do know that it is inch after inch continually, the same as it is in idea within us, and that we get the idea wholly from the observation outside of us, which first suggests to the mind a measuring-stick, then a standard of inches. If nothing outside of us suggested this, would we have measuring-sticks?

Then they say, "Time is also an idea within us, and what it may be outside of us we do not know." But do we not know that our idea of time has a sure and never-varying archetype outside of us,—moment after moment continually,—the same outside of us as inside of us? But Kant and Adler press this absurdity to most ridiculous extent, and tell us, "In sleep, time is obliterated for us." What is the fact? Surely, we know there is a time for sleep, and no obliteration of time for us; and the clock tells us how long we sleep. Do these gentlemen really express what they mean? We can only take them at their words; and we know that in sleep only our faculty for recognizing time is in abeyance, and no obliteration of time for us or anything else. It is our mind that is at fault, and not time.

Still further do they press this absurdity, and say, "If the whole human race were obliterated from the face of the earth, there would be no time at all."

Kant and Adler were not playing upon words as to the name "time." They meant what it is, and failed to see the archetype for the idea of time. And on this failure they build their whole superstructure. If they saw the archetype for the idea of time, their statement, "no time at all," would mean that moment after moment would stop if the whole race of man were obliterated from the face of the earth. But surely, we know that, if our race were extinct, a dog might live a year longer, and a tree might grow fifty years longer. So we know their statement is an absurdity, and that time is not of our mind, and has no relations to it whatever.

Then they tell us, "Time is based upon human consciousness," and "what it is outside of us nobody can tell." What is known of this statement? Simply that time is based on nothing. It has no base, but is persistent, like space, matter, and moving,—the four persistent things of nature that have no base, says science, and are the same outside of our consciousness as inside of it. Scholars strangely forget science in their absurd rambles with metaphysics.

Then they tell us, "That all of the laws of nature are but particular ways of stating a primary law which has its origin in our own minds." Could there be anything more absurd than this statement? Can we perceive that the law of gravitation, which makes water run down hill, had its origin in the mind of man? Do they know what they say to be true? They specify the laws that make the change of seasons, and that make the wind blow, as having their origin in our minds. They do not mean words, but the way it is in nature; and Mr. Adler remarks upon it, "Hence, the tremendous assertion which Kant was led to put forth, that we prescribe to nature its laws." And he tells us science, concrete, practical, cautious science, substantiates this. There is such a thing as a person being learned about science without knowing science; and it is often amusing to hear gentlemen attempt to apply science from the stand-points of metaphysics and belles-lettres. Science tells us nature makes its own laws, just as we do ours.

Then, they take up the five senses and interpret them by the same metaphysics, and they say, "There is no other test of anything than the test of reason," or logic. Observation is therefore cut out, the whole universe is consigned to mind as its originator, thus making mind the cause of a snow-storm. And Mr. Adler says, "This was the striking, startling, fruitful thought that was born out of Kant's mind into the ages." And Mr. Adler tries to connect Kant's absurd system with morals, to make it appear useful; but seemingly it is a failure, like every other metaphysi-

cal scheme which thinkers, on the basis of ideality, have tried to foist upon the world. Still there is comfort in the maxim, "No one liveth who doeth not more good than harm." CARLOS TEWKSBURY.
CHELSEA, MASS.

A SPIRITUALIST'S VIEW.

Editors of The Index:—

Some of Mr. Potter's closing remarks in his article of January 5 I fully indorse. He says, in substance, that there is one basis on which people of all shades of belief can stand; namely, the admitted fact that a virtuous and useful life here is sufficient preparation for the hereafter.

While I am a firm believer in future life, I perfectly realize that no conception of immortal happiness or occupation can excuse us from the duties of the present time. Let us put our hand on the work of to-day: to-morrow will bring its own. Let us add our best effort to the great work of humanity, thus satisfying the demands of our own conscience and brightening the lives of others. Such a course, to the believer in immortal life, will add new lustre to the glories of the celestial world; and the unbeliever will have done his best, and be worthy of whatever of joy the future holds for him. Surely, every moral, conscientious, reasoning being can work on such a basis as this.

Very truly,
CAIRO, ILL. MRS. JACOB MARTIN.

FROM OREGON.

Mr. H. C. Leiser writes from Forest Grove, Ore.: "There is a good, commodious building in this place, erected from the proceeds of property willed to the Liberals of this community by Mr. William Vert, hence named 'Vert Liberal Hall.' It is a two-story and a half structure near the centre of the place, not far from the Congregational church, and is quite a prominent ornament to this village. It contains a hall that will accommodate from two to three hundred persons. A Masonic Lodge occupies the upper room. Festivals, sociables, and all those entertainments designed to promote human happiness are held here. On the platform, every one can give public expression to his thoughts, whether they be sectarian or liberal, there being no restraint on account of belief. Gratitude is due to Mr. Vert for his munificent gratuity, and thanks to the Liberals of Forest Grove for their good judgment in so applying the means to secure the benefits of the generous gift."

SPECIMEN GLEANINGS FROM OUR CORRESPONDENCE.

Judge E. P. Hurlbut writes: "I am well pleased with *The Index*, and I wish it long life. But I hope it will not indulge in negation as to the final cause, but only tear down myths and superstitions. I have lived long enough to distrust mere intellection, but summon the whole man rather, compounded of intellect, sentiments, and passions, and make the whole operate together. I have for some time thought that we can find truth from the sentiments as inlets to light. Some may feel a truth as well as perceive it through the reasoning faculties. When Hobbes declared, 'We know that God is,' but neither know nor can know anything more about him, he was under the influence, if I may say so, of a sentimental perception of the supernal Power. So I rather think that Frothingham does well, after getting rid of all the old religions, to pause and see if anything can be found out as to a Sovereign Power 'behind the screen of nature.' I observe that most of our scientists pause here, and do not deny the power."

Sidney Morse says: "Send me another copy of last week's *Index*. The one received got destroyed before I had hardly seen it. I had, though, read Wasson. Superb! He is a sculptor in words, and does magnificent work. But not the manner so much as the result he reaches interested me: he has an eye beyond the scientists, at the same time giving them a generous recognition on the way."

A lady writes as follows: "I had intended to discontinue at the end of my trial of three months; but it continued to come, and it became more and more interesting. Mr. Adler's sketch of Kant and his philosophy was of great interest. The synthesis of free thought and religion by Mr. Potter excited my attention so much that I desire to read more from his pen on that interesting topic."

J. Francis Ruggles, in renewing his subscription, re-

marks: "You are making a splendid journal of the immaterial angelic sheet. . . . The setting of the front page in invitingly beautiful large type is a great improvement." The editor of the *Evening Item*, Portland, Me., says, "I consider *The Index* the best of all radical journals."

M. Neale writes: "I prize *The Index* more and more. I think it has been much improved of late."

BOOK NOTICES.

HISTORY OF SPAIN. By James A. Harrison. Boston: D. Lothrop & Co.'s "Library of Entertaining History."

This history of a romantic land and people is written in so lively a style, and with so much earnestness and vigor, that its reality reads more like a romance than many novels. While dates, facts, and figures are carefully given, the study of history is still not made a mere dry recapitulation of dates, facts, and figures, but rather an entertaining story, whose scene we grow eager to explore and in whose action we long to have borne a part. Mr. Harrison's glowing style causes event after event to pass in orderly sequence before us with such realistic effect that we feel, on closing the book, as if we had been gazing upon a living panorama of Spanish history. The volume, which comprises over seven hundred pages, is profusely illustrated, though not in the highest style of art; but the pictures will perhaps help to make the history still more interesting to the youthful student.

TENDER AND TRUE. Poems of Love. Selected by the Editor of *Quiet Hours*, *Sunshine in the Soul*, etc. Boston: Geo. H. Ellis.

This little book is a selection of nearly one hundred and fifty of the choicest love poems in our language, including some charming translations from German, French, and Italian sources. These poems are all, as the compiler states, "of a pure and elevated character, and those alone." The book is neatly printed and handsomely bound, and will make a very appropriate gift from a lover to his lady, from a husband to his wife, or vice versa.

AROUND THE HUB. By Samuel Adams Drake. Boston: Roberts Brothers.

This is "A Boy's Book about Boston." Mr. Drake's studies and writing have qualified him amply for making such a book, so far as knowledge of its subject-matter is concerned; and the book itself is convincing that he is able to present his knowledge in such a way as to make it pleasant reading for the boys for whom it is intended. Mr. Drake is a lover of old houses, old manners, old events. The principle of local association is very powerful in his mind. What he attempts in this book is to give a vivid impression of old-time Boston in connection with the most dramatic incidents of its history. The book should have a special interest for Boston boys, but the events reported were of general concern. Boston was America in a nut-shell in the Colonial and Revolutionary times. The illustrations help the interest and instruction very much, and in external appearance the book is all that could be desired.

THE North American Review for February contains five articles. The first, by Prof. Andrew D. White, deals with the political question suggested by recent events in Washington, "Do the Spoils belong to the Victor?" Isaac L. Rice offers "A Remedy for Railway Abuses." Senator John W. Johnson treats of "Repudiation in Virginia." Henry Bergh, with characteristic Don Quixote-ism, denounces vaccination in an article entitled "The Lancet and the Law"; while Prof. Geo. P. Fisher, of Yale, brings up the rear with a calm and elaborate statement of his views on "The Christian Religion." He is less denunciatory, though not much less dogmatic, than Judge Black, but brings forward no new arguments or strikingly original ideas. He concludes by saying, "Should any one be moved to contradict statements in the preceding article, I shall not . . . feel obliged to make reply. I have no fear that candid readers will infer from my silence that the propositions which have been stated above admit of no further defence."

THE Atlantic Monthly for February is received. Among its most timely topics are "Some Traits of Bismarck," by Herbert Tuttle, and an article on "Daniel Webster," by Henry Cabot Lodge. Critic E. P. Whipple criticises the critical Richard Grant White in an admirable essay. The third of the series

on the "Origin of Crime in Society" is given. There is also a second interesting instalment of "Studies in the South," by the author of "Certain Dangerous Tendencies in American Life." Whittier has one of his characteristic story-poems, entitled "The Bay of the Seven Islands." Miss Jewett has a short story, and there are two continued stories of interest. The other contents of the magazine are of the usual standard quality.

Most of the articles in the *Catholic World* generally repay perusal. Its writers particularly excel in the historical and descriptive line. The number for February has a fine table of contents, among which we notice a thoughtful article on "Evolution" from a Catholic stand-point, by W. R. Thompson; an interesting description of the Indian village of Oka in Quebec; the "Discovery of the East Coast of the United States"; and "Some Scottish Superstitions" are described and commented on. In the notices of new publications, Walt Whitman's *Leaves of Grass* is scathingly reviewed.

PERSONAL ITEMS.

EX-TREASURER SPINNER will be eighty years of age in a few days. He is spending the winter in Florida.

PROFESSOR ADLER has gone West for two weeks to fulfil lecture engagements. He has lectures at Cincinnati, Chicago, and St. Louis.

On Sunday, the 22d inst., Mr. Henry Harland, a Cambridge student, spoke in Parker Memorial Hall with much ability and earnestness on "The Utility of Religion," treating his subject from a broad and liberal point of view.

MRS. JENKINS, a sister of N. P. Willis and of "Fanny Fern," died recently in this city. She is said to have "possessed her share of the brilliancy and the intellectual fascinations which characterized the Willis family."

THE one hundred and forty-fifth anniversary of the birthday of Thomas Paine is to be observed at Paine Memorial Hall in this city by meetings and speeches on Sunday, the 29th, an opera Monday afternoon, and a ball and supper on Monday evening.

DR. J. W. DRAPER leaves five children. Each of his three sons has made an enviable reputation in the walks of science,—Daniel Draper as a meteorologist, John Christopher Draper as a chemist and physiologist, and Henry Draper as an astronomer.

ALEXANDRA, Princess of Wales, is reported to be a model of maternal devotion, exhibiting that feeling in public so far that mother-love is getting to be quite "stylish" among English ladies; and pet poodles in consequence are beginning to feel neglected.

WILLIAM HARRISON AINSWORTH, an English sensational novel-writer, died recently in London at the age of seventy-six. His prosperous career of authorship extended over half a century. He was for a time editor of *Bentley's Miscellany*, also of *Colburn's New Monthly*, and contributed to various other magazines.

ANNA DICKINSON, on the evening of January 19, after much newspaper heralding, finally made her appearance on the stage at Rochester, N.Y., in the character of "Hamlet." Although she was enthusiastically applauded and called before the curtain at the end of every act, yet it is conceded that, on the whole, her "Hamlet" was a failure.

EX-GOVERNOR ALEXANDER H. BULLOCK dropped dead from apoplexy in the street at Worcester, on Tuesday, January 18, aged sixty-six. He was governor of this State for three years, from 1865 until 1868. He has not since that time taken much active part in politics. He was a good public speaker, and an active friend to all educational projects.

PRESIDENT ARTHUR is quite æsthetic in his tastes. He sent Alexander H. Stephens recently a basket of rare flowers in token of his remembrance of Mr. Stephens' seventieth birthday, albeit he sent it, by mistake, a month too soon. And he is said to keep the portrait of his dead wife constantly surrounded with fresh flowers renewed every day, which does not look like bringing a mistress to the White House as soon as reported.

THE Birthday Book of the Princess Beatrice, which has had such a rapid and profitable sale, has given

of Great Britain on account of its alleged Catholic rise to some strictures by the chronic grumblers tendencies, as shown in the choice of authors quoted therein; but it seems odd, to say the least, to unsectarian thinkers to find George Herbert, Longfellow, Mrs. Hemans, and Adelaide Procter classified among those who are accredited with having Catholic predilections.

PROFESSOR LONGFELLOW writes the Mayor of Portland, Me., that he shall be forced to decline the reception on the seventy-fifth anniversary of his birth. He says: "I hardly need assure you, my dear sir, that this mark of consideration from my native city is very gratifying to me, and regret extremely that, on account of ill-health, I am forced to decline the public reception offered me. My physician prescribed absolute rest; and I do not see any chance of my being able to go to Portland in February, so slow is recovery from nervous prostration."

RELIGIOUS CULTURE OF THE YOUNG.

Note.—The specimen studies here given and such others as may follow them are but imperfect hints of what some one wiser than the author will in time accomplish. They are put largely in the form of questions, simply as a convenient and effective way of suggesting connected thought; but of course an intelligent leader will use these, if at all, with great freedom. F. A. H.

THE WORLD WE LIVE IN.

THE MINERAL KINGDOM.

THE VEGETABLE KINGDOM.

THE ANIMAL KINGDOM. (Except man.)

MAN.

Study 23.—The Animal Kingdom. (Except Man.)
Molluscs.

Text-books, Morse's First Book of Zoölogy, first 6 chapters; and Wood's New Illustrated Natural History, section on Molluscs.

Specimens: Land or Water Snails or both, clams, oysters, and any kind of univalve or bivalve shells available.

What is this?

[Show specimen snail shell.]

Is it alive or dead?

What was it once?

How does a shell grow?

[See Figures 7, 8, and 9, pages 5 and 6, Zoölogy.]

What is this?

[Show specimen Snail, with shell like above.]

How does this animal move about?

For what are the two little horns?

Where are the eyes?

Where is the mouth?

Where do snails live?

Do all snails breathe in the same way?

Do all snails have a little door to shut, when they draw themselves into the shell?

How do land snails eat?

What is a Slug?

[See Figure 22, page 19, Zoölogy.]

What do land snails do in the winter?

Do all snails eat the same things?

What is a Univalve?

[Illustrate with specimen.]

Can you give any examples?

What is a Bivalve?

[Illustrate with specimen.]

Where is the largest variety of Bivalves found?

What is this?

[Show specimen of salt water or fresh water clam.]

Where are clams found?

How does a clam eat?

[See Figure 42, page 41, Zoölogy.]

What difference is there between the eating apparatus of fresh and salt water clams?

[Illustrate with specimens, if possible.]

What is this?

[Show specimen oyster.]

How do oysters differ from clams?

Where is the stomach and liver in an oyster?

[Illustrate with specimen.]

Where the mouth and the heart?

[Illustrate with specimen.]

Where are pearls obtained?
To what general class do all these animals belong?
Why so called?
Do you know of any others of this class?
What is the paper nautilus?
[See Wood, page 627.]
What can you tell about him?
In what respects are all Molluscs alike?
In what respects do they differ?

SELECTIONS.

"A collection of shells is a beautiful and surprising sight,—beautiful, since more exquisite samples of elegance of form and brilliancy of color cannot be found among natural objects; surprising, when we consider that all these durable relics were constructed by soft and fragile animals, among the most perishable of living creatures."

See, what a lovely shell,
Small and pure as pearl,
Lying close to my foot!
Frail, but a work divine;
Made so fairly well
With delicate spire and whorl.
How exquisitely minute!
A miracle of design.

What is it? A learned man
Could give it a clumsy name.
Let him name it who can,
The beauty will be the same.

The tiny cell is forlorn,
Void of the little, living will
That made it stir on the shore.
Did he stand at the diamond door
Of his home, in a rainbow frill?
Did he push, when he was uncurled,
A golden foot or a fairy horn
Through his dim water-world?

—Tennyson.

The soul of music slumbers in the shell,
Till waked and kindled by the master's spell;
And feeling hearts, touch them but rightly, pour
A thousand melodies unheard before.

—Rogers.

Suggestions to Leader.—Snail-shells can be found in abundance at the sea-side at low tide, and the live snails easily secured and kept alive in water. The illustrations in both the text-books used are so good that they will answer very well in place of such specimens as cannot be obtained. Help the members of the group to raise some young snails for themselves as proposed in Zoology, p. 20.

Study 24.—The Animal Kingdom. (Except Man.)
Fish.

Text-book, Wood's New Illustrated Natural History, section on "Fish."

Specimens: One or two Fish, like the Perch or the Mackerel, of convenient size for showing the different external and internal organs.

All the members of the animal kingdom thus far studied belong to what general class?

Why are they thus called?

The rest of the animal creation come under what class?

Why are they thus called?

So far as we know, what is the lowest order of animal having a back-bone?

In what respects are fishes lower in the scale of creation than birds?

How many kinds of fishes do you know about?

Do fishes have blood?

Are they like cows and horses in this respect?

Why?

Do fishes have lungs?

What do animals breathe for?

How do fishes purify the blood?

Can they live out of water?

Why?

How do fishes move?

Do any other animals move in this way?

What is the part of a fish by means of which he moves most?

Does any other animal move in this way?

What are the fins?

What are they for?

What kind of a covering do fishes have?

What is it for?

How does this covering differ in different kinds of fishes?

What is the smallest fish known?
What the largest?
What are fishes good for?
What fishes are found in ponds?
What in brooks?
What in salt water?
In what respects do fishes differ?
In what respects are they alike?
In what respects do they differ from other vertebrates?
In what respects are they like other vertebrates?

SELECTIONS.

How all the fishes are dressed out!—those glittering in plate-armor, these only arrayed in their varicolored jerkins, such as no Moorish artist could paint.
—Parker.

Each bay

With fry innumerable swarm, and shoals
Of fish, that with their fins and shining scales
Glide under the green waves.

—Milton.

Our plenteous streams a various race supply:
The bright-eyed perch, with fins of various dye;
The silver eel, in shining volumes rolled;
The yellow carp, in scales bedropt with gold;
Swift trouts, diversified with crimson stains;
And pikes, the tyrants of the watery planes.

—Pope.

The sea's a field of harvest,
Its scaly tribes the grain:
Men reap the teeming waters,
As at home they reap the plain.

—Whittier.

Suggestions to Leader.—Call attention in this study to the fact that we reach here, for the first time, the backbone, which hence forward we shall find as a sort of connecting link in all the higher forms of animal life. Opportunity for securing specimens of fish will depend much upon where one resides. The actual specimen is of course best, good colored representations next best, and the common printed illustrations in Wood's History much better than nothing.

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THE FREE RELIGIOUS ASSOCIATION

was organized in 1867. Though having its headquarters in Boston it is a national organization, and has members and officers in various States of the Union. It has the following

CONSTITUTION.

I. This Organization shall be called the Free Religious Association,—its objects being to promote the practical interests of pure religion, to increase fellowship in the spirit, and to encourage the scientific study of man's religious nature and history; and to this end all persons interested in these objects are cordially invited to its membership.

II. Membership in this Association shall leave each individual responsible for his own opinions alone, and affect in no degree his relations to other associations; and nothing in the name or Constitution of the Association shall ever be construed as limiting membership by any test of speculative opinion or belief,—or as defining the position of the Association, collectively considered, with reference to any such opinion or belief,—or as interfering, in any other way, with that absolute freedom of thought and expression which is the natural right of every rational being. Any person desiring to cooperate with the Association shall be considered a member, with full right to speak in its meetings; but an annual contribution of one dollar shall be necessary to give a title to vote,—provided, also, that those thus entitled may at any time confer the privilege of voting upon the whole assembly, on questions not pertaining to the management of business.

III. The officers of the Association shall be a President, twelve Vice-Presidents, a Secretary and Assistant Secretary, a Treasurer, and not less than six nor more than ten Directors; who together shall constitute an Executive Committee, intrusted with all the business and interests of the Association in the interim of its meetings. The officers shall be chosen by ballot, at the Annual Meeting of the Association, and shall hold their offices for one year, or until others be chosen in their place; and they shall have power to fill any vacancies that may occur in their number between the annual meetings. Five members of the Executive Committee shall constitute a quorum.

IV. The Annual Meeting of the Association shall be held in the city of Boston, on Thursday of what is known as "Anniversary Week," at such place, and with such sessions, as the Executive Committee may appoint; of which at least one month's previous notice shall be publicly given. Other meetings and conventions may be called by the Committee, according to their judgment, at such times and places as may seem to them desirable.

V. These Articles may be amended at any Annual Meeting of the Association, by a majority vote of the members present, provided public notice of the amendment has been given with the call for the meeting.

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All letters pertaining to the business of the Association (payment of membership fees, orders for its publications, etc.) should be addressed to "Free Religious Association," at the office.

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WILLIAM J. POTTER,

BENJAMIN F. UNDERWOOD.

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

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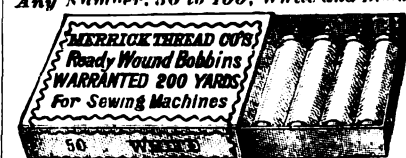
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CURRENT TOPICS.

THE "Margaret Fuller Society" of Chicago, according to the *Religio-Philosophical Journal*, is doing honor to its name by the noble efforts of its members to effect some practical good in ameliorating the condition of the working girls in that city.

THE New York *Tablet* says there is talk among Catholic clericals of the appointment of a representative of the Pope in this country, as the ever-growing necessities of the Church in America seem to demand the residence among us of such a dignitary.

OUT of the thirty-six members composing the general assembly of Utah and paid out of the Treasury of the United States, twenty-eight are practical polygamists, and thirty-two high officials in the Mormon Church, bound by their oaths to obey that church in all things.

JUDGE ZANE, of the Sangamon County Court of the State of Illinois, has rendered a decision that pooling contracts between railroad companies are contrary to the public interests, violations of law, and are therefore null and void. This decision, which is one of great significance, will be contested in the higher courts.

THE Pope declined to comply with the law requiring him to fill up a census paper; but a monsignor filled up the return, showing that five hundred persons, one-third of whom are women, live at the Vatican. This is a large court for a ruler who has no temporal power, and who professes to represent the humble Nazarene who had not where to lay his head.

REV. A. L. BLACKFORD, a Presbyterian missionary at Bahia in Brazil, says of Dom Pedro: "The Emperor of Brazil is nominally a Roman Catholic for State reasons, but is generally understood to be an Infidel or Rationalist of an advanced type. When

visiting the Presbyterian Mission School in St. Paulo a year or two ago, he declared very categorically that he was opposed to all religious instruction in schools."

It is reported that the feeling between Prince Bismarck and the Crown Prince, Frederic William, is by no means cordial. And it is further said that the Crown Prince, like a loyal husband of a British Princess, takes an English view of the imperial rescript. As he is not far from the throne, his attitude is of profound interest to Germany; and his views can hardly fail, even while King William lives, to modify the Bismarckian policy.

THE philosopher of the Boston *Herald* has been observing things recently, which prompts him to remark: "Herbert Spencer loses money, while Oscar Wilde gathers in the shekels by the peck. Emerson has to think twice before buying a rare book, while the successful pork-packer pays \$5,000 for counterfeit Murillos. The great philosopher wears darned stockings, and the preacher of absurd superstition has bushels of fancy-worked slippers. Selah!"

THE *Christian Statesman* comments wisely and well on the fact that some ultra-temperance men of Cedarville, Ohio, recently broke into all the saloons of that place in the middle of the night and destroyed all the liquors they could find in them, the raiders meanwhile being masked to escape detection. The *Statesman* says, "Upon this good cause [of temperance] they inflicted a deep and lasting injury by the use of unlawful and wicked means. Such outbreaks of violence always establish a reaction in favor of the evil which is thus unlawfully assailed."

A "PROFESSOR" of history having claimed to be the author of the theory that civilization was man's primitive state, the *Presbyterian Banner* remarks, "We do not think that any man has a right to claim originality in this theory, for the fact is plainly taught in the Bible." The *Presbyterian* adds: "No one who receives Genesis as a true history can have any doubts about the matter." When freethinkers say this, they are often told by those who want to reconcile science and Scripture that they "don't understand the real meaning of the Mosaic record."

THE "Society for the Prevention of Cruelty to Children" is much needed in Montreal, Canada, where the "highly Christian" matron of a "benevolent" institution for orphans is in the habit of punishing the children under her charge, of from three to eighteen years of age, by applying mustard plasters for two hours or more to their chests or back, they meanwhile being tied hands and feet to a chair. Since she is indorsed by "high-toned Christian" ladies in this course, it would not be a bad idea to import some pagan woman with motherly feelings to give her a few lessons in tenderness.

A FINANCIAL crisis has been reached in France. Many of the solid and most conservative business firms have suspended, and wide-spread disaster prevails. For more than a year there has been a stock-gambling mania in France; and the rich with

their millions, and the poorer classes with their small earnings, have been drawn into the maelstrom of speculation, and are equally involved in the inevitable results. Joint stock enterprises have floated their nominal capital stock amounting to hundreds of millions, and the most chimerical schemes have been seized upon with avidity by investors. Now, a number of the bubbles having burst and the reaction set in, much suffering and hardship must be experienced, especially by the working classes, before a return to a healthy financial condition can be effected. Germany and England must to some extent feel the effects of this panic.

THE Lord Mayor of London, in consequence of a request signed by the Archbishop of Canterbury, Cardinal Manning, Charles Darwin, Matthew Arnold, and Samuel Morley, among others, has called a public meeting at the Mansion House, February 1, to make a protest against the persecution of the Jews in Russia. At a large meeting of Jews at Birmingham on the 22d, a resolution was passed, asking all Jews to unite in a petition to the Czar to grant protection and the rights of citizenship to his Jewish subjects. But the St. Petersburg papers condemn this agitation in England, declare that the government is considering measures for the relief of the Jews, and think the severe strictures of the foreign press only make more perplexing a question already bristling with difficulties.

THE *Riforma*, one of the most influential journals in Italy, argues that an international guarantee in favor of the Pope such as Bismarck has proposed would constitute a surrender of the Pontiff before the Powers; that, while he is now invulnerable, because he is surrounded materially and morally by Italy, without this protection, he would, under the threat of a removal of the guarantee, be obliged to do what first one and then another of the Powers might desire, and in this way his independence would entirely disappear. This view of the subject is not without force. Many of the Italian writers express the opinion that the Pope is using the proposed international guarantee, with no design of accepting it, only to obtain as much as he can from the government of Italy.

THE Chicago Sabbath Association has unanimously adopted a resolution requesting "the editors of newspapers in this city to use their influence to stop the noise made by newsboys on Sundays, and so favor the enforcement of existing laws upon that subject." Commenting upon this, the *Chicago Times* says that it is "most earnestly, unalterably, and ferociously opposed to everything in the nature of needless noises on Sunday"; but it does not think that the "musical notes" with which the newsboys arouse sluggards Sunday mornings should be called "noise." "They resemble rather, in their dulcet cadences and pious use, the Turkish muezzin's call to prayer. Let the committee remember how many pious but drowsy Christians would inevitably doze in bed through the hours of morning service in church every Sunday but for the newsboys' cheery summons, and they will applaud rather than condemn so important an aid to piety."

FREE RELIGION AND HERBERT SPENCER.

It was claimed as one of the best compliments ever paid to the Free Religious Association when an Andover theological student wrote to the *Springfield Republican* that he had attended one of its conventions, and had heard five different definitions of God from as many different speakers. The mere fact that there could be any unity in such variety was a sufficient justification of the society's existence. The theological student could only see the variety; but the fact that sensible men and women came together, year after year, to meet upon a platform so liberal, was a sufficient proof that the unity existed somewhere, and was apparent to the members themselves. And while the fact that they could thus differ without quarrelling was and is the great success of the Association.

Undoubtedly, as time has passed, new speakers and writers have come forward, as they should. The Association has felt the changes in the times. That "civil war in free religion" which Mr. Abbot, with his accustomed acuteness, early pointed out—between those who represented what has been called the transcendental and what has been called the scientific method—has always continued, but has never been sufficiently aggravated to justify the phrase, perhaps too emphatic, by which he described it. Speaking as one classed with the Transcendentalists, I am unable to see that our liberties have been invaded or even threatened; and if the apparent tendency of the Association has of late been rather away from us—away from the so-called "intuitive" habit and toward the so-called "scientific," it only represents the predominant phase of the times. For one, I am not afraid of this tendency, nor can I regard its existence as conclusive. I have already lived long enough to see the passing away of several successive stars, each one of which seemed in its season to enlighten the whole world,—in the days when Coleridge was in the zenith, for instance, or Cousin or Comte or Mill, or, if you please, Emerson. After all, these seeming triumphs are often temporary; and the real safety is to be found in free discussion and in giving the advocates of each school their say. Occupying this possibly inglorious middle ground, my chief desire is that all sides should be fairly represented; and, as perhaps the trouble is that the "Transcendentalists" have let their side go too much by default of late it may be well to say a word or two from that point of view.

I heard it said, the other day, that, whatever *The Index* might once have been, it is now simply "the gospel according to Herbert Spencer." It might be enough, in answer to this, to point to the papers of Mr. Wasson, and to the general tone of those by the senior editor. But Mr. Spencer furnishes so good a test of the real breadth and liberality of *The Index* and of the Free Religious Association itself, that the remark should not thus easily be passed by. On looking among the Vice-Presidents of the Association, one is struck by the fact that their list includes the name of a gentleman who has done more than any one else to extend the fame and influence of Mr. Spencer in this country, and indeed, by reaction, in his own. But we should also notice that the list contains the names of two writers who have been frankly criticised by this very gentleman for their non-appreciation of Mr. Spencer. As I am one of these last-named, it is certainly very fitting that I should point to these facts as well illustrating the "unity in variety" of our Association. Knowing the great and stimulating influence of Herbert Spencer's writings on a large class of minds, I am very willing to see him held up in almost every number of *The Index* as one of the greatest thinkers of the

human race; nor is any wrong involved, so long as those of us who cannot concede to him this position are allowed an equal freedom. And this has certainly been the case thus far.

However, lest there should be any doubt as to this freedom, it may be well to exemplify it by exercising it every now and then. Why not, for instance, carry frankness a little farther, and own that not only does Mr. Spencer fail to impress me individually as a great thinker, but he seems, in spite of all his merits, to be a writer somewhat dangerous to a large class of minds? This is said with entire personal regard, from the point of view of one who agrees with some of his conclusions, has read many of his writings, has had one or two very pleasant personal interviews with him, and has seen him play billiards at the Athenæum Club in London,—“and to do him justice,” as the æsthetic maidens in the play say of Bunthorne's reading, “he did it very well.” In spite of all these propitiating circumstances, he still seems to me a dangerous writer, not so much from any conclusions he draws as from his settled habits of mind,—dangerous, not when read as one of many authors by those who have read a good many books, but when accepted, as he often is among us, for a main guiding influence, by young and untrained intellects. This view will seem very unjust to many readers of *The Index*, but the reasons for it can easily be given.

I was once talking about Mr. Spencer with an eminent English historian, a man of singular candor and courage, and he made this remark: “I will not say of him as Master Jowett of Balliol [the translator of Plato] once said, that his writings are rubbish; but I will say that he seems to me utterly destitute of the knowledge of what historical evidence means. He has a theory, and, if he finds anywhere a statement of fact which makes for that theory, he adopts it; and it makes no difference to him whether the fact has been laboriously established by the most competent authority or whether it is the stray observation of some anonymous and irresponsible man in a corner of a newspaper. No matter,—it goes in just the same, and is equally counted as a corner-stone. There could not possibly be a greater contrast than between the mental habits of Mr. Spencer, in this respect; and those of Mr. Darwin.”

This remark states, better than I could state it, what seems to me the besetting weakness of Mr. Spencer's method. Perhaps the best formula for it would be that his mental habits are primarily those of the literary man, but that he habitually assumes the attitude of a scientific man. It seems to me that what he calls arguments are often only re-statements. What he cites as proofs are only illustrations. In place of the magnificent patience of Darwin, pointing out for himself the gaps or *lacunae* of his argument,—experimentalizing or investigating with enormous pains, and verifying each fact as if his whole theory rested upon it,—we have a sort of ready and versatile self-confidence, plunging on through seas of details with perfect certainty that every problem is now to be easily solved, and that a few general theories are enough for everything. I myself am particularly struck with these characteristics when he deals with history and sociology, because my own studies have lain more in that direction; but I am told by good biologists that it is much the same in biology, and Dr. William James has certainly shown that he deals in much the same way with psychology. Now, whatever may be a man's services, whatever his wealth of information or his fertility of illustration, this habit of mind seems to me very dangerous as soon as he takes the attitude of a man of science. And it is because I see, or fancy that I see, this same

habit very apparent in some of his most prominent American disciples, and most conspicuous, as is natural, among those who are youngest and have had least general training, that it seems worth while to make this criticism occasionally, even if it is only set down as a part of the “consensus of the incompetent.”

If it be said that, in spite of all this, Darwin himself has highly complimented Herbert Spencer, I should say, what I have more than once heard said in England,—that Darwin habitually carries his noble modesty almost to excess; and that, as used often to be said of our own Emerson, he is always liable to overrate those who take his own thoughts, and reproduce them in a more plausible and showy manner. At any rate, to end where I began, it is certain that “Free Religion” is something more than a “gospel according to Herbert Spencer,” since it includes among its adherents not merely his loving students and admirers, but others who perhaps underrate him as much as I do.

T. W. HIGGINSON.

“THE END OF THE WORLD.”

[LONDON, New Year's Day, 1882.]

This morning the sun rose gloriously, and a great many people breathed freer than for a long time past. Some few years ago, an Englishman now living conceived the sorry notion of writing doggerel verses about the Crystal Palace, Disraeli, steam, and other modern matters, and pretending that they had been uttered by a woman of the fifteenth century, “Mother Shipton.” The only prediction in this nonsense was that falsified by this morning's dawn over the mental darkness in which the Shipton owl hooted to the last,—“In 1881, the world unto an end shall come.” In 1880, I was with some friends in Northampton, Mass., when some fanatic went about throwing in at door or window printed warnings of the end of the world, based upon Mother Shipton. The forgery, soon after it was printed, was detected by the literary weeklies of London, and confessed by the forger; but the masses do not read the literary journals: they do, however, read their Bibles and tracts, in which it is declared that the world is to be burnt up. On the edge of Glasgow there is a sunken common where the city filth has long accumulated, until it is some yards thick. About six months ago, it caught fire, and has been burning ever since. All efforts to extinguish this Glasgow Gehenna have failed, and there is an apprehension that the fire may communicate with the great formation of coal on which the city is built. It is a fair type of the way in which theology has imported the rubbish of the ancient Gehenna to be the substratum of Christian society, and the danger which follows when modern mental rubbish is ignited just above it. I read in an American paper that, during the forest fires in Michigan, some believed that Mother Shipton's prophecy had come true, and rushed into the flames. In this country, a mother cut her child's throat and her own after reading the Shipton doggerel; and last month a little girl, who could talk of nothing else, was found dead in her bed from sheer fright. The London *Despatch* said last year, on one of these tragedies, that the forger should be tried for murder; but what of the clergy who over every grave declare the approaching end of the world, and preserve the vast mass of combustible superstitions against which Charles Hindley scratched his miserable match?

While Christianity has imported some of the Jerusalem rubbish, it has still more turned good Jewish ideas into rubbish by taking them from their time and place. The ram's horn and the two silver trumpets, which ushered in the Jewish New

Year, signified the annual judgment day in which Israel believed. The ram's horn denoted remembrance that bodily human sacrifices had passed away when a ram was accepted for Isaac. Christianity withdrew the ram, and substituted an "only son" once more. With what results one may know, if he will reflect how many human sacrifices (sacrifices of reason, health, charity) have gone to render possible the offering up of Edith Freeman and President Garfield. The annual judgment day in which the Jews believed is nearer the truth than the indefinite doomsday of Christian superstition. Every day is, indeed, a judgment day, wherein man reaps what he has sown, and new truth sentences old error; but there are eras in history, worlds of belief and feeling, that come to an end, others that come into existence. No clock strikes as they go or come. They come and go "without observation." But ought it to be so? Surely, men ought to be able to recognize the great eras as they arise: the ram's horn of the past and silver trumpet of the present, and one as silvery of the future, ought to be clearly heard; and men ought not to have to define ages of faith or renaissance or reformation only through the perspective of centuries.

One silver voice which had so long been audible even across the Atlantic, with its brave triumphal tones, has, it is reported, lately been uttering broken notes; and these have been confused with the blatant ram's horns of the Christian species. At this distance, however, the music can be heard above the noise; and, though it is in the minor key, it tells of a world of dogmas which has come to an end. There is no need of pulling it down any more: it is down. It is now in order to study it, as we study the myths and systems of Greece and India, with a certain sympathy, and kindly construction, such as one puts upon a life that is ended. Nay, more: one may well recognize that this past religious world attained in its day a power over mankind which has hardly yet been dreamed of by the baby religion of the new world, now in its manger. The world is practically without a religion which can curb human passions and selfishness as they were largely curbed by superstitious terrors. Those fears fled, laughed at, it is too soon to expect men to put faith in the power of the infant religion which has neither threat nor bribe. But this interval of scepticism will close, and the world presently be startled by the miracles of love incarnate in science.

Just what Mr. Frothingham said,—which his interviewer understood to be that "revealed religion, as we called it, is stronger here and in Europe than it was twenty years ago,"—I do not know. Assuredly, the statement must have been surrounded with well-weighed words, which the interviewer did not take into account. But I have observed in American quarters the prevalence of impressions on this subject which are certainly fallacious. My friend Dr. Crooks, President of Drew College, made an eloquent speech in the Methodist Ecumenical Conference in London of the same kind. He said that the believers in supernaturalism now belonged to the ascending party, and mentioned that, while rationalistic Tübingen is empty, the Orthodox theological schools of Germany are full. But the facts are misread. Tübingen is empty, because the rationalists have travelled much further than Tübingen. Other theological schools are full, because many of them have overtaken Tübingen. Strauss and Baur have abdicated in favor of Haeckel and Büchner. The scientific and philosophical departments of the German Universities are now doing the work of rationalistic divinity schools. The German Orthodox theological schools are well filled, because young men may in them

obtain a special training in Hebrew and Biblical learning, which is useful to them in various branches of scholarly work; but there is a large proportion of students in them, who by no means carry their culture to the Church. Free thought has to avail itself of much of the old apparatus. I myself have several times advised young free thinkers to study in the Manchester New College of London, where they can secure a knowledge of Hebrew and other things important to their critical work without subscribing to any creeds. Throughout Europe, the churches have so far succumbed to the advance of science and criticism that the prosperity of their theological schools is evidence that anti-supernaturalism is substantially victorious in Europe. One need only observe the state of things in France to realize the immense progress of free thought in Europe. Gambetta, who in a recent speech proclaimed his belief that Auguste Comte was the greatest religious thinker of the century, is Premier of France; and Paul Bert, a man of science and thorough free thinker, is his Minister of Education and Public Worship. Renan and Reville are the chief instructors of youth. In England, it is notorious that heresy prevails in the universities. The works of Darwin, Huxley, and Herbert Spencer are in the obligatory course of them all. Professor Huxley was recently offered the Mastership of University College, Oxford, vacated by the appointment of Dr. Bradley to the Dean of Westminster. Cambridge not long ago conferred its LL.D. on Darwin amid demonstrations of honor never before known in an English university.

Not very long ago, an effort was made to form a sort of Free Religious Association in London. There was a large and influential conference of several days in South Place Chapel. As a result of it, a committee was formed under the Presidency of Professor Huxley. Among its members were John Morley, Leslie Stephen, A. J. Ellis, Professor Carpenter, Professor Drummond, Frederick Pollock, Rhys Davids, and G. J. Holyoake. The committee met at Professor Huxley's residence, and carefully considered whether they should attempt a large organization. The question was, What could we do? It then appeared that there was no reason to organize liberal lectures, for London was full of them; nor to publish a new journal or magazine, for there were plenty of such (*Fortnightly*, *Nineteenth Century*, *Mind*, *Westminster*, *Contemporary*, *Modern Thought*, *National Reformer*, *Secular Review*, etc.) anxious to print all that cultured free thinkers could write. There was literally no waiting work to supply a *raison d'être* for such an organization as was thought of, simply because London was itself already an association of liberal thinkers, so far as it was thinking at all. The committee thereupon dissolved (though we shall probably hold annual conferences of liberal thinkers).

The fact is, Americans, being happily without a State Church, are liable to be deceived in regard to the progress of free thought in Europe. They are apt to look to see it take the form of disestablishment of State Churches. But it does not take that form, and probably never will. It is steadily converting the established churches, secularizing them, humanizing them. Free thinkers do not intend that the magnificent endowment of Christianity in Europe shall be frittered away, but that it shall be preserved and transmitted as a bequest certain to fall into their own hands at last. In England, already more than half of the resources bequeathed by the past for masses and ceremonies are now bestowed on promotion of scholarship, science, and charity. The whole of it will surely be secularized. Whatever may be said of the type of religion steadily and swiftly forming in Eng-

land, it is certainly not of any kind that can be called "Revealed Religion," except in a highly rationalized phraseology. Nor do I believe it to be otherwise in other countries. I lately conversed with Dr. Sterry Hunt (just made LL.D. at Cambridge) and Mr. Thomas Davidson (author of the remarkable paper on Rosmini in the *Fortnightly Review* for November), both of whom have been sojourning in Italy, where they are intimately acquainted with the most eminent men in the universities and in the State. They assure me that the phenomena of free thought in France are, if anything, surpassed by those of Italy. Biblical studies there as elsewhere are industriously pursued, but largely because of their relation to archæology, orientology, and mythology. It must not be forgotten that a certain theological training is as necessary for Renan, De Gubernatis, and Max Müller, as for Canon Lightfoot and Dörner. On the whole, while the popularity of error would be nothing in its favor, my impression is that the verdict of (unsurprised) thought in Europe has long ago been returned against "Revealed Religion," and that its symbols are, with few exceptions, maintained only by those retained for their defence or by those whose untaught prejudices unfit them to be jurors in the case.

The religious nature of man will doubtless continue, notwithstanding its explanation by psychological and ethical science. What if the deities vanish? They were but faltering names for facts that remain. The future will evolve a conception of deity better than any of them. I look to see the mighty forces and elements which Zeus and Yahweh brandished so pitilessly, wielded by man; the tamed thunderbolt held in the grasp of a heart; the remorseless laws made flesh and dwelling among us, full of love and truth.

M. D. CONWAY.

THE ASSASSIN'S TRIAL ENDED.

Guiteau will doubtless be hung. The long trial, which has been even more unprecedented in character than in length, has severely taxed the proverbial patience of the American people. But it has ended in a verdict that speaks the sentiment of the American people with hardly an exception. Whether capital punishment be believed in or not, it is hardly possible that any person of unprejudiced mind, who has followed the daily record of the tedious trial, should not accept the jury's verdict that the assassin was legally guilty of the murder of President Garfield. Many citizens may wish that the law were such that even a criminal like Guiteau could be punished in some other way than by hanging; but few, very few, will question that the verdict is in just accordance with the facts. The intelligence, gravity, and sense of moral responsibility evidently possessed by the jury have been remarked by all who have attended the trial. Whatever may have to be said of certain features of the case, official and otherwise, which have certainly been of a most humiliating character,—closing the great national tragedy with a farce,—the conduct of the jury throughout has been an honor to the court-room. They have listened patiently to the ranting of the prisoner as well as to the testimony of the witnesses and the arguments of counsel for over two months; have been themselves virtual though well treated prisoners during that period; have kept strictly to their oaths, and read not a newspaper nor had any communication with the outside world for all that time, except an occasional visit to their families in company with a bailiff; and, hence they have come, it may be said with certainty, to their unanimous conclusion strictly on the evidence of the case.

Of course with the jury, as with the outside pub-

lic, the question what should be the verdict has turned entirely on the question whether Guiteau was insane or not. And, on this question of insanity, the trial has proved the soundness of the verdict beyond the possibility of a rational doubt. Nor on this question can it be said that the jury or the American people in general had any prejudice. If it could have been shown on the 2d of last July that President Garfield had been shot by a raving madman, who had broken loose from a lunatic asylum or must be at once placed in one to prevent his assaults on other persons, it would have been under the awful calamity the greatest relief possible to the country. Dreadful as was the deed, we should yet have all rejoiced that no one could be held morally or legally responsible for it, and that the only thing the law had to do was simply what humanity required, to put the unfortunate lunatic under physical restraint. There would then have been no question of guilt, only of safety; no question of ignominious shame to the republic, but only of means for repairing as well as possible the inevitable public disaster; no question of any political responsibility, direct or indirect, behind the assassin, but only of possible methods for insuring the safety of high officials against the frenzy of lunatics. But, unfortunately, no such happy solution of the problem was possible. Doubts were indeed raised as to whether the assassin might not be insane, hopes were entertained that he might prove so; but his own lucid statement of his deliberate purpose and plan in the monstrous deed, and his conduct immediately afterward, either at once dispelled these hopes and doubts, or left them on that uncertain border-line between sanity and insanity, which could only be determined by fuller evidence. That fuller evidence has been furnished by the trial, and is complete. It has been furnished more by Guiteau's own conduct than by the expert testimony against him, strong as some of this has been. The decision of the court and the District-Attorney to allow him that wide latitude of speech which, while it made wretched fun for coarse minds congregated in the court-room, disgusted the general public, and risked bringing the trial into general contempt, has accomplished the purpose designed: it has demonstrated to the jury as to the public the condition of Guiteau's mind. And the demonstration is that, though he is mentally and morally a badly balanced character,—more so morally than mentally,—impulsive, passionate, vituperative, arrogant, and inordinately self-conceited, he is yet entirely sane enough to be regarded as morally and legally accountable.

It is probable that the jury would have come to this conclusion, as the public so generally has done, even without the charge of the presiding judge. But Judge Cox's charge was so admirably lucid and strong, not only in summing up and setting in its proper legal light the evidence, but in stating the principles involved in the relation of insanity to moral and legal responsibility, that no doubt could have been left in any juror's mind that his own common-sense in the matter had pointed to the right decision. The ability of the charge, indeed, will go very far to atone for the previous weaknesses of the court.

It is a paper that ought to be read by every American citizen who has come to years of discretion. There is doctrine in it that is needed quite as much in books of ethics and in the teachings of pulpits as in treatises of law. With great clearness, Judge Cox draws the all-important line of "distinction between mental and moral obliquity; between the mental incapacity to distinguish between right and wrong and the moral insensibility to that distinction." He allows no room for the

notion of "moral insanity,"—that mischievous phrase which has latterly been coming into vogue as a screen for wickedness. He declares that insanity is always a mental disease; that when total, or of such character that all exercise of reason is wanting and there is no recognition of persons and things in their normal relations, it then incapacitates its victims from distinguishing between right and wrong, and renders them irresponsible. But partial insanity may exist without destroying moral responsibility. "A man," he says, "does not take leave of his passions by becoming insane. He might retain as much control over them as in health." The charge also makes another valid distinction, specially applicable to the Guiteau case, between "an insane delusion, the coinage of a diseased brain, which defies reason," and a belief, however monstrously irrational, to which the mind might work itself by a process of reasoning, though on incomplete premises. With the former, moral responsibility for an act resulting from the delusion does not exist. But the latter is one of "those vagaries of opinion" which the law does not interfere with, so long as they remain in the region of speculation merely, but for which, when they lead to illegal action, "the law has no accommodation, and which furnish no excuse whatever for crime." "When men reason," says Judge Cox, "the law requires them to reason correctly, so far as their practical duties are concerned." These are noble statements of principles, which it is to be hoped may go into the permanent jurisprudence of the country. But their application reaches much farther than the courts of law. They cut under the foundation of a good many theological claims and of not a little of so-called liberal philosophy.

An appeal from the verdict which followed this charge is to be attempted, but there is no probability of reversing it. "Guilty as indicted" was the verdict; and "guilty as indicted," in due process of law, the assassin will be led to the gallows to pay with his life the legal penalty for the life he took. If any man ever deserved this punishment, he deserves it. And, so long as the law stands as it does, we could not conscientiously lift a finger to exempt him from it. None the less, the law inflicting capital punishment is a relic of barbarism, and a needless blot of inhumanity on any State that retains it. Even Guiteau might be put to better use than hanging. Let him be set to hard labor, away from the sight of mankind, for the rest of his life, that at last he may earn his own bread and something for others.

But a more serious question presses than how to dispose of this one wretched criminal. It is easy enough for this great nation to rid itself of him. But what of the causes of which he was the result? You cannot hang them on any gallows. Individually and solely responsible though he was for the crime for which he goes to death, yet such characters as he do not spring alone into being nor into crime. Black as is his guilt, he is yet one of the human race, a part of the organism of human society, a fellow-man. As such his fellow-men have had duties to him as well as he to them. When society shall have dismissed him from the life he has only dishonored, let it consider the question whether even he might not have been better trained; and, before people shall hasten to wash from their memories his shameful name, let them solemnly ask themselves what duties they owe to society to prevent the possible Guiteaus of the future.

WM. J. POTTER.

At a banquet given in honor of veteran soldiers at Rome, the Mayor of the city declared that the people of Rome would rather see the city laid in ashes than again subject to papal domination.

THE DANGER OF "EMOTIONAL PRODIGALITY."

I wish to say a word of response to Mrs. Spencer's valuable article on "Emotional Prodigality." She has presented truths of great importance. The demand which emotion makes upon the nervous system is little understood, and many a well-meaning mother is afraid her child will be hurt by study, but delights in the development of his or her sensibilities by music, poetry, passionate stories, or intense social enjoyments.

Women physicians have much opportunity of seeing the evil wrought on both children and adults by the excess of emotional development, and have uttered wise warnings in regard to it.

Free Religionists have a duty here in reference to the common forms of religious expression. The higher class of nurses and nursery girls are often sweet, refined women, of sincere and beautiful religious feeling. But they have been trained in superstitious forms of faith; and they express themselves to the children in their charge in language which, from custom, has often lost its intensity of meaning to them, but which comes to the child's imagination with all the vividness of a new impression.

The "blood of Christ" has ceased to have a sanguinary meaning to those who have heard the phrase at least every Sunday of their lives, but to the child it suggests untold physical agony and horror. The Liberal parent, fearing to deprive her child of the sweetness and beauty of religious feeling which she sees in the nurse, hesitates to forbid the use of such language; and an impression is made on the imagination, which may never be effaced. The Devil is a harmless personage to those who have used the word lightly all their lives, but what is a young child's first conception of this dreadful being? "The all-seeing eye of God" has become a perfect terror to a sensitive child, who could not enlarge the thought into the beneficence of ever-present love and law.

But, while I would lay the emphasis very strongly against over-exciting and over-stimulating the affectional and emotional side of children, which seems to me the dangerous tendency at present, it must not be forgotten that it is a part of human nature which needs healthy nourishment, training, and exercise, and that the child whose affections and imagination are not exercised upon proper objects will be especially liable to suffer at last from passionate and abnormal action. It is the part of religion to order and harmonize these varying faculties.

E. D. CHENEY.

A REQUEST FOR INFORMATION.

Mrs. Anna Garlin Spencer, who is collecting facts relating to Free Religious interests in Massachusetts for use of the Free Religious Association, earnestly asks the co-operation of all Liberals in the State. The name, membership, bond of union, or purpose of organization, methods of work, schemes of instruction for adults or children, and any other information regarding every society or "committee" of Liberals in Massachusetts is solicited. Any radical Unitarian church, debating society, lecture committee, progressive Jewish congregation, Liberal "Friends," Spiritualist association, or any other type of liberal movement, is specially desired to report itself as freely as possible to Mrs. Spencer at Florence, Mass. An early reply is solicited, as the returns must be made by the third week of February. It is also desired that places where there is a strong liberal element, at present unorganized, may be heard from through some interested friend. Also, any facts of religious controversy in public schools or libraries, or any legal discriminations on religious grounds, or any other

items of importance in making an accurate estimate of liberal or illiberal sentiment in Massachusetts, would be thankfully received.

CORRECTION FROM MR. CHADWICK.

Editors of The Index :—

Hardly anything else makes me so proud of my chirography as your success in printing from my manuscript with almost never a mistake. Therefore, it seems all the more queer that you should have converted (in my article on Thomas Paine) the well-known epithet of Carlyle, "the rebellious needle-man," an allusion to Paine's early trade of stay-making, to "the rebellious middle-man," and that where I wrote "his God was a huge mechanician" you printed "a huge mechanism."

Yours truly, JOHN W. CHADWICK.

[We have to apologize also, with regrets, for mystifying our readers as to what Professor Gunning meant, in the closing sentence of his sprightly article, by "vernacular" where he wrote "vermicular."—ED.]

EDITORIAL NOTES.

IN this week's *Index*, our readers will welcome with us Colonel Higginson back to its columns. We hope he will continue to exercise his rights in the same way, notwithstanding that, with his accustomed frankness, he acknowledges himself as no disciple of Herbert Spencer. Neither is *The Index*, except on the principle of hearing all and trying to hold fast that which is good. Mr. M. D. Conway's second article of his series of contributions will also find its ready readers. But, as having even more vital concern to the interests of the liberal religious movement than the able articles of these distinguished writers, we venture to commend to an attentive reading the addresses at the anniversary meeting of Professor Adler's Society in New York. We hope especially that persons of evangelical belief, who may chance to look at this number of our paper, will read these speeches, and that also all liberal thinkers, who may find their faith wavering and their zeal growing cold, will read them. We confess that our own enthusiasm for the cause we have tried these many years to serve has been rekindled and our conviction deepened by the words of these younger men. To those who deny that free and rational views of religion can arouse the spirit of enthusiastic consecration, we say, Read these addresses, if you can, without feeling your whole nature stirred into active sympathy with the loftiest aims and moved to do some nobler service. To those who ask for the affirmative, nutritive, practical side of the Free Religious movement at this time, we say, Find it in these addresses. Here, in the *lifting of morality to be a religion*, is the new contribution to moral progress which the critics of the movement sometimes call for; here, a definition of "the practical interests of pure religion," which may clear up to some inquiring minds that phrase in the constitution of the Free Religious Association. W. J. P.

SPECIAL PREMIUMS.—Every new subscriber to *The Index* for one year at the regular price \$3, or any person who will obtain a new subscriber, will receive a volume entitled *Freedom and Fellowship in Religion*, containing a collection of essays by O. B. Frothingham, D. A. Wasson, Samuel Johnson, Francis E. Abbot, John Weiss, Samuel Longfellow, W. J. Potter, T. W. Higginson, J. W. Chadwick, and Mrs. E. D. Cheney, on various aspects of Free Religion, most of them delivered on the platform of the Free Religious Association; with extracts from the annual reports of the Association, and speeches and addresses by Lucretia Mott, Ralph Waldo Emerson, Rabbi Isaac M. Wise, C. D. B.

Mills, Julia Ward Howe, C. A. Bartol, and other distinguished speakers at the various conventions of the Association. The book contains over four hundred pages, and is handsomely bound in blue, brown, or green cambric covers. Retail price \$1.50.

TO ANY person whose name is not now on our subscription list, we will send *The Index* on trial three months for 50 cents, or six months for \$1.00.

THE *Chicago Times*, referring to two of the experts who testified during the Guiteau trial, remarks: "Mr. Davidge noticed that both of these men denied the existence of the Deity, or rather neither of them believed in a God. If his mentioning this fact was intended as a commentary on the credibility of their testimony, it was without pertinence. That they did not believe in a God does not warrant the presumption that they would lie; and it is unfortunately true that there are believers not only in the Deity, but in literal hell-fire, whose word is not reliable."

MOSES HULL, once an advent preacher, now a spiritualist lecturer, but in bad repute among Spiritualists on account of his coarse defence of free-love and his avowed free-love practices, writes to the *Investigator* that there is to be a Paine celebration at Linesville, Pa., that he is among the speakers engaged, and that there is an invitation "to Liberals everywhere to be present, and to ministers in good standing in their own denomination to come and point out our errors." It is not exactly clear why the invitation to ministers is limited to those "in good standing," when no such limitation is applied to "liberal" speakers.

JASPER, the colored preacher, says: "One white man in Washington tried to catch me, but he didn't. He got up in the congregation, and said, 'I would like to ask you a question.' 'Ask it on,' said I. 'You say, the sun rises and the sun sets: now, where does it go?' I immediately referred him to the first chapter, fifth verse of Ecclesiastes, where it says that the sun ariseth and the sun goeth down, and hasteth to the place where he rose. Then, all the audience applauded me, and clapped their hands." This answer evidently satisfied the audience, silenced the inquirer, and increased the admiration felt for the eloquent expounder of the divine oracles. And there was as much reason for the demonstration which followed this reply as there is in the applause that sometimes greets the utterances of orators some hundreds of miles north of Washington.

WE clip the following from the *Chicago Herald* concerning Unity Church and Mr. Miln. The discourse alluded to we shall print in *The Index* next week. The editorial from which we take this extract is headed "A Free Church":—

The cause of rational religion and advanced thought is fortunate in the turn of affairs by which Unity Church is relieved of the prospect of losing its pastor, Mr. George C. Miln. The acceptance of his resignation would at once have left a large and important church organization without a head, and taken from the ministry in Chicago a man of whose sort it has none too many. At the same time there is reason to be glad that the resignation was offered. Without the free interchange of views which it occasioned, there would not have come about such an understanding between church and pastor as made the delivery of Sunday's sermon upon "The Past of the Church" a possible thing. The sermon in question sounded a most significant note of departure in religious discussion from the pulpit. Dating from yesterday, Chicago will have a church in which the highest and clearest freedom of speech will rule, in which questions of theological assent or dissent and questions of *ism* will be comparatively let alone, where the ethics of morality will form the staple of cultivation rather than the formalities of creed. . . . The congregation over which Mr. Miln presides is probably but little in advance of the thought and feeling of many other congregations here and elsewhere.

But it has had the courage to permit an expression of its mind which may be looked upon as marking a new departure in church life.

MISS CLARA BARTON last May organized a branch of the philanthropic society known in Europe as the "Red Cross of Geneva," the object of which is to take care of sick and wounded soldiers in time of war. Its members and nurses are women. For its usefulness during the Franco-Prussian war, it received the thanks of Emperor William. A large number of the European governments have signed a treaty, recognizing the neutrality of its flag and providing for the protection of its officers, ambulances, and stores. Miss Barton asks that this society receive from Congress the same kind of recognition it has received from governments on the other side of the Atlantic. Mrs. Money, wife of the Mississippi Congressman, and other ladies, have organized a society under the name of the "Blue Anchor," the object of which is thus stated: "In the yellow-fever districts of the South, the insect-infected part of the West, in cases of great fires, floods, or other calamities, we wish to be known as an active, energetic, organized body, recognized as competent and responsible women ready and waiting to render assistance of every kind. We desire to have auxiliary branches in each State, which, in time of need, will be the receiver and disbursing of whatever money or goods may be collected or donated for the benefit of the distressed section." The ladies of the "Blue Anchor" think their society entitled to precedence on the plea that it includes the mitigation of suffering under a great variety of circumstances, in peace and in war, and that it proposes to begin the work of charity at home. They intend to ask Congress to increase the pay of the members of the Life Saving Service. There seems to be a needless rivalry between the leaders of these praiseworthy movements. Congress certainly can guarantee the neutrality of the flag of the society in which Clara Barton is specially interested without disregarding the claims of the benevolent ladies of the "Blue Anchor."

THE aim of *The Index* has been, and will continue to be, to give in its columns a fair and impartial hearing to all sides of any question pertinent to its avowed objects, so long as its correspondents make their statements or objections in courteous language and with due regard to the limits of the paper. Necessarily then, in turn, most of our readers will be confronted in our pages with opinions adverse to, as well as coincident with, their own. The majority of thinkers understand, expect, and prefer that such should be the case; but there is also among our readers an occasional impatient spirit, who, having to his own satisfaction probed to the bottom of a question and fully made up his mind in regard to all its *pros* and *cons*, gets out of temper at what he considers stupidity, ignorance, or wilful misrepresentation on the part of some objector to his views, and thereupon straightway pens an angry or sarcastic protest to the supposed-to-be omniscient editors. Now, we wish to remind our friends that we also have our own pet opinions and predilections, and yet in the cause of justice we are often obliged to give a fair hearing and representation of the theories and facts offered by those who have arrived at conclusions diametrically opposed to our own. Should we refuse to do so, we would then, and with reason, give offence to all our justice-loving readers, and to our own conscience as well. So we ask these impulsive ones to "possess their souls in patience" when they stumble on anything in our columns from which they dissent, while we shall go on in the even tenor of our way, trying not to grow "weary in well-doing."

The Index.

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

WILLIAM J. POTTER, } Editors.
BENJAMIN F. UNDERWOOD, }

NO WRITERS IN THE INDEX, editorial or other, are to be regarded as speaking in behalf of the Free Religious Association as a whole; nor is any writer to be held responsible for any opinions expressed in its columns except his own. For all editorial matter not signed, B. F. UNDERWOOD, the office editor, is responsible.

ALL communications intended for the paper and all business letters should be addressed to "THE INDEX," 3 Tremont Place, Boston. Letters for Mr. Potter should be addressed to him, at New Bedford, Mass.

POETRY.

For The Index.

AS IN A DREAM.

Up through the cool and glooming air,
The huge, broad-shouldered mountain looms,
And o'er it burns the evening star.
The ponderous and granite blocks
Seem light and airy as the clouds
That softly dash against their sides,—
The thin and rich and nervous cloud
The shapeless and the troubled clouds,
That gliding by in noiseless flight
Look backward as they move,
And lift imploringly their ghostly hands.
Far up the side a laborer toils,—
The red fire burning thin and clear
Beside him in the evening air,
The puffs of white dust following
Each slow and weary hammer-stroke.
At once all shows as in a dream:
As in a dream the clouds sail by,
The laborer toils, the red fire burns,
And through the cool and glooming air
The huge, broad-shouldered mountain looms.
Now stands the uncouth laborer
A god confessed; dark Brahma's son,
Incorporated in space and masked in time,
Here grandly toils and sweetly sings,
And faint and far the cliffs among
I hear the echoes of his song:

Song of the Laborer.

Fathomless, mystical, deep
Is our home in the sky.
Of rock seems our Father's breast;
Is it fire that gleams through his eye?

We know not and care not to know.
If fire be fire, yet love is love;
Hard be the rock, yet soft is the heart,
And glows with a warmth from above.

Loose we the beautiful, terrible cord,
Untwist we the threads of anguish and joy,
Out of the crucible pour we the ore,
Pure and refined from its dross and alloy.

Long is the task, but sure the reward,
For backward the wheels roll never;
Forward with God, who goes with us
In ceaseless, courageous endeavor.

W. SLOANE KENNEDY.

For The Index.

ADDRESSES

In honor of the Fourth Anniversary of the Founding of the
Relief Works of the Society for Ethical Culture,
delivered in Chickering Hall, New York,
Sunday, January 8, 1882.

On the stage were seated Prof. Felix Adler; to his right, Mr. Wm. M. Salter; to his left, Mr. Henry Harland; and, in the seats around the organ, the members of the Ethical Class, who on that day joined with the regular choir in singing a song entitled "The City of Light," written by Prof. Adler, the music being composed for the occasion by Reinhold C. Herman.

PROFESSOR ADLER.—We celebrate to-day the fourth anniversary of the founding of our Relief Works. Whatever vitality the Society for Ethical Culture may have possessed before that time, however earnestly we may have planned from the very beginning of our existence as a society the work upon whose execution we have since entered, the founding of the Relief Works was the first practical token of the new direction in religious aspiration which we propose to follow, and from it therefore may be dated the second birth, as it were, of our society. It gives me great pleasure to introduce to you, on such an occasion, a friend for whose clear thought and penetrating judgment I entertain the most sincere respect, and whose name is destined, as I think, to become ere long widely known among those who are favorable to progress and liberty in religion. Born and educated in the faith of Orthodox Christianity, for four years a student in the theological seminaries of Yale and Harvard Colleges, then for well-nigh a year hard at work at the University at Göttingen, Mr. Wm. M. Salter gradually developed out of the limits of his early teachings, his mind reached out for larger and still larger truth, until to-day— But he himself will tell us where he stands to-day, and I need not assure him that we shall listen with eager, sympathetic interest to his words.

Address of Wm. M. Salter.

I am glad to be here on this anniversary occasion, and to partake in your rejoicings. I am glad of this opportunity to pay my tribute of honor to the Society for Ethical Culture, and to him who stands before the world as its leader and head.

Two thoughts press for utterance in view of the facts of your existence and activity; namely, that Liberalism has not before it only that career of increasing individualism and disintegration which its enemies have predicted for it, and, second, that the doctrines of the churches are not the indispensable support of the moral life. We might logically work out such conclusions, apart from our knowledge of the workings of this society; we might have a deep confidence that the moral forces residing in the human breast, whatever its intellectual outlook, would sooner or later assert themselves afresh. But we have not to-day to indulge in a process of reasoning or to cherish a confidence, but to own and take joy in a fact, which is that in you the moral forces inherent in liberal as in all other men have asserted themselves, that they already make a basis of union, and that before you lies a future, not in which each shall have his own and a different thought from his fellow, and each follow his own way, but in which there shall be, along with all legitimate and proper individual differences, a common hope, a common purpose, and a common joy.

The fountains of our being, the fountains of all true religion, are moral. This ordinary secular liberalism is apt to forget; and this the churches, so far as they teach the supreme importance of certain theological doctrines, are still more forgetting. The services of modern liberalism are indeed hardly to be overestimated. It has freed the human mind, it has removed from the ground the low growth of superstition, and made room for the larger and more commanding views of the world and human life, that are slowly but surely taking their place. It has removed other hindrances, industrial, political, to human progress. That whereby life has become grander to the thought, and richer in all outward ways, to us now than it was to those who lived two or three centuries ago, is no other than this eager, inquiring, self-affirmative spirit of modern times, that we vaguely though justly call

Liberalism. Our dominant religious faith has not so much led as more or less retarded and opposed this free movement. The intellectual atmosphere, the social and political conditions of the Middle Age, were well-nigh as consistent with the demands and spirit of Christianity as those with which we are surrounded in this present time. The eye of Christian faith, since the time of St. Augustine, who taught that the "city of God" was not to be on earth, and that the discouragements and confusions of our present existence need therefore cause no alarm to believers, has been upon another world; and life, it has been believed, has properly consisted in preparing ourselves to meet the judgment of the Son of man. Let me not be suspected of having any wish to speak slightly of the faith in which I myself have been nurtured. I revere it still, I will rather be quick to defend it against those who wantonly attack it, and I have the slightest sympathy with those who affect no consciousness of their obligations to it. Yet for us now and in the light of our day to give ourselves to the Christian faith involves a kind of pessimism. Christianity puts the triumph of the good in another world, and expects its accomplishment by a supernatural intervention. Hence, the longing hopes of men that go out to that time; hence, the looking without and above rather than within for salvation; hence, the feeling that, though wrong and misery may infest, and long and deeply infest, this world, they are after all for a moment in comparison with the endless ages of triumphant righteousness and joy, that are to be ushered in and presided over by the once forsaken but now glory-crowned Son of man. To have the primitive Christian hope was, indeed, then no pessimism. In connection with what must be called primitive habits of thought, however they may survive among us to this day (we mean those that gather about the supernatural), it was a not unnatural and noble optimism. The ends of justice are not merely our own ends; they are those of the wide world. Shall the wide world then have no part in their accomplishment? Shall it not rather bring them most speedily to pass? Shall not the "Lord Jesus" come from without the clouds, and, as the apocalyptic seer so touchingly besought, "come quickly"? But the Christian hope now is not that primitive one: it has lost its freshness and its fire. It is that hope transformed by an old, a weary, and an unbelieving world. The wished-for result has been gradually put further and further away, till now it is only looked for at the end of time, and in the minds of most men is hardly the object of an earnest faith at all. And it is of the Christian hope now (the only form in which it is even possible to us, history itself having refuted its primitive form) that I speak, when I say that to give over to it involves a kind of pessimism. For our view of the world is changed. We recognize the abidingness of nature and of nature's laws. We have the sense of an indefinite future lying before the human race; and with this environment of ideas, to look to supernatural intervention, and postpone to another world, imply just that fundamental distrust of known powers and natural methods which is and deserves to be called pessimism. And so the true attitude toward the Christian Church is, to my mind, not to allow that it believes too much, but that it believes too little; that the soul of faith which burned in the master prophet of our race, who once trod the streets of Jerusalem, is not in the body of men who now call themselves by his name, since he dared say the kingdom of heaven was at hand, and that the meek should inherit the earth, while they, wise men, know that such confidences are too high and holy for this world, and put off the triumph of the good into I know not what impossible and unknown future.

Hence, the word of the prophet must go out again. It must be in absolute harmony with the changed view of the world that has come over us in modern times; and hence it cannot come from any one who holds in any strength the Christian traditions. It must not be a prayer or an invitation to prayer, it must be no kind of appeal to the heavens. For very seriousness, all that attitude must be abandoned. It must be an address to men, to the slumbering divinity in every man. It must be a call to men to awake and act on principles becoming them as men, to put away their works of darkness, to rise above their earthliness and selfishness, and usher in in their lives and under the sun of our own heavens the reign of the good and the just, that are still the dream, the ever-alluring dream of humanity.

It is with something of this spirit that Liberalism

must be touched, if it is to complete its work and become to us an instrument not only of freedom and material progress, but of religion. The deepest needs of man are not those of the mind or of the body, but those of the conscience. The deepest cravings of the human spirit are not to know the world as it surrounds us and courses on by our side, nor to understand the mechanism and the growth of our inner life, much less are they for happiness, for the least suffering, the most favorable lot, as we go on in this strange stream of human existence. No: but deeper than all for an answer to the question, What, in connection or contrast with all that we know without or within, *ought* there to be? What is the goal, the possible meaning, of it all; and how do we in will and in the motives of our heart stand related to that goal?

Do I say that Liberalism *must* be touched with this spirit and give an answer to these deeper cravings? Rather, let me say, it *is* already in you so touched. Your very ends are those of moral reform, your very significance lies in the fact that you are suggesting larger ideas of what ought to be than ordinarily obtain in the world, even the religious world; that you are willing to hear not of a looser but of a stricter rule of duty for your lives; that morality is losing to your minds its limitations, and growing great, yes, measureless, in its idea and possible applications to you. Hence, I am not here to exhort, but to utter my joy, to declare that here I see promise and pledge of a new advance in religion, the hints of a new stage in human progress, the suggestions of a movement that with its organic life and institutions may grow and spread and bring new sanctity and joy into human existence.

And, in face of the facts of your existence, what shall be said of the assertion that the religious doctrines of the past are indispensable to the moral life? Here are few signs of the power of those doctrines. Here is no recognition of a personal Jehovah or of a Father in the heavens or of the immortality of our individual souls. Here is no prayer or beseeching, no confession of sins to human or heavenly priest, and no outstretched hand or lifted voice to give the answering absolution. Allowing that all this is not what is conventionally called "religion," does morality any wise suffer? Are there any signs of moral deterioration? Or is it the fact that, as you go from here, your resolves for the good are strengthened, that you have somehow gained new strength for all difficult and laborious tasks, that a grand meaning of life, of this human, struggling life, has been suggested to you? Or, if not this, that you are put to shame for your coldness and hardness of heart, and stirred to penitence that the good you might have done, the evil you might have hindered, you had been all indifferent to? Ah, all good and just actions, all human and tender and penitent thoughts, come not from the doctrines of any religion, but have their own source and fountain in the human heart and conscience. The best religions now in the world have had this directly moral origin. The noblest ideas of the divinity you can find were born of man's moral experience and are a reflection of his moral ideals. Carlyle said it was not belief in heaven that lent nobility to man, but man's native nobility that suggested such a belief. And so we will say of morality: it is thence that worth and sacredness come to religion, and not *vice versa*; that the additional intellectual conceptions connected with religion are its most uncertain and most changeable part; that new birth in religion must ever be preceded by and based upon new birth in moral conceptions. What the full-orbed religion of the future may be, I will not undertake to say. I have only a confidence that its view of the universe will not be less, but more inspiring than the old one. Meantime, we are not wandering nor straying into by-paths, but on the highway of religion, breathing its own air and feeling its own currents, when we are purifying and enlarging our ideals of duty and girding ourselves for new and higher consecration. Let come what may, the gains we make can never be lost; the larger ideals we win will go on influencing the lives of men, and not cease till there is need for still larger ideals. The task we perform now will not lose its uses or its worth till some grander task comes to summon human energies, and then our thought and our work will be lost only as the star is lost, that

"dies and melts into the light."

For you will have no personal considerations mixed with your morality. As the poor poet in *The Span-*

ish Gypsy worshipped Fedalma without reward, nor hoped

"to find
... a heaven save in his worship,"

so you will ask no curious questions as to the sanctions of morality,—as if goodness could have a witness of its authority better than itself,—and you will in word and deed oppose the cant, so current in our day, that life has no worth or meaning save as we look for another life hereafter. It is impossible, then, to love goodness for its own sake, to heed the commands of morality because they are commands, and not because they will bring us eternal felicity! There is no nobleness in human nature, no heroism. This poor human self cannot be transcended, and the claims of a love and duty that would annihilate self are all impossible of satisfaction. What a pitiful account is this of our human nature! Who does not resent it, that has ever experienced an affection that puts the centre of his being in another, or felt a conviction of duty to which death would be preferable to dishonor! I will not hesitate to say that the possibility of religion and of an utterly unselfish consecration is one and the same thing. Religion is unselfish consecration: it is finding the centre of our being no longer in ourselves, but in the idea of the good that stands over us; and they, they it is, who take the meaning and the glory out of life, who deny the possibility of this purely ideal connection, who condemn man to the earthliness of a creature who cannot sacrifice his happiness at one moment save as he looks for a greater happiness in the next. This, friends, is not religion, but the very spirit of irreligion, the very cutting of the bond by which all ideal aims and enthusiasms are possible. It is the cant of those who have not moral soundness in their souls. Let me not be understood as prejudging the questions of a personal Deity and personal immortality. They are not at present matters of faith to me: they are not necessary to a supreme moral consecration, which is to my mind the soul of religion. But I do not assent to the confident denials with respect to them that I sometimes hear. The reasons sometimes urged against them are such as would destroy all ideal convictions; and, while they can by no means be foundations of religion to me, they may be none the less true and have a place in any final synthesis of thought. My utterances have been directed against the view simply that on them our moral convictions are anywise dependent, that morality may not be practised for its own sake, that, if we will undertake moral reform, we must go back to the creeds of the past. The questions of God and immortality—as those words are commonly understood—are not, I repeat, questions of prime moment to morality and religion: they are for philosophy and science to answer, if they can, in their own way and in their own time, though I equally demand that they be allowed to be still open questions, and shall only be sorry if a forward-looking movement should compromise or narrow itself by prematurely pronouncing upon them.

No: the task that lies before us is more pressing, more immediate and near at home to us, than any solving of ambition's intellectual problems. It is the task of the moral regeneration of ourselves and of human society. The heart of man is set on the perfect. The religions of the past have ordinarily committed the task of the realization of the perfect to the hands of the Divinity. He, sometime and somewhere, will do for us what we, burdened with our finiteness, are all incapable of accomplishing. There is a preciousness in these religions for the moral attachments and trusts which they contain. But the change that has come over us in these times is that we no longer look for the triumph of the good from without, but, with hearts still set upon it, feel that it is a task committed to ourselves. There is no use in prayer, there are no ears that will listen to the cries that humanity ought to hear and answer for itself. An impossible, an infinite task to assume to ourselves, is it said? Ah, but it is possible to hold that the limitations that ordinarily hedge the human soul about are no final barriers, but may be transcended, that there are strictly no final limits to the possibilities of our consecration and our achievement, that there is in truth an infinite side to our nature, and that only the prophet measures man as he really is. A divine task? Yes, but one that is to make the doers of it divine, that is to take away our earthliness, that is to lift us out of our finiteness into con-

nection with a world-purpose, to bring in upon the descending streams of our lives

"Murmurs and scents of the infinite sea."

It is the consciousness of the task, I take it, that furnishes the reason for the existence of this society. You are not here to worship in the conventional sense, but to be told of a work, and to hear the summons to enter upon it. The perfect stretches out beyond our thought and our imagination: the road that leads to the perfect, the immediate duty, is plain before you. The first possibilities of something better for the struggling masses of men are in connection with a better training of the young of their number, and a training to a higher conception of life and the work of life, and to nobler methods of social action. And equally are the first possibilities of better things for the more favored classes in so feeling the bond that links them to their fellows, and the poorest and meanest of them, that they will make possible that training, and spare not to make it the best. The spirit of justice, the spirit that owns a value and respects the claims of every human being, is that which saves the rich as well as the poor, that which saves the community, saves the State. Nothing else will save them. Laws, power, privilege, custom, religion, are empty props, idle guarantees of social order or its permanence, if so be that justice is not there informing it.

But I am not here to suggest that work of training, that heightened sense of social responsibility. The task has been taken up by you: the festivals you celebrate mark the progress in a journey you have already begun. In all this, let me not be understood as forgetting or undervaluing the work that other religious bodies have done and are doing for the world; but it is not too much to say that it is mostly to help us "bear the ills we have" than develop the possibilities of positive and higher good. The State, indeed, punishes crime, religious agencies are ready to meet the wants of the sick and the unfortunate; but poverty, separation of classes, the industrial and social habits connected therewith, and the numberless ills and wrongs that follow in their train,—these are such immemorial factors in human society that they are thought to be normal and necessary, and rebellion against them wears the appearance of rebellion against the very nature of things. Over against this, you dare have a higher faith; you dare believe that the evils and wrongs of the social state are not necessary, that they come from want of opportunity, from want of education on the one side, and from the spirit of power and of injustice and selfish indifference on the other, neither of which causes arise from any inevitableness in the nature of things. I will not pause to remark which view does most honor to the nature of things. I hasten to note the higher aspect of your work; namely, that it is professedly inspired by other and higher than the purely natural motives of pity and human kindness. The work is not one in which you conceive yourselves as going beyond the demands of justice, as outstripping the limits of moral obligation. Humanity, you recognize, is only a higher form of, a more perfect justice. For, the ends of human existence being spiritual, the true ends of every man's life are spiritual; and your aim is, in a word, to make possible their attainment among those who, of themselves and unassisted, could not hope to win them. But it is no self-imposed task: it is one in which every capable human being ought to have a part, perhaps none more truly than those who care least for it. It is a task for the community, whatever may be its instruments of action. The strong are for the weak. The freedom of those who have no needfully depressing cares is a freedom to serve, not indeed by the bestowal of charity, but by the institution of such just social arrangements, by the giving of such means of education, as shall enable men themselves to win the higher goods of life. And the difference between you and others like you, and those who do not own the task, is simply that you recognize it, and they do not; but the task is there all the same. Justice calls, though no human soul heed it or no human voice utter it. It is indeed the word from out the unseen heavens that forever overarches us; and it calls and will call, till the ears of men are opened and its commands have sunk into their hearts, yes, and are obeyed and incorporated in every action and usage, every institution and law of human life and society.

Members of the Society for Ethical Culture, I have

been addressing my words to you; but there has hardly been absent for one moment from my mind the thought of him who is your leader and head. By him, I am not unwilling to acknowledge, I was turned from the plan, which not a few young men are consciously or unconsciously working upon in these days, of compromising with the beliefs and modes of thought of the past,—a plan which a mistaken sympathy no less than prudence may dictate, but which is none the less destructive of singleness of mind and of strength and absoluteness of conviction. From him, too, came the suggestion of another, a purely moral basis of union for the religious forces of the future,—a suggestion indeed which has not been unprofessed, but, so far as I know, never honestly carried out in any of the liberal churches. Further, he stirred in me the idea of a nobler social order than now prevails in the world, not as a sounding name or an abstraction, as it is too apt to be in the mouths of the leaders of the churches, but as a real plan for social life, as the assertion of the possibility of a community on the earth, that shall be animated by other principles than those now ruling in the world, in which the natural and in its place proper self-assertion and egotism of men shall be subordinated to, or rather crowned and ruled by a passion for the common good. But why should I detail the obligations to him, which you must all in varying measure own in common with me? Life is a different thing to me, since my knowledge of him. It is more serious, more weighted with responsibility: it is lit up, at the same time, with larger and more generous hopes. Religion is now all inadequately expressed to me in the idea of gratitude for actual benefits, of submission to and faith in this actual order of the world and human life. It is rather catching sight of what the order of human life might and ought to be, finding the ground of piety there, and in the light of the idea sparing not the ills and wrongs that are, and nourishing ever one purpose in the soul—to carry the ideal good on to triumph.

Your leader will have no idle compliments from me: he will have no unmanly discipleship, no assurances of agreement on all things in heaven and earth. But he has held up a moral ideal: he is the first, to my knowledge, among those who have broken with the theological traditions of the past, to declare it worthily and commandingly to the world. He will have followers of that ideal,—followers who not only hear it, but will publish it, and who will to that extent follow him in the work he is doing in this city now. Well, here is such a follower; one who owns his leadership among Liberals in the cause of moral reform; one who will join him in the work, and has no prouder wish than to hold up the ideas of the better as he is holding them up, and to labor for their accomplishment with something of that invincible spirit which he is manifesting among you to-day.

PROFESSOR ADLER.—I shall have a few words to say before our exercises come to a close in answer to this noble speech; but, before offering any remarks of my own, I should like to hear from a younger friend, whose course of preparation is not yet finished, but whose significant beginnings already give richest promise of the splendid things we may expect from him hereafter. The name and face of Mr. Harry Harland are familiar to many in this audience. For many Sundays, he has sat with you in this hall. I give him warm and cordial greeting to-day on our platform.

Address of Henry Harland.

When the Society for Ethical Culture was organized, it was an experiment, and a very doubtful experiment at that. To-day, after less than six years of existence, it is able to announce itself as an assured success. And, as such, it must be acknowledged by all fair-minded men, by enemies and friends alike. For the test of human theory lies in practice, of human principle in action, and by this test our society is eager to be tried. It professed the principle of philanthropy, and it has embodied its profession in substantial philanthropic institutions. It preached certain ideals, and it has made a sustained and concentrated effort to render its ideals real. It advocated a worship of work, and the fact that we are met together here this morning proves that it did not advocate a worship of work by any means in vain. The extent to which human endeavor reaches is a matter of mathematical calculation, and yet is frequently overlooked and occasionally even doubted. Some one says: "Ah, yes! You have founded a kindergarten, free to the children of the poor,—a great

benefit to the children who dwell near enough to attend it. But how about the other children? The community at large is in no wise profited by what you have done." And this is precisely the most plausible and at the same time the shallowest criticism which we shall have to meet. It is utterly at variance with the truth. For mankind is a unity: you cannot move one part thereof but you will affect, for the better or the worse, the whole. And hence the seeds which our society has sown here in New York will bear fruit for the nations, and, if they are fine seeds, will blossom in gladness for every human being now alive or ever to be born. The evidence of this is as simple and as exact as though it were a proposition of Euclid. The boys and girls who are being trained in our schools up town will go out into the world better men and women for the education which they have received there. Once in the world, their actions will ramify without limit and in a hundred directions. They will be wiser parents, more capable employes, more intelligent citizens. They will vote with discrimination. They will put brain-stuff into their labor. The sum of their influence as social beings about their firesides, at their clubs, among their associates, in their businesses, wherever they may turn in short, will be sweeter and richer and more beneficent. Righteousness is like air: it expands infinitely, and penetrates every crevice. The permanence of what is excellent is no longer disputed. The crossing-sweeper who sweeps to the best of his ability serves humanity, and "makes drudgery divine." The cook and the scullion, as well as the statesman whose dinner they prepare, are engaged in thoroughly altruistic occupations, and, according to the merit or demerit of their performance, enhance or diminish the everlasting welfare of their race.

"A subtle chain of countless rings
The next unto the farthest brings,"

says Emerson. And with this the thought mounts higher still, and leads to the sublimest utterance of our religion. We have learned—the sciences have declared to us with unanimous voice—that this universe wherein we find ourselves embosomed, this vast array of space filled with heat and light, and radiant with stars and suns and Milky Way, is no dead mechanism, is no chance conglomeration of meaningless, unrelated lumps of matter, but is rather an organic whole, warm with life, throbbing with thought and beauty; a whole whereof each part is intimately connected with every other part, and whereof we human beings are not mere casual lookers-on, but are requisite and essential elements, exerting our share of influence over the universal destiny,—corpuscles, so to say, in the arteries of the Eternal, molecules in the brain-tissue of the God-head. Here, then, is an immortality, a heaven, a perdition, undreamed of by the old theologies. For it is demonstrated to us now that our seemingly little acts are of unmeasured, indeed of immeasurable consequence, having dominion throughout all time and space, and over the sphere music as over the hearts of men. And, therefore, if we of the new faith live on a higher and nobler plane because of the union which we have formed here, we shall cause the very atoms to vibrate in fuller harmony, we shall add to the glory of the worlds that are to be. Force persists. And, in this fact of physics, the laws of morality become merged in the transcendent laws of being.

The Society for Ethical Culture is an example of the practical workings of organized Liberalism, of what earnest people, in search of religious fellowship and exercise outside of the established churches, can do by way of forming a new and truer church for themselves. It is a standing proof that religionists need not be sectarians. For its members have hedged themselves in by no distinctive title or peculiar creed. They are neither Christians nor anti-Christians. They choose rather to call themselves by the name they were born to,—human beings; meaning thereby that they are heirs alike to human joy and to human suffering, sharers alike in human freedom and in human slavery. Their religion also they have called the religion of humanity, intending by this not exclusively Comtism, but simply their brotherhood with all mankind, their devotion to all that is manly. We who assume it believe in humanity, in humanity's inherent nobleness, in the possibility of her perfect development. We believe in living for humanity, in making humanity the goal of our aspiration. And it is through our absolute faith in humanity that we obtain our faith in divinity. It is

because we see goodness here upon the earth that we dare to look for goodness in the heavens. And we are convinced that the finest worship which we can offer to divinity consists in the deepest and most steadfast loyalty to our human ideals, that if we are true to our own authentic selves the vision of God will be opened to our gaze. Our religion is thus one of fire and enthusiasm, capable of becoming the motive to the fullest and most generous consecration. It sees around it on every side the spectacle of human woe and despair and degradation; and it rises up in its self-conscious strength, determined that, by the toil of its devotees, human woe and despair and degradation shall cease to be. In the spirit of love and pity, it calls upon us to enter the ranks of the missionaries, to take the vows of sisters and brothers of mercy, to go about nursing the sick, feeding the hungry, clothing the naked, offering the wine of sympathy to the desolate, encouraging the down-trodden, winning back those who have fallen, bearing light to the blind, liberty to the oppressed. Did I say a moment ago we were not Christians? At any rate, should Jesus come back to earth in the present century, it is certain he would be one of our number.

The Society for Ethical Culture has done the liberal movement an inestimable service in furnishing the type of what the liberal religious organization should be and do. It teaches us in the first place, however, emphatically what the liberal religious organization must never be or do. We know that it must never be a toy. And this is a lesson to be taken to heart and remembered. For it is the bane of unbelief that it is apt to become cynical, and to regard real earnestness in matters of religion as quite beneath the dignity of emancipated men. And this is the temper which we must assiduously avoid,—nay, we must do more than avoid it; we must prove by our acts that it is false and wicked and without a right to be. Men who band together in the name of religion must come prepared to devote their lives to religious purposes. They must assert the seriousness of their efforts by effecting grave and beautiful results. They must show that their religion is the means of salvation, by showing that it has saved themselves, saved them from sin, from debasement, from spiritual death. They must think religiously also, must make clear to the world that religion is the one elixir vitae, distilled of the best thoughts and richest passions of the mind,—distilled of hope and love, of compassion and forgiveness, of reverence and faith; that it is the very soul-blood indeed, without which the man is cold and weak and worthless, but with which he becomes warm and elastic, and filled with power. In a word, speaking the truth truthfully and doing the right rightfully, they must make of their whole outer being an expression of the utility of earnestness which the cynics gainsay.

And, another thing, the Liberal Religious Society must not be destructive simply, a critical element, bent upon flooring Orthodoxy, and nothing more. Orthodoxy will die its own natural death. Iconoclasm is the effect, not the cause, of unbelief. We need deny only as a preparation for affirming. This is the lesson of all history. It is by the everlasting yea that the world is moved; and so we must do battle not against the false alone, but for the true, not to crush out the wrong alone, but to assert the right. We must come to fulfil,—to fulfil the promises of a finer manhood and womanhood. Certainly, Liberalism must be negative, but it must be constructive too. It may well concern itself with breaking the idols; but, unless it has a basis for its existence quite independent of its antagonism to idolatry, when at last the idols have all fallen, it will find its occupation gone.

But it has such a basis for its existence, and what the basis is is revealed in the name of our society. We unite for the purpose of culture. Culture is the right training of the whole man, the discipline of the conscience, the instruction of the intellect, the healthful and symmetrical development of the body, the persistent effort after perfection. And all true culture is ethical culture, is directed to the accomplishment of an ethical purpose. Yet the notions regarding ethical culture which are current among even the intelligent masses are altogether too abstract and rarified to be in the least applicable to the actual emergencies of life. But we attach a very definite and measured meaning to this term. We take as the aim of our endeavors the education of the will. That is to say, we believe it to be of the highest possible im-

portance that men shall learn to love the good in conduct just as they learn to love the beautiful in art, so that they will create the good in conduct as the artist creates the beautiful,—not from a sense of fear, nor yet from a sense of duty, but because the good is harmonious to their natures and the bad repulsive to them. We would see the day arrive when the morally vile will nauseate the soul, and when virtue shall have taken such firm hold upon the human heart that moral dilemmas and temptations can no longer exist, every one recognizing in the virtuous his own salvation and peace. But we know very well that a love of the good, and ability to create it, can be obtained only through an understanding of the good and the continued practice of goodness, just as taste and proficiency in art must be the fruit of study and painstaking trial. Wherefore, we have determined to make the science of the good the object of our closest thought, to contemplate the master-works of goodness also, and to attempt as best we may to imitate the methods of the loftiest spirits who have gone before us, and whose lives are open to us to read. It is with this idea of culture in view then that our services are conducted; and whatever may tend to exalt our conduct and to refine our thought, we believe, should have its place in them,—music, poetry, and beautiful surroundings to awaken our higher emotions, and a lecture by a trained teacher to answer the religious and moral perplexities of our minds. We wish here in this weekly meeting to renew our mutual covenant to seek the better things; to come into direct communion for a time with those sublime ideals which have the power of enlarging, of vivifying us, of rendering us more benignly human, and which, as it seems to us, are the very redemption of the universe itself, proving every particle of it, grain of dust and blade of grass and bird and insect, together with the planets whirling through the immensities, to be permeated with the breath of divinity, to be pregnant therefore with purpose and life. We wish to cast upon secular matters that more general light which the secular professors are compelled by technicalities to forswear. We wish to be æsthetic, to indulge in rare dreams of goods yet to be realized, to refresh and encourage our aspiring tendencies by visions of the possibilities of righteousness on earth. The value of this kind of idealism cannot be overrated. This is a densely practical age, and for that very reason the poet and the prophet are necessities. Without them, we should soon become sordid, should give ourselves over completely to the pleasures of the day, to eating and drinking and making merry. It is one of the religionist's offices to save us from this doom by reminding us constantly of the deficiencies in the present and by gladdening us with pictures of the future. He is to take note of every opportunity for growth and to persuade others to note it also. He is to quicken the restlessness of men. He should be a pioneer, marching ahead of his times, urging the rest to follow. He should be a truth-seeker, moreover, a student of the real humanities. He should unify knowledge, and purify it with his super-scientific sense, disclosing to men their largest relations and the largest relations of things.

And this culture of our own must be subservient to the chief good of our kind, must make for the welfare of the world around us, or otherwise it will be a matter of pure selfishness, a creature of the dust, born to-day to die to-morrow, worthless and of no human import. The servant who buried his money-piece became thereby a thief, and merited a thief's ignominy and chastisement. There is no room for you on this crowded earth, my friend, unless you can contribute your quota toward cleansing and rendering more habitable the corner of it whereon you have taken lodgement. The man who never acts is a mere parasite on the body of society, and nothing better. But such men, let us be thankful, are generally killed off early. Inactivity is the straight road to impotence and eventually to annihilation. The consequence is, we must exert ourselves. Our watchword must be "reform"; reform in person and in mass, individual reform and social reform. And according as we accomplish reform or not will our professed religiousness be a reality or a sham. For all through the past men have looked to religion for inspiration. They have expected to derive strength and incentive to sacrifice from a contemplation of the sublimities of their faith. The heroes were heroic, because they were religious; and, indeed, heroism itself is but one manifestation of the religious life. It is utter loyalty

to the principle which constitutes the ideal; and the ideal is the God. Buddha was buoyed up by his religion, when he made the great renunciation. It was his religion which carried Socrates so bravely through his trial by the mob of Athens, and which finally caused him to drink the hemlock without a murmur, and to die at peace with the very Athenians who had murdered him. And Jesus, above all, was religious. Men despised and rejected him and spat upon him, and crowned him with a crown of thorns. But he rose far above the threats and temptations of the people, and suffered the death agony in the company of thieves, offering up his life, as he believed, in atonement for the sin of the whole human race. And so we, too, must be heroic, even as they of old were. And, if it is said that there is no call for heroism in these latter days, we must make answer—for we can do so truthfully—that there is more call for heroism now than there ever was before. Not perhaps for the heroism that dies, but for the greater and rarer heroism that lives and endures to assert its cause. And this heroism is the divinest capability of man.

And now, to sum up and show the final drift of these desultory thoughts, let me repeat to you the following little story:—

At midnight, a single traveller was wearily making his way across the desert. His goal was a distant oasis; and he had already been upon his journey for a week, resting by day, plodding along by night. He carried in his hand a lantern, and its dim flame lighted his path before him for a few yards only. He was footsore, covered with dust, thirsty, hungry, disheartened. He was about to give up his quest. He had said, "I must die." He had determined to die now. He looked ahead, there stretched the desert endlessly. He looked downward, there was the dry, cruel sand, and that alone. He was sinking to the earth, hope gone, courage exhausted, when, as his worn-out body gave way beneath him, for the first time his eyes were cast upward, and the world-sprinkled, starlit heavens burst upon him in all their splendor, radiant, steadfast. And he drank in deep draughts of their beauty. And he arose again, and again took up his staff and went on his way with a new elasticity in his footsteps, with a new light in his soul. And ever and anon as his spirit weakened within him he turned his gaze to the firmament above. And, finally, he reached the oasis, and sank upon his knees in silent thought. And then at last he cried aloud, "Oh, thank thee, Allah, for having made the stars!"

And so, friends, let us too look upward. Let us remember that the stars are our fellow-laborers, that the world-soul is our task-master! Let us make our religion the song which cheers us at our work.

Address of Professor Adler.

This is an hour of joy and honor indeed! The thought of this hour will long continue in our memories. The ethical movement has made a significant step forward to-day, the cause of deepest anxiety is being removed from our hearts. It has been said, and said again and again, that Liberal Religion is sterile, that it may cause a few here and there to rise as its teachers, but that it does not produce after its kind. To-day, we have heard that Liberal Religion is not sterile. New lips have sounded forth its praises, strong souls are consecrating themselves to its service. Indeed, we have been confident of this all along. It was absurd to suppose that young men would not enter this work: they are bound to enter it. For the nature of truth is like the nature of fire. As fire not only glows but kindles, as even in glowing it cannot help kindling, so great truths not only burn in the souls of their votaries, but they set hearts and souls aflame everywhere with new enthusiasms wherever their message penetrates.

I wish in closing the exercises to-day to touch only upon one question suggested by the thought of the previous speakers,—namely, the degree of dissent which is permissible among those who are to teach a religion in common. Frederick Schleiermacher, in his remarkable discourses on religion, describes the true religious society as one in which each member shall be at once priest and layman, teacher and learner. There shall be a point of agreement between all the members of this society,—namely, the common religious need which all alike feel; but each one shall be free to shape his definite religious ideas according to the idiosyncrasies of his own spiritual nature, and each one shall declare to his comrades that aspect of the infinite which he may see more clearly than others. The great theologian and philosopher be-

lieved that the spiritual insight of each would be supplemented by the spiritual insight of the others, and that in his ideal church the religious differences of men, far from separating, would only tend the more cordially to unite them. It is something of this kind to which we, too, look forward, only with this distinction,—that the point of agreement for us must not be, as for Schleiermacher, the religious need, but the religious deed.

I have been asked by some one recently, not here this day, whether I should recognize him as a fellow-worker, although he is inclined to accept the theistic theory of the world's government. He wished to know whether such a difference as this would stand between us as teachers of religion. I asked him what, apart from theory, he thought of the practical manifestations of religion in our day, what of the tendency of the churches to turn men's thoughts toward the other life to the detriment of the essential business of the earth. He answered that he was wholly opposed to such a tendency, that he believed in the earth and its prior claims upon our attention. I asked him what he thought of prayer,—that form in which so much moral force is wasted, in which the moral energy that should be pent up in the heart, making the pressure that drives men on to acts, is spent in empty words. He answered that for him, too, prayer had lost its helpful meaning. I asked him on what, then, he would lay the chief emphasis of his religion. He answered upon the work of moral reform; upon the regeneration of human society; on a plan of justice such as has nowhere yet existed; upon the making of better and finer men than have ever before lived on this globe. And I replied to him then, that surely nothing was left me but to tell him how fully we should regard him as a fellow-worker, that for us it matters not what a man's religious metaphysics may be. There may be those who think it necessary to assume the existence of a personal governor of the world to complete their world-picture, who may think a personal immortality of the soul essential to the rounding out of their lives. So long as they do not make morality itself dependent upon the holding of these beliefs, so long as they agree to regard the moral law as the foundation upon which human life is to be established, and these beliefs only as the finishing, as the crowning of the moral edifice, if you will, we do not, we cannot, object to these beliefs; and we join willingly in heartiest fellowship with those who hold them in this manner. Only upon the religious deed, i.e., upon the work of moral reform and all the grand things which that work implies, do we insist. But we do insist upon that as inexorably as ever Catholicism insisted upon the holding of its dogmas. We regard the teachers of religion as a company of travellers journeying on the same highroad; and, as they journey, some will be attracted by one aspect of the heavens, and some by another; and some will see the fields and hills of earth around them from one point of view, and some from another. But what we insist on is that they must all travel on the same highroad,—the highroad of moral purity and moral progress; and only those who diverge into the by-paths do we exclude.

But, if the task of moral reform is to be our all-in-all, we must not forget the greatness of the task and the difficulties implied in it. To-day, we remember the founding of our relief works. That meant the beginning of a work for the moral reform of others. But an Ethical Society that would be true to its name and mission must not only seek to reform others, but chiefly itself. Its own members must shine in the community, because of their superior integrity and their finer scrupulousness of conscience. The business men that belong to a society for ethical religion must be known as honest business men. The women that belong to such a society must be known as simpler in their habits than other women. The young men who belong to such a society must be known as purer in their lives, truer and manlier in deed than young men usually are. And to push this part of the task is the hardest part of the work. It is easy enough to gather a reform society for the reform of other people: it is difficult, indeed, to induce men to reform themselves, to look into their own lives and see the inconsistencies and the black spots there, to cleanse themselves, to chisel their own souls into that form which the high standard of morality demands of us. And yet this is the essential work that Liberal Religion must accomplish, if it would become a power and an influence in this country, and fulfil the indis-

pensable requirements of a religion. In that path lies our glory, thitherward beckon us our stars.

But, if this work has seemed most difficult, it will seem lighter after to-day. To-day, we have heard voices that shall long ring and reverberate in our souls, prophetic voices that announce the dawn, that tell us of a long succession of teachers of the ethical religion; that assure us that this cause, so dear to us, whose promise we have but begun to see, is destined to grow and enlarge, as we may now believe, and to gladden distant generations.

And, as for you who are or will be my brothers in this work, I bid you be strong and take manliest hope for the labors that await you. The path is not yet cleared for you. You will have to hew your own way through jungles and thickets of superstition and indifference; but go on. Only utter the real truth, the whole truth that is in you, and you will find that new organizations will start into life responsive to your summons; that people whom you knew not will press around you and follow your lead,—yes, that men will follow to the ends of the earth the teacher of religion of whom they believe that he utters to their souls his soul's deepest truth.

The following is the song sung by the Ethical Class, and written by Professor Adler:—

The City of Light.

Have you heard the Golden City
Mentioned in the legends old?
Everlasting light shines o'er it,
Wondrous tales of it are told.

Only righteous men and women
Dwell within its gleaming wall;
Wrong is banished from its borders,
Justice reigns supreme o'er all.

Do you ask: Where is that city
Where the perfect Right doth reign?
I must answer, I must tell you
That you seek its site in vain.

You may roam o'er hill and valley,
You may pass o'er land and sea,
You may search the wide earth over,—
'Tis a city yet to be.

We are builders of that city:
All our joys and all our groans
Help to rear its shining ramparts;
All our lives are building-stones.

Some can do but humblest service,—
Hew rough stones or break the soil;
While the few alone may gather
Joy and honor from their toil;

While the few may plan the arches,
And the fluted columns fair,
And immortal thought embody,
And immortal beauty there.

But, if humble or exalted,
All are called to task divine,
All but aid alike to carry
Forward one sublime design.

What that plan may be, we know not:
How the seat of Justice high,
How the city of our vision
Will appear to mortal eye,—

That no mortal eye can picture,
That no mortal tongue can tell.
We can barely dream the glories
Of the Future's citadel.

But for it we still must labor,
For its sake bear pain and grief,
In it find the end of living
And the anchor of belief.

But a few brief years we labor:
Soon our earthly day is o'er,
Other builders take our places,
And "our place knows us no more."

But the work that we have builded,
Oft with bleeding hands and tears,
And in error and in anguish,
Will not perish with our years.

It will be at last made perfect
In the universal plan;
It will help to crown the labors
Of the toiling hosts of man.

It will last and shine transfigured
In the final reign of Right;
It will merge into the splendors
Of the City of the Light.

VACCINATION.

Editors of The Index:—

The writer of the book notices in the last *Index* says, "Henry Bergh, with characteristic Don Quixotism, denounces vaccination." I imagine that Mr. Bergh will be able to cope with something more formidable than windmills, so long as he carries, as weapons, such facts as the two following against the efficacy of vaccination:—

"In the city of Berlin, during the year 1871, there were seventeen thousand and twenty cases of small-pox, whereof fourteen thousand two hundred and eighty-seven were of vaccinated persons."

"According to Mr. William Jebb, of London, in his statement presented to the American Anti-Vaccination League, eighty per cent. of the mortality from small-pox comes from vaccinated cases."

SETH HUNT.

[We print the above out of regard to Mr. Hunt's earnest belief that vaccination does evil. Yet, though the question of vaccination may be regarded as an open one for further investigation, the scientific authority for it is so preponderating that we deprecate at this time, when the small-pox is threatening to become a national epidemic, the doing of aught to weaken the popular faith in the practice of vaccination as a preventive of the dread disease. The statistical facts as stated have little weight because not giving the time after vaccination when the small-pox occurred.—Ed.]

BOOK NOTICES.

ECCE SPIRITUS. A Statement of the Spiritual Principle of Jesus as the Law of Life. Boston: Geo. H. Ellis. 1881.

This is an earnest book. Whoever is its author (for it comes forth anonymously), it evidently wrote itself. The writer felt that he had a mission to the world, which he was constrained to fulfil. Nevertheless, we think if he had kept the book on the anvil awhile longer, though it might have lost somewhat in fervor, it would have gained both in strength and finish of thought. We say "he"; yet in reading we have more than once been impressed with a guess that the author is a woman. This we mean as no disparagement. For, though the book is not in all respects robust and virile, there are portions of it of great power and originality of thought. But frequently the element of womanly sentiment seems to dominate the inexorable logic of the author's own thought. We do not say that the sentiment may not be higher than the thought: we simply note the fact that the two do not always appear to be in harmony. Indeed, the author would probably accept Goethe's phrase, "The ever-womanly leadeth on," as a good characterization of that lofty spiritual condition which it is the aim of the book to depict as mankind's possibility. The theory of the character and power of Jesus which the book unfolds is given in the sentence, "The intense spiritual life—absorbing the entire realm of material things as a mere contingent and accessory of his present existence, closely and consciously related to the supreme source and centre of being, God, and alone bent on the higher welfare of a world grovelling in the literalism of sense—had become not the possession, but the very personality of Jesus." And in this respect Jesus is regarded as the highest possible exemplar, the headship of the human race. On this point occurs one of the contradictions in the book, hinted at above. The author accepts entirely the natural and human theory of Jesus, and apparently follows the modern scientific school of criticism with regard to the Gospels. Jesus is purely man, but the greatest and best of men. Yet the author is not content with this historical and comparative estimate of him, but goes on to say: "He is more; infinitely more, than this. He is in all respects the highest possibility of man, touching, nay, exhausting ranges of being that transcend even the moral." And, again, "Jesus stands representative of the sum total of man's highest possible attainment." Now such an estimate of Jesus is entirely consistent with a supernatural view of his origin and character. But the author distinctly argues that he came without any break in natural law, and was no other than man in his faculties. With regard to such an estimate of Jesus on this basis, therefore, there are two questions to be asked: 1st, How is it possible that in the natural order of evolution a human being should have appeared in Judea eighteen and a half centuries ago, who exhausted

"the sum total of man's highest possible attainment"? 2d, How can any finite mind, at this age of the world, have the capacity to measure or the audacity to declare what is "the highest possibility of man"?

Yet, in spite of such sentimental assumptions as this, there is much solid meat in the book that is good food for thought. As a sample of this stronger food, we may quote the following: "Life is all that there is. When everything has been sifted, it alone remains, the one thing that never lessens. . . . There bids fair in time to be a science deeper than all the sciences, one that shall do more than merely teach us how to subjugate the earth or to read the stars, important and inspiring as these undoubtedly are, in teaching us to live. Religion will not suffer except superficially and healthfully. It will lose much, as is well, and entirely shift its stand-point; but it will gain much in getting closer to the centre and all the realities of life. This science of life, made up of all, yet deeper, truer, more pervasive than all, will be the religion of the future."

WASHINGTON IRVING. By Charles Dudley Warner. Boston: Houghton, Mifflin & Co.

The success of the *English Men of Letters* in England and in our own country has naturally suggested an attempt to do something of the same sort for our American writers, and not now for the first time. But the attempt is now made under such auspices as insure that a second failure is not to be expected. The editor of the series was to have been James T. Fields. To the place made vacant by the death of Mr. Fields, Mr. Warner has succeeded. The labor will not suffer in his hands. He is himself the writer of the first volume of the series, and in it he has set a high standard of excellence. He has told the story of Irving's life in a simple and engaging manner, and set forth in terms of generous appreciation, though with due self-restraint, the value of Irving's contribution to American and general literature.

REVUE DE BELGIQUE.—The December number gives some lively "Scenes from English Life," the conclusion of "Les Froques de Majesté," a description of the Belgian savings bank, and notices of several new books, among which is an account of the origin of Unitarianism by Bonnet-Maury, published last year by Fischbocker in Paris. The most important article is a vivid portrayal of the principal preachers and writers during the Huguenot wars at the end of the sixteenth century. Especial praise is given to Agrippa d'Aubigné, the ancestor of the well-known historian, and the author of a satire called *Les Traiques*, where he shows such ability that he is called the Rousseau of that period, as Rabelais is styled its Voltaire. Among other attacks on the enemies of peace and liberty were Hotman's picture of the Cardinal of Lorraine, as *The Tiger*, the description of Catharine di Medici, entitled *La Vie de Sainte Catherine*, and that joint work of five or six different authors known as *La Menippée*. How much need there was of such books as well as of the swords of Coligny and Henry IV. we may judge from the fact that the priests at Paris declared from the pulpit, "He has no religion who will not kill the Huguenots"; that Pope Gregory XIII. showed his joy at the massacre of Saint Bartholomew by having public thanksgivings offered in the churches, and a medal struck, which is still extant, as is the picture in the Vatican painted by his orders, and stating that the pontiff approved of the murder of Coligny; and that Pius V., who was afterward made a saint, urged Alba, in the midst of the massacres in the Netherlands, to go on doing these noble deeds which would lead him to heaven. Such was the character of that Church which boasts that she is the same yesterday, to-day, and forever.

THE *Popular Science Monthly* for February gives us the following excellent and varied table of contents, and in the editorial department briefly discusses a still wider range of scientific topics: "The Seven World Problems," by Emil Du Bois-Reymond; "How Animals Breathe," H. L. Fairchild; "Dreams and the Making of Dreams," J. Mortimer Granville; "Sanitary Relations of the Soil," Dr. M. von Pettenkofer; "Longevity of the Oyster," Prof. S. Lockwood; "A Glimpse through the Corridors of Time," Robert S. Ball; "Epidemic Convulsions," David W. Yandell; "Extension of the Signal Service," Prof. Trowbridge; "The Fundamental Problems of Physiological Chemistry," Dr. Edmund Drechsel; "A Botanist of the Ninth Century," C. Hartwich; "Wild Animals as

Man's Associates," Prof. E. S. Morse; "The Philadelphia Academy," J. S. Kingsley; "A Little Matter," A. E. Outerbridge; "Vibration of Rocks in Patapasco Valley," Frederick Garretson; "Sketch of M. Saint-Claire, Deville." Prof. Ball's "Glimpse through the Corridors of Time" is especially interesting.

EACH number of *Wide-Awake* is in itself a treasury of art and juvenile literature. It is a pleasure even to the elders of this generation to turn over the delightful pages of this magazine, and look upon the beautiful pictures and read the pure, instructive, thought-inspiring as well as amusing stories and poems. That pleasure comes almost as much from admiration of the intrinsic merit of these as from the knowledge that such literature for our children is laying a sure foundation for them of a refined, pure, and cultivated taste in later years. We have looked through the February number just come to hand, with its splendid prize frontispiece, "The king is dead. Long live the king!" and its many other lovely full-page illustrations, and have glanced over its numerous articles with a view to singling out a few of these for special mention; but, where all are so good, this seems impossible. Its publishers and editor have reason to congratulate themselves on the success of *Wide-Awake*. Boston: D. Lothrop & Co.

PERSONAL ITEMS.

ONE of the new streets in Paris is to be named in honor of the late M. Littré.

"SUSAN COOLIDGE" is the *nom de plume* of Miss Sarah C. Woolsey, a niece of ex-President Woolsey of Yale College.

EDISON, the "inventor" *par excellence*, has taken out two hundred and fifty patents in all, twenty-five of which he took out in one week.

PROF. FELIX ADLER, while in Chicago, gave a lecture in Unity Church (where Mr. Miln preaches) on "Rationalism," Sunday evening, January 22. He was most cordially introduced to the congregation by Mr. Miln.

GEORGE W. CABLE, the original writer and able delineator of Creole life, is a practical philanthropist in real life as well as a teacher of philanthropy in his novels, and has taken in hand the reform of the Louisiana prison system.

THE one hundred and twenty-third anniversary of the birthday of Scotland's greatest poet, Robert Burns, was celebrated with appropriate exercises by the Calceonian Club of this city, at Horticultural Hall, on the evening of the 25th ult.

REV. FRED. A. HINCKLEY, of Providence, R.I., an esteemed contributor to *The Index*, delivered an interesting discourse on "Hymns and Hymn-makers" on Sunday last before the Twenty-eighth Congregational Society of Parker Memorial.

NOAH WEBSTER, of dictionary and spelling-book fame, when a young man and in pressing need of money to renew his travels, taught for a season a singing-school in Baltimore. And we may be sure that the science of singing was *thoroughly* taught to his pupils.

WM. H. HENRY, the chief of the New York *Herald* staff of editors, is a middle-aged Scotchman, of great ability in journalism, who has been in the service of the Bennetts, father and son, for many years, and has always been one of their most trusted employes and friends.

MRS. C. H. DALL, in a recent vigorous letter from Washington, D.C., to the Springfield *Republican*, explains some of the causes of the malaria which makes Washington so unhealthy, and among other sanitary suggestions proposes a sensible system of drainage as the remedy.

EDWIN ARNOLD's *Light of Asia* has been translated into Dutch. The chief and council of the Buddhist Monastery Rankoth Vihara at Pandare, in Ceylon, have placed a copy of it in the library, and have addressed a letter to the author, expressing their appreciation of the work.

MR. C. D. B. MILLS finished on January 26 a very successful course of lectures in Cleveland, Ohio, and was to speak at Battle Creek, Mich., on the evening of January 31, with engagements for every previous evening. He goes thence to Chicago, and gives lectures as far West as Kansas City, Mo.

THE pension of the widow of Abraham Lincoln is to be increased from three to five thousand dollars per annum, with a present gratuity of \$15,000. In view of the lavish generosity of the American people in the case of Mrs. Garfield, the justice of the reported appropriation to Mrs. Lincoln will not be questioned.

MRS. E. D. CHENEY, one of the most faithful friends of *The Index* since its first establishment, is about to make a trip to California. We are sure that all our readers will join with us in wishing her a pleasant journey and safe return. We are encouraged by Mrs. Cheney to hope that some of her experiences on the Pacific Coast may be jotted down for the benefit of our readers.

THE Sidney (New South Wales) *Bulletin* of November 19 contains a good portrait of Prof. William Denton, of whom it speaks in very complimentary terms. The *Bulletin* says: "In Victoria and in this colony, his lectures have been largely attended; and it is satisfactory to find that, from a financial as well as a scientific point of view, the professor's visit to Australia is not without good results."

ON his return to his little insular kingdom, Kalakaua was warmly welcomed by the populace, and carried in triumphal procession under arches with mottoes such as the following: "Return, O King," "Hawaii is the Best," "Great Love to Kalakaua," "Oh, the Blessed, the Chosen One," "We are All the King's Own," etc. The Chinese displayed a banner bearing the inscriptions, "Welcomed by the Children of the Flowery Land," "Hawaii and China have joined Hands."

ENOCH PRATT, of Baltimore, proposes to endow a free circulating library for the benefit of that city at the cost of a million dollars, provided the municipal corporation will create an annuity of \$50,000 for the perpetual support and maintenance of the library and its branches. Mr. Pratt has already contracted for the erection of a fire-proof building, which will hold 200,000 volumes and cost \$225,000. This building, together with the site, he will deed to the city, and make a cash donation of \$833,000, subject to the condition above named, the institution to be known as the Pratt Free Library.

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was organized in 1867. Though having its headquarters in Boston it is a national organization, and has members and officers in various States of the Union. It has the following

CONSTITUTION.

I. This Organization shall be called the Free Religious Association,—its objects being to promote the practical interests of pure religion, to increase fellowship in the spirit, and to encourage the scientific study of man's religious nature and history; and to this end all persons interested in these objects are cordially invited to its membership.

II. Membership in this Association shall leave each individual responsible for his own opinions alone, and affect in no degree his relations to other associations; and nothing in the name or Constitution of the Association shall ever be construed as limiting membership by any test of speculative opinion or belief,—or as defining the position of the Association, collectively considered, with reference to any such opinion or belief,—or as interfering, in any other way, with that absolute freedom of thought and expression which is the natural right of every rational being. Any person desiring to cooperate with the Association shall be considered a member, with full right to speak in its meetings; but an annual contribution of one dollar shall be necessary to give a title to vote,—provided, also, that those thus entitled may at any time confer the privilege of voting upon the whole assembly, on questions not pertaining to the management of business.

III. The officers of the Association shall be a President, twelve Vice-Presidents, a Secretary and Assistant Secretary, a Treasurer, and not less than six nor more than ten Directors; who together shall constitute an Executive Committee, intrusted with all the business and interests of the Association in the interim of its meetings. The officers shall be chosen by ballot, at the Annual Meeting of the Association, and shall hold their offices for one year, or until others be chosen in their place; and they shall have power to fill any vacancies that may occur in their number between the annual meetings. Five members of the Executive Committee shall constitute a quorum.

IV. The Annual Meeting of the Association shall be held in the city of Boston, on Thursday of what is known as "Anniversary Week," at such place, and with such sessions, as the Executive Committee may appoint; of which at least one month's previous notice shall be publicly given. Other meetings and conventions may be called by the Committee, according to their judgment, at such times and places as may seem to them desirable.

V. These Articles may be amended at any Annual Meeting of the Association, by a majority vote of the members present, provided public notice of the amendment has been given with the call for the meeting.

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All letters pertaining to the business of the Association (payment of membership fees, orders for its publications, etc.) should be addressed to "Free Religious Association," at the office.

Communications intended specially for the Secretary, as well as his personal correspondence, should be addressed to him at NEW BEDFORD, MASS.

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THE INDEX is the continuation of the paper which was founded and for ten and one-half years edited by Francis Ellingwood Abbot. Efforts will be made to keep the same high standard, and merit the same honorable distinction. The paper will still aim—

To increase general intelligence with respect to religion;

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

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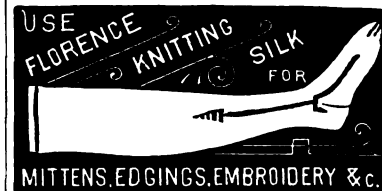
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CURRENT TOPICS.

THE Osage Indians of Indian Territory are taking practical steps toward the advancement of their race. They will soon send twenty children of their tribe to be educated at Carlisle, Pa., paying all expenses themselves.

A PHOTOGRAPHER in this city has been fined for keeping his place of business open on Sunday. What is the good of lectures from Oscar Wilde and the adoption of the lily and sunflower as emblems of Harvard culture, if we are not to be allowed the study and pursuit of art except on week-days?

THE editor of *Le Monde*, a French newspaper published at Montreal in the interests of the Roman Catholic faith, has been obliged to suspend publication on account of incurring the displeasure of the Catholic bishop of Montreal by criticising a letter from Laval University over the signature of Cardinal Siemoni.

THE recent suspension of the great Catholic bank, the "Union Générale" of France, which has helped to precipitate the present business panic in Europe, ought to have the effect of weakening the faith of Catholics in the reliability of their religion as a guide in the practical affairs of life, especially when remembered in connection with the American experiences with the former publisher of the *Pilot* and Archbishop Purcell.

THE ecclesiastical bill to be presented in the Prussian Landtag permits the government to dispense with the oath of allegiance from bishops, readmits the deposed bishops to their benefices, allows foreign priests to assume ecclesiastical functions, and provides for the resumption of the monetary grants from the State. The bill is said to give satisfaction in no quarter. It does not go far enough to satisfy the Centre, and makes too many concessions to please the Liberals.

ALEXANDER III. of Russia has not yet been crowned. If he can muster up courage sufficient to run the gauntlet of the journey from St. Peters-

burg to Moscow, as arranged, in a private carriage between lines of troops, he will be crowned Czar of all the Russias as soon as all the arrangements for his safety are complete; but, as the *Herald* remarks, "A sovereign who thus rides to his coronation must be of a singularly hopeful disposition, if he supposes that his reign will be either a long or a happy one."

PUBLIC opinion is moving Congress to action in regard to polygamy in Utah. This institution, which, even though divested of its Asiatic features, implies a harem, is not in harmony with our institution, is an exotic on American soil, and the sooner it is uprooted the better. The Senate Judiciary Committee last week agreed on a bill for its suppression; and among its provisions are the prosecution of any individuals living together in bigamous relations, and the debarring all polygamists from the voting privilege, service on jury, or holding any office under government.

A SPIRITUAL medium in New York says, "Guitau is under the influence of a subtle spirit, an influence which is at war with right and justice; and he is not personally responsible." In order to rescue him from this malign influence, "we must bring a balance of tension of the polarities of vibration or the equilibrium of the system to bear upon the disturbed tension. If we keep an equipoise of the tension of the polarities of vibration or the equilibrium of the body, the soul will also gain its balance of the tension of the polarities of vibration, or its salvation." The remedy seems to be clear and simple.

THE Japanese are the Yankees of Asia. They assimilate rapidly the habits and ideas of this country, which, it is said on good authority, is doing more to mould the new national life of Japan than any of the nations of Europe. Yet the influence of England, France, and Germany is very marked. English is the chief language of the higher educational system. The University of Tokio is doing creditable work in science and literature. The institution has published a pretentious catalogue in English and Japanese, from which it appears that the entire expenses of each student, including tuition and board, need not exceed a sum equal to eighteen dollars of our money per term.

SINCE the Atlanta, Ga., exposition, the Southern people have been more than ever awake to the vast industrial resources at their command; and there has been a remarkable business "boom" started in what will really soon be the "New South." Among other projects, New Orleans intends starting a new weekly line of steamers direct to France and England, which will carry grain, cotton, and beef to Europe, and bring back the foreign merchandise consumed in the Mississippi Valley, and immigrants for the South and West. The South finds by examination that she has abundant water-power, which can be utilized in the establishment of manufacturing for her products. The Mississippi Legislature is to be asked to appropriate \$20,000 for the improvement of Vicksburg harbor. All of which

goes to show how much in earnest the South really is in its new departure.

It is time for Liberals to pause and think. Heretofore, the murderers have been mostly orthodox in their proclivities, and have dropped off at the end of the hempen cord with brilliant anticipations of "the sweet bye-and-bye," where their victims, being sent "unprepared into eternity," will not be likely to meet with their regenerated souls, and so cause them any twinges of latent remorse for the deeds done in the body. But now comes a New York murderer named Sindram, who declares himself a free thinking infidel, and hopes to die such. The news makes us uneasy. We are not proud of such company. We have no "plan of salvation" by which such as he can be "saved" from the gallows, and our sympathies are so thoroughly with the victim of any murderer that we have little to spare for so depraved a criminal. Sindram will be happier inside the orthodox fold.

OFFICIAL statistics of emigration from Germany during the past ten years have been published. After the United States, the chief country to which the Germans went in that period is Brazil. For 1872, the total for all countries was 125,650; for 1873, it was 103,638; for 1877, it had fallen to 21,964; but by 1880 it had risen to 206,190, while for 1881 there was a further enormous increase. Out of 105,639 emigrants, 4,568 were under twenty years of age, and 60,471 were over. The most of them had saved money and were from the agricultural districts or belonging to the artisan classes. The German Government is evidently not pleased to see so many of its young and moderately well-to-do subjects leaving their fatherland. In Berlin, the posting up of placards by emigrant agents and steamship captains has been prohibited; and the provincial authorities of Prussia have been directed to make investigation as to the extent and cause of the emigration of young men. One of the causes of this departure is clear. Prussia is a military government, and exacts from its male subjects in army service the best years of their lives.

THE late fire in Park Row, New York, as is usual after these severe lessons, is arousing public attention to the defective means of escape in many buildings where large numbers of people are employed. A stringent law in regard to this matter is needed, and one which every citizen, and especially every employé, should feel it a personal duty to see enforced. Perhaps the insurance companies could effectually aid in saving human life, if they would refuse to insure buildings where no sufficient fire-escapes are furnished by the owners. Apropos of this, the *Transcript* of this city remarks: "In the despatches describing the great fire in New York yesterday are two sentences in one paragraph which, when placed in juxtaposition, tell how the rich take care and the poor take chances. One sentence is, 'The building was insured for a large amount'; the other, 'There was only one way of escape, by rickety, crooked stairs.' The owners of the fire-trap had made themselves 'solid,' as the saying is: the work-people might look out for themselves. That was no concern of theirs."

THE PRACTICALITY OF THOUGHT.

Matthew Arnold, in order to illustrate the superiority of practical religion to theological creeds and speculations, said that conduct makes up three-fourths of life. The saying is not an overstatement. Not a few persons are ready, indeed, to say, Yes, and you may add the other fourth too. Give up the whole of life to right conduct, and all the speculative thought and beliefs may safely go.

And yet, however strongly the conduct-side of life ought to be urged, it may also be maintained, and with equal truth, that behind this conduct-side there must be a solid, substantial thought-side to give the conduct-side legitimacy. Conduct must have beneath it a logical basis of rationality, or else it has no validity. It may not be always necessary, and often it detracts from practical effectiveness, to point out the separate layers of this logical groundwork; and yet it is there, if the conduct be true. The rational thought may have become so inwrought into the mental temperament as intuition and instinct that it may be appealed to more effectually in many cases without the construction of a logical syllogism; and this kind of direct presentation of the conduct-side of life, leaving out the reasoning process on which it rests, is apt to be regarded as more practical, simply because it is more direct. But the thought-side is also practical. As an element in the progress of religion, even of what is called "practical religion," it is eminently the active agent that effects the progress. Mankind everywhere would now be bowing down to idols of wood and stone as an act of religion instead of doing righteousness, had not rational thought come in to clear away the superstitions on which idol-worship rested. And even at this day, and in civilized communities, there are many superstitious beliefs that, with vast multitudes of people, are standing in the way of their seeing that the purest practical religion is the doing of righteousness. Only the dispelling of ignorance, only the advancement of thought, can abolish the worship of beads and bibles, and bring in that higher worship which consists in the service of humanity and truth.

The practicality of thought is illustrated even in the secular affairs of this eminently secular, utilitarian age. We live in a period of the world distinguished for its gigantic material enterprises and for its intense devotion to the physical interests of the human race. It is an age of business, of wondrous industrial development and accumulation of wealth, of scientific discovery and invention, of marvellous progress in the useful arts, and of successful appliances of inventive skill to supply the material wants of mankind. It is preëminently an age of utilitarian activity and practicality. But where is the source and root of all this busy activity? It is in thought. It is in the busy, curious, inquiring, human mind. The activity does not come from blind, unguided impulse. If it did, it would not hit the mark of accomplishment so generally and exactly as it does. The things achieved have been thoughts in somebody's brains before they were even begun. The practicality in all its phases, from the sailing of a ship to the making of a telescope, is originated and directed by thought. Thought may be applying itself to different problems from what used to absorb the greatest thinkers, but it is none the less thought. Instead of bringing out a system of theology like Calvin's Institutes, it now brings out a steam-engine. Instead of inventing a dogma for reconciling heaven and earth that were never estranged, it now invents a locomotive, and makes a track for it around the earth to bind into amity estranged nations. It is thought that tunneled the Alps and brought the lines of exca-

vation from the opposite sides aplumb with each other under the mighty mass of the mountain above. It is thought that is at the bottom of the world's enterprise; that guides, controls, foresees, marks out the pathway, invents the machine, manages it when made, devises the instrumentality and holds it to the purpose for which it was devised,—it is thought applied to practical problems.

If thought be so important and fundamental an element in the very domain of these practical affairs of life, much more must it hold this master position in those departments of human activity which may be more specially denominated mental and moral. The great thought producers of the world have been the inspirers of human history and sustainers of human action. Socrates, Plato, Kant, were mainly thinkers. They spent their lives in philosophy. Yet their thoughts have been, and still are, the sustenance of millions of minds. People who have never read a word that they ever said or wrote are yet mentally richer and have had their action shaped by the thoughts which such master-thinkers as these left behind them. It is even worth while for a master mind, that is sure of its gravitating hold on a basis of fact, to soar into the skies of theory and speculation; for thus the lines of great truths are often discerned before scientific observation can climb so far, and imagination at least is fed and poetry comes, even if science does not.

In morals, thought is quite as much at the foundation as sentiment. Beneath the moral law there is a sentiment of obligation, a feeling of *oughtness*. Before, however, this feeling can arise, there is a mental perception of something that kindles it. Behind the Golden Rule lies the perception of the reciprocity of action,—the perception that the conduct which I demand from another as my right I owe to him as his right. This perception of the equation of rights between man and man in their social relations is the very root of justice. Upon it has been built layer by layer, story by story, the whole practical system of law and jurisprudence and social ethics. It is but a thought; but it is a thought that sustains the moral government of the universe and all human governments, so far as they are stable and durable. And, in the moral problems that confront humanity to-day, nothing is more necessary than clear and wise thought for the practical solution of them. Humane sentiment is most necessary, but humane sentiment is not enough. Excessive amiability is sometimes a hindrance to moral reform, granting indulgence where nature demands retribution. Love must be balanced and guided by clear mental perception. Before such social evils as poverty, intemperance, licentiousness, crime, while pity and humanity may furnish the motive power for extending aid, the utmost wisdom of thought is required to supply the effectual instrumentality.

The history of religion, again, is full of illustrations of the practical power of thought as an agent of progress. Behind all great religious movements there have been great thoughts. And to-day it is *thought* that is moving the religious world. The new religious philosophy that is certainly coming in place of the old philosophy of supernaturalism is not yet definitely systematized. But it is in the air. Its power is everywhere felt, in the churches and out of them. It is rewriting the creeds. It is remoulding time-honored institutions. It appears in the secular journals and magazines as well as in the religious, in literature and poetry as well as in the new treatises of theology. It springs especially from the researches of science, and is shaping a broader and nobler science of society. It is in far-off India and Japan, and even in stable and stagnant China and in fatalistic Mohammedanism.

Everywhere, the new thought is at work, creating the religious belief of the future,—a belief which, when it shall come, will be the most practical of beliefs, lifting the human mind into a surer and serenest trust, laying upon the human conscience a more effective sense of responsibility for the world's welfare, summoning States to a finer justice, trade to a stricter honesty, and welding society into a more genuine brotherhood. WM. J. POTTER.

BELIEF IN ANOTHER WORLD: IS IT A MORAL ADVANTAGE TO THIS ONE?

When you find people of ordinary intelligence flatly contradicting each other concerning some matter equally accessible to both of them, you may pretty safely conclude that they are laboring under some misunderstanding. Either the point at issue is not made clear, or the attitude of one or both toward it is misconceived. Thus as to this matter of faith in a future life. Some of the noblest men of the time, like Mr. Frederic Harrison, declare it to be a selfish and immoral belief. For the sake of humanity, they labor to destroy it. On the other hand, it is asserted by others that this faith is the very foundation of all morality. Paul is quoted as supporting this view, and as declaring that a life of mere animalism is the logical outcome of denial,—“Let us eat and drink, for to-morrow we die.”

Atheism is commonly supposed to carry with it a denial of any future life as one of its necessary consequences; though I must confess that I could never quite see why. For, if an atheistic nature has proved itself competent to produce man and give him the life he now possesses, it seems to me at least an open question as to whether it may not be equal to its reproduction or continuance in some other state. But, leaving that question one side, I care at present only to call attention to the attitude that is maintained toward it on the supposition that it is a denial both of God and immortality.

Ecclesiastics generally take it for granted that a theistic faith is the corner-stone of all morality, and that a general eclipse of faith in God and immortality would be the destruction of all morals, a political and social anarchy. But, on the other hand, it is not to be overlooked that some of the greatest thinkers have held widely divergent views. Lord Bacon was a most pronounced theist. Says he, “I had rather believe all the fables in . . . the Talmud and the Alcoran than that this universal frame is without a mind.” And, while holding that “a little philosophy inclineth man's mind to atheism,” he also held that “depth in philosophy bringeth men's minds about to religion.” And yet of atheism he says, it “leaves a man to sense, to philosophy, to natural piety, to laws, to reputation, all which may be guides to an outward moral virtue, though religion were not. But superstition dismounts all these. . . . Therefore, atheism did never perturb states; for it makes men wary of themselves, as looking no further; and we see the times inclined to atheism (as the times of Augustus Caesar) were civil times; but superstition hath been the confusion of many states.”

These opposing attitudes appear to be hopelessly antagonistic. It would appear as though these opponents must be talking about different things, or at least that they must have misconceived each other's positions, or have left out of account some important element of the problem. Before attempting, however, to analyze the matter, let us glance at a few historical facts as bearing on the question.

Is it then true that those ages in which a belief in another life has been most firmly held have been more moral than others? If they have or have not, is it clear that the moral differences can be certainly traced to the presence or absence of this

belief? One or two instances must do duty as illustrations.

So far as we can recover the creeds and social condition of ancient Egypt, we are led to believe that the faith in a future life was very general and very vivid. No doubt also, as in all ancient nations, the condition of the soul was made to depend very largely on considerations of ritual and ceremony. But the "Book of the Dead" makes it clear that a strong emphasis was laid on *character*, and that thus the future was thought to be determined by the *life* lived here. The significance of this will be noticed further on. All we care to note now is that the grand history of Egypt, its high grade of civilization, its enduring for so many centuries, all these indicate that its moral condition must have been exceptionally high. For morals in a nation are what health is in an individual. Nations, like individuals, either keep the laws of life or they die. Here, then, is apparently a case where moral fibre and a strong faith in a future life are found at least together. It is not asserted, however, that the one is the *cause* of the other.

Note next the history of Israel as illustrated in the Old Testament. Moses, "learned in all the wisdom of the Egyptians," must have known of their doctrine of a future life. It is clear also that he tried to lead his followers to a higher, purer, nobler religion than they had theretofore known. It is just this which gives its great significance to Israel's life and history. But one of two things is clear,—either Moses disbelieved the doctrine of a future life or else he did not regard the faith as important. For he taught nothing of the kind. And it is even true—remarkable as it seems—that Israel had no belief in any general immortality until they came in contact with the Persians, and borrowed it from them. So that Felix Adler might now claim—if he chose—that his agnosticism on this subject is only a going back to the faith of his fathers. And, in spite of all criticism that can be justly made against the character of Israel or the Old Testament, it is doubtless true that the Hebrew people were, morally considered, above the level of most of the nations about them. And this high moral level was accompanied by a disbelief in, or at least a lack of care for, any future life. But here again, it seems to me, that it would be hazarding a good deal to assert the existence of any *causal connection* between these two facts.

One more historic illustration must suffice. When compared with its general state of civilization, it is undoubtedly true that Europe never reached a lower moral level than during some parts of the so-called "ages of faith." Referring to the moral condition of the court of France during the girlhood of Mary, Queen of Scots, Mr. Swinburne has recently said that it was impossible even to refer to its vices, but that "its *virtues* were murder and adultery." But in those times, when the State meant tyranny, robbery, and oppression; when the Church meant ambition, venality, license, and the Inquisition; when the monastery stood for corruption, and wandering friars were worse than modern tramps,—in those days there was no doubt on the subject of immortality. Yet no one, I suppose, will think of saying that it was the belief in immortality that *caused* the corruption.

Historic examples, then, will lend themselves to either side, if one can blink the facts sufficiently to assert that when two things are found in company one of them must be the *cause* of the other. But it seems to me that a little careful analysis will make the matter clear. And, when the true state of the case is made apparent, the historic illustrations will be seen to fall easily and naturally into their places. So much space has already been taken

that the principles underlying the whole question must be stated as briefly as possible. For the sake of clearness and simplicity, let us number the few points we are to make:—

1. Men are governed by motives. And these motives must be made up of the supposed consequences of their actions, as these consequences touch the welfare and happiness of themselves or those—whether God or man—for whom they care. And, further, if men are free from external control or the internal control of overmastering passion, they will necessarily choose what they regard as, on the whole and in the long run, the best. In other words, men will seek what they consider to be *worth while*.

2. It is characteristic of *civilized* man to live not merely for to-day, but for the future. The sensible man, who expects to live for forty years, cannot possibly help taking those forty years into account. His life will not be the same as it would be if he knew he would die in one year. Particularly will this be the case, if he knows and realizes that his present course of conduct is determining the happiness or sorrow of the years that are coming.

3. But, however short his life is expected to be, still he will know that cause and effect are inevitably linked together, and that well-being (for ever so short a time) can only be attained by complying with the necessary conditions. If, then, the entire race of man were reduced to a company of twenty men and women on a sinking island, if they knew they could live no more than a month, and if they knew that any other life was only a dream, still morality would not be extinct. Certain conditions of conduct, by which the best possible results of welfare could be attained for the brief life left to them, would still exist. And these would still constitute, *for them*, a *code of morals*. It would not be the *same* code as would accompany a different expectation of life; but it would not cease to be. Neither would they cease to be men and women. Morality, then, does not depend, for its *essence*, on a *time* condition. For longer or shorter it exists, according to circumstances, and according to the nature of the beings capable of helping or hurting their fellows.

4. The expectation of a prolonged life *on earth*, or of another life *beyond earth*, could not then *create* morality nor could its absence *destroy* it. But such an expectation might seriously modify our conception of the "chief end" of life, and so change and intensify our controlling motives. A man will patiently bear much and labor hard for twenty years, if he can regard them as a *process* leading to something beyond that shall make it all *worth his while*. But who would willingly bear and labor and suffer, and have it all end in—nothing?

5. If, then, a man anticipates a long future here or an eternal future somewhere else, and if he thinks himself able to determine the character of that future for happiness or misery, he were insane indeed, did not that belief profoundly modify his conduct. But now comes a consideration of that fact which is the cause of all the confused thought on this subject, and which at the same time is able to make all clear. The way in which men have treated the *law of cause and effect* is the key to the whole problem. He who believes in a future life, and at the same time believes that making *this life good* is the way, and the only way, to make *this life happy*,—such a man cannot fail to find his faith his grandest inspiration and his strongest support. Knowing that "what a man sows that shall he also reap," he will naturally and necessarily seek to plant "good seed." But if, as has been true in the case of most religions, he believes he can *escape the natural results* of his actions if he trusts in a God who

promises to save him *on some other grounds* than those of conduct and character; then his faith in another life may not affect his moral life at all, or it may affect it for the worse. And if, as has been too often true, the Being he thinks of as controlling his destiny be an immoral one, then of course his faith will lead directly to immorality.

The question then being as to whether a belief in another life is a moral advantage to this one, the answer appears to be simple. It all turns on *what kind* of another life a man believes in, and on *what terms* he expects to attain it.

M. J. SAVAGE.

SHALL THE INSTRUMENT OF DIVINE PROVIDENCE BE HUNG?

Orthodox clergymen very generally have spoken of President Garfield's death as an act of Divine Providence. It is not infrequent to hear from them the same phrase which the assassin is so fond of using,—that the Almighty "removed" the President,—"removed" him, sometimes it is alleged in "His inscrutable wisdom," and again it is plainly declared as a "visitation," or punishment, for the nation's sins. Now that the trial of Guiteau has ended in a verdict of guilty of murder, for which the penalty is hanging, it is to be wondered whether these Evangelical theologians will oppose, as consistency would certainly require, the application of this penalty to his case. If he was the agent of Divine Providence, will it not be a peculiarly impious sin to put him to death?

Yet these clergy will probably continue to bless their God and to curse the instrument that they say he used; to confuse crime and beneficence; to seek shelter for a pitiful theory under the uncertain wings of an inconsistency; to denounce a presumed blasphemy by being blasphemous; and to drivel over the hidden mercy of a barbarous deed. Is there ever a sadder sight than when human reason thus turns against itself? What suicide more awful and perilous?

I dare say Mr. Foster, the Cincinnati clergyman whose sermon I lately read, believes all he asserted. I am bound to acknowledge that he does. I dare say that, when he said, "Our President has been removed, God has visited our nation and taken away her head," he allowed no bitter thought of Guiteau to remain in his soul. I dare say that he perceived how his "report of the 'assassin's' pistol" touched the reputation of his Deity. I dare say he knew that the "prayer" for the patient's recovery, the "gloom" over his position, and the nation's "pressing" of "the throne of grace" with "earnestness and importunings" were all veriest blasphemies and impudent interruptions of the divine plan. I dare say he realized very satisfactorily that the nation had no right to be "put to grief," or the world to go "in mourning," because of this gentle visitation of his Deity's mercy. Unquestionably, he saw that the plan he applauded as from God he cursed as from Guiteau, that he transfigured human cruelty into divine tenderness.

(When was wrong ever made right by the juggle of a theological apotheosis?)

It is one thing for Mr. Foster to say, "For the nation's sin, Garfield was slain: this is *just*, because God deals with the nation as a moral personality," and quite a different thing to prove his virtual arraignment of humanity. Why call Guiteau a lunatic or an impostor for claiming what you credit to reason in Foster? Why is Guiteau's assertion of inspiration blasphemy and villany, and Foster's religious? Who is the assassin, in Mr. Foster's view,—God or Guiteau?

Mr. Foster speaks of the "*enormity*" of "rebellion," as illustrated in that of the South, which was punished. The present rebellion is against God,

consisting in the nation's refusal officially to recognize him. For this national recalcitrancy, God is pouring upon us his "wrath and displeasure." "We are as much in duty bound to recognize the Deity as the South was to acknowledge the national supremacy. Our refusal has entailed manifold miseries,—the Chicago, Boston, and Pittsburg fires, the "grasshopper plague," etc. Intemperance, political corruption, Mormonism, all extant immorality, is as nothing against the supreme sin of refusing to recognize the Deity. All the misery in history has come of this same sin.

One wonders from such a description whether it could be that a God were a tramp knocking vainly at the nation's door for admittance; wherein enters the "enormity" of the Southern Rebellion, if God prompted it; whether the nation were not wise in refusing recognition to such a God as Mr. Foster and his fellows create; whether we wish moral lectures from a God who "all through the Christian centuries" has "devoted" the Jewish nation to his "curse"; whether a God who does not discriminate can have any standard of noble excellence.

God waited eighty days to see whether the nation would repent, and, as it was obdurate, he let Garfield die. The course of nature suspended for nearly three months to bring an offending nation to its knees! Why, instead of this miracle, was not the sweeter miracle of *conviction* performed? When will men cease brooding so continually on the malevolence of nature? Not, we suppose, till they outgrow their own malevolent propensities. This tendency is the peculiar property of Mr. Foster's school.

God "will not recognize us, so long as we do not recognize him." Whence all these visitations, then? They are the Deity's work, it is said. Could Guiteau have knowingly shot Garfield without "recognizing" him? Mr. Foster's phrase is absurd. If he means that his God plays, like the children, at "tit for tat," his absurdity becomes libel. The benevolent man examples benevolence. The kind father does not murder his dear ones, if they disown him. Between his pathetic pity and his never-ended testimonies of love, he makes them loving. He gives justice for injustice: malevolence doubles the crime, and before it love retires. But Mr. Foster says, "No"; for his God is a Presbyterian and a "Church and State" zealot.

Mr. Foster is never tired of calling Garfield "our Christian President." Yet he never more than hobbles, when he speaks of Garfield's "removal." He does not explain why a devotee should thus be picked out to lesson the nation. He does not admit that a peculiar removal of a lot of "infidels" would really have contained a significance. If God had pointedly had Mr. John Fiske and Colonel Ingersoll and Mr. Youmans and Mr. F. E. Abbot severally assassinated, Mr. Foster might have had a little justification to prate of *lessons*. But when all his instances operate against his theory, arguing his Deity whipped incontinently in a contest with a very small province of his kingdom, a little reticence would be becoming, and seem less like an extorted confession of ignorance.

All this is aside from Mr. Foster's fight with the commonest laws of nature. I do not believe that Mr. Foster would have respect for a man with such a character as that with which he invests his God. Not one of all who partake of his view of the late calamity but should curse the doctors, and not Guiteau and themselves for protesting in prayer rather than that miserable prisoner. In consonance with their views, the wail that rose at the awful deed was a reproach to the Almighty. In the light of their belief, Guiteau is justified. If this is "the divine method of preparing this nation for better

days," Guiteau was inspired, and was acting on an impulse conveyed from without, for which he was in no wise responsible. If Guiteau's idea was "an insane delusion," so is Mr. Foster's. If Mr. Foster is right, there is an irreconcilable difference between God and man, the latter reproving and damning what the former does and encourages. If this class of believers are right, man has outstripped his Maker in goodness. If Mr. Foster is right, Guiteau is a relatively better man than he, since Guiteau more directly aids the Deity in important works.

Is it not sad that there is a class of Americans who feel thus called upon to stand sponsor for the murder of Garfield? Is it not demoralizing? Whence the impulse that would hang Guiteau and bless his act? We can thus see the danger of a lifeless creed that hangs spectrally over shadowed minds. Such morality is morality only in name. People achieve nobility only in the degree that they practically forget the damaged dogma. Let us be thankful that America has wandered so far from that "millennial" union of Church and State and demoralizing theory that Mr. Foster so persistently predicts. "Guiteau and God" is *his* battle-cry. We say, "Humanity."

HORACE L. TRAUBEL.

HIERARCHIES.

The *Catholic World* of November last had an article under the caption "Church Livings in England and in Spain." It was such an article as one would look for in a liberal journal, but not in a magazine published under the sanction of a cardinal and the inspiration of the syllabus of the late pope. The burden of it was the scandalous nepotism and greed of the hierarchy of the Anglican Church and the enormous incomes which its high clergy receive. But avarice and nepotism, far from being peculiarities of the English hierarchy, are the invariable characteristics of all hierarchies, from the priests of Osiris, Isis, and Anubis, down to the present time. A perusal of Ranke's *History of the Popes* shows that priestly potentates have been rather ahead of all others in absorbing and appropriating the lands, goods, and hereditaments within their reach. The real estate of the city of Mexico is now largely held by the Catholic Church, which in other times, however, was in the habit of devoting to pious use almost the entire property, real and personal, of devout communities, so that wholesale acts of confiscation finally became the only remedy equal to the emergency of restoring an equilibrium between Church and State, between the lay and clerical elements of society.

The *Catholic World* gives a schedule of the enormous salaries or incomes enjoyed by the English high priests. Such incomes enjoyed by the professed followers of the poor Judean whose kingdom was not of this world, and who, while sojourning in it, had not where to lay his head, are undoubtedly scandalous. The *World* speaks of "The Comedy of High Churchism" which is going on in England among ecclesiastical Anglo-maniacs. Comedy is the proper word to describe these ritualistic and spectacular performances, whether of the English or any other hierarchic Church. An English army officer, who after the battle of Waterloo found his occupation gone, was, according to the writer in the *World*, ordained through the influence of his friend, the Duke of York, and for the purpose of enjoying a fat church-living. The Bishop of Cork did the ordaining, as the brief correspondence on the subject shows: "Dear Cork: Ordain Brown. Yours, York." "Dear York: Brown is ordained. Yours, Cork."

Great Britain is among the foremost nations in wealth, intelligence, commerce, and industrial pur-

suits. Naturally, its high priests live in clover, as did the Roman Catholic high priests of Spain in the sixteenth century, when that country had poured into its lap the wealth of the Indies. Then, the Spanish hierarchy rioted in riches. Mere boys, the illegitimate children of kings and princes, held rich archbishoprics. Then, the terror of the high priests of Toledo, Burgos, Saragossa, and Seville, pervaded both hemispheres, while the smoke of the torment of burning heretics went up as a sweet savor to their nostrils. Now, the Spanish prelates are, according to the *Catholic World*, living on short allowance, and the torture and destruction of heretics have fallen into disuse. The wheel and the rack are out of date; and Liberals, like the brilliant Castelar, utter words which must grieve the prelates in their humiliation and comparative poverty to the very heart. If for a moment we feel commiseration for them, it is soon checked; for our thoughts go back to Torquemada, Alva, Philip II., Cortez, and Pizarro, the hideous historical group which figured in Spain in her day of power and unequalled cruelty. But we rejoice that Spain is advancing, and that Castelar, the great exceptional Spaniard and truly modern man of genius, is impressing himself powerfully upon the people of his country.

We, too, in this country, have had a hierarchy furnished us from abroad. In our great cities and manufacturing towns, it seems to be flourishing like a bay tree, if its immense expenditure in churches, archiepiscopal palaces, etc., is to be taken as an index of prosperity. The financiering of some of its prelates has not differed materially from that of other officials of moneyed institutions and great manufacturing corporations.

The *Catholic World* is probably right in prophesying the speedy disestablishment of the English Church and the consequent abatement of its scandals. But the doom of the Anglican Church will be that of all other hierarchic churches in the future. The French hierarchy is determined not to live on amicable terms with the authorities of the French Republic, but to plot and wage perpetual war against it. This determination may hasten the separation of Church and State in France. Popular government is the order of the day in that country, while attachment to ecclesiasticism and regard for the authority of its representatives grow less every year. Ecclesiastical hierarchies are survivals, and no really modern community has use for them. But a portion of mankind is still unmodern, and is slow in accepting and assimilating new truths and adjusting itself to changes that involve the relinquishment of old habits and beliefs.

CONCERNING EDUCATION IN THE SOUTH.

We have received the official report of the public schools of Bibb County, Georgia, for the year ending Aug. 31, 1881.

The president of the board, Joseph Clisby, expresses pleasure in the improvements made during the year, especially in the school-houses, both for white and colored pupils. As Macon, which has been noted for its good schools, is in this county, it is probably a favorable specimen of the results of the school system in Georgia.

The appropriations are still insufficient for keeping the schools open throughout the year; but a spring and fall term works very well, especially in the country schools.

The statistics of attendance are interesting. The colored population in the county is larger than the white; but the percentage of white school population enrolled is 65, while that of the colored is only 31. The number of white pupils in city schools is 1,240; in country, 544; of colored pupils in the city, 641; in the country, 1,005.

This shows that the colored people in the country attend schools more than the whites,—an important fact, as the diffusion of intelligence throughout the working class of the State will have great influence on its destiny.

The average attendance of the whites, especially in the city, is rather better than of the colored being nearly six-sevenths in one case and six-eighths in the other; while the proportion of teachers in the white schools is 1 to 29 of the average attendance, and in the colored schools 1 to 34. These facts show that a great deal is being done in the regular legal management of the schools to give education to all classes at the South, but that the colored man is not yet placed on an entirely equal footing, and that his friends should still supplement the work of the States by encouragement and help.

We observe with pleasure in one report that corporal punishment is discouraged and restrained, and its application to girls forbidden. A slight sectional prejudice is observable in the examinations in history, as the pupil is bid to name "five unsuccessful Union generals who led armies against Richmond during the Civil War, and tell where they were met and defeated."

E. D. C.

HENRY W. BELLWS.

As we were sending the last items to the printer for last week's *Index*, the intelligence came from New York that Dr. Bellows was dead. Though the disease of which he died threatened him several weeks ago, and kept him then housed for a short time, his final illness was of brief duration, and his death has come with a sudden shock to his many friends. His last public service appears to have been on January 17, when he took part in an ordination service at Harlem, and spoke, it is reported, with all his old force and impressiveness. On the 18th, he officiated at a wedding in Brooklyn. On the 19th, he was taken sick; but a physician was not deemed necessary until the 21st. On the 24th, a council of physicians was called, but gave little hope of his recovery. On the 30th, he died. His age was sixty-eight, and he had recently finished forty-three years of continuous service in the church of which he was minister in New York.

Dr. Bellows was a zealous denominational Unitarian, and devoted himself with all the large resources of his mind and heart and soul and strength to the building up of the Unitarian Church. He believed earnestly in the Unitarian faith, and believed it was a good faith for the world as well as for the few people who accepted it. Hence, he was first and foremost in all efforts for organizing and extending the Unitarian form of belief. If the principles and polity of Unitarianism could have allowed a bishop, he would have been the natural selection for the place. Though not a profound scholar nor a philosophical thinker, he had great qualities of leadership. He was an organizer and worker, many-sided, many-handed. Not thinking deeply, he yet thought largely; was capable of conceiving large schemes, and had the energy and wisdom and personal power to carry them through to successful accomplishment. As an orator, he held high rank, more especially in extemporaneous speech. The side which had his advocacy in a public meeting was pretty sure to win. It is safe to say that, while the Unitarian denomination has no one man as its head, there is yet no other man in it who will precisely fill the place which he has filled these many years.

But Dr. Bellows, though a zealous Unitarian, was very much more than that. In New York, he was among the few most eminent and useful citizens. By his long career there, he had become identified with the best interests of the city. He

threw the weight of his great influence into every cause that had at heart the welfare of the community. And during the civil war, as President of the Sanitary Commission, he did a national work and won a national reputation. Through his addresses delivered in all the large cities of the North from the Atlantic to the Pacific, the enthusiasm of the people for this organization of mercy was kindled, branch societies were everywhere formed, and money poured by millions into the treasury.

Doctrinally, Dr. Bellows cared little for consistency. Having no very definite system of theology or philosophy other than the indefinite and changeable belief denominated Unitarianism, he was much swayed in his doctrinal attitude by his transient moods and sympathies. Once at least he astonished even conservative Unitarians by his ultra reactionary tendencies toward church creeds and forms. But more than once he has astonished radical Unitarians by the liberality of his utterances. In general, however, it may be said that his denominational influence has been conservative. In the famous conflicts over the Preamble to the Constitution of the National Unitarian Conference, out of which came the Free Religious Association, he fought the left-wing Unitarians with all his power. They doubtless would have been conquered in any event, yet he made the victory over them more complete. But, with all his conservatism, he was progressive. And now, for several years, he has manifested, both in public and private utterances, a most broad and hospitable sympathy toward the new rationalistic thought of the younger men of the denomination. He had the insight and foresight to see the inevitable trend of denominational belief, and he was prepared to accept it with composure. It should be added that personally he was among the kindest and most generous of men. Whether friend or foe, he was the same magnanimous, whole-souled man. If friend, you could have none better. If foe, he was an open and honest one; and, while he opposed your cause with all his might, his heart and hand were ever ready to do you a personal benefit. Such natures have a weight and power of character beyond any sum of their separate resources, however large.

W. J. P.

NOTES ON THE RELIGIOUS PRESS.

W. J. P.

In the *Sunday School Times*, Rev. Dr. Robinson (President of Brown University) writes on the observance of Sunday, especially with reference to the training of children. In some important particulars, he departs widely from the old-fashioned argument for keeping Sunday. For instance, with regard to the Old Testament commandment, he says:—

It is not wise to base the entire Sabbath argument upon the fourth precept in the Decalogue. For it happens to be the only one of the ten which is not repeated nor reenacted in set terms in the New Testament. No laws are given by Christ or by his apostles concerning the forms of observance. We shall become perplexed if we attempt to rest our case upon simple legal enactment. Our safety in such discussions consists in our fastening attention upon the gracious and benevolent character of the divine institution. God gives us this one day of the week as his peculiar offering for our bodily and spiritual need: he does not order it nor claim it for any necessities of his own.

And again, with regard to the needs of children, he talks as if he remembered his own childhood, as follows:—

We must consider the Lord's day as a freedom rather than a restriction. So it will seem to us a gracious respite. It is sometimes said that one reason why our Sundays fail so often of their highest end is because the children in the family circles dread the

coming of each one in turn as the most melancholy day of the week.

We have the explanatory testimony of the great Dr. Johnson on this point, from which it appears that he was loaded actually down with tedious occupations at the moment when, from deprivation of usual reliefs of entertainment, he was taken at serious disadvantage. "Sunday was a heavy day to me, when I was a boy," he says: "my mother confined me on that day, and made me read *The Complete Duty of Man*, from a great part of which I could derive no instruction. There was no accession of ideas."

We might as well bear in mind that children are only small men and women; and most grown-up people would rebel, if some of them were simply put under restriction in order that others of them might be rid of ministering to their comfort. It does not appear quite fair in a household that all the freedoms should be on one side and all the restraints on the other. If poor, tired parents demand on the Lord's day to be quit of their children, why should not poor, tired children be suffered to be quit of their parents? Is it not too bad to load them down with a study of Baxter's *Saints' Rest*, while other saints are resting?

Our young contemporary, the *Jewish Watchman*, commenting on a *Book of Morals for Public Schools*, which is in course of preparation under a committee in Massachusetts, utters no uncertain sound with regard to religious instruction and exercises in the public schools, but speaks well and wisely on the need of specific moral instruction in them:

We are for free and unsectarian education. The reading of Scriptural passages, with or without comment, the reciting of sectarian prayers, and the singing of religious hymns, do not belong in the public school. The Church and the Sunday-school are the proper places for that part of instruction. There should be no priest, no pastor, no sacrament, no Bible, in our schools. Our public educational institutions, stripped of all sectarianism, should be our national pride, our diadem of glory. Some book, however, should be used which may suggest, and by distinct and well-known examples illustrate, the lessons of morality, justice, virtue, goodness, love, charity, human dignity, truth, and liberty. Each lesson and each duty should be explained and illustrated by standard and effective examples from ancient and modern history and biography, but only from a natural stand-point. The School Board has not only the right, but the duty to provide for the moral training of the rising generation.

The committee that has this *Book of Morals* in charge represents a variety of religious denominations,—Methodist, Congregationalist, Baptist, Unitarian, Universalist, Presbyterian, Roman Catholic, and Hebrew. Even Archbishop Williams is on the committee for the Roman Catholics. Such a committee should certainly have good detective qualities against any special denominational tenets getting into the book; but, whether it will be a book so entirely disconnecting morals from theology as the *Jewish Watchman* advocates, we should not like to prophesy. If the committee, as named, can prepare or approve such a book, it will be one of the most notable religious signs of the times that has yet appeared.

APPROPOS of the action taken by the cabinets of Germany, Austria, and England, concerning the Pope, the *New York Tablet* says:—

The statesmen of Europe admit that the present state of affairs in Rome is intolerable, and must be settled one way or another. A pamphlet has been published at Rome, evidently with official approval, with a view of preparing men's minds for some startling developments. . . . Russia, England, and Prussia unite the spiritual and temporal in their respective sovereigns; while the Liberals of Catholic France and Italy, having gained a temporary political ascendancy, are using all the agencies at their command to make the spiritual a merely tolerated adjunct of the State policy. The supporters of the pope, therefore, fight for spiritual liberty,—in fact, for spiritual life against infidelity, tyranny, and bigotry. It is a mistake to assert that the pope has ever been opposed to a united

Italy. He has been simply opposed to a union which made Rome the capital of Italy and the pope a subject.

It is one of the freaks of history that Protestant countries, like Prussia and England, should have to be appealed to for protecting the pope. Italy is doubtless willing and able to give him all the protection that he needs, though not all that he thinks his spiritual dignity demands. When the *Tablet* talks of the papal supporters "fighting for spiritual liberty," it means of course that they are fighting for the right to remain spiritual slaves. We hope Italy will not be frightened by the Protestant alliances of Austria into giving up Rome to the pope, and making Florence its capital.

EDITORIAL NOTES.

TO ANY person whose name is not now on our subscription list, we will send *The Index* on trial three months for 50 cents, or six months for \$1.00.

WE shall give in our next issue an ably written and interesting letter on "Liberalism in Australia," from the pen of Mr. Charles Bright, the Australian Liberal lecturer who is now in California. The San Francisco papers speak of him in terms of high praise. The *Alta-Californian* says, "He has a good voice and fine delivery, with all the ease and appearance of a cultivated scholar and practised public speaker." The *Evening Post* finds him "a man of culture and refinement," who treats his subject "in a broad philosophic spirit." The Sydney, N. S. W., correspondent of the *Dumedin*, New Zealand, *Echo*, writes of Mr. Bright's departure for America as follows: "We have lost Mr. Charles Bright, who gave up his Sunday evening lectures some time ago, and left for San Francisco by the 'Zealandia' a fortnight since. His powers have in no way decreased, and his last lectures were among the most successful he has given; while his illness seems, if anything, to have improved his wonderful voice. At his concluding lecture, at least fifteen hundred people were present, and the cheering was vociferous." Mr. Bright will visit and lecture in the East before his return to Australia.

THE small-pox scare which is extending all over the country is made the occasion of an anti-vaccination discussion, which may result in some light being thrown upon both sides of this disputed subject.

"WITH the danger always of an increase of idler hands as well as of higher education," says Gov. Long, "there is a growing interest felt in industrial schools. It would certainly be fortunate if the influence of such institutions as the Institute of Technology and the Free Industrial Institute could be extended to the common schools, and the educated faculties of the child be directed toward those industrial arts to which he must look for a livelihood.

THE view generally taken by horticulturists, that tree-planting tends to increase the rain-fall, finds confirmation in the fact that greater rain-falls have occurred in Utah during the past season than had occurred previously since the settlement of the Mormons at Salt Lake. During the past few years, large numbers of trees have been planted in the farming regions of the Territory; and the agriculturists are now beginning to reap the reward of their foresightedness.

A WRITER in *Nature*, after experimenting on the subject, comes to the conclusion that sea-foam, especially that which is persistent in remaining some time in the form of froth, is due to the com-

bination of some kind of sea-weed with the ocean-water, on being shaken together violently by the waves. "Not of that," he says, "which is tossed about by every tide, but of the laminaria which is uprooted and torn by the waves only when the violent agitation of the sea reaches a sufficient depth."

ANOTHER colored clergyman, Mr. Johnson of Hamilton, Ontario, comes out publicly and piously in defence of the proposition that "the sun do move." "If," he says, "you take a telescope and look at the dark spots on the sun, you will see they move. That shows it has motion. The Bible offers satisfactory proof on this question. Let us turn to Malachi, and see what he says. Doesn't he speak of the sun rising and going down? How could it, I want to know, if it didn't have motion? Look at Joshua! Didn't he want the sun should stand still? If it was not moving, how could it stand still? Perhaps some of my scientific friends will answer that. Besides, if the world is round and revolves, we must be standing on our heads part of the time. I don't remember any such occasion, do you? They tell us the earth is round. I don't believe it. The earth is flat and has four corners, that's what I believe; for the Bible says the wind comes from the four corners." Mr. Johnson's knowledge of science is evidently rather limited, but his acquaintance with the Scriptures and faith in their teachings seem to be beyond question.

PROF. ROBERTSON SMITH, declaring that he has not denied the standards of the Church to which he belongs, says: "Ministers, indeed, who do not agree with the recognized standards which form the bond of union, should not remain. Honesty requires them not to wait to be thrust out." That is honest and sensible. When a man no longer believes in the creed of a society to which he belongs, he ought to leave it voluntarily, and not wait to be kicked out. If the thousands of ministers who have no sympathy with leading doctrines of their denomination would act in accordance with the above principle, they would have, at least, their own self-respect and be able to exert a much better influence than they possibly can in their present false position. Many ministers seem to think that, having prepared themselves for the pulpit, preaching is their only legitimate business, and that, if they cannot get a good salary for preaching what they believe, they are half-justified in pandering to what they do not believe, giving to those who are acquainted with their real views all sorts of explanations and excuses. A man who cannot command attention and sustain himself preaching what he believes true, ought to leave the pulpit and go into some business in which he can be straightforward, independent, and honest.

THE *Chicago Times*, commenting on the manner in which the church trial of a Methodist minister, at Bloomington, Ill., has been conducted, remarks: "Most clergymen have a singular idea of what scandal consists of; and, if charges are made against the moral character of one of their number, they are wild with fear lest it shall get into the papers, they are crazy to hush the thing up. If a trial results, it must at least be a secret trial, so that nothing will get out. This is, of course, a total misapprehension. If, when a minister is charged with immorality, all the other ministers of his conference or presbytery or association should demand a full and free investigation, and, when the accused is found guilty, should demand adequate punishment, the public would infer that these ministers disapproved of immorality, and would have none of it in their circle. There would be a scandal, but it would attach only to the guilty man. It would not attach to his clerical brethren

who repudiated him, or his church which cast him out. But, when they all demand that the unfortunate matter shall be hushed up, and seem a great deal more sorry over publication in the papers than over the commission of the offence, and proceed, if a trial becomes necessary, to try the accused in secret, so that the evidence can be suppressed as to the public, it is not singular that some persons draw a very different inference."

SPECIAL PREMIUMS.—Every new subscriber to *The Index* for one year at the regular price \$3, or any person who will obtain a new subscriber, will receive a volume entitled *Freedom and Fellowship in Religion*, containing a collection of essays by O. B. Frothingham, D. A. Wasson, Samuel Johnson, Francis E. Abbot, John Weiss, Samuel Longfellow, W. J. Potter, T. W. Higginson, J. W. Chadwick, and Mrs. E. D. Cheney, on various aspects of Free Religion, most of them delivered on the platform of the Free Religious Association; with extracts from the annual reports of the Association, and speeches and addresses by Lucretia Mott, Ralph Waldo Emerson, Rabbi Isaac M. Wise, C. D. B. Mills, Julia Ward Howe, C. A. Bartol, and other distinguished speakers at the various conventions of the Association. The book contains over four hundred pages, and is handsomely bound in blue, brown, or green cambric covers. Retail price \$1.50.

A RUSSIAN correspondent of the *London Times* has compiled from authentic sources an account of the barbarous persecutions of the Jews in the south and west of Russia. The revelations are horrible. The following statement in general terms will give some idea of the extent of the persecution and the cruelties which have characterized it:—

During the past eight months, a tract of country equal in area to the British Isles, and France combined, stretching from the Baltic to the Black Sea, has been the scene of horrors that have hitherto only been perpetrated in mediæval days during times of war. Men ruthlessly murdered, tender infants dashed to death or roasted alive in their own homes, married women the prey of a brutal lust that has often caused their death, and young girls violated in the sight of their relatives by soldiers who should have been the guardians of their honor,—these have been the deeds with which the population of Southern Russia has been stained since last April. In the face of these horrors, loss of property is of little moment; yet they have been accompanied by the razing of whole streets inhabited by Jews, by the systematic firing of the Jewish quarters of towns in Western Russia, and by the pillage of all the property on which thousands of Jewish families were dependent for existence.

The details of the carnage, outrage, and pillage, are frightful to contemplate. The persecution lasted at Elizabethgrad forty-eight hours; and during that time, in the Jewish quarter, five hundred houses and a hundred shops were demolished, thirty Jewesses outraged by soldiers, and property stolen and destroyed to the amount of two million rubles (\$1,500,000). At Kief, two thousand Jews were left without shelter by the burning of their homes. Men were killed, and twenty-five women were violated. Similar atrocities have been perpetrated in almost every town in Southern and Western Russia. Meanwhile, the government has been apparently unconcerned. Sometimes, the soldiers have been called out to put down the riots; but all the reports show that they have been the most prominent actors in the outrages and brutalities that have occurred. Whatever is alleged against the Jews, there can be no justification of these horrible cruelties nor of the indifference of the Czar. No wonder that large public meetings are held in London and other cities to protest against the treatment of the Jews in Russia, which should indeed arouse the indignation of the whole civilized world.

The Index.

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

WILLIAM J. POTTER, } Editors.
BENJAMIN F. UNDERWOOD, }

NO WRITERS IN THE INDEX, editorial or other, are to be regarded as speaking in behalf of the Free Religious Association as a whole; nor is any writer to be held responsible for any opinions expressed in its columns except his own. For all editorial matter not signed, B. F. UNDERWOOD, the office editor, is responsible.

ALL communications intended for the paper and all business letters should be addressed to "THE INDEX," 3 Tremont Place, Boston. Letters for Mr. Potter should be addressed to him, at New Bedford, Mass.

POETRY.

For The Index.

TWO "GODLESS" KINGS.

King Cheops Egypt's temples shut and barred,
And calves and onions went unworshipped for
The space of fifty years. So long he reigned.
Altars were smokeless, priests to secular toll
By royal mandate stern were strictly kept.
So Egypt's gods a long vacation had.
Meantime, the sun and river made the land,
Though prayerless, with wonted plenty teem.
As morning's ray from the Arabian sands
Touched Memnon's lips with violet and gold,
Vibrated they with wonted melody,
And when, from far Saharan solitudes,
The sun with level splendor cities steeped
And fens and palms, their farewell sweet was heard.

Labor, not piety, the fashion was
In Egypt 'neath this so-called impious king.
Like emmets toiled the multitude, rearing
His pyramid, whose stones in cosmic order
Were laid and plumb'd by beams of planet, star.
So year by year the pile grew mountain-like,
O'erlooking Delta and divided Nile,
Henceforth to be, like river, palms, and fens,
And crocodiles, of rainless Egypt part.
'Tis hoar e'en now with forty centuries.
And Cheops' son was like his godless sire,
Foe unto superstition and its rites.
He, too, reigned half a century, and kept
The temples barred and prayerless all the time.
Thus, ancient Egypt had immunity
From priestcraft for a hundred godless years,
While Nilus swelled and annual harvests bloomed.

B. W. BALL.

LIVE THOUGHTS OLD OR NEW.

LIFE itself

May not express us all, may leave the worst
And the best too, like tunes in mechanism,
Never awaked.

—George Eliot.

It must be admitted that the conception of virtue cannot be separated from the conception of happiness-producing conduct.—Herbert Spencer.

DUTY does not consist in suffering everything, but in suffering everything for duty. Sometimes, indeed, it is our duty not to suffer.—Dr. Vinet.

GREAT ideas travel slowly and, for a time, noiselessly, as the gods whose feet were shod with wool.—James A. Garfield.

THE EVOLUTION OF THE CHURCH.

A Discourse delivered in Unity Church, Chicago,
Jan. 22, 1882.

BY GEORGE C. MILN.

[Reprinted from the Chicago Times.]

I propose to glance at the past history of that social institution known as the Church, for the purpose of ascertaining through what forms and by what processes it has reached its present condition, and also that we may with approximate precision forecast what its future will be. To accomplish this purpose with thoroughness—that is, to enter into all the details of church history, to analyze closely and accurately the present status of the Church, and then to picture with anything approaching to particularity the future which lies before it—would be at ask calling for the space of many volumes, and requiring for its performance the learning of the historian, the passion of the scientist, and the imagination of a prophet. Let me, then, disallow at once any such ambitious and wearisome project. Instead of entering into all this infinite variety of detail, I would simply pass before you with panoramic swiftness the salient features which suggest themselves, as one thinks of the past, the present, and the future of the Church. My excuse for calling your thought to this theme, if any excuse is needed, is found in the fact that in the progress of thought upon so-called religious subjects the divine institution of the Church has been called in question, and its value as a constructive and formative instrumentality has been thrown into debate. It is a common thing to-day to hear the opinion advanced that the churches are of little value to society, that they impede its progress, that they retard rather than accelerate its evolution into higher and nobler conditions. Mr. Herbert Spencer, I think, has clearly shown that the advance of social science is hindered by those various intellectual preconceptions which he has spoken of as so many "biases" running athwart the straight lines of scientific exactitude. Those who have read his works—and those who have not are to be envied only in view of the great treat which lies before them—will recall his chapters on the "educational," the "political," and the "theological" biases, in which he shows how the incrusts of views of by-gone days rise up in the pathway of present progress, and how slow and painful, consequently, human development must ever be. And, although Mr. Spencer has not yet written out his views in regard to the Church, it is easy to prognosticate that he will apply the same logic to it that he has to other institutions, and show that in her obstinate adhesion to the forms and traditions of the past, in her supreme reverence for antiquity, and her ill-concealed distrust of the present, as well as in her reluctance to adapt her forms and her formularies to the advanced thought of humanity, the Church, too, may be classified as an obstructive bias in the path of social science. At any rate, whether our great teacher shall reach this conclusion or not, many of his disciples have already done so; and many more—not his disciples, I hope, and certainly lacking the calm and dispassionate spirit with which he approaches every theme—are heard to exclaim in our time against the Church as an antiquated, useless, and bigoted incubus upon society. So intense and frequent are these sneering exclamations that we who stand within the Church cannot afford to ignore them. If they are true, then I for one would fain exchange the old ark for a vessel of more modern build. If they are true, the sooner the churches are closed, the better for society. If they are false, then surely we should be prepared to show wherein they are false. And if, which is most likely, they are partly true and partly false, why, then, it is our office to discriminate between the true and the false; to profit by the former by modifying the existing forms and statements of the Church, to refute the latter by reasonable demonstration.

Perhaps the first inquiry suggested to the mind by the protests against the Church, of which I have just spoken, is in regard to its origin. Is the Church an institution organized for the defence and propagation of old traditions, of malignant views of the Deity, of derogatory and hypochondriac views of man? Was it originated for this work, and has it grown great in doing it? Or is it true that the germ from which the Church, as it now exists, has evolved, was wrapped up, and of necessity included in the nature of man him-

self? If the former by hypothesis be accepted, we may as well admit that the days of the Church are numbered, for men are tired of hearing themselves described as heirs of hell, weary of hearing the Deity described in repulsive terms, and disgusted with the arrogance of an institution which pretends to a monopoly of divine favor and guidance. But if the latter postulate be accepted, and it is acknowledged that the germ from which the Church has sprung is a constituent and inseparable element in the nature of man, then our only alternative is to so modify the Church, as well in ceremonial of worship as in method of work, as to bring it into line with the formative forces of the nineteenth century.

For myself, I need scarcely say to you that I accept and believe most thoroughly the latter hypothesis. The Church is because man is; and man could not have been what he is without erecting an institution analogous to the Church. If, now, we attempt to penetrate the veil of history and reach that distant period when the Church existed only in embryonic form, we shall, I think, find corroboration of this view. Of course, we cannot enter into particulars; for such an attempt brings us to the threshold of that impenetrable mystery, "the beginning of things," and, when we cross that threshold and enter that weird domain, we must be prepared to rely on a constructive imagination which will, out of a few fragments of a fact, create for us a theory in regard to the origin of the organization whose history affords such wealth of incident, such enthusiasm of endeavor. There is, I may say in passing, a rather doubtful cause of satisfaction to the student of the Church's beginning and growth, in the reflection that the Church is not alone in the mystery of its inception. All institutions, all sciences, all arts,—yes, even human speech itself,—have to confess to the presence of a cloud of mystery above their cradles. Nebulae and mists enshroud and make forever conjectural the beginning of all things.

Calling to our aid that faculty which has been termed the creative imagination, it seems eminently probable that the root from which the Church has developed was the religious impulse or instinct which all men possess in common. Schleiermacher attempts to describe this instinct, when he says: "With reference to the infinite, as the unity of the universe, man has a feeling of absolute dependence. In this feeling, religion has its root." That is, in a feeling of dependence. This estimate seems to me just and yet not exact. I should modify it by saying that primitive man, being thrown into contact with nature, observing its forces but not comprehending them, must have experienced the conviction that there was in the force which lay back of all phenomena, himself included, a power superior to any possessed by himself. This conviction constituted between himself and this unseen force the relation of superior and inferior. Prehistoric man felt, we may safely suppose, the presence of, though he could not clearly discern or describe it, a cause comprehending all causes; and, in his attempt to trace phenomena back to some known and appreciable source, I believe we have the germ of that mysterious feeling which I have termed the religious impulse. Man found himself alone in the world. He saw about him other and inferior forms of life; but in point of superiority of nature, in the possession of higher and more varied powers, he was relatively alone. And yet his own nature, its subjection to forces beyond his analysis, as well as the vast and ever-increasing marvels of life in the lower ranges, constantly impelled him to seek for that originating force which he has never found. Mark the assertion,—which he has never found, I say. For, while the theologian may fondly suppose he has solved the riddle by calling this inscrutable force "God," he has in fact but carried it one step further back, and in doing so made it more mysterious than ever. Nor has the prying philosopher succeeded better. Resolving all elements into an original element supposed to include all, he has had, according to the first grave-digger's advice to the second,

"To confess himself"—

when asked to account for the origin of this primal element. And the man of science, without attempted concealment, confesses himself as dazed by the same wonder. In truth, when we try to account for the origin of things, whether by the crucible of science, the hypothesis of philosophy, or the dogma of theology, we have to confess ourselves one and all as agnostics. We don't know; and, moreover, we do

not find any one else that does. But this very mystery which enshrouds the beginning of things, involving the recognition of a force beyond our analysis, this it is that I take to be the germ of that religious impulse which is in turn the root from which the Church has developed.

So far, we have only accounted for the presence of the religious impulse in man, and have affirmed the belief that in it is found the germinal form of all subsequent religious organizations. The next step, manifestly, is to trace this germinal form till we find it blossomed forth into the institution to-day known as the Church. To do this and still adhere to the telegraphic brevity of the modern sermon is not easy. But let us at least essay the task. It can scarcely be needful that I forewarn you that this method of accounting for the Church is inimical to and destructive of that theory of the Church which regards it as an institution divinely originated and appointed,—as an institution, in a word, “let down from heaven,” like the New Jerusalem, “as a bride adorned for her husband.” To no such view as this can I subscribe. I see the Church, rather, new-born and naked in the nature of primitive man; and, as I watch it in its progress across the centuries, I see it gathering its garments, some grotesque, some repulsive, some beautiful, from the different lands and the various civilizations through which it has passed. In other words, the Church, in common with all other human institutions, has undergone a gradual transformation from its simple and primitive form into a more complex and differentiated form. If this is not true, then at least the Church is the one solitary exception to the universal law that heterogeneity of structure keeps pace with the evolution of the organism.

Suppose, then, for an instant, we place ourselves beside primitive man, as he experiences the conviction already referred to, that there is in the universe a mysterious force transcending and including all other forces: what are the steps we shall have to take in order to reach something analogous to the Church as it now is? They are, I am glad to say, few and simple, though stretching across vast reaches of time. First, we shall see an attempt on the part of primitive man to propitiate this mysterious power,—an attempt to court favor with it. Witnessing its malevolent as well as its beneficent manifestations, he would attempt to ingratiate himself into its favor and to avert from himself its injuries. This attempt would express itself either in self-humiliations, in self-inflicted tortures, in the offering of sacrifices, or in any other form which might suggest itself as acceptable to the untaught imagination of early man. I think the myth of Cain and Abel enshrines this idea in picturesque form. Abel, who was a shepherd, as the story runs, “brought of the firstlings of his flock and of the fat thereof,” while Cain, “a tiller of the ground,” “brought of the fruit of the ground an offering unto the Lord.” Thus would primitive man seek to propitiate the unseen power which he believed to exist; and in this germ form we may, I believe, trace back whatever of sacrifice or ceremony is still found in the Church.

A second step away from the simple and toward the complex church form will bring us to the Church of the family. This arose, we may suppose, out of the natural superiority of the father, which would make him the most appropriate person to approach and propitiate the unseen, and also out of the natural convenience of such an arrangement. This system we find in vogue in the early patriarchal days pictured in the Hebrew scriptures, the father being not only judge and general of his numerous progeny and following, but also the only priest they ever knew. Another step will carry us to the tribal priest, who for a single tribe would offer sacrifice and utter invocations. And at this point we see the origin of the priestly class, which has continued to this day, which has often pretended in the past, and in many cases still pretends, to possess certain prerogatives and powers directly bestowed upon it by the Deity. I will not stop to moralize; but, if I were to do so, I should express a regret that the priestly class was ever allowed to arrogate to itself the kind of go-between-ship which has proven, I am sure, more of a curse than a blessing to humanity. Supposing the mysterious force of which I have spoken to exist under the terms of personality, what right has one man to suppose that his approach to it will be more favorably received than his brother's? But this, of course, is the radical assumption upon which all the

claims of priestly power and prerogative will be ultimately found to rest; and the sooner any such assumption is obliterated from human thought, the better will it be for the growth of rational religion and pure morality. I have not so far, as you have doubtless observed, made reference to the transformation of belief in regard to the unseen power, and the relation sustained toward it by man. This, of course, would immediately precede any radical change in religious ceremonial and practice, and would be also as susceptible to the influence of new phases of thought as the religious ceremony to novel forms of procedure. As man's knowledge of the forces of nature was enlarged, as he attained to more accurate information in regard to those forces, in all their varied manifestations, he would of necessity grow into wider and more intelligent views of the one great force behind all forces. And, if you will follow a single digression, it is in the fact of this unceasing enlargement of view upon natural phenomena and their causes that we have the explanation of the ever-changing theological conceptions of the ages, and the promise of still other and greater changes in the future. There can be no fixity of theological conception, because each generation, with its increasing knowledge, will formulate its conception of the primal cause, and, in formulating it, change or overturn the conceptions of past generations. “Ultimate fixity of opinion,” in regard to the whole range of philosophical and theological subjects, “is here unattainable.”

But we have now reached a point where the Church appears as something concrete and organic. The tribal, or race, Church has peculiarities of organism and spirit which place it well within the range of close examination. It was under this form that the Church existed among the Jews.

They were a “peculiar and a holy people,” were all included in the Church, on the ground of their birth or adoption into the theocracy. And of this national Church, that is, a Church which includes a man because of his birth, and not on the ground of any subjective change in the man himself, there are two striking and antithetical peculiarities. The first is its wide inclusiveness. It embraces all sorts and conditions of men, provided they are born within certain limitations. The meanest and the loftiest Jew, the noblest and the unworthiest, stood on a common plane in regard to the Church and its privileges. No test was imposed, no concession required. It was enough that they were the children of Abraham, the head of the Church and the “Father of the Faithful.”

The other peculiarity of this form of the Church is its absolute exclusiveness. Upon its altar was written, “Salvation is of the Jews”; and in the dispensation of its mercies and dignities it was as close a corporation as a nineteenth century railway company. Bishop Horne, speaking on this subject, says: “The Jews became proud of their titles, and of their ecclesiastical privileges, extending their charity only to those of their own faith; while toward the rest of mankind they cherished a sullen and inveterate hatred, accounting them to be profane persons and sinners.” Still, their exclusiveness did not prevent their admitting proselytes who would submit to the customary initial ceremonies of circumcision and baptism.

I have thus briefly, but I trust with some distinctness, traced the Church from its germinal form, in the attempt of a man to account for natural phenomena, down through the successive stages of individual, family, tribal, and national evolution. And I may at this point say that all the facts involved point to a similar origin for all churches. Trace back the religion of Egypt, of Greece, of India, of ancient Rome, or of the Jews, and you will find their source in the simple attempt to account for natural phenomena by detecting their cause. This attempt, blended with the reverence and awe felt toward that unknown cause, undergoing various modifications on its journey through the centuries, will be found in a last analysis to be the one thing in common between all religions.

I shall spend little time in a description of what the Church has been during the Christian era. Early Christianity gave a new form to the Church by wedding Jewish monotheism to pagan ceremonial. It maintained the old exclusiveness of the theocracy, but based it upon subjective grounds rather than upon mere considerations of birth. It excluded, and still excludes, all who have not been born again. Its privileges and immunities, together with its promised

rewards, were withheld from all but those who had passed through the subjective changes prescribed by its dogmatists; and, speaking generally, these characteristics of exclusiveness as toward the alien, and inclusiveness as toward the saint, have clung to the Church throughout its history. Heaven, glittering with ten thousand indescribable glories, peace of heart in the sense of forgiven sin, the security and defence of ecclesiastical ceremonial, it has ever held before the eyes of its devotees. The soul once within the charmed circle, no power could interpose between it and salvation. On the other hand, for all who have rejected her overtures and conditions, the Church has reserved indescribable tortures in the future, a guarantee and foretaste of which she has sometimes disbursed in its present. Hell, dark and deep, for all without her lines; heaven, holy and glorious, for all encircled by her arms.

I will only add a single concluding remark in drawing this sketch of the Church's past to a close. It is this: there has always been, and still is, a division of opinion within the Church as to the relative authority of the Church and the Bible. Romanists practically have maintained the superiority of the Church. The Church only can interpret the Scriptures. Protestants, on the other hand, have maintained the superiority of the Scriptures. Chillingworth's famous axiom, “The Bible, and the Bible alone, is the religion of Protestants,” has received almost universal indorsement among Protestants. This distinction gives rise to an infinite variety of differences in ceremonial, in dogma, and in the polity of the Church, in regard to which I have not time to speak to-day. I will only say at last that, while Protestantism threw off the yoke of the Church,—a grievous and burdensome yoke,—she bowed her neck to the yoke of an infallible book, which it will take a gradual evolution or another Reformation to release her from. The Church of the past, then, is an institution growing out of the religious impulse in man's nature, gathering to itself certain forms and ceremonies for the expression of its supplications and devotions, arrogating to itself certain prerogatives and monopolies, and exercising a more than autocratic sway over human thought and human conduct. Inasmuch as it has disseminated elevating moral views, it has been of value as a constructive force in society. Inasmuch as it has propagated repulsive views of Deity, degrading views of the nature of man, narrow and erroneous conceptions of the universe, it has been destructive to human happiness and an impediment to human welfare.

CORRESPONDENCE.

NOTES FROM WASHINGTON.

Editors of The Index:—

Since my last letter, Washington has been honored with the presence of various literary individuals: Professor Thomas, the State entomologist of Indiana, who came with the famous Maya Calendar in manuscripts purchased by him at the sale in Paris of the effects of a distinguished ethnologist; Mr. Freeman, the historian; and Mr. Oscar Wilde, who brought only himself,—a possession which he evidently considered so precious that it needed no addition.

I confess that my estimate of the virility and common-sense of Washington society, *en masse*, rose several degrees on account of the manner in which this last individual was received. When we consider that his absurdities have given rise to the prettiest of modern operas, that we have been laughing at the caricatures of him in *Punch* for two years, and that he has come to this country to set off Bunthorne and convert our whole nation to the worship of beauty, we see that we really have some reason to look at him well. But, alas! where shall we find the beauty that has no relation to manners or morals, which has no type beyond the things of sense, no reverence woven into its very being for what is spiritual? If a woman's face is fair, it is because it suggests qualities and fulfils of the soul within that shall be fairer still. If lilies charm us with their fragrance or silence us with their color, it is because the first suggests serene harmonies of delight or the last brings down the blue of heaven or shimmers in the sunshine till it suggests an angel's wing. Only a few nights ago, I saw Mr. Wilde stretched at length upon a sort of settee, with his arms over his head. Near him stood his hostess; but the guests who came to bid her good-night paid no more attention to the lounging aesthete than to the

colored waiter who went back and forth with salad and cream.

The want of manners, however, as exhibited by our transatlantic guest, is not confined to the aesthete. Very lately, a man who would not have been received if he had not proved himself to possess brains, was courteously asked, by one of our most exclusive hosts, if he would help himself to the canvass-back before him. High art requires that duck, like mutton, should be served rare; and this Englishman, just emerged from the shadows of a prebendal close, answered curtly, "I do not eat my meat raw!" What would have befallen the unhappy American who should have been guilty of this at the table of Macaulay or Lord Brougham?

The Maya Calendar excites all the more interest on account of the as yet unaccepted labors of Le Plongeon at Uxmal, where the Maya is still as much a living tongue as the Greek is in Athens. Professor Thomas claims that he has thoroughly penetrated the mysteries of his manuscript, but is wise enough to offer no details of his method. This is what every scientist must do, if he would not have his honors snatched from him before they are confirmed. But still in the dark as to his method, and full of interest in the parallelisms of ancient life in Yucatan and Egypt, which seem to have been discovered by Le Plongeon, I cannot help wondering that any student should be willing to show work done only in the closet, when the field is accessible, and it would be so easy to prove on the spot what relation the old symbols still bear to the modern life. Any one who has seen the traces of Egyptian features and customs on the Peruvian pottery in the private collection of Mr. Walton Evans, of New Rochelle, finds it difficult to wait for the solution of the mystery.

This week comes Mr. Phillips, of the *New York Times*, to assist in the classification of the potteries and porcelains of our National Museum. This building, into which the returning surveys are pouring their treasures, is still the scene of apparent confusion; but Professor Goode and his assistants are working steadily toward order, and next month I shall be able to give you an account of its methods, authorized by himself. James Stevenson, attached to Major Powell's Ethnological Bureau, and his wife, who went with him to the Pueblos, and published last April an account of the Zuñi towns, illustrated by plates furnished by the Smithsonian, have just returned from their latest trip. Mrs. Stevenson is a capital collector. A refined and charming woman, she is still sturdy enough to sleep on the ground, rolled in her blankets, and candid enough to win the complete confidence of the women of the tribes. Mr. Lewis Morgan, of Rochester, lately deceased, whose clear-headed work has removed many obstacles from the path of the American ethnologist, has quoted Mrs. Stevenson's work with approbation; while a late number of the *Naturalist* asserts that it contributes three hitherto unknown facts to the discussion.

We are told that we may shortly expect a visit from two of the children of Sir John Herschel, who are probably lingering in or near Cambridge. Major William Herschel comes, it is said, to try some experiments concerning the vibration of pendulums. It may amuse you to learn how difficult residents at headquarters often find it to get at the information they need. Letters from an eminent source asserted that these experiments would be tried at the Naval Observatory, but the Observatory disowns the honorable impeachment. It says the experiments are in progress at the Coast Survey. The Coast Survey has heard nothing of the Herschels, and asserts that all the instruments employed were sent some time ago to the scientists at Johns Hopkins University. Meanwhile, we wait, and are glad to welcome home the younger Henry James, who, however little we may like his Daisy Millers and newspaper correspondence, gives us the highest pleasure in his own person, seeming as straightforward and candid and as thoroughly manly as if he had not wandered for seven years in foreign parts. It is small credit to us that we like this fellow-countryman better than the whole diplomatic circle.

Some of your readers have perhaps observed that Henry W. Elliott of the Smithsonian has come to my support in the columns of the *Nation*, in regard to the character of the fruits of the Pacific Coast. He is himself a fruit-grower here, and very familiar with California. His statement indorses mine, but is more carefully made. We have here many scientists who

have spent years in California, and I find that they all indorse Mr. Elliott. Mr. Elliott says, however, "All California grapes ripen, and they ripen every year; and it is just the reverse with us." As this is a matter of practical interest, I ask permission to say a few words about it, exactly as if another person's book and opinion were under discussion. This last statement, however true in general, was certainly not true in 1880. Often, when I was in the vineyards, my companion would lift the leaves, bite a very sour grape, and say, "Do you expect to ripen these before the frost comes?" and the proprietor would answer, "No; but the yield is enormous, and we can afford to lose them." If I had known how wide-spread the interest in this subject would be, I would have written more at length, and have prepared myself better, for the "common people hear me gladly," and know very well that no "blue spectacles" have anything to do with my plain statement of facts. As to the flavor of the products, it must be remembered that it is not so much my own testimony I offer as that of the residents who ornamented their tables with the beautiful fruit, but did not pretend to eat it. Mr. Hilgard finds a flaw in Mr. Elliott's argument, because, writing from the College of Agriculture at Berkeley, he asserts that no comparison is possible between Eastern and Western grapes, as the *kinds* are different. On the contrary, I found the American grapes in all the Southern vineyards, the Catawba doing better than any European grape; and I judged of the Muscats and Hamburgs of California by comparing them with those I used to eat in my father's hot-houses. I did not think that unfair, for in their native climate I supposed they did far better.

Mr. Hilgard predicts that the quality of California fruit will improve, but the intelligent reader of my letters cannot have failed to see that the contrary is probable. I have carefully described the causes of deterioration already at work, and shown how my friends had suffered from them in the very heart of the fruit district at San José. Mr. Elliott replies to Mr. Hilgard in the *Nation* of January 26, denying the probability of improvement; and he adds: "This is not a question of climate. The fruit-growers of California, will have to suffer sooner or later just as we do here;" and the orange trees cut down already on account of the scale, the plum trees killed by the ground rat, and the apples stung to their hearts echo his words. Before I wrote my letters from California, I had no reason to suppose that critics were speculators in land or mines or proprietors of Pullman cars. I thought it reasonable that a population which could remember the discomforts of a mining gulch, which had carried its ore on the backs of asses, and which was glad to pay five dollars for an apple, should exaggerate its travelling facilities and overpraise its own fruit and vegetables. Its wheat is an article that the whole world knows how to value. While I was in California, I was frequently told that I must say this or that; but I opened a pair of honest eyes, and without making any pretence to extreme accuracy or claiming authority, I described what they saw. Personally, the whole matter was indifferent to me; but I saw the same ruin in California that I had previously seen in Canada, when the rose-colored descriptions, paid for by the Canada company, beguiled unwary emigrants to their doom. I was shown book after book in California, intended for travellers or invalids; and no one ever pretended that they were not paid for by proprietors of land.

Now, I know that it is easy for a man to borrow money for a farm or ranch near Los Angeles, and hard for him to raise the same sum to put into Massachusetts meadows; but I want to help to create a public sentiment which will make this last task easier. I shall never tire of asserting that, if the same sum of money could be had for the Massachusetts farm, it would insure superior results.

I wrote for the farmers; and the farmers have thanked me, although not in the columns of the newspaper. As the discussion goes on, much becomes plain to me, among other things that I have pierced some vital point. But there is one mystery not likely to be solved.

Why should critics in leading newspapers print sharp reviews of *My First Holiday* in the columns they are expected to fill, complaining perhaps of my "microscopes" or my "blue spectacles," two articles that a wise traveller will be sure to include in his outfit, and then write to me on the same day private letters thanking me for the exposures I have made?

Why, if these same critics did not once travel with free passes?

To not a few such letters have I replied by a few curt words; and if, in the lifetime of these same writers I should have occasion to print another book, I think I can guess what sort of a reception it will have.

CAROLINE H. DALL.

WASHINGTON, Jan. 28, 1882.

SUNDAY-EVENING LYCEUMS.

Editors of The Index:—

I am sometimes amused and always interested in the explanations given for the lessening attendance on church services. For, although my greed does not run in that direction with a swift and overmastering current, I consider myself, on the whole, as a friend of churches, and would like to see them better attended. It seems to me we have been hunting all round Robin Hood's barn for a reason, while it stares us in the face at the church door. People do not go to meeting, because they do not get enough there to pay them for the trouble. The great majority of pulpit discourses are neither instructive nor funny. We have heard the same old story drawled out so often that we are tired of hearing it; and most folks prefer to stay at home to read the *Sunday Trumpeter* or something better in winter, or to stroll through the fields in summer, visit friends, write letters, and enjoy a whole day's leisure.

I cheerfully admit that there are a good many exceptions to this general rule,—men like Minot J. Savage or Phillips Brooks, who work hard to provide a satisfactory intellectual meal for their hearers, and succeed; but here, as elsewhere, the exception proves the rule.

In the little town I live in, we have made a new departure, and tried to bring out the people by providing something worth listening to. For four years, we have enjoyed a Sunday-Evening Lyceum in our church, which has not only paid all expenses, but each year has left a surplus toward the general expenses of the church. We have had Wendell Phillips, William Parsons, James T. Fields, Governor Long, Carroll D. Wright, John Fiske, J. K. Applebee, Mary A. Livermore, Laura Dainty, and many others. This year and last, the regular course comprised twelve lectures and concerts, for which the admission ticket was \$1, single admission 15 cents. We have always well-filled houses, sometimes crowded ones.

There are several reasons why such a plan should be embraced by liberal organizations. The ordinary week-day lyceum, from the very nature of things, does not allow the handling of religious subjects, nor, in fact, of any live subject the community are divided on. That is the chief reason why village lyceums are so fast fading out. The same objection does not apply to Sunday-evening lyceums. The more radical and searching, the better; but there is no harm in mixing in the ordinary subjects by way of variety.

Sunday is the day a workingman, a trader, a lawyer, or a physician can best spare the time to enjoy a lecture. Folks, in general, get up later on Sunday mornings. Some few go to church in the forenoon, to walk or ride in the afternoon, and at night they are at a loss for something to do. A good lyceum is just the thing to profitably fill up the void. A workingman can attend a lecture on Sunday better than on any other evening. He is already dressed for company. On a week-day, after work, he has to fly round pretty smart to get ready to go out, and often feels so tired that it would take "a forty-parson power" to draw him from his fireside after supper.

One point I would respectfully suggest to those who feel disposed to try this experiment. Do not make the admission free. "Free" lectures are apt to be tinctured with gammon or savor of charity (not the Scriptural, but the workhouse sort). A man or woman, however poor, does not want to be patronized or humbugged. Make the charge for admission as low as possible, but make a definite charge, and eschew "offertories." On the same principle, the lecturers, singers, and readers should be paid for their services. Most of these are willing to come on a Sunday evening at a lower rate, because they are not otherwise employed, and like to have their time filled up. The sums asked by men like B. or G. are unreasonably high, and their lectures (sensational) are far inferior to many of those who are willing to speak for a fair compensation. We can well afford to get along without them.

Scores of men who have not been inside of a church for many years attend our lyceum. Some of the hearers even come from neighboring towns, and brave all weathers *because they always get something worth coming for*. Why cannot a similar plan be adopted in every New England town?

It would give me great pleasure to assist any parties who may be disposed to try this new method of increasing church attendance. W. S. BROWN.

STONEHAM, Jan. 24, 1882.

STATE LAWS IN REGARD TO THE AFFIRMATION OF ATHEISTS.

Editors of The Index:—

I observe that the fact that an Iowa Representative was permitted to affirm instead of taking the usual oath is mentioned in *The Index* of the 26th inst. (Current Topics) as "an extraordinary step forward in State law." I had supposed State statutes generally provided for affirmation when persons, from conscientious motives, declined to take the oath in the usual form.

The Connecticut law (passed in 1855) on this point is as follows:—

TIT. XXI., SEC. 2.—When any person required to take an oath shall, from scruples of conscience, decline to take it in the usual form, a solemn affirmation may be administered to him in the form of the oath prescribed, except that instead of the word "swear" the words "solemnly and sincerely affirm and declare" shall be used; and instead of the words "so help you God," the words "upon the pains and penalties of perjury," shall be used.

EMILY J. LEONARD.

[Can any of our readers inform us with certainty in which States atheists are allowed to testify by affirmation, and in which, if any, they are not so permitted? We are under the impression that in Pennsylvania such affirmation would be refused. In a daily paper of the current week, we find among the items of news the following: "In the Court of Appeals, Missouri, it has been ruled that atheists may testify."—ED.]

BOOK NOTICES.

PROBLEMS OF LIFE AND MIND. By George Henry Lewes. Third Series (continued). Problem the Second, Mind as a Function of the Organism. Problem the Third, The Sphere of Sense and Logic of Feeling. Problem the Fourth, The Sphere and Logic of Signs. Boston: Houghton, Mifflin & Co.

This is the last volume of *Problems of Life and Mind*, and represents all the manuscript left by the author at his death in a condition fit for publication. The statement of the problems above is sufficient to suggest a general idea of the aim of this work to one who has read the other volumes. Lewes, although he repudiated as wholly unfounded the hypothesis of a "spirit" or a "vital agent," yet opposed the claim that the mind is the function of the brain; and, in this volume, we have his effort to prove that *mind is the function of the organism*, of which the brain is but a part, albeit an important part. Lewes had made the brain and nervous system a subject of careful and prolonged thought and investigation, and the presentation of his views in this volume is marked by unusual fulness of information and rare analytical power and logical acumen. Much of the work is of a psychological character, and is profoundly interesting to those who are looking deeply into problems which to-day confront our best thinkers. Lewes was one of the acutest thinkers of the age, and he made valuable contributions to science and philosophy, not to mention his brilliant literary productions. His mind did not become rigid and unprogressive with years: he kept up with the best thought, and was able to add to the discoveries of Darwin and Spencer by disclosing confirmatory evidences, while in some cases pointing out errors of observation or inference, even in their own special provinces. We have never met a person who had read *Problems of Life and Mind*, who was not free to admit that it had removed difficulties from his mind or added to the clearness of his vision in the higher field of thought.

PRAYERS. By Theodore Parker. A new edition. With a Preface by Louisa M. Alcott and a Memoir by F. B. Sanborn. Boston: Roberts Brothers.

No single volume of Mr. Parker's works could give a fuller idea of the innermost heart of this well-beloved man than this record of his prayers. No one who heard them can ever forget the depth and earnestness of his utterance and the strength and comfort they brought to those whose trials and sorrows

he thus expressed in words. Like the musician, he seemed at once to voice his own heart-struggles and to convey sympathy and help to others who had felt and suffered also. Thanksgiving and petition are so blended together that we are enriched already in the asking.

We are grateful indeed to the first compilers who preserved for us the record of these prayers, which have been a joy and help to many who never heard them from his lips; and we heartily thank Mr. Sanborn for giving them anew to the public in such neat and pleasing form.

Miss Alcott's words vividly express the influence which Mr. Parker exercised over young and hungry souls,—an influence which has not died out, but which is still potent for good over many who are struggling with the same problems and trials which he wrestled with so bravely and so sweetly.

The Memoir gives a brief account of the principal facts of his life, and some very interesting extracts from his diary, especially one in which he gives a conversation with the wonderful child Bettine, showing how he recognized the depth and truth of her religious nature.

We rejoice to think on what a mission of blessing this book is going, and hope it will help many to pray as he prayed and live as he lived. E. D. C.

"BABYLAND" for February, it seems to us, has even more than its usual complement of attractions for the little ones. Its frontispiece, "Daisy's Kittens and their Christmas Gifts," is a gem which ought to delight every child's eyes and heart. Boston: D. Lothrop & Co.

PERSONAL ITEMS.

WM. J. POTTER, of New Bedford, will address the Parker Memorial Society next Sunday. Subject, "Liberty, but Religion also."

ELIZABETH STUART PHELPS, who was a personal friend and correspondent of George Eliot, will give several original extracts from her letters in her forthcoming article on the great novelist to appear in the next number of *Harper's Magazine*.

AN Orthodox preacher, referring to a lecture given recently at La Salle, Ill., by the junior editor of this paper, says: "The lecture was a defence of the doctrines of devils, presented with the adroitness and cunning of a Jesuit, and in the high-sounding phrases of what this apostle of Satan called 'Modern Science.' Against such teachers, the Saviour has distinctly warned us."

MR. D. R. LOCKE (Petroleum V. Nasby) addressed a large and enthusiastic audience in Boston Theatre on Sunday evening, January 29, his subject being the Irish Question. Since his recent visit to Ireland, where he saw much misery, Mr. Locke has been an earnest advocate of the cause of Ireland. In his lecture, he declared that "freedom and equality made up a large part of his religion, and Ireland, deprived of both, had all his sympathies."

THE combined attractions of Oscar Wilde and the sixty Harvard students, who attended his lecture in a body, dressed in grotesque "aesthetic" costumes, each carrying conspicuously a sunflower or lily in his hand, filled Music Hall to overflowing on Tuesday evening of last week, in spite of the heavy snow-storm that prevailed. Mr. Wilde took the intended joke of the collegians in excellent part, making it the occasion of giving the young fellows a good-natured lesson in courtesy and good taste.

ELLEN CRAFTS, the fugitive slave, who with her husband William Crafts created such an excitement in Boston during the days of the Fugitive Slave Law, and who was protected and saved from a return to slavery by Theodore Parker and others, has been recently visiting in Philadelphia, where she first found shelter and friends some thirty-three years ago. William and Ellen returned from England in 1870, and are now engaged in teaching a freedman's school in Bryan Co., Georgia. They are in good circumstances, and have five children to whom they are giving good educations.

MANY to whom the name of Frederic May Holland is familiar as the author of *The Reign of the Stoics*, and through his contributions to *The Index*, will be pleased to learn that he is now engaged on a new work which is intended to be complete as possible in all its details, the comprehensive title of which will be *The History of Free Thought from the Beginning until the Present*

Day. Mr. Holland has also prepared a new lecture on "The Millennium, or how the Saints ruled the Earth from 400 to 1400 A.D." This lecture Mr. Holland is now ready to deliver before any society which may wish to engage his services.

FELIX ADLER delivered two lectures in this city recently, which left a marked impression. That delivered on Friday evening, January 20, in the Methodist Central Church, was upon "The Future of the Jewish Race," in which he strongly advocated the destruction of racial distinction and the obliteration of all theological lines. On Sunday evening, the 22d, he spoke in Unity Church, by invitation of Mr. Miln. A large audience was moved and delighted by his earnest and eloquent presentation of his religious views. Mr. Adler made some preliminary inquiries as to the feasibility of holding a convention in this city under the auspices of the Free Religious Association, of which he is President. We hope that he will be able to carry out the plan; for we are sure that, wherever his words and those of his associate (W. J. Potter, the Secretary of the Free Religious Association) fall, they are contributions to the spiritual life of that place.—*Chicago Unity*.

MR. JOSEPH EVEN, the discoverer of the Mazon Creek fossil bed, near Morris, Ill., and whose name has been given to several species which he has found, lives at Peru, Ill. He is a very unassuming gentleman; and although his name is known to those acquainted with geology and palæontology, and he is a member of European Scientific Associations, he is better known by the majority of the people in Peru and vicinity as a first-class photographer than as a scientific discoverer. Prof. Pike, writing of Mr. Even, says: "Some people who knew him in Morris, when he made the discovery nearly a quarter of a century ago, wondered at his enthusiasm, and the sacrifice of ease and comfort he made in his long and toilsome rambles in search of 'those stones.' But now the fame of that wonderful locality has gone into all lands where geology is studied, and his name will go down in the annals of science identified with that of the most marvellous record of the insect and plant life of the coal period that has yet been found on our planet." Mr. Even is a radical and earnest Liberal; and by his invitation, and under arrangements made by him, the junior editor of *The Index* has recently given a course of lectures at Peru.

MISCELLANEOUS.

REV. DR. ELLIS, who is an accomplished and careful writer, says, "Notwithstanding all there is of grace and beauty, of dignity and devoutness, of adaptation and comprehensiveness in the present Episcopal Church, the soil of Massachusetts and the qualities and habits of its native population have proved so utterly uncongenial with it that there are at this time scarcely more than a score of flourishing parishes of that communion, free of debt and hard struggles, now in the limits of the State; while the majority of the rest, served by most devout and earnest ministers, are missionary efforts."

THE *Sunday School Times*, in its book review for January 7, shows strongly what warped, distorted, and unfair criticisms orthodox reviewers are capable of. We quote the following from among the notices of new books in that number as evidence of this: "The extreme radicalism of the Leyden theologians, without their ability and scholarship, is illustrated in the Rev. John W. Chadwick's lectures on *The Man Jesus*. . . . Still another book composed of a clergyman's lectures to his people is the Rev. Dr. George C. Lorimer's *Ism, Old and New* (S. C. Griggs & Co.), which, like the Rev. Dr. James Freeman Clarke's *Lowell Lectures on Events and Epochs in Religious History* (James R. Osgood & Co.), is popular rather than scholarly. . . . By far the most important of recent scientific books is Mr. Charles Darwin's *Vegetable Mould and Earth Worms* (D. Appleton & Co.), which, without definite theological purpose, will supply not a few arguments to the theist as against the materialist. Mr. Darwin seems to be moving from, rather than toward, the school of Huxley. . . . The three latest volumes in D. Appleton & Co.'s "International Scientific Series" are: *Volcanoes, What they Are and What they Teach*, by Professor John W. Judd; *Suicide*, an essay in Comparative Statistics, by Henri Morselli, M.D.; and *Illusions*, by James Sully. The merit of

the three is in the order of mention. The infidel bias of many previous volumes of the series is less evident in these. Dr. Morselli follows in the path of H. T. Buckle."

In a lecture on "The Future of Judaism," delivered in Chicago on January 21, Prof. Felix Adler said in substance that the Jews henceforth must refrain from looking back; the belief in the coming of the Messiah must be eradicated; the Talmud must be fought with the Bible; the Bible itself must be abandoned, and the spirit, not the letter, be taken as the guide. Jews now need new laws, better laws, purer morals, more fairness, and brotherly love. These should be the incentives to leading a purer life instead of expecting salvation because their fathers have been the body-guard of the great Jehovah, or from a fear of hell fire by the more modern Christian. Neither liberal Judaism nor liberal Christianity has provided any way for the liberal Jew out of the dilemma. The thesis of the Jew is no better than that of Theodore Parker, Channing, or Schiller. All that reformed Judaism amounts to without laws is to repeat, "There is a God, there is a God." Let all the old barriers fall. Let Jews marry Christians and Christians marry Jews. Or, no, rather let those who are no longer Jews and those who are no longer Christians marry. It is impossible to keep up the old lines of raceage. It is science that banished superstition, not Judaism. Reminiscences of the past will not suffice for the people who are starving for food and asking for light. The mission for the Jews is to cease hugging their pride, listen to their teachers, and make the name of Jew a passport for honesty, the name of a Jewess a certificate for modesty in deportment. Let universal happiness hereafter be the promised land. In Russia, Poland, and Asia, the Jewish race will likely be a distinct people, persecuted as of old for generations to come; but in Western Europe and in America the time is not far distant when they will be Jews in faith no longer. They will leave Judaism, the mother of religion for three thousand years, not with bitterness and curses, but with reverence, venerating her ever, only leaving her because the call of duty is stronger than filial affection; not faithlessly, but as a son reaching his maturity.

Wonderful cures, through the intercession of our Lady of Lourdes, are reported from Constantinople. The Georgian Fathers of the Immaculate Conception, who are monks of the Armenian rite, had founded at Montauban in France a noviciate for the education of their young postulants. Expelled from France by the Republican persecutors, they brought away from France a strong devotion to our Lady of Lourdes. At Pera, they erected a chapel in her honor and placed in it her statue. Numberless cures, graces, and conversions have been reported, as the result of the intercession of the Blessed Virgin, leading many of the schismatic Greeks to leave their churches and attend the mass celebrated according to the Greek rite by the Georgian Fathers. In the early part of August, the number of pilgrims was very great, not less than six thousand daily. The number of candles lit before the shrine on Sunday, August 21, was eight thousand seven hundred and fifty. The list of cures is very wonderful, and the Apostolic Delegate Mgr. Vanutelli has appointed a commission to inquire into their authenticity. A Mussulman is the subject of one interesting account. When he came seeking a cure, the Georgian Fathers said to him, "This is a Catholic Church, where *Issa* (Jesus) is adored and the Immaculate Virgin, His Mother, is venerated." "I know it," he replied, "I venerate profoundly *Issa* and His Mother." Thereupon, he recited the verses of the Koran, relative to our Lord and the Blessed Virgin. "I wish to pray here, I have faith that my prayers here will be heard, and that I shall be cured by *Issa* and His Mother." He asked the Georgian Fathers to repeat in Turkish the prayers he should say to our Lady of Lourdes. He returned again and again, and finally, after taking some drops of the water of Lourdes, he declared himself cured. Not satisfied with his own cure, he brought another Mussulman to pray before the Shrine of Her who has shattered the Moslem power.—*Catholic Review*.

The Swiss are curious in statistics, and they have made a set of calculations on the connection between drink and divorce which are worth mentioning. In certain cantons there are sixteen drinking-houses to every thousand adult inhabitants, in others twenty-five drinking-houses to every thousand adults, and, finally, there are cantons where the number of drink-

ing-houses rises to the astonishing proportion of thirty-seven to each thousand full-grown people. If the last-named rate were to exist in Springfield, we should have more than five hundred drinking-places in the city, while Boston would have at least seven thousand grog-shops. Now, it has been calculated by some Swiss statistician that, in the cantons where there are thirty-seven drinking-places to one thousand grown people, there are also seventy-eight divorces to every one thousand marriages, or nearly eight per cent.; while, in those cantons which have but sixteen public-houses to every thousand full-grown people, there are but thirty-six divorces in every thousand marriages, or little more than three and one-half per cent. In the intermediate cantons, where twenty-five public-houses supply the stimulants for each thousand adults, there is an intermediate number of divorces,—namely, fifty-seven to every thousand marriages,—or five and three-fourths per cent. We do not vouch for these figures which we find in the *Geneva Continental Times* of September 10, but we give them as they stand. The proportion of divorces above-named for the most temperate districts of Switzerland would give us in Massachusetts about five hundred and four divorces in a year; while the highest rate mentioned would give us nearly eleven hundred divorces in a year. In 1878, the reported divorces in Massachusetts had risen to six hundred, from two hundred and forty-three in 1860, three hundred and seventy-nine in 1870, and five hundred and fifty-three in 1877,—the largest number, however, having been six hundred and forty-seven in 1874, when there were fifteen thousand five hundred and sixty-four marriages. At present, the annual number of marriages in Massachusetts exceeds fourteen thousand, and, in this prosperous year, 1881, will perhaps rise to sixteen thousand. No doubt, the divorces also will increase beyond the total of 1878, and perhaps beyond that of 1874; but they will not reach the total indicated by the highest Swiss figures given above. In Connecticut, at some periods, there have been as many as ninety divorces to every thousand marriages; but some allowance must be made there for the peculiar industry of the much-marrying Marvins.—*Springfield Republican*.

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II. Membership in this Association shall leave each individual responsible for his own opinions alone, and affect in no degree his relations to other associations; and nothing in the name or Constitution of the Association shall ever be construed as limiting membership by any test of speculative opinion or belief,—or as defining the position of the Association, collectively considered, with reference to any such opinion or belief,—or as interfering, in any other way, with that absolute freedom of thought and expression which is the natural right of every rational being. Any person desiring to cooperate with the Association shall be considered a member, with full right to speak in its meetings; but an annual contribution of one dollar shall be necessary to give a title to vote,—provided, also, that those thus entitled may at any time confer the privilege of voting upon the whole assembly, on questions not pertaining to the management of business.

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IV. The Annual Meeting of the Association shall be held in the city of Boston, on Thursday of what is known as "Anniversary Week," at such place, and with such sessions, as the Executive Committee may appoint; of which at least one month's previous notice shall be publicly given. Other meetings and conventions may be called by the Committee, according to their judgment, at such times and places as may seem to them desirable.

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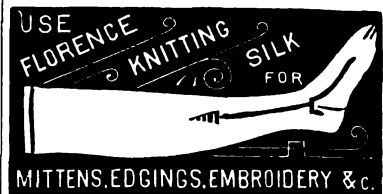
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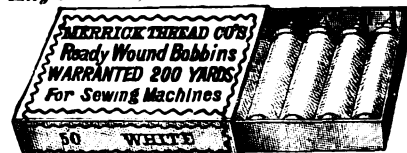
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CURRENT TOPICS.

THE German citizens of Meriden, Conn., recently held a mass meeting to protest against the Connecticut Sunday laws.

THE anti-vaccinationists of this State are to have a hearing soon before the legislative committee, which has the consideration of that subject on hand. It is said that few physicians, and none of any note in their profession, have signed the anti-compulsion petition.

THE Catholic Bishop of the Diocese of Cleveland, Ohio, in a recent public lecture, denounced the Irish Land League, and declared the "no-rent" doctrine to be "clear, unqualified theft." It is said that only respect for his position kept many of his hearers from exhibiting unmistakably their disapproval.

A FRIEND of *The Index*, himself a professor in a Western University, writes us that "Prof. George E. French and two other professors have been expelled from Nebraska State University for Radicalism." So much the worse for the University, which thus offers a premium for dishonesty; for there are doubtless other professors there as unbelieving as these three, while perhaps not so frank in utterance. Men who make the facts of science a life study are not much longer to be hoodwinked into indorsement of a theology at variance with those facts.

THAT a great advance has been made in religious liberty, and a corresponding change in theological opinions, within the last quarter of a century, is evidenced by the reports that come to us of the numerous and wide-spread celebrations of the recent anniversary of the birthday of Thomas Paine. Besides that in this city at Paine Hall, which was largely attended, there were celebrations on quite a large scale at New York, Washington, Chicago, Pittsburg, and Linesville, Pa., in addition to many held in smaller places. Thirty years ago, gatherings commemorative of Thomas Paine, even if possible, would have been made the occasion of much virulent talk, if not of something more severe.

THE indignation meetings held in this and other countries over the shameful treatment of the Jews in Russia have not been without their effect on that government, and it has at last condescended to explain, though somewhat haughtily, that the Czar and government have not in any way given countenance to this persecution, and are in no way to blame for it, and that they are doing what they can to put a stop to it and punish its leaders. In Warsaw alone, it is stated, two thousand three hundred and two persons have been arrested for being concerned in the riots there. Let us hope that such vigorous measures will result in ending a persecution so disgraceful to the civilization of the nineteenth century.

MRS. JULIA NOYES STICKNEY, of Groveland, Mass., closed the second hearing upon the Woman's Suffrage question in the Green-Room of the State House on Tuesday last by the recitation of an original poem, entitled "An Ode to Justice," which prompts the Boston *Globe* to remark: "The incident itself is suggestive of what might be the result of placing women on an equal political footing with men. It would infuse into the dry science of political economy an element of sentiment that is now lacking, and exert a pure and ennobling influence upon the country. . . . The poet's art would be summoned to sway the hearts of men; and, instead of the dreary commonplace of legal lore, the halls of legislation would resound with the rhythmic measures of Tennyson, the barbaric yawp of Walt Whitman, or sweetly echo the tender lines of Hood and Moore." The *Globe* speaks as if poetry was an innovation in legislative affairs, introduced for the first time by a woman; but we have a faint remembrance of the excitement caused in Washington circles not many years ago by several columns of poetry published in the *Congressional Globe* by a member of the House of Representatives.

AS EARLY as possible after the reassembling of the British Parliament, Mr. Bradlaugh, the member from Northampton, renewed his application to be allowed to take the oath. Thereupon, Sir Stafford Northcote moved that he be not allowed to swear, a motion which after a somewhat stormy discussion was passed by a vote of 286 to 227. Mr. Bradlaugh then withdrew quietly. It is not stated what his next step will be, but the opinion is almost unanimous that Mr. Bradlaugh's case will be the means of doing away with the senseless and obnoxious law by which he is defrauded of his seat in the House of Commons, and Northampton of its representative, and that this will be the last case of the kind known in English history. The New York *Times*, commenting on this affair, says: "History must record the fact that as late as the year 1882 the test of admission to the House of Commons was one of personal belief, and that English electors were arbitrarily disfranchised for no other crime than the neglect to consult the House in advance as to the personality and orthodoxy of their candidate. The government has played a cowardly part in meekly submitting to this invasion of the rights of a member of its parliamentary majority. The vote shows that only the influential voice of the ministry was needed to prevent the outrage."

OF the recent disgraceful and disgusting prize fight, and still more disgraceful general interest in it by people of apparent intelligence, the Springfield *Republican* speaks in the following sensible manner: "Well, what does it all amount to? Chiefly, noise. There has nothing of real importance happened, and there will be no serious direct consequences. It may be that the fighters and their immediate associates, especially those on the winning side, are further from a chance of rising to respectability and usefulness as hod-carriers than before. There will be a new bragging industry developed at the Athens of America, and possibly an increased confidence in baked beans as an article of diet; but the great result of the fight from first to last is noise, and this, again, made the fight possible, and gave power for mischief. The newspapers, in their map of busy life, must print the revolting news of such an encounter; but they are responsible for the way in which it is done. When the ring is elevated to great newspaper consequence, and the departure of this crowd of roughs, and the coming of that lot of pimps, takes rank with the most important public events, then a great public educator is prostituted, and people forget that all this gossip relates to a gross offence against decency. Certain journals have been dulling the public conscience in this way for weeks, and we have seen that Mississippi has not developed self-respect enough and law enough to stop the business."

THE items of expenditure of the contingent fund of the forty-sixth Congress, recently published, reveal some singular idiosyncrasies, to say the least, on the part of our law-makers. We are anxious to know if it was the development of second childhood in some aged Congressman which demanded such mental food as *Alice in Wonderland*, the "Bodley" books, and *We are Seven*. Some of the items would delight the soul of Oscar Wilde, showing, as they do, the aesthetic tastes of many members of Congress. How "utterly utter" for instance must he have been who demanded and received "six tooth-picks, at \$56 per dozen," and that other whose opera glass—paid for with the public money—cost \$40! Those who were supplied with Bibles from the same source probably had never before had any opportunity to study that work, so nobody could object to that outlay. But from what section of the country was the ferocious member who got seven knives, at a cost of "\$109.67"? As for the numerous calls for fans, we can understand that the debates may have sometimes grown so warm that they were imperatively needed to cool the Congressional atmosphere, though we should advise laying in a stock of the palm-leaf variety, as being more effectual for cooling purposes, and costing only about as many pennies as those heretofore supplied cost dollars. The perfumery at ten and twenty dollars per case was doubtless needed to purify the moral atmosphere of the legislative halls, but would not some less costly disinfectant do the work as effectually, while by these little economies in such necessary (?) articles something would be saved the tax-payers of the country?

CAN AGNOSTICISM BE A FORM OF RELIGION?

In the department of correspondence in this number of *The Index* will be found a communication which suggests the present article. The opportunity may be taken to premise at the outset that the former article, "The Synthesis of Free Thought and Religion," to which our correspondent kindly refers, was not intended to state the writer's own special belief on the doctrine of Theism. The object of that article was twofold: first, to point out for individual minds that may have been troubled with what have seemed to be conflicting claims of reason and religion a possible rational ground of reconciliation; and, second, to indicate a basis on which persons of various religious beliefs or non-beliefs, who subordinate all beliefs or non-beliefs to the demands of the freest thought, may unite for certain practical ends of religion. Of this synthesis (both philosophical and practical), agnosticism, which in its general sense appears in normal connection with religion no less than in scientific philosophy, was considered as one of the important elements. But the writer did not thereby class himself as an agnostic in the technical sense in which that word is now frequently used.

If, however, it be important to any one to know his opinion on the theistic problem, it may be stated thus: The powers usually ascribed to a personal Deity as external creator and ruler of the universe are, in his view, involved in the eternal life-forces of the entire universe itself, these life-forces (inclusive of the consciousness to which they have come in man) clearly showing the marks of intelligence and of moral aim. And man's consciousness being itself vital product, and hence kith and kin of these life-forces, has in itself some knowledge concerning them; and it is only rational to suppose that, with man's capacity for progress, this knowledge may be increased. On the deepest problem of being, therefore, man cannot be said to be wholly and necessarily agnostic. On the other hand, since his consciousness and all his faculties for acquiring knowledge are finite, it cannot be said that man is ever likely to exhaust the mystery of absolute and infinite being; and therefore, to an extent, he must be agnostic.

But, in seeking a general definition or statement of religion, one's own solution of the religious problems is of comparatively little account. The important point is then to find some statement succinct enough to define, and yet broad enough to embrace all the known forms of religion that have appeared among mankind, both those called supernatural and those called natural and rational. Suppose we try the definition designated in the article above referred to. Religion is man's threefold expression, in thought, in sentiment, in action, of his relation to the universe and its vital forces. This definition starts with the fundamental fact which science recognizes, that man is in actual relation to the universe and its vital forces; that he is dependent for his very being and sustenance upon this relation. But the large and comprehensive phrase, "universe and its vital forces," admits of the widely various theories which have been put forth by different religious believers and under different religious systems for explaining this relation of dependence. By the great majority of religious believers, the "vital forces" of the universe are regarded as either directly or ultimately the will-power of a personal Deity or deities. The definition, therefore, covers every form of theistic belief, whether monotheism or polytheism. Others again think it more conceivable to consider, as above stated, the intelligence and moral aim which theism implies to be in some way involved as part and

parcel with the life-forces of the universe itself. The definition, therefore, covers the different shades of pantheistic belief. Others, still, regard it as impossible to determine or to entertain any rational theory of the ultimate source, cause, or power whence these "vital forces" of the universe have come, and are content simply to acknowledge the fact of man's dependent relation upon them and of his obligation to learn and keep the normal character of this relation. The definition, therefore, covers agnostic belief. It may even cover that type of atheism which abjures all conceptions of Deity, theistic or pantheistic, but holds nevertheless that man is under obligation to observe and obey the laws of the universe of which he is a part, and to do his utmost for the highest welfare of himself and his fellow-men.

Keeping these statements in mind, and tracing their practical bearing, our correspondent will perhaps find his several questions answered. He will see that there are likely to be in the future, as in the past, different forms "*de facto*" for the expression of religion, according to the different theories of interpreting the fundamental religious fact, and yet the inner significance of that religious fact may be essentially the same. Certainly there can be no form of petitionary prayer, no importuning of heaven for personal blessings, unless one believes in a Deity there hearing and ready to answer. But there may be a voicing of desire and aspiration for a clearer knowledge of, and a more practical union with, those great world-forces and laws, whatever they are in essence, which are working for man's redemption from wrong and suffering, and endowing him with increased capacities for discerning the truth and doing the right. The forms of worship must indeed vary where the creeds are widely different. A radical Unitarian, though believing in some form of worship, can hardly join with sincerity in the Roman Catholic ceremony of the Eucharist; nor the Jew find in the Buddhist joss-house precisely what satisfies him in his synagogue. The forms differ because the thoughts that originated them differ. But, among enlightened people at the present day, very much less stress is laid upon differences of creed than formerly. The underlying unities of thought and aim are beginning to be perceived amidst the differences of belief; and the beliefs themselves are improving, and hence there is a tendency to make less account of differences in forms of worship and to adopt changes of form in harmony with the more enlightened beliefs.

The theological ideas to which our correspondent alludes have doubtless been the staple beliefs that have determined the ceremonials of worship in Christian churches. But is it not possible that, when these theological beliefs shall have been displaced by more rational conceptions of man's relation to the universe, or, though still held, shall be subordinated to practical objects of righteousness, people will still find it to their profit to come together for mutual incitement in the pursuit of truth and the practice of right, thereby consecrating themselves to worthier ideals of living and to more effective services for humanity? What loftier aim can there be in life than to live, and to wish to live, for the sake of helping on a universe which is in struggle to inaugurate a society of conscious souls in harmony with the laws of truth and right and moral beauty? What joy can be finer, purer, than that of participating in such a work? What cause for gratitude more profound than that of having the opportunity to live for such an end? And it is not too much to expect that at some time these sentiments and motives will find a fit embodiment in a common social service as an expression of human adoration of the highest and best; a

service wherein, even more than the words of wisdom from wise speakers, poetry, and song, and a nobler music than has yet been composed shall add their instrumentality to utter the reverence, the gladness, the aspiration, the fraternal fellowship, the consecrated enthusiasm of the participants, and urge them upward to a higher level of moral action. Shall not the actual knowledge, which even science discloses of this wondrous world in which we bear so responsible a part, be as good a basis for such a service as has been the blind "faith" of superstitious religions? Shall not manhood's disciplined serenity and courage and joyous love in serving furnish as good material for worshipful utterance as the "childish, infantile trust" or fears that were begotten of weakness and want and ignorance in the more youthful ages of mankind?

Now there is nothing in agnostic systems of thought to prevent such emotions, motives, practical consecration and devotion as are here delineated, nor to prevent the expression and incitement of them by some special forms of service. And have we not here all the essentials of religion? If so, must we not answer our correspondent's central question, "Can Agnosticism be a form of religion?" in the affirmative? Thus we might answer, taking into account only *a priori* considerations. But there are historical facts that confirm this answer. Not to speak of certain agnostic elements which are among the most profound and prized utterances of all the religions, and passing by the modern attempts to combine religion with agnostic philosophy, as in the so-called "Religion of Humanity," it must be remembered that the great Buddhist religion was in its original doctrine, as it is still among its most enlightened followers, a thoroughly agnostic system of belief. It disclaimed all knowledge or possibility of knowledge of absolute being; and on this principle, as a humane and moral faith simply, in opposition to the clairvoyant claims in regard to knowledge of Deity made by Brahmanism, it won its early successes and established itself as the religion of many millions of people.

One other question put by our correspondent leads us to think that he may not draw clearly the distinction that exists between "Materialism" and "Agnosticism." He asks, referring to an expression used in the article of which he writes, "Does Agnosticism admit a power *behind* phenomena, apart from them, working as a cause in them?" Certainly, agnosticism admits the existence of such a power, though affirming man's inability to attain to any knowledge of it beyond its existence,—a power "*behind*" phenomena in the sense of being inscrutably veiled by them, not perhaps necessarily "*apart from them*,"—that phrase was not used in the article considered,—but certainly working as a hidden cause in and through them. Herbert Spencer is commonly regarded as the chief of living apostles of agnosticism. He says in *First Principles*, chapter fifth: "The consciousness of an Inscrutable Power, manifested to us through all phenomena, has been growing ever clearer. The certainty on the one hand that such a Power exists, while on the other hand its nature transcends intuition and is beyond imagination, is the certainty toward which intelligence has from the first been progressing." He speaks of this Power, of which his favorite name is "the Unknowable," also as "the Ultimate Cause," "the Ultimate Existence," "the Unseen Reality," as "that through which all things exist." He says of individual man that he is "one of the myriad agencies through whom works the Unknown Cause," and talks of "those good and bad consequences which conduct brings round through the established order of the Unknowable." And, to

conclude, he is emphatic in his testimony that agnosticism is entirely compatible with religion. "We are obliged," he says, "to regard every phenomenon as a manifestation of some power by which we are acted upon: phenomena being, so far as we can ascertain, unlimited in their diffusion, we are obliged to regard this Power as omnipresent, and criticism teaches us that this Power is wholly incomprehensible. In this consciousness of an incomprehensible, omnipresent Power, we have just that consciousness on which religion dwells. And so we arrive at the point where religion and science coalesce." WM. J. POTTER.

THE IMMEDIATE REFORMS NEEDED IN ENGLISH LAND LAWS.

I have already stated that, in my opinion, the greatest reform, with respect to English land tenure, both as regards theory and practice, will be the resumption by the State of that right of taxation of landed property which has always been inherent, but which practically has lain all but dormant for many generations. But certain pressing and immediate reforms are necessary in the mean while. These reforms may perhaps be summed up in one sentence,—the abolition of the feudal and semi-feudal privileges which English landholders have hitherto enjoyed. These may now be briefly enumerated.

In the first place, primogeniture must be abolished. As a matter of fact, this will not make much practical difference, because the number of English landholders who die intestate must be very small indeed. But it will cut at the root of the old aristocratic *idea*, and will accustom England to the modern principles of equality. In the next place, the present methods of entailing landed property must come to an end, so that the nominal holder of an estate may become the real holder, and not be simply the trustee for some child yet unborn. Still more important than these two reforms will be the change that is certain to be shortly made in the relations of landlord and tenant. At present, England is alone among the foremost nations of the world in permitting those who cultivate the soil to reap little or no profit from their labor and enterprise. It is true that, just at the present time, owing to natural causes and to the vast influx of American grain, English farmers are not practically so entirely at the mercy of their landlords as they have been in former times. But this is accidental, arising from external causes, and not from any beneficent change in English law. Were the old conditions to obtain again, the old result would follow,—namely, the complete servitude of the English agriculturists. Not only is the land which they till the property of their landlord, but the improvements they make belong to him also; and if they should fail in business, as so many have of late, the landlord has the first claim on their estate, prior to all claims of tradesmen and manufacturers. The farmer, too, is, in many cases, bound to adopt the religion and politics of his landlord, or at any rate to suppress any indications of dissent therefrom. It is true that the hard experience of recent years has modified this a good deal; but this again is accidental. Given the old conditions, the old political and religious servitude would follow. Even at the present time there are numbers of estates in England where the tenants are supposed to support the Tory candidate at an election. And in many cases they do this, even although they are life-long non-conformists. All this is so foreign to American life that it is difficult for Americans thoroughly to understand in what a strange intellectual condition the beautiful rural districts are at the present day.

The English farmers must have a substantial tenant right, such as the recent Irish Land Act has recognized and enforced in Ireland. It might not, indeed, be well, it probably would not be necessary, that all the complicated machinery set up in Ireland should be established in England also. The relations of landlord and tenant have never been so bitter, so hostile, in England as in Ireland; and the interference of an outside court of arbitration would probably be distasteful to both English landlords and tenants. But the practical object to be arrived at is substantially the same in both countries,—namely, the gradual abolition of the old system of landlordism, and the gradual transfer of the land to those whose energy and capital render it productive. In short, possession and cultivation must go hand in hand, as they do in France, and as they do in every English-speaking community excepting England herself. Until this is done, the land question cannot be regarded as settled. But the reforms which I have indicated will, in my opinion, accomplish this desirable end without recurrence to those violent methods advocated by the Irish Land League, or to those which find favor with the persons who urge the immediate "nationalization of the land."

One more relic of feudal barbarism remains to be mentioned; namely, the game laws, so intimately associated with the land question. England is the only country of the civilized world which maintains such laws upon her statute-book. In France, similar laws were abolished on the famous night of the 4th of August, 1789: in Germany, they were put an end to by the revolutionary movement of 1848. The determination of the Hungarian people has secured their abolition in that country. But, in Great Britain, they still constitute a monstrous injustice, since no other laws exist so palpably for the benefit of the few, for the sake of their idle and, in the opinion of many, demoralizing sport. The farmers, it is said, are not unfriendly to these laws; for they like to ape the sporting manners of their aristocratic patrons. But, when the rural laborers of England are enfranchised, we may expect to see a blow dealt at a system which gratifies the tastes of the few at the expense of the rights of the many, which depopulates whole tracts of country,—turning out worthy and honest peasants to make room for deer-forests and game-preserves,—which diminishes the national resources by restricting the area of cultivated land, and which produces that worst of effects, the creation of artificial crime,—offences against an unjust law, which the common-sense of common people will never admit to be real offences, and yet which relegates those who commit them to the ranks of the criminal class, and so contaminates the moral sense of the community.

These are the reforms immediately necessary for the establishment of something like a rational modern land system in England. Will the liberal party accept them and endeavor to realize them in the institutions of the country? The so-called leaders of that party do not certainly long to see such a radical change in English institutions; but it may be predicted with certainty that they will be compelled, sooner or later, to accomplish much which may be personally distasteful to them, but which the urgent necessities of the social and political situation will inexorably demand. The English aristocratic system is doomed, and no efforts can save it. Popular opinion and the course of events are both making for a new order.

My next paper will deal with the question of the Established Church, that other bulwark of the old social order.

WILLIAM CLARKE.

NOTES FROM KANSAS.

Liberals in Kansas this year, who celebrated on the 29th of January the one hundred and forty-fifth anniversary of the birthday of Thomas Paine, were able at the same time to observe publicly the twenty-first anniversary of the admission of Kansas to the sisterhood of States. Kansas became "of age" this year. She was born amid the expiring throes of slavery. Bourbonism in Congress, with heartless ambition and lust for power, plotted against her; and Border Ruffianism on the plains shot and stabbed her, inflicting wounds the scars of which yet remain to remind us of the fierceness of the conflict that preceded her birth and raged about her infant cradle. The following toasts drank at a pro-slavery meeting held in Atchison, before the admission of Kansas into the Union, read strangely to-day: "Kansas our chosen home,—stand by her. Ye sons of the South, make her a slave State, or die in the attempt" ("This was received with loud and long-continued applause"). "Kansas,—we will make her a slave State or form a chain of locked arms and hearts together, and die in the attempt." "The distribution of public lands,—one hundred and sixty acres to every pro-slavery man, and to every abolitionist six feet by two." "Kansas,—it has risen like the ghost of Banquo to scare the eyeballs of rampant fanaticism, but ere they clutch it they must cross many *brooks* whose *caney* growth will resist them." "Kansas,—the battle-ground upon which is to be decided the fate of Southern rights under the Union." These are given as they were reported among the proceedings, in a pro-slavery paper, then published at Atchison. Although the soil of Kansas was stained with the blood of "Free State men," its people now enjoy the rights for which those early settlers fought; while from the limbs of the oppressed throughout our wide domain the manacles have fallen, and the monster that tried to strangle liberty in its anaconda-like coils on these fertile plains, now dotted with the homes of freemen, is dead, and the auction block, the slave market, the fugitive slave law, with their concomitant infamies, are buried with the monster in a common grave. As Whittier wrote in 1858:—

"Not in vain on the dial
The shade moves along
To point the great contrasts
Of right and of wrong:
Free homes and free altars,
And field- of ripe food;
The reeds of the swan's marsh,
Whose bloom is of blood.
On the lintels of Kansas,
That blood shall not dry.
Henceforth the Bad Angel
Shall harmless go by;
Henceforth to the sunset,
Unchecked on her way,
Shall liberty follow
The march of the day."

It is a noteworthy fact that in the War of the Rebellion the battle mortality of Kansas was higher than that of any other State. Her loss in killed was 61.01 in every thousand. The mortality of Vermont, which comes next, was 58.22: that of Massachusetts was 47.76. I quote the following sentence referring to Kansas from Provost-Marshal-General Fry's report, "The same singularly martial disposition which induced above half of the able-bodied men of the State to enter the army without bounty may be supposed to have increased their exposure to the casualties of battle after they were in the service."

The average intelligence of the people of Kansas is high, equal in my opinion to that of any State in the Union; and there is no State in which, in proportion to the population, there is a larger number of outspoken Free thinkers. The ministers in the smaller cities and towns of this State,

as in the West generally, are inferior in ability and intelligence to the ministers in places of the same population in the Eastern States. The interest in preaching in the West is less than it is in the East. The pay for preaching in the smaller places is not so large; and it seems that the ablest ministers, like men in other professions, are "called" the most irresistibly to localities which offer the largest salaries. Many preachers in the West, in consequence of the meagreness of their support, abandon the pulpit in disgust; but, unfitted by their previous habits for the competition of business, they rarely succeed in any secular pursuit. The fact that a man has been a minister is rather to his disadvantage in business circles. I know worthy men who, having left the pulpit and removed to distant cities to engage in business, took special pains, for the very reasons stated, to conceal the fact that they were formerly in the ministry.

Occasionally, I find an ex-clergyman in the insurance business doing very well, finding men more willing to pay for being insured against fire in this world than for being threatened with it in "the other world," and more interested in making provision for their families here than in making theological preparation for a hereafter. Not unfrequently, I find ex-ministers teaching in the West; and in this vocation, when they have the necessary education, they succeed better than in other pursuits. Almost everywhere in the West, the schools are good, the interest in education is great, and there is a demand for the services of good teachers, who are better paid than they are East. To indicate the interest in education in Kansas, I give the following figures: In 1861 there were but a few rude school-houses, and the number of pupils enrolled was 4,900. In 1880, the State had 5,315 school-houses, valued at \$5,000,000, and 340,647 school children. The common school fund of the State amounts to \$2,227,602, and Kansas has 2,000,000 acres of school lands for sale. The State University at Lawrence, the State Normal School at Emporia, and the State Agricultural College at Manhattan are liberally endowed, well sustained, and rank high, I am informed, among the educational institutions of the country.

Contradictory statements appear daily in Eastern papers regarding the workings of the Kansas prohibitory law. The friends of the law claim the results are encouraging; while its opponents, or many of them, declare that more liquor is sold and more drunkenness prevails now than before the law was passed. There are no statistics by which the dispute can be settled, and it is difficult to ascertain to what extent the law has accomplished the object for which it was framed. It is certain that, in all the larger cities and in many of the smaller places, drinks are sold openly; and there is little fear of arrest, or of conviction in case of arrest. In many of the smaller places, the saloons have been closed; and what liquors are used are sold secretly, as was the case in the small towns of Massachusetts and Connecticut in the early days of prohibitory legislation in those States. In many towns in Kansas where saloons have been closed, their business has been transferred to drug-stores, whose proprietors seek protection in the doctor's certificate, which, notwithstanding the precaution the framers of the law took against the liability of evil from this source, is given by unscrupulous physicians without fear of prosecution. The fact is pretty evident that Kansas is not so far advanced in practical temperance beyond other States that she can escape the difficulties they have encountered in their attempts to prohibit the sale and the use of intoxicating drinks.

I have been speaking to the largest audiences I

ever addressed in Kansas the past ten days, and have seen in every city I have visited unmistakable indications and evidences of the growth of liberal thought. Some days ago, I wrote for *The Index* an account of my travels and observations in the States in which I was lecturing before I came to Kansas; but a very painstaking and order-loving chambermaid picked up the scattered leaves of my manuscript which she found upon a table, and thinking they were "nothing but scribbles," as she said, threw them into a coal-hod, from which they were taken to kindle a fire. By this use of my letter, more *light* probably was shed on the subjects treated than would have appeared, had it been published; but I was not quite satisfied, and may rewrite the notes.

B. F. U.

FORT SCOTT, KAN., Feb. 10, 1882.

THE EMOTIONAL QUESTION.

Mrs. Spencer's timely article has doubtless elicited very general notice and approbation, as it richly deserved, from *Index* readers; and the rejoinder from Mrs. Cheney contains also good food for reflection. Great injustice is often visited upon the sensitive nature of the child by undue stimulation on the one hand and by rigid repression on the other. A very large proportion of children as well as adults are ambitious for notice from those whose opinions they respect, and the grounds of that respect are not always so carefully discriminated as in maturer years. The fact of wider experience, however, that they observe in older associates, naturally awakens confidence; and the tone of admiration for childish achievement that comes so spontaneously from the mass of older observers is very sweet and flattering to the young mind. Hence, the danger of fastening upon the character for after years the curse of vanity. If the adult ever awakens to the priceless knowledge of his exact individual status in the moral scale, his vehement prayer is, "Deliver me from my friends! From my enemies, I can protect myself!"

If social science can ever develop a fair and wholesome mode of mutually honest regard between fellow-beings of moral impulses, there will be a grand uplifting of the world's standard.

A world of sorrow underlies the rude exercise of selfish cruelty among mankind, whether more or less deliberately applied; but the subtler wrongs that are inflicted through indifference and mistaken efforts to please need to be vigorously fought. In adult society, and even among persons of high character and general ripeness of judgment, these petty temptations to make the present hour and intercourse smooth and pleasant are often injuriously yielded to.

But, in dealing with so volatile a thing as the emotional nature, great skill and discernment are needed to insure lasting and healthful results. Persons in charge of the young must have, in addition to the groundwork of absolute sincerity, the transparent integrity of purpose that children are so sure to angle for among their managers, a carefully cultured knowledge of the material under their charge, and patient adaptation of their own highest wisdom to its necessities. Still, cases are by no means rare in which, after calculations of great apparent certitude, disturbing forces unexpectedly arise with disappointing effect; and, on the other hand from beneath circumstances of undeniable neglect, ornaments to society have arisen of both moral and mental brilliancy. Of course, this does not change the general need of deliberate mastery of ends by appropriate means; but, as similar difficulties in the pursuit of exact science in the physical universe tend to make the searcher for truth in that realm noted for his modest self-poise, so should the caprices yet out of reach in this still more diffi-

cult department of labor take the starch of self-righteousness out of the human heart.

Over-estimates are apt to be made of the capacity of youth. It is true they often show great excitability, but it is shallower and more short-lived than that of mature persons. With what curious calmness a band of young observers can stand and watch, to say nothing of active participation in, scenes that make mature sensibilities shrink with unfeigned torture. These same children look back in after years, and wonder how they could have been so callous. The exceptions are youths of unusual intelligence and precocious power of judgment. To promote just consideration of merciful conduct among fellow-beings, whether brute or human, the child can hardly be too diligently plied with exciting influence; for even the mass of adult and also experienced persons are grossly undeveloped in this discriminating sensibility.

If there is any significance or truth in the moral universe, this question emphatically pertains to it. And the many-headed monster of social turpitude will have abundant forage, so long as the subject is neglected. False emotion or sickly sentimentalism is no true outgrowth of the vital root of genuine sensibility, whose juices send forth the sturdiest stems of enduring courage.

Before winding up this little sermon, I wish to state an item that gave me a sense of cordial gratification, which I think will be shared by many an *Index* friend; for it reveals unmistakably that the title of the paper is not misapplied in pointing to some of the noblest purposes of human life. The item relates to a subscriber to *The Index* for four years past, whose history accidentally came to my notice quite recently. He came to this country from Germany twelve years ago, being then but twelve years of age. After only nine months' schooling, his lot was cast into the ordinary routine of earning an income by assisting in a store in one of the Middle States, and finally by adopting a mechanic's trade in a New England manufactory. At the time first mentioned, his attention chanced to be called to two liberal papers, *The Index* being one of them; and, as he states, his choice luckily fell on that, and he ascribes to it the sole impetus to a higher culture that has ruled him in all succeeding available hours, and awakened an earnest longing for the prospering of liberal principles as thus represented. A stranger to the English language on arriving in this country, and thus debarred, as above narrated, from any adequate help in its mastery, he has, nevertheless, in his limited leisure acquired a method of thought and expression that would do credit to a college graduate. Moreover, some incidental facts have come to light that prove him possessed of the noble passion for the relief of human suffering. Although it is quite evident that there was in this case an unusually good soil on which the seed was cast, I, for one, am glad that we had the seed to sow, and proud of the growth from it. But those of us who have an abundant weight of years and advantages beyond those of this earnest, young mechanic may well blush at the contrast of improved opportunities.

J. P. TITCOMB.

"ANYTHING worth reading is worth reading twice," says the *London Academy*. That may be so in England; but in this country we not only have no time to read the same thing over twice, but we like our reading "boiled down" into the smallest understandable "points," so, though we may not make a life business of everything we care to know something about, yet our knowledge by this means can take a wider range, and we can the more easily choose the *one* thing which for us is worth "reading twice."

NOTES ON THE RELIGIOUS PRESS.

W. J. P.

WE recently quoted the remark of President McCosh, of Princeton College, that even from that special seminary of Orthodoxy, as from other colleges, there are fewer graduates that enter the ministerial profession than was formerly the case. This remark is confirmed by an editorial in the *Congregationalist*, entitled "Where are the Men?" and written in a tone of pathetic appeal for supernatural help. The writer begins thus:—

"Unless God help us speedily, what are our churches to do for pastors?" So writes an eminent Congregational minister and teacher at the West, and he has abundant reason for his question. That there are not a few unemployed ministers both at the East and the West is true. But it also is true that for any one of half a dozen good reasons they cannot fill the vacancies which are so important, and which ought to be filled at once.

The article goes on to say that there is an immediate demand in the West for sixty Orthodox Congregational preachers, but no supply. Inquiry has been made at all the theological schools of the denomination, and the fact ascertained that only thirty-four of next summer's graduates will go to the West. The *Congregationalist* adds that, if every one of the graduates were to do so, "they will not be numerous enough to meet the demand that will exist long before they will be able to set out." And it continues:—

There is no mistake about the fact that there is danger of "a famine of ministers," and that, too, in the very portion of our country where it is most important that the Christian religion should be preached and lived, for the sake of our nation's future as well as for that of thousands of needy souls. There is no lack of merchants, miners, farmers, doctors, lawyers, etc., at the West. There ought to be none of Christian ministers. Pray God, therefore, to incline the right men to go thither as His laborers.

Liberalism, it seems therefore, is not alone in the demand for "trained leaders."

From the *Radical Review* of Madison, Wis., we extract the following, and should be glad to learn more of the facts concerning the dismissal of the free-thinking professors from the Nebraska State University:—

Professors ought to be masters of the science and the art of education. Their religious opinions are a secondary matter, if not entirely irrelevant. Unfortunately, this is not yet the generally accepted rule of action. We have known able and liberal-minded professors forced to resign by a bigoted board of regents in a university famous for its radicalism. Now, such a state of things is utterly wrong. It invites to energetic action on the part of Liberals, and they must not rest until the complete secularization of our universities is an accomplished fact. Only last week, three free-thinking professors of the State university of Nebraska were dismissed. There was a religious quarrel in that institution for years, which, for the present at least, culminated as stated. The board of regents met the other day, and one of its members being ill left the Orthodox element in the majority, of which circumstance it availed itself at once.

With regard to the horrible loss of life at the burning of the building in Park Row, New York, when the wretched victims had to choose between being roasted alive and being battered to death by jumping from the windows upon the pavement, we share the indignation of the *Irish World*. It says:—

For years, the building had been regarded as unsafe. But its millionaire owner received a rental of \$70,000 a year, or over \$1,300 a week for it; and in a politician-ridden and boss-governed community it is next to impossible to compel a man with this sum figuring as but one item of his income to have any regard for human life, or even to observe the law. In fact, the owner wanted to put three stories more on the

huge tinder-box some time ago. . . . And yet "nobody to blame" will be the end of the matter, although the Building Law provides that "any factory, mill, offices, manufactory, or workshop, in which operatives are employed on any of the stories above the first story, . . . shall be provided with such fire-escapes, alarm, and doors as shall be directed by the Superintendent of Buildings." Now, in this case, either the Superintendent of Buildings did not direct anything whatever, or, if he did, the millionaire owner ignored the law. Surely, therefore, some one is to blame in the premises. That such disasters can occur at intervals, and that the death-roll resulting from them is augmented by our millionaire house-owners openly violating an explicit law in regard to fire-escapes, is a disgrace to this Republic.

CARDINAL MANNING has recently delivered in London a noteworthy discourse on "Knowledge by Faith." The close of it is thus reported in the *London Universe*, as reprinted in the *New York Tablet*:—

While those who have the doctrines of fragmentary Christianities [the Protestant sects] are throwing all things open, destroying all the boundaries of truth, what has the Catholic Church done? With the intensity of dogmatism, it has put out into the storm of the world's public opinion, going against wind and tide, against all the prejudice and the scorn of this intellectual age; and wherever there has been an indefinite statement of the truth it has defined it, and wherever there is doubt it has determined it, and wherever there have been deviations from the truth the Church has determined them, wherever men did not know whether a doctrine was exactly expressed the Church has fixed it. It has become more dogmatic in all its teachings at the very moment when the world has been acting upon the contrary principle of becoming indefinite in all things. He asked which of these two looked most like definite faith? Was it like definite faith to be continually breaking down the barriers between truth and falsehood, and rendering the doctrines of Christianity indefinite, and therefore uncertain? Or is it that teaching which never swerves, never falters, and, if there be found the slightest ambiguity, equivocation, or uncertainty in any of its teaching, immediately makes that uncertainty certain, that ambiguity sure? Just as men on board some bark who found the slightest leak would, as an act of vital prudence, close it, so the Catholic Church, whensoever a doubt is raised in council, puts an end to all doubts and controversies.

If only the "doubts and controversies" would stay ended! But they no more will than a "leak" in a vessel will forever stay closed. Both vessels and creeds wear out.

EDITORIAL NOTES.

TO ANY person whose name is not now on our subscription list, we will send *The Index* on trial three months for 50 cents, or six months for \$1.00.

THE assassin of President Garfield having been sentenced to be hung on June 30, let us hope that we shall hear no more of him or his sayings until that time.

THE junior editor of *The Index*, who has been speaking nearly every evening the past month in Illinois, Iowa, and Kansas, can make no more engagements in the West this season. He has now applications for more lectures than the limited time he can be absent from this city will permit him to give. His appointments extend to March 1.

A CORRESPONDENT of the *Chicago Tribune* says that the Mormon Church has for several years kept a record of the private life, especially at Washington, of every senator and representative; and it is this record, he declares, "which has given the Mormons such tremendous and fatal power at Washington for a quarter of a century." The correctness of this statement may be justly questioned.

MRS. KREKLE, editress of the *Kansas City Mirror of Progress*, informs us that the publication of

her paper, which on account of sickness she was compelled to suspend a few weeks ago, will be resumed soon, and that the paper will be changed from a weekly to a monthly. Mrs. Krekle says that by making this change she will be enabled not only to reduce expenses so that they will more nearly correspond with receipts, but to improve greatly the character of the journal. The *Mirror* has been a well-conducted and readable paper under Mrs. Krekle's editorial management, and we hope she will be encouraged and sustained in her journalistic efforts.

MANY of the leading papers in the country on Monday of last week published the following item of news, apparently telegraphed from Chicago: "Rev. George C. Miln, pastor of Unity Church, Chicago, at which Robert Collyer formerly officiated, in his sermon yesterday abandoned his belief in a personal deity and in the immortality of man. There is intense commotion among his congregation." *The Index* of last week, it will be remembered, published one of Mr. Miln's radical discourses, entitled "The Evolution of the Church." If the above item be true in all respects, it would seem that he has found the evolution of the individual a more rapid process than that of the Church. In our next number will be given the discourse upon which this report was founded.

IN *Nature*, of Jan. 12, 1882, Prof. Huxley writes as follows: "In a letter which appeared in last week's *Nature* (p. 217), Dr. Dupré refers to a 'too much forgotten paper by Immanuel Kant,' and speaks of Kant's contributions to natural science as being, at present, 'almost universally overlooked.' Whatever may be the case elsewhere, I do not think that, in England, we are open to this reproach, inasmuch as in the year 1869, when I had the honor to be President of the Geological Society, a very considerable portion of my anniversary address 'On Geological Reform' was devoted to an attempt to do justice to Kant's work, and to indicate the high place which it occupies in the history of scientific geology. The address is reprinted in my *Lay Sermons*, and therefore I have reason to know that a considerable proportion of the reading, or at any rate book-buying, public has no excuse for 'overlooking Kant's work.'"

THE Toronto Secular Society publishes the following principles as its basis of union: "1. That the present life being the only one of which we have certain knowledge, its concerns claim our primary attention. 2. That the promotion of the general and of our individual well-being in this world is at once our highest wisdom and duty. 3. That the only means upon which we can rely for the accomplishment of this object is human effort based upon knowledge and experience. 4. We judge conduct by its issues in this world only: what conduces to the general well-being is right; what has the opposite tendency is wrong." The society holds meetings every Sunday evening. It announces a course of nineteen lectures (several of which have been already given) by its own members. Among them are the following: "Secularism and our Society," by the President, A. Piddergton; "The Nature of Belief," by the Secretary, J. A. Risser; "What I saw on my late Trip to England," by A. F. Jury; "Social Life," by Phillips Thompson; "The Church and Heresy," by W. B. Cooke; "Nervous Force and Modern Life," by D. K. Brown; "Religious Teaching in the Public Schools," by L. P. Kribs; "Pantheism and Buddhism," by R. B. Butland; "The Life and Philosophy of Harriet Martineau," by R. W. Douglas. The secretary writes us: "Our society will hold its first annual soirée on Thursday evening, February

23; and, if you can make it convenient to be here at that time, we will be much pleased. Our entertainment will consist of concert, literary entertainment, dance, and supper."

DR. G. STANLEY HALL contributes an article on "The Moral and Religious Training of Children" to the January *Princeton Review*. He addresses Christian teachers of the young, and proceeds, at least in name, upon the basis of ordinary Christian conceptions. It is the pedagogic value of the latter, however, that he alone emphasizes; and the rationalistic reader can understand him without much difficulty. If Orthodoxy would take his suggestions to heart, there would be an indefinite step forward in its methods of religious instruction. We trust the audience to whom Dr. Hall seems to prefer to address himself will repay him with the attention he merits. He says, "No religious truth must be taught as fundamental, especially as fundamental to morality, which can be seriously doubted or even misunderstood." And again, "Much moral truth is taught in common by Jews, Catholics, and Protestants, by unpedagogic methods, which would be greatly improved if the same common matter were to be admitted by the consent of all into the public schools." His definition of religion and distinction of it from the various formulations which varying intellectual stand-points put upon it (*e.g.*, unity with nature, harmony with self, reunion with God) are admirable. He designates the Holy Spirit as "the highest of all muses." The article should not fail to be read by every one engaged in teaching.

SOLOMON declared a long time ago that "there is no new thing under the sun." But Solomon didn't live in the nineteenth century, or he might have revoked that declaration. For instance, is it not a decidedly new thing for the organ of one of the most orthodox sects to come to the defence of an Agnostic against the attack of a less pronounced Free thinker? Yet here is the staid *Presbyterian* defending, after its own peculiar fashion, Herbert Spencer from the criticisms of Colonel Higginson published in these columns a week or two since. The *Presbyterian* says: "It seems to us that, when a great master in modern philosophy is described as ignorant of history, biology, and psychology, the time of his dethronement is at hand. Lest he should be accused of total blindness to Mr. Spencer's merits, Mr. Higginson records that he 'had one or two very pleasant personal interviews with him, and had seen him play billiards at the Athenæum Club in London, 'and, to do him justice,' as the æsthetic maidens in the play say of Bunthorne's reading, 'he did it very well.'" All of which proves that Mr. Higginson has learned, in part, the lesson prescribed in Pope's satires:—

'Damn with faint praise, assent with civil sneer,
And, without sneering, teach the rest to sneer.'

All this is surely 'snubbing' an oracle very severely. Mr. Spencer gets scant justice, gets real injustice, we think, from this coterie of Transcendentalists, Biologists, and Rationalistic critics, and all to get to the conclusion—of very little worth—that 'Free Religion' is more than 'a gospel according to Herbert Spencer.' Who ever said it was a 'gospel' of any kind?"

THE *Chicago Unity* of February 1, in its review of the *Unitarian Year-Book* for 1882, says: "The well-known names of Dr. C. A. Bartol, of Boston; John H. Clifford, of Andover; W. C. Gannett, of St. Paul; Samuel Longfellow, of Germantown; George C. Miln, of Chicago; and W. J. Potter, of New Bedford,—are missed from this list, for theological and ecclesiastical reasons, against which we wish here, and on all other proper occasions, to enter our earnest protest. Any principle that

includes Dr. Hedge and excludes Dr. Bartol, that counts in Connor and counts out Gannett, that has a place for C. G. Ames and none for his congenial neighbor, Samuel Longfellow; that has use for Savage, but none for Potter; that recognizes Slicer, but not his friend Miln,—is, on the face of it, arbitrary and unjust. To our mind, any attempt to go back of the principle of Independent Congregationalism, upon which is based the entire Unitarian movement in America,—to inquire, either directly or indirectly, into the theology of a minister which any society belonging to the Unitarian fellowship has seen fit to employ, before registering his name,—is to assume an ecclesiastical authority foreign to the spirit and the letter of Unitarianism. Some of these brethren may prefer to have their names omitted from a list compiled on a partial basis, as we would; but so some men might wish to have their names left off the city directory, or their farms left out of the county map, but it is the province of the statistician simply to take the census as it is. This is the only rule that should guide the compiler of a *Unitarian Year-Book*; and, until the American Unitarian Association recognize their limitation in this direction in the compilation of their annual, said annual will so far misrepresent the Unitarian movement. Unity extends its right hand of fellowship to the excluded six. Your names are promptly entered upon our *Year-Book*; and, on behalf of the recorded four hundred and three, we respectfully ask you not to exclude us from more truly *Unitarian* fellowship."

WE are glad to see the importance of legislation and action in regard to polygamy in this country forced upon the attention of Congress by public meetings and by the press; but the spirit exhibited, and the policy recommended by some of the speakers and papers, partake more of that barbarism of which polygamy is a twin relic than of that enlightenment and philanthropy which should inspire the reformer of to-day. At the meetings held in New York, Cincinnati, Pittsburg, Chicago, and other cities, clergymen, especially, have demanded that the government proceed at once to suppress polygamy at the point of the bayonet. Some of the speakers declare that Mormonism and polygamy are inseparable, and that nothing should be left of either. A war of extermination is the only thing that will satisfy these gentlemen. They forget that the Mormons are generally ignorant people; that they find authority for their institution in the book which these clergymen profess to believe is a revelation from God; that polygamy in Utah is an evil which has been encouraged by the neglect of the government until it has grown strong and knit itself into the social life of the Mormons; that the common sentiments of humanity and a wise statesmanship equally require that all peaceable means of suppressing the evil be exhausted before appealing to fire and sword; that the government should, by all means, proceed according to law; that the Supreme Court of the United States was compelled recently to reverse a decision of the Territorial Court in Utah, which had convicted a Mormon of bigamy, in consequence of the inadequacy of existing laws to suppress polygamy; and that, therefore, the enactment of laws by Congress, which will make it possible to prevent men living in polygamous relations, and which will provide for the rights of those who were born in polygamy or are its innocent victims, rather than a resort to the bullet and the bayonet, is demanded to-day by an enlightened public sentiment. Heroic treatment is indeed needed; but the knife of the surgeon, directed with skill and kindness, and not the tomahawk of the savage wielded in hatred and revenge, is what is needed.

The Index.

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

WILLIAM J. POTTER, BENJAMIN F. UNDERWOOD, } Editors.

NO WRITERS in THE INDEX, editorial or other, are to be regarded as speaking in behalf of the Free Religious Association as a whole; nor is any writer to be held responsible for any opinions expressed in its columns except his own. For all editorial matter not signed, B. F. UNDERWOOD, the office editor, is responsible.

ALL communications intended for the paper and all business letters should be addressed to "THE INDEX," 3 Tremont Place, Boston. Letters for Mr. Potter should be addressed to him, at New Bedford, Mass.

POETRY.

For The Index.

APPOINTED.

Great are the ways of the great,
High in resolve for high need,
In promised human plenty
To throttle the person's greed!

Who can mock the voice that calls?
Who forget the mandate laid?
Hark! the mystic whisper falls,
And not one soul can evade.

When Right summons, who dare stay?
For its gift, Life made thee slave:
On! though nature makes the play
Of sweet good and ill thy grave.

None are free but those who shirk,
Thou art for the battle's strain:
Duty calls to hardy work,
Woe to him who shrinks the pain.

Hand in hand, we march with Fate,
Answering Nature back in deeds:
Eye of prophet doth create
Duties in the race's needs.

HORACE L. TRAUBEL.

THE DYING BUDDHIST'S HYMN.

I go to him who all is,
The self-existent Perfectness;
Who knows not of finality,
The only Being that can be;
Who without motion can create,
Or, motionless, annihilate
A world whose cup is brimming high
With will and self and blasphemy.

Unto the All be honor given,—
I shall not see him, even in heaven:
The outline of Infinity,
The substance of Divinity,
Created spirit may not grasp;
Only by faith his knees I clasp.
My little rill draws near the sea.
Source of my soul, I come to thee.

—London Spectator.

THESE forms of asceticism have existed in this world: religious asceticism, being the refusal of pleasure and knowledge for the sake of power, seen chiefly in the early days of Sparta and of Rome; and monetary asceticism, consisting in the refusal of pleasure and knowledge for the sake of money, seen in the present days of London and Manchester.—John Ruskin.

LAUREATE DESPAIR.

A Discourse given at South Place Chapel, London.

BY MONCURE D. CONWAY.

[Reprinted from the author's proof sheets.]

Let me say at once that I am glad the Poet Laureate has written the poem called "Despair," which I propose to criticise. It is a cry out of the heart of an earnest man: it utters the sorrow with which many people in our time see their old dreams fading, and no new ones rising in their place; and it reminds free thinkers that theirs is a heavy responsibility and duty. They have to meet and respond to that need and pain which thousands feel where one can give it expression. Men of science and philosophers do not always understand this. The most eminent of them are pursuing ideals far more beautiful to them than those that have set. They have special knowledge or special aims, which kindle into pillars of fire before their enthusiasm, and cannot see how to those of other studies and pursuits their guiding splendor is a pillar of smoke rising from a fair world slowly consumed. The man of science, hourly occupied with discoveries which blaze upon him, star by star, till his reason is as a vault sown with eternal lights, feels that he is in the presence of conceptions beside which the visions of Dante and Milton are frescos of a time-darkened dome. The enthusiast of Humanity holds in his eye a latter-day glory of which history is the prophecy and developed man the fulfilment. Such enthusiasms imply continual studies, occupations, duties, which leave little room for attention to the shadows these lights cast upon the old world of dreams,—each shadow a dogma or its phantom. Nevertheless, that world of dreams, shades, phantoms, is still real to many. It is real not only to the ignorant, whom it terrifies, and to the selfish, whose power rests on it, but to spiritual invalids, who need sympathy. And, beyond this reality, the phantasms on which religion and society were founded possess a quasi-reality even for robust minds. You may recall the saying of Madame de Staël, that "she did not believe in ghosts, but was afraid of them." After dogmas are dead, their ghosts walk the earth; and even some who no longer believe in the ghosts are still afraid of them. When their intellects are no longer haunted, their nerves are.

There are others, again, for whose vision or nerves the pleasant dogmas alone survive in this attenuated, ghostly form. They no longer believe in the ghosts, but still love them. Of this class is the literary artist. To the pictorial artist, a ruin is more picturesque than the most comfortable dwelling. 'Tis said of an eminent art-critic that, being invited to visit America, he replied that he could not think of visiting a country where there were no ruins. Alfred Tennyson is the consummate artist in poetry. We all know with what tender sentiment Tennyson has painted the scenery of Arthur's time, with what felicity described many other reliques of human antiquity. "His eye will not look upon a bad color." He sees the moulding ruins in their picturesque aspects, leaving out of sight the noxious weeds and vermin that infest them. Where these loathsome things appear, no man more recoils from them. If the White Ladies of Superstition haunt them, these he admires; but he impales the gnomes and vampires.

In this, his latest poem, "Despair," he shows a childlike simplicity of desire to retain all the pleasant and reject all the unpleasant consequences of the same principles. His attitude is indeed kindlier to the agnostic than to the orthodox: for the first he has lamentation, for the other anathema. His denunciation of Orthodoxy is bitter. The poem is the supposed utterance of a man to his former minister. "A man and his wife, having lost faith in God and hope of a life to come, and being utterly miserable in this, resolve to end themselves by drowning. The woman is drowned, but the man is saved by the minister of the sect he had attended." He has no gratitude for the minister who rescued him, only a curse, attributing to him the first cause of the hopeless horrors amid which the two found themselves. He tells the minister they broke away from Christ because Christ seemed to speak of hell; and so they passed from a cheerless night to a drearier day, from horrible belief to total unbelief.

"Where you baw'd the dark side of your faith, and a God of eternal rage,

Till you flung us back on ourselves, and the human heart, and the Age.

But pity—that Pagan held it a vice—was in her and in me, Helpless, taking the place of the pitying God that should be:

Pity for all that aches in the grasp of an idiot power, And pity for our own selves on an earth that bore not a flower."

Again he says:—

"Were there a God, as you say, His love would have power over Hell till it utterly vanish'd away.

Ah, yet—I have had some glimmer at times, in my gloomiest woe,

Of a God behind all—after all—the Great God, for aught that I know;

But the God of Love and of Hell together—they cannot be thought:

If there be such a God, may the Great God curse him and bring him to nought."

This is what the Poet Laureate thinks of the God of every creed in Christendom, for every creed maintains an eternal hell.

But the agnostic, the know-nothing sceptic, is summoned to bear his share in this tragedy of hopelessness and suicide. The poet does not suggest that disbelief in a future life or in a Deity would alone lead to suicide. In his imaginary case, unbelief is only a factor. The man and wife were in terrible trouble. One of their two sons had died: the eldest had fled after committing forgery on his own father, bringing him to ruin. It is under such fearful circumstances that, without faith or hope, they sink into despair. The man says:—

"Why should we bear with an hour of torture, a moment of pain,

If every man die for ever, if all his griefs are vain, And the homeless planet at length will be wheeled through the silence of space,

Motherless evermore of an ever-vanishing race?"

For these are the new dark ages, you see, of the popular press,

When the bat comes out of his cave, and the owls are whooping at noon,

And doubt is the lord of this dunghill, and crows to the sun and moon,

Till the sun and moon of our science are both of them turned to blood,

And Hope will have broken her heart, running after a shadow of good."

It is a striking fact, in our sceptical age, that such lamentations as these are not heard from among the poor and the drudges of society. They who are asking whether life be worth living without the old faith in immortality, and they who say it is not, are persons of position and wealth. Any one who has taken the pains to observe the crowds of working people who attend the lectures of secularists, or to read their journals, will know they are cheery enough. We never hear any of them bemoaning the vanished faith. In truth, the more important fact is not that the belief in immortality is gone, or the belief in Deity, but that belief in a desirable immortality and a desirable Deity has gone out of the hearts of many. In one of his humorous pieces, Lucian, describing his imaginary journey through Hades, says he could recognize those who had been kings or rich people on earth by their loud lamentations. They had parted with so much. Those who on earth had been poor and wretched were quiet enough. We may observe similar phenomena in this psychological Hades, or realm of the Unseen and Unknown, into which modern thought has entered. Those to whom God has allotted palaces, plenty, culture, beauty, can easily believe him a God of Love; and it were to them heaven enough to wake from the grave to a continuance of the same. But they who have known hunger, cold, drudgery, ignorance, have no such reason to say God is Love. Such may naturally say, "If we have waked up in this world in dens of misery, why, under the same providence, may we not wake up to a future of misery?" The old creeds met that difficulty. They showed a miraculous revelation on the subject, by which God had established an insurance against future misery, an assurance of future luxury. It was all to be supernatural. By miraculous might, poverty was to be changed to wealth, the hovel to a palace, rags to fine raiment, ignorance to knowledge, folly to wisdom, and scarlet sin to snow-pure virtue. Without such tremendous transformations, the masses of the miserable could have no interest in immortality. But gradually the comfortable scholarship and the-

ology of our time, in trying to prove a God of nature, have done away with the God of super-nature. Their deity of design is loaded with all the bad designs under which men suffer. Fifty years ago, Carlyle groaned because he could not believe in a devil any more. Philosophy had reasoned a devil out of existence. The result was to make the remaining power responsible for all the evils in the world, and ultimately bring him into doubt and disgrace too. Dismissing the Devil out of faith has not dismissed evil, the mad work of earthquake, hurricane, and fire. As we think of the shores with their wrecks, as we think of those people in Vienna gathered around the charred remains of their families and friends, must we not ask, If this is providential work, what would be diabolical work? Reason says to theology, "At least, you can be silent, and not malign the spirit of good within us by asking us to call that without good which we know to be bad!"

Similarly, theologians, in trying to rationalize the idea of immortality, have naturalized it. They have tacked it on to evolution. But what the miserable suffer by *is* evolution: unless they can be assured of a supernatural change, of a heaven, they do not want to be evolved any more. Only a miraculous revelation could promise them that miraculous heaven; and the only alleged revelation is rejected by the culture and charity of our age. It is denied by culture, because it reveals some impossibilities; by charity, because it reveals a God capable of torturing people more than they are tortured here. What are eight hundred people burned swiftly in a theatre compared to millions burning in hell for ages, if not forever, as Revelation declares? Our Poet Laureate is a man of both culture and charity: he cannot sing of a revelation which includes hell, however he may cling to hopes that came by the same revelation, or mourn at thought of parting from a world so fair.

Candor compels us to admit that there is as yet no certainty of a future life for the individual consciousness. The surviving seed of the human organism, if it exist, has not been discovered. There is nothing unnatural in the theory. It would not be more miraculous to find ourselves in another world than to find ourselves in this. If two atoms of the primeval nebula, thrown together, had been for one instant capable of speculation, how little could they have imagined a company of men and women gathered to meditate on life and eternity! All this is very marvellous, if we conceive it contemplated from a point of non-existence. For all we know there are more marvels beyond.

But suppose there are none. Suppose death be the end of us: is there any reason for despair? Even for the man and woman on whom life had brought dire calamities, was there any reason for suicide? Just the reverse, I should say. Belief that this life was all were reason for making the most of it. Belief that their ruin would not be repaired hereafter were reason for trying to repair it here as well as they could. Has Tennyson evolved his man and woman out of his inner consciousness? It is doubtful if in the annals of free thought such a case can be pointed out, though many instances may be shown where believers in a future world slew themselves to get there. Suicide was a mania in some old convents until the Church fixed its "canon 'gainst self-slaughter."

However, it may be that instances of the kind Tennyson describes may occur. We are but on the threshold of the age when men are to live and work without certainty of future rewards and payments. The doubts now in the head must presently reach the heart, then influence the hand. If people have built their houses on the sand of mythology, and they fall, it may be that some will not have the heart to begin new buildings on the rock. What then? It will be only the continuation of the old law,—survival of the fittest. Suicides at least do not live to increase their race. Only those tend to prevail in nature who can adapt themselves to the conditions of nature. If nature has arrived at a period of culture when supernaturalism passes out of the human faith, then they who sink into despair or death, on that account, show themselves no longer adapted to nature. There will be a survival of those more adapted to the new ideas, who prefer them, who do not aspire to live forever, but have a heart for any fate, and a religion whose forces and joys are concentrated in the life that now is. If nature and humanity need such a race for their furtherance, such a race will be produced; and they will read poems like this "Despair," with a curiosity

mixed with compassion, wondering how their ancestors could have been troubled about such a matter.

Something like this has occurred in the past in several instances. While Christians find fullest expression of their joyful emotions in the psalmody and prophecy of the Hebrews, they often forget that those glowing hymns say no word about a future life. There is no clear affirmation of immortality in the Old Testament, but much to the contrary. Buddhism also, which has awakened the enthusiasm of a third of a human race, arose as a protest against theism and immortality. In such instances there would appear to have been reactions against previous theories, which had so absorbed mankind in metaphysics and speculations about the future as to belittle this life and cause neglect of this world. Despised and degraded nature avenged this wrong by making asceticism its own destruction and worldliness a source of strength and survival.* Some such Nemesis seems to be following the extreme other-worldliness which, for so many Christian centuries, has bestowed the fruits of human toil upon supposed supernatural interests. This earthward swing of the slow pendulum of faith is not likely to be arrested until religion has been thoroughly humanized. As a brave clergyman (Rev. Harry Jones) warned the Church Congress at York, the Church will never conquer secularism, except by doing more for mankind than secularism does.

We must also remember that no oscillations of the pendulum between theology and humanity, no reactions, determine the question. As Old Testament secularism followed Egyptian mysticism, Talmudic visions of heaven succeeded. Every ebb alternates a flow in the tides of human feeling; and these tides are the generations which nature successively creates to fulfil successive conditions, and to find their joy in such fulfilment, whatever be the despair at the ebbing of the faith of the flowing tide.

But, no doubt, these rising and falling ages of speculation and religion will show calmer and happier phenomena in the future than in the past. There are traces in the earth of tremendous operations in the past, which geology was unable to account for by any forces now acting, until astronomy discovered that the moon had been steadily receding from the earth, its mother. The moon is now two hundred and forty thousand miles away, but is proved to have been once only forty thousand miles distant. At that period, the tides were to the tides of our time as 216 to 1. This country and many others must have been flooded with every tide, and the enormous geologic results are now understood. There would appear to be some correspondence in all this with mental and moral phenomena. In religious geology also there are traces of convulsions and huge formations which it has been difficult to account for,—mighty religious wars, massacres, whole races committing slow suicide for the sake of their gods. Comparative studies now show that the lunar theology was much nearer to mankind than now, and the tides more furious. The extraneous influence is withdrawing more and more. Where theologians used to burn each other, they now fight combats with pens. Where heretics were massacred, they are now only visited with dislike. Instead of crusades with Richard and Saladin, we have young poets singing on the crest of a sparkling tide, and their elder, from reflux waves, murmuring rhythmic Despair. There is a vast difference between the emotions awakened by belief in a deity near at hand, pressing down upon the life, and those awakened by a hypothetical deity of philosophy or ethics. When men attributed their every hourly hap, good or bad, to the personal favor or to the anger of their deity, their feeling at any supposed affront to their deity, mingled with selfishness and terror, rose to a pitch very different from any now known, when few men refer any event to supernatural intervention. Yet do the great movements of the universe go on, the cycles and the periods fulfil themselves, the planets roll on new orbits with changed revolutions: and, whatever be the corresponding changes in human opinion, they cannot alter the eternal fact.

If immortality be the law of the universe, it will be reached by believers and disbelievers alike. But, could the world be made absolutely certain of it beforehand, by the only means of certainty,—scientific proof,—what were the advantage? It would no

longer be a miraculous thing, promising all a leap from earthly sorrow to heavenly bliss, but merely a law of nature, mere continuance, the millions rising from their graves to go on with existence, just as they will rise from their beds to-morrow. There would be no further note of despair from the Laureates. But how would it be with the general world? One of the most powerful poems of our time has been written by a French lady, Louise Ackermann. It is entitled *Les Malheureux*,—the unhappy. The last day has come. The trumpet has sounded. A great angel descends, uncovers all the graves of the dead, and bids them come forth for everlasting life. Some eagerly come forth, but a large number refuse. To the divine command that they shall emerge, their voice is heard in one utterance. They tell him they have had enough of life in his creation; they have passed through thorns and over flinty paths, from agony to agony. To such an existence he called them, they suffered it; and now they will forgive him only if he will let them rest and forget that they have lived. Such is the despair with which one-half of the world might answer the joy of the other, should a mere natural immortality be proved.

A great deal of the poetry of the world has invested with glory man's visions of heaven and heavenly beings. The very greatest poets have invested nature and the earth with glory, and set the pulses of the human heart to music. This has been the greatness of Homer, Shakspeare, Goethe. But the majority have given the world visions of heaven, divine dramas, the hymns of immortality; and it is these that have been taught to earth's millions in their infancy. These happy hymns have for ages soothed sorrowing hearts, and helped the masses of mankind to bear the burdens of life,—this not only in Christendom, but in so-called pagan lands and ages. These have been as the songs of Israfel in Eastern faith. They said a sweet singer among the angels left heaven to go forth over the suffering world and soothe the mortals with his heavenly lyre and his hymns, until all were able to bear the griefs of life, because of the joys beyond rehearsed by Israfel. But once, while this angel was singing with his celestial, seven-stringed lyre, one string of it snapped. No one could be found to mend the string or supply its place; and every time Israfel tried to make music it was all jangling discords, through that broken string. So Israfel took his flight, and never returned to the world. The tale sounds like a foreboding of what has in these last days befallen the sacred poetry which so long made the world forget its griefs. The lyre of Israfel is the human heart, and the snapped string is its faith in a supernatural heaven. It has been snapped by the development of nature: it therefore cannot be restored, unless by a further development. And so sacred poetry has taken its flight from the world, its last great song being a *Paradise Lost*. In other words, the hope of immortality has ceased to have power to soothe and uplift those who most needed it, because the recognized reign of law forbids belief that such life, should it come, would be very different from the life that now is.

But there is another story of a broken string, with a different ending. It comes from Greece (Browning has finely told it in "*The Two Poets of Croisic*"), the land of art and of the beauty that adorns the earth. It is of a bard who came with his lyre to sing for a prize. He came with other competitors before the solemn judges. The others had all sung their poems. Now came our youth with his. His theme rose high and higher, till at length he came to the great theme of his song,—love. Just then, he felt beneath his finger that one string of his lyre had snapped, a string that presently must do its part or else his song be put to shame. On, on, his strain went, as if to its death; but, just as he drew near his note of despair, lo! a cricket chirped loud, chimed in with just that needed note. Saved, he went on, and ever as he returned to this broken string the cricket duly made good the snapped string, and thus the judges missed no note of the music, which won the crown. On the poet's statue was carved the cricket which contributed from the lowly hearth the needed note in that hymn of love, when the old string had broken. That tale, too, I doubt not, came out of that truest of all poets, the human heart. For the heart of our race is aged in such experiences as those which elicit rhymes of despair. It has seen beautiful symbols fade in myriads,—symbols of heavens innumerable, every one clung to by suffering Egyptians, Persians, Greeks, as

much as any Christian clings to their successors. It has seen troops of bright gods and goddesses perish, nymphs and fairies leaving wood and vale desolate; and yet, just as its gladder heart-string has snapped, its faith in heaven given way, some cheery note from the earth has come to remind it of the love near at hand, of the divine joy vanished from its ancient heavens, only to be revealed at the hearth.

A cricket-chirp! That is all. While our great Laureate is employing his art to sing of despair, and other poets aspire to ambitious themes, the notes are as yet but few and humble which cheer man with a trust in the love that is near him. But there are such notes, making up for the creed's snapped string. Nor are they near only the happy. The cricket sings from many an overshadowed hearth. It tells the heart to be brave, and never count life lost so long as courage remain. It bids man cease thinking so much about himself,—whether he be likely to die next year or die forever,—and go fall in love with something, an outself, to dispel morbid meditations. It warns us not to worry over what may never happen, or, if it happen, may be for the best, but turn to make what paradise we can on earth; nor admit into it the destroyer of every paradise, care about the morrow or about the far future. All these spiritual despairs are diseases of the imagination. In a sense, it is hereditary disease. For many generations, our ancestors employed their imaginations for little else than to realize the charnel-house and picture happiness or horrors beyond it. So their children have inherited a morbid tendency of imagination, whereby they may turn from the happiness they have and make themselves miserable with dreams about its vanishing. Such work of the imagination is illegitimate. Imagination is the brightest angel of the head, as love is of the heart. They are twin angels, and their office is to make life rich and beautiful. And they can so enrich and adorn life, though passed in a hovel, though amid pain, though destined to end forever, provided they be not dismissed from their post of present duty and sent wandering through clouds to find love's objects, or digging into graves to find life's fountain. I love and admire our Laureate for his great heart and his beautiful art, but will not follow his muse, singing of despair, except with a hope that it is his way of writing its epitaph. I will follow the happy minstrel. That poet who shows life to be environed with beauty, makes deserts blossom in his song, whose poem is a fountain of joy for all the living, bringing forgetfulness to pain and a sweet lullaby for the dying,—that shall be my poet. And if, among the minstrels of our time, such happy ones cannot be found, because some string of faith or heart is snapped, then let us listen to the cheery cricket, to the voices of children, to the gentle words of affection, to the unbroken song of the merry hearts in nature that remember only its loveliness. We will listen to these until the new poetry shall arise—as arise it will—with fresh songs, to bid all spirits rejoice in that which to the old brought despair. That is the task of poetry and art. Every new thing destroying the old brings despair. None brought more than Christianity—shattering the fair gods—and Protestantism, over whose havoc of prayers and pieties Luther's poor wife wept; but poetry and art did their work, and none now long for restoration of Aphrodite or Madonna. So also shall our age of science find its poets and artists, and our children shall no more long for a buried faith than we do for the holy dolls of crumbled altars, whose power to charm has fled.

THE *Scientific American* came out of the late fire in New York, like the fabled Phoenix, with renewed life. The subscription lists, account books, patent records, patent drawings, and correspondence were preserved in massive fire-proof safes. The printing of the *Scientific American* and *Supplement* was done in another building: consequently, the types, plates, presses, paper, etc., were unharmed, and no interruption of business was occasioned. The new *Scientific American* offices are located at 261 Broadway, corner of Warren Street. If any of our readers should happen to make a new discovery, they have only to drop a line to Munn & Co., 261 Broadway, New York, who will reply at once, without charge, stating whether the invention is probably novel and patentable. A handbook of instructions, with full particulars, will also be sent free. Messrs. Munn & Co. have had over thirty-five years' experience in the business.

* As it is said in Ecclesiasticus: "He has also set worldliness in their heart, which man cannot understand, the works that God does, from beginning to end."—*Dr. Kallisch's Translation.*

CORRESPONDENCE.

LIBERALISM IN AUSTRALIA.

Editors of The Index:—

I am gratified at the intimation I have received through a San Francisco friend that an article descriptive of the growth of Liberalism in Australia would be deemed acceptable by you, as it is a sign that free thought exerts a uniting as well as a disintegrating influence on social organization. While necessarily destructive of the old order based on priestly interpretation of what is termed divine revelation, it presents, when rightly understood, a firmer because broader foundation of fraternal union than any dogmatic assumption can offer. Hence, you are doubtless right in conceiving that the struggles and triumphs of the remotest section of free thinkers cannot fail to be of some interest to Liberals in all parts of the world.

Perhaps it will be necessary, as far as the majority of your readers are concerned, to remind them of the provincial divisions of Australian settlement, so as to make my subsequent statements more readily comprehensible. Australia, exclusive of New Zealand and Tasmania (formerly Van Diemen's Land), comprises five colonies, each, for all practical purposes, as completely separated from the others, politically, as is Canada from the United States. To the average denizen of any one of the colonies, the names of the leading politicians of other colonies are almost unknown, and the doings in other parliaments only thought of when some more startling fact than usual receives telegraphic and possibly editorial recognition in the local papers. Thus, in each colony there have been independent conflicts more or less fierce, prolonged, and decisive between Liberalism and Dogmatism, over educational and other questions, with differing results.

One of these colonies—namely, Western Australia—I may promptly dismiss from our consideration. Although I visited it once for a few days in 1864, on a journalistic mission, I know little about it; and, spite of the fact that it owns, in extent of acres, a full third of the island continent, it is so remote from the rest and so scantily populated as to call for slight attention. We have left, then, Victoria, New South Wales, South Australia, and Queensland, which I have mentioned according to their relative populations, it being understood that the two first are rapidly approximating and have between them nearly two million souls. With regard to South Australia and Queensland, each of them is visited occasionally by liberal lecturers but can boast no permanent organization of importance. In Adelaide and Brisbane, their respective capitals, are of course numerous free thinkers, of either spiritualistic or materialistic tendencies, who from time to time make brave efforts to forward the cause of Liberalism by combination, but the super-incumbent pressure of a time-cemented Orthodoxy has proved hitherto banefully crushing. Still, every failure adds a new layer to the foundations of a future structure. In both these colonies, however, I believe, the State Education is completely secular, a fact due rather, I think, to the mutual jealousies of the sects than to the influence of unsectarian Liberals.

Victoria.

As fully a third of the population of this colony is centred in Melbourne and its suburbs, it will be readily understood that the liberal movement has chiefly manifested itself in the capital, Ballarat and Sandhurst, which each comprise about thirty thousand citizens, and have their respective spiritualistic organizations, limited in number, but ever ready to lend a helping hand to the cause of free thought. It is to Melbourne, however, that we have to look, if we would trace the progress of liberal ideas during the last quarter of a century. In order that it may be understood I speak of that of which I have knowledge, I would here premise that I lived in Melbourne from the year 1853 to the end of 1875, brief intermissions of visits to the other colonies excepted; that during those years I took an active part in its journalistic, political, and commercial life; and that the later portion of this time I devoted myself with all the energy I could command to the cause of Liberalism, the advocacy of which can now only cease with my life.

In Melbourne, as elsewhere, Unitarianism has proved itself the nursery of free thought. Unitarianism, as a finality, seems to me utterly contemptible. In Mon-

cure Conway's recently published, most interesting volume on "Thomas Carlyle" occurs this passage: "Carlyle never liked Unitarianism, regarding it as a competitive variety of that Coleridgean 'moonshine' devised by and for those who had not the courage of their principles. 'If so far, why not farther?'" I sympathize completely with this view. Still, I must recognize the vast service Unitarianism has everywhere performed as a stepping-stone from Orthodoxy up to free thought. Early in the sixties, the little Unitarian chapel in East Melbourne was almost the only place where anything like Sunday Rationalism had a show. On the week days, portions of the press every now and then took a passing glance at theology, and dissipated for a moment the clouds of traditional superstition which everywhere enshrouded it; but on Sunday the light of the press was put out, and the grim pulpites had it all their own way. The Unitarian minister, Rev. Henry Higginson, was not a very broad-minded man. From the nature of his position, however, he had to fight the Orthodox hell-upholders, and hence could not fail from helping many into the light of freedom.

But it is to H. K. Rusden, a gentleman occupying a subordinate position in the government service, that Melbourne, in my judgment, is more indebted for its growing free thought than to any one else. This gentleman is a staunch materialist, but is at the same time—what so many materialists as well as Spiritualists are not—a thorough free thinker, believing in the utility, nay, absolute necessity, of open, unrestrained discussion of every subject. He was the moving spirit in the formation of the first completely free debating society in Victoria; and, through its early years of opprobrium and struggle, he, by his dogged persistency, kept it from dissolution. Since 1867, it has been known as the Eclectic Association. I had the honor of officiating as its president for two years, and can vouch that more complete freedom of discussion could not be enjoyed by any society. All that is asked of its members is that they debate with courtesy. No phase of opinion, when courteously expressed, is tabooed. Curiously enough, this institution, whose liberalizing influence has already been felt far and wide, owed its genesis to an evangelical missionary. An old gentleman, named Servise (father of Hon. James Servise, for some time Premier and Treasurer of the colony, and one of its ablest politicians), feeling a call toward preaching, and having sufficient faith in his dogmas to trust them to discussion, used to take a small hall for each Sunday evening, and invite infidels especially to come and hear him, offering them the (to him) perilous opportunity of questioning his assertions. Mr. Rusden, ever on the *qui vive* where theological debate presented itself, was among those who responded. The discussion soon expanded beyond the limits Mr. Servise intended, and he had to follow the ordinary Orthodox lead in excluding it from his meetings. But the questioning spirit was aroused. Doubt is, as Buckle says, the parent of progress. Numbers who were previously satisfied, or at least indifferent, had begun to doubt; and Mr. Rusden took advantage of the fact to form a small organization, which shortly afterward, as I have said, became the Eclectic Association. Its discussions are not confined to theology, but are all of them of a more or less liberalizing character. Its meetings are held once a month in the Royal Society's Hall, and it has published and distributed thousands of important pamphlets. From it, other similar organizations have sprung, notably the Sunday Free Discussion Society, whose weekly gatherings are largely attended.

Toward the close of the year 1871, a change of some importance to the cause of free thought occurred in the Melbourne Unitarian Church. Mr. Higginson became too ill to continue his labors; and, as there was no one at hand to take his place, there were fears that the building would have to be closed. At this juncture, four gentlemen, who had been for some time intimately connected with its management, volunteered to deliver the needful lectures for the approaching twelve months. These were Mr. H. G. Turner, manager of one of the local banks, Mr. James Smith, journalist, Mr. John Ross, merchant, and myself. The pulpit, as altogether too Orthodox a symbol, was removed, and a platform substituted, airy and broad of aspect, but not more so than the nature of the subjects to be discussed on it. From this platform, on the opening Sunday of the year 1872, I delivered the first lecture, my subject being "Evolution";

and James Smith held forth in the evening, the "Religious Ideas of Shakspeare" being his theme. Curiously enough, both of us had in previous years figured as well-known editors of the local *Punch*, a paper established in the remote antiquity of 1854, and still flourishing. Naturally, this lively publication came out with a cartoon, entitled "What may happen to *Punch's* old editors in Victoria," and representing us as preachers of the most pronounced type. This year was a lively one for the Unitarian Church, which has now subsided into sedate ways; and, of the four who headed this outbreak, I seem to be the only one whose call to the liberal platform has been a permanent one.

In Melbourne, as elsewhere, Spiritualism has proved itself one of the mightiest of modern agents on behalf of Liberalism. The discussions it induced, and to which the press occasionally opened its columns, all had a liberalizing tendency; while throughout Australia and New Zealand no other lecturers than believers in Spiritualism have as yet been enabled to attract and hold audiences numbered by the thousand. The list of such lecturers comprehends the names of John Tyerman, Dr. Peebles, Mrs. Hardinge-Britten, Thomas Walker, and myself. I mention this fact not by way of boast, but in hopes of inducing materialists and agnostics to recognize the importance of this agency in freeing the mind of the world. Appealing not to faith, but to reason; ready to fall, if not upheld by science, basing all future good on present advancement, it is bound to prove the noblest helpmate to rationalism that mankind has known.

The history of the education question in Victoria, as in the other colonies, represents one of the most interesting phases of the conflict everywhere waging between ancient dogma and modern enlightenment; and happily, in Victoria thus far, the triumph of the advocates of the latter has been complete. Some ten years ago, the system now in force was inaugurated by the legislature. There had been for years general out-of-door agitation and organization, with the view of putting an end to the evils of denominationalism in the State schools, until at length a ministry was impelled to bring in an education act, making the public education compulsory, secular, and free. The opposition to the measure from Roman Catholics, Episcopalians, and others, was of course extreme; but the statesman who had charge of it—Wilberforce Stephen, subsequently a judge of the Supreme Court, and now passed to the majority—never swerved from his point. His conduct was characterized by a brother barrister and Mr. Stephen's successor on the bench, one whom I may safely term Victoria's most honored public man, George Higinbotham, as furnishing a rare instance of "magnificent fidelity." By the act thus passed, the ordinary school hours are devoted entirely to secular teaching, and nothing but secular teaching is permitted to be given at any time by State officials. After school hours, the buildings are allowed to be used, under definite regulations, by ministers of religion for the youth of their various sects. But I need hardly say that this privilege is in most places almost a dead letter. At all events, the State has nothing whatever to do with the propagation of religious teaching, using the word "religious" in its ordinary Christian sense. The best of all religions—the religion of doing good in this world—of course forms a part of all satisfactory secular training, and no true-hearted schoolmaster can help inculcating it. Large sums of money have been expended over this State education scheme in Victoria, in some years overtopping half a million of pounds, and in no part of the world is there one to be found more admirable and complete. The bishops, Roman Catholic and Anglican, rail at and revile it, as well they may; but the mass of the people appreciate it, and I do not believe that any government that ventured to tamper with it would last a day.

While such a system of education as this is maintained, there can be no rational fears for the future of Liberalism in Victoria. There may be outbreaks of bigotry occasionally,—as, for instance, some three years ago, when the government interposed to prevent the use of the theatres on Sunday evenings for gatherings which paid for admission to hear liberal lectures,—but the drift of public opinion, as the generations advance, will necessarily be toward freedom. With the schools, and, as a rule, the press working in the direction of liberty, what chance has the pulpit, however hot and eager, to make headway against it?

CHARLES BRIGHT.

"THE SYNTHESIS OF FREE THOUGHT AND RELIGION."

Editors of *The Index* :—

I sympathize most cordially with the aim and spirit of the editorial article on the above subject in *The Index* for January 5. It is undoubtedly true that there is to-day a tendency from opposite directions toward agnosticism. You say truly and well that man feels himself under obligation for what he has received from nature, and wishes to put himself in right relations with the universe.

As I understand you, you deem this sentiment or feeling essentially religious: it may or may not have relation to a personal Deity or deities. I am aware that forms of religion are claimed to exist which do not involve the factor of a personal Deity. But how is this, that you make it the same thing when you have a personal Deity and when you do not? Is it not *de facto* different in the one case from what it is in the other? How can one pray, if there is no personal God? You speak of a "power," or "powers behind phenomena," as admitted even by agnosticism and as an element in the possible synthesis of free thought and religion. But does agnosticism admit a power *behind* phenomena, apart from them, working as a cause in them? "The various religions" of mankind have admitted and claimed this. Is agnosticism a form of religion? You seem to assert or imply it, and your reasoning throughout seems to come from a theistic basis, or at least to be so near to theism that I cannot help asking whether the theist has not the advantage of you.

The theist's faith legitimates his religion; and it is easy to understand why he should worship, regarding his relation to the personal God who moves and arranges the affairs of the universe of far higher concern than any moral relation or action toward his fellow-men. But it is not so easy to see that religion, in the common acceptance of the term, has any place or meaning, if God is not a person who intervenes and acts for human weal. Is it not possible that the impersonal forces of matter are "personified" for the purposes of worship, and that the assertion of a definite ideal object of worship, of a personal benefactor and saviour, in the absence of any possible scientific basis of religion, answers most satisfactorily the ordinary feelings of humankind which ages of religious ceremonialism have engendered and rendered the chief ground of argument for religion? In fact, is not the logical outcome of any and all argument for a religion an inexplicable faith, not appreciable by the logical understanding or knowing faculties,—a childish, infantile trust of the heart in superior strength, superior wisdom and love, in some motherhood and fatherhood above and beyond us, a faith and trust born of weakness and want, and lasting only so long as the mind remains in ignorance and darkness?

I do not dogmatize. I only ask for truth and light.
Jan. 9, 1882. A. N. ADAMS.

CONGRATULATORY.

Editors of *The Index* :—

I enclose herewith a little gem on "Growing Old," that I copied from a recent number of the *San Francisco Sunday Chronicle*. For aught I know, it may be very old. It is certainly very beautiful. As "a thing of beauty is a joy forever," perhaps you will think it worth resetting in one of the golden columns of *The Index*.

While I have my pen in hand, I will embrace the occasion to offer to the senior editor of *The Index* my hearty congratulations upon his good fortune in securing the services of Mr. B. F. Underwood as assistant editor. That gentleman not only wields an able and facile pen; but his long experience as a free-thought lecturer, and his extensive personal acquaintance with "Liberals" in the West and South, will enable him to make many valuable suggestions. The readers of *The Index* are likewise to be congratulated upon the accession to its former list of admirable correspondents of a fresh galaxy of literary stars, among whom it may not be invidious to mention such names as Adler, Chadwick, Wasson, Savage, Conway, and Holyoake. To these lights, I wish I could add that "bright particular star," Francis E. Abbot, with the assurance that he would make himself visible with a more satisfying frequency than he has hitherto done. However, *The Index* can now boast of a corps of regular and occasional contributors that is not surpassed, if equalled, by the staff of any of its religious contemporaries.

Indeed, it would be difficult to find anywhere a corresponding number of more critical experts. They are bright-minded, quick-witted men and women, who, as Emerson phrases it, "carry knives in their heads," and are nothing loath to use them. If anyone, be he Buddhist or Mohammedan, Zoroastrian or Confucian, Platonist or Socratean, Jew or Christian, Orthodox or Heterodox, Pantheist or Theist, Agnostic or Atheist, has a pet theory concerning the Unknown that he would like to have examined anatomically, he is advised to take his subject to the dissecting rooms of *The Index*, where he may be sure it will be promptly operated upon in the most skillful manner known to polemical surgery. But enough of this.

That the present year may be a more prosperous one for *The Index* than any which has preceded it, and that each succeeding year will see its patronage increased and its influence augmented, is the earnest desire of the subscriber, whose isolation from the outward delights of life makes its weekly visit to his fireside a constantly recurring joy. DANIEL CONY.
WOBURN, Jan. 30, 1882.

[The extract sent by Mr. Cony is as follows :—Ed.]

"GROWING OLD."—A beautiful thought in connection with growing old was called out by a discussion as to which is the happiest season in the human life. The decision was left to an old man of eighty. Pointing to a neighboring grove, he said: "When vernal airs call forth the first birds, and yonder trees are filled with blossoms, I think how beautiful spring is; when summer clothes them with rich foliage, and the birds sing in the branches, I say, How beautiful summer is! when they are loaded with fruit or bright with hues of early frost, I think how beautiful is the autumn; but in sere winter, when there is neither verdure nor fruit, I look through the leafless boughs as I could never before, and I see the stars shine."

BOOK NOTICES.

HISTORY OF MATERIALISM AND CRITICISM OF ITS PRESENT IMPORTANCE. By Frederick Albert Lange, late Professor in the Universities of Zürich and Marburg. Authorized translation by Earnest Chester Thomas, late scholar of Trinity College, Oxford. In 3 vols. Vol. III. Boston: Houghton, Mifflin & Co.

The first two volumes of this work have already been noticed in these columns. This volume gives the history of materialism since Kant. The "Scientific Cosmogony," "Darwinism and Teleology," "The Relation of Man to the Animal World," "The Brain and the Soul," and "Scientific Psychology" are considered in the former part of the volume under the head of "The Natural Sciences." Under the title of "Ethical Materialism and Religion," the author examines historically and philosophically "Political Economy" and "Dogmatic Egoism," "Christianity and Enlightenment," "Theoretical Materialism in its Relation to Ethical Materialism," and "The Standpoint of the Ideal." This is the most interesting volume of the work, and indeed the other two are but a preparation for the generalizations presented in this volume. The author is a broad and profound thinker, learned, familiar with all systems of philosophy, versed not only in their controversies, but in the characters of their exponents and the characteristics of their adherents, with that full historical knowledge, fine discrimination and judicial spirit which enable him to trace the effects of theories and beliefs through the intricate web of human events, even when the theories and beliefs have been greatly changed or entirely outgrown. No other writer has given the facts bearing on philosophic materialism with such impartiality, or made such a well-sustained effort to keep track of the main principles and methods of materialism through all the mazes of speculation, all the changes in terminology, and all the modifications of opinions in the different schools of thought. The author has recorded the victories of materialism with fidelity and power, and at the same time he has pointed out its defects and indicated with clearness that true philosophy is eclectic, and must consist in a profound synthesis, combining the excellences of many systems, rather than in one-sided and incomplete statements which emphasize one side of life or one aspect of nature while ignoring others.

KITH AND KIN. A Novel. By Jessie Fothergill, author of *The First Violin*, *The Wellfields*, etc. New York: Henry Holt & Co. 1881.

This recent number of the "Leisure Hour Series" tells how a high-spirited and excessively conscientious

English girl, who is afraid of nothing except appearing to wish to get a husband, and works three years as a nurse in the hospital rather than accept any favors from a man whom she loves, but whom her mother has wronged, is won by a man as pure and stern as herself, who unwittingly confirms her in her refusal by saying that he knows of no such thing as forgiveness. This, indeed, is the most positive part of his creed; for he is, as he says, "What it is now fashionable to call an Agnostic,—a modish name for a very old thing. . . . It means that I acknowledge and confess my utter ignorance of all things outside experience, beyond the grave, beyond what science can tell me. . . . I don't presume or pretend to say that those things which believers preach do not exist. . . . I merely say that, for me, such things are veiled in a mystery which I cannot penetrate, and which I do not believe that any other man has the power to penetrate. My concern is with this life, and with this life alone. I have a moral law quite outside these questions."

Judith asks him if that would be sufficient to keep people from doing wrong, and he replies: "I do not know. I am an Agnostic there, too. It is to be hoped that, if it were not efficacious now,—which it hardly would be, I dare say,—it may become so in the course of time, as the world grows what I call wiser." She asks him what is the reward; and he says he knows of none, except the conviction that you have done right. Then, to the question whether he would recommend this creed to others, he answers, "I recommend it simply as I would recommend a man setting out on a journey to fill his wallet with dry bread, or even dry crusts, rather than with macaroons and cream-cakes." It is pleasant to be able to add that the lovers finally become as happy as they deserve to be.

THE *Art Amateur* steadily improves from month to month, and the February number is full of varied suggestion to the decorator. An article called "The Summer Home of two Bohemian Artists in Rural France" gives a very pleasant account of the work of two American girls who changed a rough, dismantled shanty into a beautiful home. Miss Humphreys gives some very sensible hints on dress. The account of the new material for wall-hangings, the Lincrusta Walton, will interest housekeepers whose souls have been tried by spots on a costly wall paper, or who have lamented that the paper removed from a large room could not be made over like a carpet for a small room. The Lincrusta Walton can be cleansed on the wall, or removed and used again on another room. The critic is severe upon the eccentric Englishman, Oscar Wilde, whom he regards as a shallow pretender who shrewdly turns the comic notoriety which *Punch* has given him into a means of making money. A little severe "letting alone" is the best discipline for him.

PERSONAL ITEMS.

A NEW edition of *At Eventide*, with biographical sketch of Dr. Nehemiah Adams, written by his son, is to be issued this spring by D. Lothrop & Co.

BERTHOLD AUERBACH, the well-known German novelist, author of *On the Heights*, *Edelweiss*, and other popular works, died at Cannes on the Mediterranean coast, last week. He was nearly seventy years of age.

MR. WM. J. POTTER was greeted with a full house and an appreciative audience at Parker Memorial last Sunday, which listened with much interest to an admirable and thought-inspiring discourse on "Liberty, but Religion also."

LOUISA M. ALCOTT recently visited New York, where she was given receptions by Mrs. Jennie June Croly, and Miss Mary L. Booth, editor of *Harper's Bazar*, on which occasions she met many of the literary and artistic lions of the metropolis.

PROF. W. D. GUNNING is to speak in the Sunday afternoon course of lectures at Pike's Opera House in Cincinnati, Ohio, February 19; on February 22, in the Ohio Mechanics' Institute Course, one of the oldest in the country. His subject in this lecture will be "Darwin."

MRS. ANNIE L. DIGGS on last Sunday afternoon gave an address at the rooms of the Women's Educational and Industrial Union, 157 Tremont Street, on "The Real Estheticism." Mrs. Diggs has spoken twice recently for Providence, R.I., societies with much success.

DR. THEODORE SCHWANN, the Belgian physiologist, is dead. He was born Dec. 7, 1810, received his de-

gree as M.D. at Berlin, and attained a high rank among European scientists. His researches have been of great value, and he was the author of a number of important works.

REV. E. D. TOWLE, of the County Street Methodist Church of New Bedford, has announced his decision to dissolve his connection with that church at the close of the conference year in April, on account of a change in his views on certain doctrinal points. His conscientious honesty is commendable.

HENRY JAMES, JR., the writer who has been characterized as "the man without a country,"—though not in the sense of E. E. Hale's hero,—is about forty years of age, of medium height, fine figure, with full face, dark hair and eyes, high forehead, dark full beard closely cropped, and is said to greatly resemble the Prince of Wales.

THE course of lectures on Darwinism by Rev. Rowland Connor, now being delivered at the Academy of Music in East Saginaw, Mich., is drawing large audiences and attracting much interest. The local papers report these lectures very fully. Mr. Connor, as is well known, is a thorough believer in evolution, and is well fitted to popularize that theory.

MR. ROGAN, of Cedar Rapids, Iowa, formerly an orthodox minister, but now an advocate of liberal religious views, and an able and earnest man, speaks in that city every Sunday to good-sized and interested audiences. He is doing excellent work in favor of free and rational thought; and, in consideration of this fact, the Liberals of the community are encouraging him by their attendance and with generous financial support.

THE editor of the Danville (Iowa) *News*, commenting on B. F. Underwood's recent lectures in that place, closes his criticism as follows: "We concede to the gentleman the qualities that mark the man of thought, and find him argumentative, scientific, eloquent, and courteous in appearance and address, but must dissent from the strange theories of which he is an able advocate. We may have occasion again to refer to those lectures, for we are conscious there is much to be said in order to successfully answer his pet dogma."

PROF. GOLDWIN SMITH has enrolled himself among the opponents of the Woman's Suffrage cause. He comes out strongly against it, in an incidental way, in a recent article in the *Nineteenth Century*, basing his objections to it first on the unfitness of women for soldier life, secondly on his fear that one of the results of women's voting, especially in the United States, will be the refusal of the sex to enter "the bondage of matrimony" or to accept the "burdens of maternity." The Professor needs to study human nature a little more thoroughly: if he understood that better, he would have no fear of any such calamitous result. As he has recently been rejected, for the second time, as an honorary member of the St. George's Society of Toronto on account of his supposed favoring of the annexation of Canada to the United States, he might have been expected to show more sympathy toward the women who are so far rejected as voters.

MR. HUDSON TUTTLE, of Berlin Heights, Ohio, recently lectured in Chicago; and, although Mr. Tuttle is known chiefly as a writer, his lectures are spoken of in high terms of praise, not only by Spiritualists, of whom he is one of the leading representative men, but by all classes of thinkers. This reminds us that Mr. Tuttle's first work, *The Arcana of Nature*, written more than twenty years ago, was a very remarkable production to appear at that date and from a young man. Dr. Büchner quotes from this work in his *Force and Matter*, and, when he came to this country a few years ago, was desirous of seeing Mr. Tuttle, whom he thought a professor in some American College. Judge of the surprise of the German materialist when he learned that Mr. Tuttle was a Spiritualist, and that he ascribed the book from which quotations had been made so approvingly not to himself, but to his "spirit guides." Dr. Büchner immediately requested permission to measure Mr. Tuttle's head; and, finding it somewhat larger than his own, the materialistic doctor remarked in a judicial tone that, although *The Arcana of Nature* was a very able work for a young man to produce, yet a person with a head like that was evidently adequate to the task without the help of "spirit guides." Mr. Tuttle's works are among the best in the literature of Spiritualism, and the author is personally a man of high character. He lives on his farm near Berlin Heights, and divides his time between tilling

the soil and cultivating his mind and giving his thoughts to the world. He has been many years a contributor to the *Religio-Philosophical Journal*.

THE religious papers are beginning to advocate and adopt decidedly secular and sensible methods even on religious matters. The editor of the *Sunday School Times*, it seems, has been advising some sort of intelligent preparation on the part of those who pray in public; and his suggestions are met by considerable criticism from the believers in inspirational prayer. One writes as follows: "Will the editor of the *Sunday School Times* tell his readers what he means by specific preparation for public prayer,—studying the needs of the public, or studying the conditions on which God hears prayers for the public, or studying the words and sentences for the voicing of the prayer? Is the leader to study the people, God, or his dictionary?" To which the editor replies: "By all means let the leader study all three of these sources of information, especially his dictionary. A fair knowledge of God and a more than fair knowledge of human nature will never enable a man to preach a sermon, or to phrase a fitting prayer as the representative prayer of a multitude, without at least a fair knowledge of the dictionary and a similar acquaintance with an English grammar, if it's an English-speaking audience he is to lead in prayer." Another, who seems a little "cranky," writes: "Dear Sir I do not wish to take the *Sunday School Times* there is too much man's wisdom in it on the subject of Prayer I believe in being led by the Spirit of god May the Lord bless you and give you light."

"Yours in Christ T. M. HODGKINSON.
"Saved and Sanctified and kept by the power of god." On which the editor queries: "Would it really endanger that man's spirituality to study a dictionary—even though it led him to spell 'Man' with a small 'm,' and 'god' with a big 'G'? 'Be not rash with thy mouth,' says the inspired preacher, in commenting on public worship, 'and let not thine heart be hasty to utter any word before God; for God is in heaven, and thou upon earth.' Considering one's speech beforehand is one way—and a very good way—of avoiding hasty and rash speech. Can there be any fair question on that point?"

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CONSTITUTION.

I. This Organization shall be called the Free Religious Association,—its objects being to promote the practical interests of pure religion, to increase fellowship in the spirit, and to encourage the scientific study of man's religious nature and history; and to this end all persons interested in these objects are cordially invited to its membership.

II. Membership in this Association shall leave each individual responsible for his own opinions alone, and affect in no degree his relations to other associations; and nothing in the name or Constitution of the Association shall ever be construed as limiting membership by any test of speculative opinion or belief,—or as defining the position of the Association, collectively considered, with reference to any such opinion or belief,—or as interfering, in any other way, with that absolute freedom of thought and expression which is the natural right of every rational being. Any person desiring to cooperate with the Association shall be considered a member, with full right to speak in its meetings; but an annual contribution of one dollar shall be necessary to give a title to vote,—provided, also, that those thus entitled may at any time confer the privilege of voting upon the whole assembly, on questions not pertaining to the management of business.

III. The officers of the Association shall be a President, twelve Vice-Presidents, a Secretary and Assistant Secretary, a Treasurer, and not less than six nor more than ten Directors; who together shall constitute an Executive Committee, intrusted with all the business and interests of the Association in the interim of its meetings. The officers shall be chosen by ballot, at the Annual Meeting of the Association, and shall hold their offices for one year, or until others be chosen in their place; and they shall have power to fill any vacancies that may occur in their number between the annual meetings. Five members of the Executive Committee shall constitute a quorum.

IV. The Annual Meeting of the Association shall be held in the city of Boston, on Thursday of what is known as "Anniversary Week," at such place, and with such sessions, as the Executive Committee may appoint; of which at least one month's previous notice shall be publicly given. Other meetings and conventions may be called by the Committee, according to their judgment, at such times and places as may seem to them desirable.

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BENJAMIN F. UNDERWOOD.

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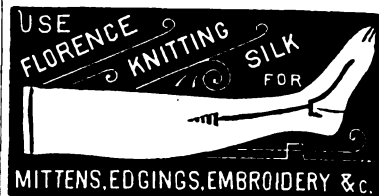
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CURRENT TOPICS.

THE proposed Spanish pilgrimage to Rome, about which much talk has been made, is said to be given up, as tending to make trouble in political matters.

THE *Indian Mirror*, a native newspaper, says: "Foreigners can hardly realize the extent to which the English language is spoken and written among the educated classes in India. When educated Hindus meet, they talk English; and, when they write to each other, they show a preference for English."

THE trustees of the public schools in Hamilton, Ont., have made a rule strictly enforced, by which the teachers are forbidden to receive gifts from their pupils. If some such rule could be made a law in the United States in regard to public functionaries of whatsoever grade, it would be a civil service reform which would work wonders in purifying our politics.

BISHOP MULLEN, of Erie, Pa., in his Lenten pastoral, declared that "God ordained that the Pope, whoever he may be, shall be not only the sole supreme and infallible pastor of his Church, but Bishop of Rome, and of Rome only. He may be a prisoner in his palace, like Leo XIII., or prisoner and ruler at the same time, like several of Leo's predecessors; but he always is and must ever remain Bishop of Rome. This has been in the past, is now, and always will be the belief of Catholics throughout the world."

THE funds of the University of Vincennes, Indiana, are to be increased by means of a lottery, of the profits of which the University is to receive \$20,000. The charter permitting the University to adopt such a method of replenishing its treasury was granted before the adoption of the present State constitution; and the Supreme Court has

ruled that the privilege cannot be taken away, as for the credit of the State and institution it should be. We cannot help wondering what sort of ethics are taught in a university run by a lottery. But, then, the churches first set the example, and so indorsed the principle, or rather lack of principle, involved in lotteries.

THE exclusion of Mr. Bradlaugh from his seat by the British House of Commons at the beginning of its new session does not indicate much regard for the rights of conscience or love of fair play by that body. The part taken by Mr. Gladstone in deserting his position, after deciding that the House could not inquire into the opinion of the member from Northampton,—for Mr. Gladstone offered no opposition to the motion ordering Mr. Bradlaugh to withdraw and expelling him from his seat, but let the Government go upon record as timidly consenting to the removal of a member and disfranchising his constituents on account of his religious opinions,—was entirely unworthy of the great Premier.

CHINA is making a fresh start in the race of civilization. The example of her sister nation Japan is not going to be entirely lost upon her. At London arrived a few days ago, by way of the Suez Canal, a Chinese merchant ship, laden with tea, the first, it is said, that ever reached that port. On board of her was a party of Chinese merchants who intend establishing in London a house for the conduct of a general Chinese trade. Recently, telegraph communication has for the first time been opened between Shanghai and Tientsin. It is thought that railways will soon be established, as there are decided signs of the opposition to them on the part of the government being less determined, since the need of them for transportation is daily becoming more apparent to intelligent Chinamen.

A PROMINENT topic of conversation in Nebraska just now is the dismissal of the three free-thinking professors of the Nebraska University by the Board of Regents, referred to in our last number. The professors complain that they have been dismissed without a trial or even a hearing, and that the Board acted without authority, since the law specifies that no professor of the institution shall be discharged without a fair hearing and proof against him of incompetency or misconduct. The Regents say in defence that the liberal portion of the faculty have kept the University in a turmoil for a number of years, and that the action taken was purely in the interests of the institution. But it is known that the Orthodox element has been scheming some time to get entire control of the University; and there are a great many Liberals in the State, including men of position and influence, who will sustain the dismissed professors in a suit to test the legality of the Board's action in the courts of the State.

UNITY CHURCH, Chicago, has been troubled in regard to the attitude of Rev. George C. Miln, since his expressions of doubt as to the immortality of the soul and of unbelief in the existence of a personal God; and on the 13th inst., by a vote of one

hundred and eighteen to thirty-eight, the Church instructed the trustees to inform Mr. Miln that his connection with the church as pastor would cease within three months, the time specified for the termination of the contract, if the church should be dissatisfied with their new pastor. Mr. Miln will perhaps have to join the unchurched Liberals, and work outside of ecclesiastical organizations. Even the Unitarians of the *West* have no use for a pastor who frankly *expresses*, in plain and vigorous language, unbelief in the fundamental theological doctrines of all systems of worship. However little he believes, if he can accommodate his language to the theological beliefs and prejudices of his congregation, he may retain his position. And, if the Unitarians have a theological creed, they have a right to expect conformity in their ministers to that creed; but, if their creed excludes men who doubt the existence of a Deity and a future life, they should make a declaration to this effect, so that men like Mr. Miln will receive no encouragement to speak for them. Possibly, the Unitarians wish to retain a certain amount of theology, and yet appear broad enough to satisfy all classes of liberal thinkers, even the untheological class.

A CORRESPONDENT of the *Independent*, travelling in Egypt, had recently an interview with the Khedive, who impressed him very favorably. He found him very cordial and communicative, and describes him as a "fine-looking man, with a face full of expression and kindness, and a commanding and portly figure." He is quite a different man from his predecessor (his father), being progressive in his views and ambitious for the future of his country. To this end, he is aiming at reforms in religious, political, and educational usages, and most especially in the latter. "While the people," he said, "remain ignorant, reform in any direction is impossible. . . . Out of my own purse, I have given fifteen thousand pounds a year to the schools since I came to the throne. Often, I go to the schools myself; and, if I say anything, I point to the United States for an example. I say that its greatness is due to the education of the people, to their enterprise, to their liberty of speech and freedom of thought; and I urge my people to become likewise educated, free, and great. Another reform I am about to introduce is the education of women. The women of enlightened countries are on an equal footing with the men, and they must be here also: therefore, they must be educated." The Khedive is opposed to polygamy, and has but one wife himself, while his father had many. He is a strict Mussulman, and lives up to the outward requirements of his faith, but is very liberal toward all other religions, and endeavors to make his people the same. During the interview, he remarked: "I make my own personal desire second to the welfare of Egypt and my people. I have great hopes for Egypt, and shall live and work for her prosperity. . . . But it is difficult," he went on, with a perceptible sadness in his voice, "for me to do all I would like, or give my people all that I desire, while other Powers have their hands in my pockets."

A STUDY OF MORMONISM.

A French *savan* esteemed Mormonism as phenomenal in this: that it is a new religion born right under our eyes. Rémy was so impressed by this thought that he journeyed from the Sandwich Islands, where he had studied Vulcanism, to Utah, where he might study Mormonism. He had seen the ancient fires of Kea break up through the scant verdure which a few years of peace had spread over the mountain. Could he not see in Mormonism an eruption of Judaism which had slumbered under Christianity? He had taken Christian Kanakas as guides into Kirauea; and, when they were scorched, he had seen them forget the better teachings of Christianity, and sacrifice a cock, according to the rite of their fathers, to Pèle. Could he not see in the Mormons another case of *atavism*? Science has no difficulty in interpreting a two-toed horse. Mormonism is *atavism* in religion, as a biped equine hoof is *atavism* in biology.

In *The Index* of January 26, we tried to show how the Ancient Man became enmeshed in superstitions from his conception of death. See now how this modern man, the Mormon, has become enmeshed from the conception of God, which he took from the Hebrew. Here is a portion of his catechism:—

Question.—What is God?

Ans.—He is the body and the mind of a man.

Ques.—Proof?

Ans.—The Old Testament.

Ques.—What parts has he?

Ans.—Feet, hands, face,—all the parts of a man.

Ques.—Has he passions?

Ans.—He has. He loved Jacob and hated Esau.

Ques.—Has he wives?

Ans.—He has. The sons of God married the daughters of men.

Ques.—Do Christians who define God as a being without body, parts, or passions, know him?

Ans.—They do not.

Canon Farrar has said that the Hebrew was not a thinker. He never pushed his conceptions of God to their logical issue in a scheme of theology. Mormonism has had logicians who built an immense fabric on the raw material furnished by the Hebrews. Orson Pratt was the Jonathan Edwards of Mormonism. From his theological writings, I glean such declarations as these: The Christian world has been and is atheistic. When the Westminster divines defined God as a spirit without body, parts, or passions, they denied his existence and reviled his holy word. He had declared himself as having the form of a man and the loves and hates of a man. He walked in the garden. He came down to see about Sodom. He met Moses in a hotel, and tried to kill him. He had sons who married the daughters of men. He commanded slavery. He established polygamy. Pratt reverses the apothegm of Coleridge, and says that a God *not* understood is no God at all. He uses an illustration like this: Suppose that Victoria is omnipotent over her subjects. The royal granaries are full, and the royal storehouses are replete with the product of looms. The English people are naked and starving. They cry out to their sovereign, "O thou with auburn hair!" She sits unmoved. "My hair," she says, "is not auburn. When they address me properly, recognizing my bodily features, I will help them." So God sits on his throne, which is a Urim and Thummim. For eighteen hundred years, his subjects have called out to him in sore distress, "O thou Infinite Spirit, without parts or passions!" He sits unmoved. He says, "They are speaking to an abstraction, not to me."

"God was once a man like one of us." This was Brigham Young's declaration to the October conference of 1859. Brigham went on to say that some time he would be as great a god as God. "The gods said, 'Behold the man has become as one of us.'" The Mormons say that after death he becomes really "one of us," that is, one of the gods. "The only God with whom we have to do," said Brigham, "is Adam." A god is great only as he "bears rule" over a great empire. The nucleus of a god's empire in heaven is the children he had while he was a man on earth. Our God was a man who had a great many wives, and whose empire has been extended by the offspring of a great many wives "sealed" to him since he died. In the Jewish economy, if a man died childless, his brother took the widow and raised up children to the dead. Here was the germ of the Mormons' "spiritual marriage." A man who aspires to be a god must have many children for subjects. Mrs. Green wished to be married to Jesus Christ. Brigham did not want to marry the lady to so high a husband, and advised her to "seal" to Joseph Smith, who, having been dead but a few years, had only a small empire over which he was "bearing rule." A proxy was found for Smith. The children would belong to Smith and be his "subjects" in heaven. Smith is already a very influential god. "No man," said Brigham, "can enter the kingdom of heaven without a ticket from Joseph Smith, Jr." In the Mormon hierarchy, he is a more important personage than Jesus, who, the prophet tells us, "spends his time in riding through heaven with four wives in a chariot drawn by four white horses."

The Mormon cosmogony is a "free rendering of the first chapter of Genesis." Adam came into Eden with one of his wives and "assisted" at the creation. "Man was made out of earth in the same way that a brick is moulded." But the story of the rib was too much even for a Mormon. "The woman," said Orson Pratt, "was not made out of a rib; and Moses, in making this statement, was forced to lie." The fall of Satan and of man in Mormon theology is a travesty of Revelations and Paradise Lost. "There was war in heaven,"—a little "unpleasantness." The head of the gods called a council to consider the state of man. Jesus was there, and Lucifer, commander-in-chief of the celestial armies. Christ rose and made a speech. "Some men," he said, "will be born who cannot be saved." Then Lucifer made a speech. "I think," he said, "that all men can be saved, and I will try to save them." A vote was taken, and a majority of gods voted with Christ. Lucifer took offence, and withdrew. From that day, he was called the Devil. Orson Pratt goes on to say that in view of this transaction we are wrong in abusing the Devil, who is a gentleman! The policy of heaven was too narrow, and he rebelled. From that day, rebellion has been the blackest of crimes. "Behold," says God in the Book of Mormon, "behold they did rebel against Ham and I." All Christendom had rebelled against him in throwing off polygamy. Hear him speak to Joseph Smith, Jr. This is part of a revelation published in the *Deseret News* in 1857: "Behold, I am the Lord thy God. My servant Abraham received wives and concubines, and it was accounted unto him for righteousness. Behold, I am the Lord. I command my servant Joseph Smith to take unto him other wives. If my hand-maiden Emma Smith does not receive these wives of Joseph and cleave unto my servant Joseph, *she shall be destroyed, saith the Lord.* Behold I am Alpha and Omega. Amen." Here is a command to a man to practise polygamy, and to murder his legal wife if she rebels "against Joseph and I." Does Mormon polygamy rest on that revelation? Not at

all. Mormons and Gentiles told me that the best buttressing polygamy ever had in Utah was the debate between Dr. Newman and Apostle Pratt. The question was, "Does the Bible sanction polygamy?" The debate was held in the presence of many thousands. There were the Wasatch Mountains. Their shadow had fallen on reptiles of the prime, but never on a slimmer brood than the superstitious which had wriggled up from the Saurian age of humanity. Never had religious teacher such an opportunity as Newman. What did he say? Goethe had said that, whatever triumph civilization has won over savagery, it behooves us to guard as the apple of the eye. Did Newman say: "In the union of one man and woman is a triumph civilization has won over barbarism. By the voice of God speaking in laws of physiology and laws of sociology, speaking in these living scriptures, the hearts of men and women, I conjure you, under the shadow of these mountains, to guard it as the apple of the eye?" No: he wriggled in the slime of Hebrew savagery, and never for one moment had the courage to say that God does not smile out of a Hebrew text on polygamy or murder. To such a debate there could be but one issue. Newman was overthrown by his own oracles. Here is the cry of a woman whose mind has been overthrown and debauched by the same "oracles." I give her argument very much abridged: "We stand on the Bible. The state imposed by God upon woman I accept. Now, God said to David that he had given Saul's wives to him to be his wives. And he told David, through Nathan the prophet, that he would take away his wives and give them to another man. The wives were passive. God transfers them from man to man as if they were sheep, and their desires are not consulted. . . . Abraham was a polygamist, and God calls him the father of the faithful. Christ says, 'If you were the seed of Abraham, you would do the works of Abraham.' The sixteenth chapter of Genesis tells us what works Abraham did. The only way to be saved is to be adopted into the great family of the polygamist and to follow his example."

From this root of polygamy, certain growths were inevitable,—growths which would overshadow all other branches of the Mormon tree. "To marry," "to have married a mother," "to marry her daughter," "to marry spiritually," "to marry carnally," "to marry direct," "to marry by proxy,"—Mormonism becomes one ceaseless conjugation of the verb to marry. Women *must* be married. "Let me see no more unmarried girls over fourteen," said Brigham. "Bring in many ewe lambs," said Bishop Kimball in a charge to missionaries, "and see that you do not lay your hands on them till they are in the fold." The outcome is, to woman, salvation by marriage. If a marriageable woman dies unmarried, no one can call her up in the resurrection. Woman would seem to be mortal or immortal according to the whim of a man. On the day of resurrection, the Mormon is to stand over the graves of his wives and call the roll. At his command, they will "come up." But the woman who is not called will not come. When the writer was among these saints, he heard of a young woman who was sick unto death. She was seized with terror; for she was not wed, and there would be no one to call her up. A bishop persuaded a young "professor" in the "Deseret University" that it was his duty to marry her. He had no objection, if he could be assured that she would die. The attending physician gave him the assurance, and they were married. With consternation, the young man learned the next day that his wife was getting well. "It is horrible," he said. "I intended to call her up only once, and now to think of calling her up every

morning!" For ten dollars, Brigham divorced them.

The "Deseret University" is suggestive of Mormon culture. What the state of education has been, we may infer from this handbill which I take from one of the rural settlements. "I, schoolmaster, to all brethren, greeting. Monday, the 19th day of November, the anniversary of the massacre of one hundred and eighty-five thousand Assyrians by the angel of the Lord, having been fixed upon for the reopening of my school for the divine sciences and spelling and reading, and whereas we are in a state of starvation in consequence of it, seven years after our establishment, the charge will be for one scholar, for a month, a bushel of corn or maize, or two bushels of potatoes. And, whereas those who cannot pay in grain may be able to do it some other way, bear's flesh or squirrels or dried pumpkins will be received. And, whereas I have nothing whatever to eat, I must have a month's pay in advance. Each scholar must bring a cedar log every two weeks to keep the fire going."

The opening paragraph suggests the bondage of these people to the Old Testament. The "anniversary" of the slaughter of a hundred and eighty-five thousand men by the angel of the Lord is fixed upon for the opening of a school of "divine science."

What will be the outcome of such a system on character? The sentiment of reverence will abort. It is not in human nature to revere a cruel, unjust man-God. Conjugal and paternal love will fade out. Man will neither revere God nor love woman. Young was often profane in the pulpit. Kimball called his wives his "cows." If the Mormon home is not the home of love, neither is it the house of mourning. A young mother and babe, enclosed in the same pine box, were buried, and husband and friends stood by more indifferent spectators than myself. The whole outcome is, "Toil, and pay tithes and perform ceremonies."

Mormonism as finally evolved is a sort of reversible engine. What has become of all those who died before God spoke to Joseph Smith, Jr.? Except the Hebrew polygamists, they are all consigned to hell. Of this there can be no doubt, as salvation is impossible outside of Mormonism. Is there no help for those who died in ignorance of this blessed revelation? A text from Paul comes into play, and gives Mormonism a retroactive force. Paul speaks of those who are baptized for the dead. Baptism for the dead becomes a part of Mormonism. The engine, by this touch from Paul, becomes reversible. Any dead man can be made a Mormon and saved, if some living Mormon will stand proxy and be baptized for him. Through this reversible action, Washington has been made a Mormon; and I was told that a far-reaching philanthropist had been baptized for Plato.

How is Mormonism to be cured? We must not fight superstition by persecution. To cure Mormonism, have we nothing to cure in ourselves? By what right does Talmage denounce the Mormons? A few Sundays ago, he admitted that God did sanction polygamy among the Jews; and he declared that "God did this because he couldn't help himself!"

I call attention to the following statistics, which I take from the tables of 1860:—

Converts to Mormonism.

From New York	10,000
From New England	20,000
From England and Scotland	32,000
From Pacific Islands	8,000
From Ireland	1,000
From France	500
From Italy	50

These tables are instructive. Why do England and Scotland furnish thirty-two thousand and Ireland only one thousand? Is there not more

ignorance in Ireland than in England? Is there not more in Italy than in either? Why, then, has Italy furnished only fifty? It is evident that soil for the growth of Mormonism must have some other ingredient than ignorance and superstition. It is evident that Protestantism furnishes that ingredient. What is it? Acceptance of the Old and New Testament as the rule of faith and life. To the Catholic, the Church is the supreme authority; to the Protestant, the Bible is supreme.

We will begin the cure of Mormonism by expunging cryptogamic Mormonism from our own creeds.

W. D. GUNNING.

ITALY.

An Italian who is possessed by the modern spirit and by modern ideas finds his country an old curiosity shop, and its glorious nature barnacled all over with the debris of ruin and the rubbish of superstition. Italy is the land of art, to be sure; but what was art for ages? The handmaid of superstition and of a theology and piety full of cringing servility to despots of all sorts, celestial and terrestrial, and of contempt of human rights and human nature. It has always been art from the days of Polygnotos to those of Raphael and Michel Angelo, that has bodied forth to the eye and given shape to the airy nothings called gods, angels, and demons. To the Italian, who is thoroughly awakened from the lethargy of superstition and the complacency engendered by the glories of the past falsely so called to the exigencies of the present and to the unparalleled opportunities of current civilization, his country would be more palatable if it was back in the state of nature in which Virgil represents Æneas to have found it when his tempest-tossed fleet entered the then forest-shaded Tiber amid the morning carols of birds, and the site of the Eternal City was a haunted thicket, and its forum a pasture for herds. Then, Italy would be a splendid *tabula rasa*, wherein to inaugurate a truly modern, human civilization in an unequalled environment of air, earth, and sea. Now, progress and liberty in Italy are embarrassed on all hands by rubbish and the *impedimenta* of a warlike, ecclesiastical past. The Italian soil is loaded with a ponderous and magnificent architecture suggestive of anything but our current, free, popular life. To the idle tourist, dilettante, and moneyed do-nothing, an enduring architecture may be splendid in a spectacle; but it is an obstruction to progress, keeping the past uppermost to the eye and mind. Every generation almost should build its own dwellings and public edifices, so that they may be in keeping with current ideas and free from mould and the foulness of antiquity. Such was the conclusion of Hawthorne, after a thorough experience of the dwellings and cities of Italy.

When one turns from such enormities of architectural splendor as Milan cathedral to the wretched, mendicant humanity that creeps under their shadow in Italy, one sees that such structures are magnificent mockeries of human degradation. Then there is the vast pictured and sculptured populace in Italy of Holy Families, Madonnas, saints, and angels, and other absurd and impossible personalities of the supernatural sort. The sight of such alleged supernatural persons in the shape of pictures and sculpture demoralizes an ignorant populace, and destroys their independence and self-helpfulness by encouraging the notion that higher than human aid is within their reach. Better the old Jewish and current Mohammedan horror of anthropomorphic sculpture and painting than an excessive cultivation of them with idolatrous results for the stupid masses. But such liberators as Cavour, Victor Emanuel, Mazzini, and Garibaldi have given to Italy a new and modern departure. The best part of

her population are intent upon Transalpine rather than Ultramontane ideas. Italian banditti continue to be pious after the old fashion, and to worship the saints. But the truly modern Italian has ceased to believe in saints, holy families, fasting, vows, and prayer. He looks to science and industrialism and popular education and popular freedom to regenerate his country. He has had a surfeit of art and piety. *Apropos* of Italy, curiously enough during the first half of the present century which has witnessed her deliverance from alien and priestly tyranny and her unification, Italy could show a distinguished devotee and founder of a religious order of the old-fashioned sort; namely, Antonio Rosmini, who combined with the abject self-abasement of a St. Francis the metaphysical and psychological acuteness of a Locke, Hume, and Kant.

In the present practical mood of the Italian mind, it has no admiration to bestow upon such a freak of Ultramontane, monastic piety and intellectual power as Rosmini, who was born in 1797 and died in 1855. He was born many centuries too late. Perhaps early contact with the social, moral, and political ferment of the world beyond the Alps might have opened his eyes, which were naturally acute, and made him aware that the nineteenth century is not the century of St. Thomas Aquinas. But, as it was, Rosmini, with his immense brain, was totally unaware of the time of day. He mastered the revolutionary philosophy of Kant even without becoming a modern man. He was the adviser of Pius IX. in 1848, the last period of active revolution in Europe, and his advice was reactionary and fatal. But he was a sincere, true man, and, in his way, a lover of his country. Hence, he was hated and persecuted by the Jesuits, who were jealous of his influence with Pío Nono. But that pope would not "go back" on Rosmini. He was the founder of the monastic order, or "Institute of the Brethren of Charity." This order survives, and is confined to Italy and England; and its members are highly spoken of as really human-hearted men, as was their founder, who was a nobleman by birth, which explains perhaps his ultra conservatism in the midst of a period of revolution. I cannot forbear quoting a few reflections upon Rosmini, which are found in Thomas Davidson's account of him in the November *Fortnightly Review*: "There is something inexpressibly touching," says Davidson, "in the thought of this simple, tender, gifted, noble, profoundly religious soul, laboring under mountains of leaden tradition and official formalism. . . . Light, supernatural light, that is what he strove for, the thing for the sake of which he neglected much of the natural light. The hasty, vague metaphors of ancient dyspeptic mystics, metaphors now embodied in creeds, catechisms, and prayers, have become to him realities, and indeed the only true realities. According to Rosmini's mediæval notion, 'the whole duty of man is to prepare himself to be a passive instrument in the hands of God.' This is surely taking Christianity in earnest,—God all in all, man but a poor, foully constructed, useless instrument, which, by painfully cleansing itself from the concretion of rust and filth with which omnipotent, divine Providence in his 'inscrutable wisdom,' has seen fit to disfigure it, may possibly induce this same divine Providence graciously to stoop down and use it, mayhap, in stirring up some other equally filthy and worthless implement to prepare itself for similar service. Man, with his boundless capacity for suffering, has no rights which God is bound to respect. Whatever befalls him we must coweringly accept, as coming from infinite Wisdom, which, being inscrutable, may, for aught he knows, be infinite folly or absolute stu-

pidity. Stated in plain terms, such is the doctrine, foolish enough and hideous enough, surely,—a base survival of notions current in times before tyranny and tyrants, having incurred the righteous indignation of this world, were constrained to take refuge in heaven, whose still unexplored wastes harbor a good many such fell monsters. But heaven is so far off that it has had no direct communication with us for nearly nineteen centuries now! Need we wonder if it has fallen behind in the race of civilization?"

B. W. BALL.

A SHORT-LIVED FREEDOM.

A month ago, we gave an account of Mr. George C. Miln's avowal of more radical religious views than he had hitherto held, and of his new relation to his church in Chicago in consequence. Our readers will remember that Mr. Miln, partly on account of broken health and partly because of this change of views, which he supposed would throw him out of harmony with his society, had resigned his charge of the pulpit. But the society was very reluctant to let him go. A committee was appointed to confer with him, and urge him to withdraw his resignation. Two committees, in fact, were appointed for this purpose, since the first did not succeed; and finally, after a free interchange of views, he was persuaded by them and by individual solicitation on the part of many members to accede to their request, with the understanding that the society wished to put no fetters upon his utterance, but was "willing to have him utter the utmost truth to which his mind might reach." On the following Sunday, he announced to the congregation his decision to withdraw his resignation, and the terms on which he had been induced to do it. To all of which, as the *Chicago Times* reported the next morning according to the quotation we then made, there was joyous acquiescence and "an audible murmur of approbation in the congregation, which showed that the pastor's decision met with approval." In other words, "Unity Church" resolved on giving a free pulpit,—a pulpit not simply for the utterance of Unitarian views, but for the free expression of whatever convictions Mr. Miln might feel impelled to declare.

But this reign of freedom has been very short-lived. Scarcely a full month passed when Mr. Miln was notified by a vote of the society—one hundred and eighteen to thirty-eight—that his services as pastor would not be wanted after the expiration of three months, the terms of his settlement requiring a three months' notice on either side to terminate it. What has led the society to make this hasty and ignominious retreat from the position of liberty which it had been so ready and apparently proud to take? Simply that Mr. Miln has been using the liberty granted him to express his convictions. Taking the society at its word, he proceeded at once, in a series of three sermons, to embody the views to which his recent studies have been leading him. These sermons were on the Past, Present, and Future of the Church. The first, which we printed two weeks ago, took the rational ground of the entirely natural origin and evolution of the Church. Both this, however, and the second discourse, on the "Present Condition of the Church," appear to have passed without arousing any marked dissent. But the third discourse, on the Future of the Church,—which we present to our readers in this paper,—created at once great excitement in the parish, and, judging from the daily press, throughout Chicago. The journals immediately put Mr. Miln on trial. Statements from the sermon apart from the context were telegraphed through the country. The accused heresiarch was "interviewed," and the trustees and prominent members of his church were "inter-

viewed." Rev. Robert Collyer, Mr. Miln's predecessor in the pulpit of Unity Church, was asked to give sentence; and his judgment was telegraphed by an "interviewer" from New York. Under all this excitement, the society was called together to act, with the result as above announced. Mr. Miln asked the privilege of making a statement, and was allowed to do so. But his request for an enumeration of the reasons for his dismissal was not granted. The society found it easier to follow the example of the committee in the Leicester case a year ago, and to act without giving reasons, than to define the standard Unitarianism from which Mr. Miln had departed. Nevertheless, his request was a fair one, and should have been more courteously treated.

The ground taken by Mr. Miln in this third discourse is that the Church of the Future is to be based, not on any speculative doctrines, but on unity of aim in moral, philanthropic, and social work for the uplifting of mankind,—a large and grand aim, certainly, for a church. Some of the more recently formed Unitarian societies in the West are organized, if we remember aright, on this basis. In the development of this position, he speaks of belief in a personal Deity as one of the unprovable doctrines not to be required, and intimates his own doubt of it. Of belief in personal immortality, he speaks in the same way, but intimates more than a doubt concerning this belief. Yet he also distinctly says that belief in these and other doctrines he refers to should not debar from the undogmatic church which is his ideal. And, judging from this and other discourses of Mr. Miln, he is not at all a preacher who would be likely to make a mission of denying and decrying these doctrines. He is no mere iconoclast. He believes in religion as well as in freedom. He is earnest, frank, manly. If Unity Church had been trained to a little more independence and robustness of thinking, it surely would not have been thrown into such consternation by any sentiments, however averse to its own, which are expressed in this reverent and sincere discourse. But, though Unity Church thus early rescinds its vote for a free pulpit, we trust that Mr. Miln may find elsewhere in Chicago the opportunity for organizing a society in accordance with his ideas. W. J. POTTER.

REVIVALS.

In several cities and towns in Kansas, desperate efforts are being made this season to "get up" religious revivals. It seems to be pretty well understood by the preacher that argumentative sermons addressed to the intellect, with the usual devotional exercises, fail to convince unbelievers, or to remove doubts from the minds of the sceptical, or to convert "sinners," or even to infuse life into lukewarm Christians. But a rousing, religious revival, although it does not add to the average intelligence of the churches, increases their numerical strength by bringing accessions from that large class who are reached only by appeals to their emotional nature. Rich and fashionable churches in large cities, liberally sustained in part by those who join them from business considerations, or for the social advantages they afford, or for the conventional respectability they reflect upon their members, need not resort to the uncultured and undignified methods of the revivalist; but, when churches are languishing and dwindling in numbers, culture and dignity must be sacrificed, and, since the intellectual class cannot be reached by the arguments of theology, the ignorant class must be influenced by such methods as will gain their attention and bring numbers and support from their ranks. That there is no sincere, unselfish interest in the "eternal welfare" of those addressed, underneath

these efforts, it would be ungenerous and unjust to affirm; but that church rivalry and the ambition and personal and professional interests of the Orthodox clergy enter to a considerable extent into the causes that start and sustain revivals in these days is indicated by the jealousies, animosities, and contentions which are so often seen at the close of "protracted union meetings," when the excitement having exhausted itself is followed by a "division of spoils" among the different denominations.

In the cities and towns we have visited in Kansas this season, the revivals are very feeble. They revive nothing, not even the superstition and animalism out of which they grow; for the excitement is simulated, not real. Scepticism and unbelief have undermined the creeds, and the zeal and fanaticism of former days are now impossible. Even the young and susceptible are unmoved by the preacher's appeals to "flee from the wrath to come" and "make their peace with God" before it is everlastingly too late. In one town, after three weeks of praying and exhorting, one individual, a negro, who came from the South two years ago, was the only attendant interested enough to "come forward," and seeing no other persons similarly affected, after two or three trials, he said, "If de white folks ain't scared, why de debbil should dis nigger be afraid?" and he went to the "anxious seat" and asked for prayers no more.

Doubtless, revivals will prevail in various localities many years to come, for ignorance and superstition give way to knowledge and science but slowly; and while these mental conditions continue, and so long as there is influence in numbers, many religious leaders will yield to the temptation and inducements offered to encourage these coarse manifestations of the uncultivated religious sentiment. But, with the diffusion of intelligence, revivals become less epidemic and more sporadic, as the physicians say, and infused more with the higher sentiments and emotions of man's nature.

A disposition is noticeable among some of the liberal workers to favor methods which are, strangely enough, more in keeping with that faith against which they are directed than with the rational thought and philosophy they are employed to advance. The workers evidently represent the condition and express the thought and feeling of large numbers who, although they have discarded their creeds, are yet more easily influenced by appeals to their feelings than by arguments addressed to their understanding. During the past few years, the rapid decay of theological belief has added to the ranks of sceptics and free thinkers multitudes, many of whom were but recently in the churches or in a condition to be affected during religious revivals. Unaccustomed to dispassionate reasoning, and without acquaintance with the principles of Liberalism, they are more interested in a violent harangue, marked by loose, superficial thought, expressed in the style of a revivalist, than they can be in a well-reasoned discourse by a thinker. A liberal lecturer, who was formerly a Methodist preacher and who still has much of the fervor of the old-fashioned Methodist, with all the unreasoning impatience and enthusiasm of a new convert, with little regard or taste for the methods of science or the reasonings of philosophy, or the positive and constructive side of liberal thought, remarked to us recently that the masses could not be reached by argument, and that his method was to make converts to "infidelity" by appealing to the emotions of men and women. This is the very method against which free thinkers have always protested, and yet we see it now used and defended in the name and in the supposed interests of free thought. Such are the inconsistencies which mark

rapid transitions in belief. We hardly need remark that men who join the ranks of Liberals under mere emotional influences must be persons of small calibre, very limited knowledge, and of but little firmness of character; and their "conversion," under a liberal revivalist, involving the giving up of doctrines with which they have been in the habit of connecting the motives and obligations of morality, without growing into or understanding any school of thought or well-grounded philosophy of life, can be of no value to themselves, nor to a movement with which they become associated. When even many of the Orthodox churches, taught by experience, are beginning to discourage these methods which substitute declamation for argument, feeling for reflection, and emotional excitement for education and growth, let these methods find no encouragement among the teachers and advocates of rational thought. We do not want any Moodys and Sankeys; and, although we must be patient with those "Liberals" who have discarded some of the doctrines of theology, but who are yet dominated by its spirit and methods, relying on time, education, and growth to do their legitimate work, we should encourage rational methods only in advancing rational thought.

B. F. U.

RECENT ITALIAN LITERATURE.

I wish to call the attention of the readers of *The Index*—of whom I hope there are many who read and love the Italian language, and who are interested in the present hopeful condition of education in Italy—to some historical books published in Italy within a few years.

Signor Savina Fabricius prepared for the Normal Schools of Italy an excellent compendium called *Biografie ad Uso delle Scuole Magistrali e Normale*, and supplemented by *Lesioni di Storia Moderna*, which is published by Felice Paggi, in the Via del Proconsolo, Florence. She has also sent me a new book called *Scritti Storici*, by C. Belviglieri, Professor of History in the University of Rome, and published by Drucker and Tedeschi at Mantua and Verona.

This latter book is a collection of lectures and papers read before Italian lyceums and societies, and shows very clearly the broad, liberal tendency of modern thought in Italy, and the strong belief cherished there that education and right thinking are the true safeguards of the State. It will repay the most careful reading of those interested in these subjects.

E. D. CHENEY.

DEATH OF SAMUEL JOHNSON.

Our readers will mourn with us at the announcement of the death of Samuel Johnson, of which the intelligence just comes to us from his North Andover home. A brief, painful sickness has thus ended a most brave, beautiful, and useful life. For years, Mr. Johnson has stood in the front ranks of religious reform. Foremost among American liberal scholars, he has served the cause of free and rational religion in exceptional ways. The loss of such a man is irretrievable. We know of no one in America who is prepared to take up and carry on to completion his unfinished series of books on the "Oriental Religions." The third volume was to be on the *Religions of Persia*. But relentless death has snatched him from the loved work in the midst of it, and robbed, too, a loved and loving circle of friends, to whom his strong, fine presence and rich conversation were inspiration and life. We must defer any fuller notice of his character until next week.

W. J. P.

STUDENTS of the Iowa State College, at Iowa City, have organized the first local Free Trade Club that has been formed in that State.

NOTES ON THE RELIGIOUS PRESS.

W. J. P.

THE *Christian at Work* tells a good story of Dr. Nott, for many years President of Union College, which, though intended as a hit against the present laxity of belief on the doctrine of eternal punishment, may be enjoyed even by those who think the bottom has been knocked out of that doctrine. The story is as follows:—

Once, a union meeting for prayer was held in an interior city in this State,—we may as well say it was Schenectady,—and the chapel was crowded. Finally, in response to a call for five-minute addresses, a good brother arose,—such brethren somehow always are excessively good,—and "went" for Orthodox doctrine on everlasting punishment. There was a future punishment,—he admitted that,—and would even call it by the old name, hell. But there was a door to it that could be opened; there was time and opportunity for repentance; there was restoration to happiness for all the citizens of Inferno. Then, he cited chapter and verse, and wound up by a challenge to any brother to disprove what he had said, or to prove the correctness of the Orthodox position. Then followed a period of silence. Finally, old Dr. Nott, then past fourscore, bent with age, and his hair as white as the snow, rose and slowly and deliberately said: "The brother who last spoke told us of a way to heaven that leads through hell. Those who want to try the road to heaven *via* hell may take it, if they choose; but, as for me, I am going to heaven by the direct road, and I advise others to take that road too. Let us pray."

It may be added that the point of this story holds good with a more liberal theology than that preached by the venerable Doctor. Even though evil may finally be wholly overcome and converted into good, it is folly not to come at the good by "the direct road" instead of going round by the hard and longer way of evil. The sort of philosophy of life sometimes heard among young men, and not unfrequently, too, among those not so young, that it may be better for the after-crop to sow first a few wild oats, has no ground either in reason or in experience.

THAT more liberal and rational views of religion are surely gaining ground in the churches, and even among those that have been regarded least progressive, is shown by the recent action of the Baptist ministers at Chicago, who, according to one of our "exchanges,"

Have declared themselves against professional revivalists of the usual kind, and for the following reasons: "They cultivate a distracted, one-sided religious life. They give undue prominence to noisy and public efforts for saving souls. They produce the impression that religion is largely a matter of feeling. They savor too much of the burlesque and buffoonery. They lower the dignity of the most solemn subject which can engage men's attention. They put a premium upon ignorant and crude presentations of gospel truth. They insult the intelligence of the age by making the unlearned and the unwise its religious teachers."

In the February number of the *Unitarian Review and Religious Magazine*, Rev. James T. Bixby, professor in the Meadville Theological School, has an article on "The Study of the Non-Christian Religions," which to many readers will doubtless seem dry, but which is really a valuable summary of the present condition of learning on this important theme. The article closes with excellent "Free Religious" doctrine as follows:—

The science or the faith, which shuts itself in its own petty circle, makes itself pretty surely the breeding-place of pride, conceit, and selfishness, and closes its doors to many of the best messengers of love and wisdom. True religion is all-embracing in its sympathies. The theologian's distinctions may split the worshippers of God into a thousand sectarian fragments, but the native impulse of that love which is the living heart of faith is to unite them again into a

single brotherhood. To lend a hand in this blessed work is the service to which the study of the non-Christian religions among us is especially called.

THAT increasing Liberalism does not diminish the interest in religious subjects is shown by the statistics of the book-trade. Neither the daily newspaper nor the novel has yet absorbed all the readers. The *Sunday School Times* says:—

From the figures of the English book-trade for last year, it appears that, "as usual, theology heads the list with nine hundred and forty-five works: educational and classical publications are second, with six hundred and eighty-two," etc. Publishers issue books to sell; and they are not accustomed to put forth, year by year, that which nobody buys. So that the regular publication and sale of religious books is a perfectly fair test of the general demand.

THE New York *Tablet* has a very thoughtful and sensible article on the solution of the Irish question. Its thesis is that "self-government is the only salvation for Ireland." By this, it means not an independent Irish Republic, which against the present power of Great Britain is not possible, but an independent legislature and government for all its own local affairs, and a union with Great Britain, like that existing between the States and the national government in this country, for the regulation of their common interests. This is statesmanlike, because it is a reform in the interest of justice and liberty which is feasible. The *Tablet* says:—

With her own parliament, the vast resources of Ireland would soon be developed, her manufactures and deep-sea fisheries would soon revive, her mines would be worked, her immense water-power would be turned to account. Dublin would soon become the residence of absentee noblemen. Irish ports would teem with the shipping of foreign nations. Galway would become a port of entry for America, and Ireland the highway for her trade with all Europe. The hardy peasant would no longer have to depend on the soil for a living, and the rising generations would embark in trade, commerce, and business. This is an attractive programme, if it only could be realized. We honestly believe that it could; for we find the radical element in England in favor of it, and such men as Joseph Cowen, Sir Wilfrid Lawson, and Labouchere are among its strongest advocates, and we feel certain that it would find favor with such men as Dilkes and Chamberlain. Indeed, we are inclined to think that Gladstone would be in favor of such a solution of the Irish difficulty, and the people of England in general are so heartily sick of the Irish agitation that they would hail with satisfaction any solution of the question which would not impair the dignity or stability of the crown.

As it is impossible to estimate correctly the value of a good man to society, so it is beyond the power of the mind to compute with accuracy all the evil that results from a vicious and criminal life. One single act of the life of Guiteau will, according to statements which are published, cost the government \$300,000. But this amount represents merely the direct money cost. The loss of a valuable life, with all it would have accomplished but for this act; the suffering of the victim through weeks; the grief and bereavement of his family; the anxiety, sorrow, and loss brought upon millions of people,—these can never be measured by dollars and cents; and, in comparison with them, the expense in money, great as it is, which has been caused by the assassin's crime, is so insignificant as to be unworthy of mention. Society has in Guiteau a striking illustration of the cost of crime, which at the same time suggests the economy and emphasizes the importance of such education as will tend to prevent crime while preparing youth for the duties of life. To such education, so intimately related is it to the well-being of the people and so wide and far-reaching is it in its results, society cannot wisely be indifferent.

EDITORIAL NOTES.

In this week's number of *The Index*, the article most likely to attract attention is Professor Gunning's "Study of Mormonism." No one will enter on its crisp sentences without being carried through to the end by the very picturesqueness of the style, even if the value of the facts presented did not attract him. Professor Gunning has had unusual facilities for studying Mormonism on the spot, and he has investigated the system with the trained faculties for observation possessed by a scientific man. The statistics at the close of his article furnish much food for reflection. The fact that the Mormons get few converts from Catholic countries starts the inquiry whether, for an ignorant population, Catholicism, with its claim of the Church as well as the Bible for the standard of faith and practice, is not better than Protestantism, with its claim of the Bible alone as an infallible rule? The Catholic Church at least has learned men at its head, who will not permit its ignorant members to be duped by such an interpretation of Old Testament beliefs as leads to Mormon polygamy and Abrahamic sacrifice of children. The discourse of George C. Miln, which has received so much attention throughout the country, and which we reprint from the authorized report of the *Chicago Times*, will also find many eager readers. Among other contributions of special value, Mr. Ball gives a timely article on "Italy," and Mr. Underwood sends one from the West on "Revivals." W. J. P.

WE cannot help saying, though perhaps it is not for us to say it, that the course of our neighbor the *Christian Register* toward the heretical Mr. Miln, as illustrated in its last issue, does not shine with the quality of Christian charity. It has been several years since we have seen the *Register* treating an opponent with so much spleen and so little generosity.

SPEAKING of some things connected with funerals that ought to be reformed, Bishop Clark, of Rhode Island, says, "I think the exhibition of the worn and pallid features of the dead to the gaze of the curious and unsympathizing crowd is another custom that is decidedly out of place."

A QUESTION in evolution: How many thousand such tragedies as the recent shooting of one classmate by another at Amherst must be enacted before the average human mind will learn the simple precaution of ascertaining whether a gun is loaded before pulling the trigger? Was not the old woman wiser in her caution that "even that hollow thing, the barrel, may shoot," than many in the world who go on "supposing it isn't loaded"?

IT is stated that the Campbellite church at Washington, which President Garfield attended, will soon begin the erection of an edifice at the cost of \$300,000. Of this amount, \$20,000 were raised during the attendance of the President. The chief inducement for liberal contributions having been removed, it is probable that, if the building project is persisted in, a heavy mortgage will be among the first contracts made.

THE *Independent* with its usual directness thus states its opinion on the Bradlaugh case: "The best, indeed the only sensible, course, for the English House of Commons to pursue in respect to Mr. Bradlaugh is to permit him to take the oath of office, and thus concede to his constituents the right to choose their own representative, without regard to his religious opinions. They are determined to maintain this right, and are to be honored for so doing."

A RELIGIOUS revival prevails at Louisville, and considerable space is given in the city journals to reports of the meetings, surmounted with head-

lines like the following: "Remember that Jesus is your Captain," "Over Jordan to the Land that is Fairer than this," "Go Ahead," "Burn the Bridges," "Sink the Boats behind, so there will be no Way of Retreat," "David's Psalm of Thanksgiving for God's Great and Manifold Blessings," "Mind you, no Faith, no Cure." Reporters refer to this revival, in all seriousness apparently, as a "great religious boom."

FATHER McCOSKEY, a Catholic priest of Rahway, N.J., who recently declared that the public schools were better than the parochial, and that little besides the catechism was taught in the latter, has apparently been interviewed by his superiors in the Church, and as a natural consequence, in a good Catholic, has been brought to see the "error of his ways," and has reconsidered that declaration and taken back his words in terms of due submission to the authority of his bishop. But the effect of his ill-considered but independent words will still remain in the minds of some of his parishioners, and set them to thinking for themselves on the subject, and so perhaps lead to independent action.

A COLORED member of the Legislature of Virginia has introduced a bill in the House of Delegates, aimed at the practice of keeping mulatto mistresses by white men, a survival from slaveholding days. The bill provides that, when a man lives in cohabitation with an unmarried woman for the period of two months, the issue of such cohabitation, if such there be, shall be considered the heir-at-law, with the name and heritage of the father. The bill also provides that, when a single man lives with an unmarried woman, as above stated, for three months, such cohabitation, substantiated by the woman and one witness, shall constitute legal marriage in the Commonwealth of Virginia, and any person marrying contrary to the provisions of this act shall be declared guilty of bigamy. The introduction of this bill, it is said, has produced considerable flutter among men of the class against whom it is directed.

OF the Woman's Suffrage Convention held in Washington, D.C., in January, Mrs. Mary Clemmer writes to the *Independent* thus: "The women suffragists, who held their fourteenth convention here last week and closed their actual labors before congressional committees last Monday, had, when they left Washington, one cause for gratitude greater than that they had secured a new committee of the Senate specially to consider in all its multiform demands the rights of women; and the greater cause for gratitude was that they had for once been so fortunate as not to be misrepresented or disgraced by the folly or want of tact of any one of their own number. . . . In summing up the long-drawn-out crucifixion of taste and fine sensibility endured by a woman of the fibre of Elizabeth Cady Stanton, one must not forget that she has suffered as much from the injudiciousness and folly of well-meaning women who cared for her cause as from the contumely and contempt of men who hated it. When she left Washington last Monday, she had cause to thank God that this year no woman's lack of the sense of fitness had forced her in any convocation to make herself or 'their cause' ridiculous. Hysterical speeches on the stage and hysterical prayer-meetings at the capital were omitted." Yet Mrs. Clemmer and others ought not to forget that it was probably the efforts and sacrifices of these same injudicious and foolish women, whose very absurdities combined with their extreme earnestness caused the movement to be noticed, and so led to investigation on the part of calmer thinkers, which made so orderly and respectable a convention as that held in Washington possible.

The Index.

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

WILLIAM J. POTTER, BENJAMIN F. UNDERWOOD, : : : : : } Editors.

NO WRITERS IN THE INDEX, editorial or other, are to be regarded as speaking in behalf of the Free Religious Association as a whole; nor is any writer to be held responsible for any opinions expressed in its columns except his own. For all editorial matter not signed, B. F. UNDERWOOD, the office editor, is responsible.

ALL communications intended for the paper and all business letters should be addressed to "THE INDEX," 3 Tremont Place, Boston. Letters for Mr. Potter should be addressed to him, at New Bedford, Mass.

POETRY.

SESAME. *For The Index.*

He shall not wholly starve
Whom twin faiths nurture,—trust in his own race
And his own will,—to carve
Success from untoward elements, and trace
The angel in the block
Of roadside marble. Guerdons wait for him.
For him, rare keys unlock
Strange portals to vast corridors and dim,
Leading to fates unguessed.
Though ever at his side threat ghostly Want,
He trusts each day's bequest
To serve his simple need. Sin-spectres haunt
His healthful slumbers not.
Hope, that turns pointless every thrust of Time,
Wrests jewels from his lot.
Endurance makes his poverty sublime. H. T. C.

FLORENCE.

FROM GOETHE.

"Goats, to the left of me!" the judge in the future will say.
"And you, my darling lambs, at my right hand shall stay!"
Good. Yet we trust that the judge will utter one more command:
"Reasoning beings, step forward, and facing me take your stand!" C. A. EGGERT.

LIVE THOUGHTS.

THE only thought in the world that is worth anything is freethought. To freethought, we owe all past progress and all hope for the future. Since when has any one made it appear that shackled thought could get on better than that which is free? Brains are a great misfortune, if one is never to use them.—M. J. Savage.

HAPPY is the man who renounces everything which may bring a stain or burden upon his conscience.—Thomas à Kempis.

THERE is somewhat in all life untranslatable into language. He who keeps his eye on that will write better than others and think less of his writings and of all writing.—Emerson.

REMEMBER you have sold yourselves to mean pedlers, when you have given yourselves to any meanness whatever. For the life of the soul is this,—to love life at its fairest and noblest; to prefer wisdom to wealth; to be men in the sight of God, never mind what you are in the eyes of the world. If this has to be sacrificed for anything the pedler can offer you, then let him go!—George Dawson.

THE CHURCH OF THE FUTURE.

A Discourse delivered in Unity Church, Chicago, Feb. 5, 1882.

BY GEORGE C. MILN.

[Reprinted from the Chicago Times.]

Some centuries since, the Christian Church arraigned a notable scholar for daring to announce the monstrous doctrine of the earth's rotundity. He had reached this conclusion as the result of painstaking and persistent study, and naturally held fast to it with something akin to tenacity. The church authorities attempted to extort a recantation; but Cecco d'Ascoli had in him that mysterious something which is popularly known as the "courage of one's opinions," and he refused to renounce his well-earned conviction, though heaven itself should fall. In those days, the Church had a rather summary way of dealing with heretics. It believed in cremation, and practised it, unlike ourselves, upon the living instead of the dead. The progressive scientist who denied the flatness of the earth was led forth to the stake and burned. And, be it said to his eternal credit, he went out of the world illustrating a serenity and beauty of spirit in wide contrast with that of his devout executioners. Some time after this slight ecclesiastical amenity, it was accidentally discovered that the earth in good truth was round, and that the old theory of its flatness must be abandoned. But poor D'Ascoli was already burned: the winds of heaven had already gathered his sacred ashes on their wings that they might carry them to distant lands,—a legacy and an inspiration to all succeeding heretics. I do not mention this incident because it impresses me as a peculiarly pleasant reminiscence of Christian history, but for the purpose of deducting from it the moral that the Church sometimes strikes its match of bigotry too quickly, and kindles, under the impulse of fanatical ardor, flames of persecution, whose light in the future serves only to reveal its own ignorance and guilt. The Church of to-day may at least learn from this and similar incidents, with which, by the way, the pages of history are stained a bloody hue, to be exceedingly careful in reaching conclusions in regard to new statements of religious truth. It might burn another D'Ascoli, and then how sorry (!) it would afterward be.

The addresses which I have already delivered upon the past and present of the Church have evoked, as I am well aware, some criticism. This criticism has, in many cases, been very wide of the mark. Much of it has grown out of a misunderstanding of language which I heroically strove to render entirely lucid and level to the ordinary intellect. But such is the common fate of one foolish enough to indulge in discriminations, and I must not complain. Most of these criticisms I shall at present pass by; but one of them seems to me to deserve correction. It is said that the views presented in my previous discourses logically result in the destruction of the Church. "If this goes on, we shall have no Church," exclaims a devout religionist. And yet, if my critic's memory were as acute as his scent for heresy, he would have recalled these sentences in the sermon under criticism: "We may now, therefore, safely go on to say that some form of religion and some form of church will continue to be so long as man continues to be." Again: "The Church is," I said a week ago, "because man is. Let me now add the affirmation that, so long as man is, the Church will also be." How it is possible for a critic with these sentences beneath his eye to raise the cry that we shall soon have no Church, if this keeps on, is altogether beyond the analysis which I am able to extend to it. It presents a riddle in psychology, the disentangling of which I shall reserve for the retirement of some future vacation.

This criticism however really receives its best reply in the announcement of the topic for this morning's discourse, "The Church of the Future." For surely no prophet would undertake to draw an outline of an institution the possibility of which he had, at first, denied. The fancy of a romancer might choose such a task, but for the earnest and serious public teacher there is better work at hand.

Mr. Leslie Stephen said, not long ago, in a magazine article, in speaking of the religious outlook, "In the first place, let us admit freely and frankly that the problem about the religion of the future is simply insoluble"; and a few sentences further on he says, "To predict history is to make a guess with an indefinite chance of error." Now there is in both of these

statements, as it seems to me, a modicum of truth and a quantity of error. If one should attempt to picture in detail either the religion or the Church of the Future, he would probably land in as many incongruities as did our old friend Mr. Pickwick on his midsummer excursion. It would be like attempting to describe all the minute practices of an individual not yet born: it would result in absurdity. But it is equally absurd to assert, with all the history of race evolution in the past, as a prophecy of what it will be in the future, that no prediction can be safely made as to the possible future of religious dogma and form. I, for one, therefore, will not "frankly and fully admit the future of religion to be insoluble." Its exact conditions few would care to predict, but the general tendency of religious thought and church form may be very well inferred from the signs of the times in which we live. I take it for granted, for example, that from the very evident lessened authority of creedal statements one may safely infer that the Church of the Future will be marked by an entire absence of speculative dogma as a basis of agreement. Is it necessary that I attempt to show that even now the creeds are not insisted on as they once were? They are still said in the churches, indeed; but they fall from the lips as an idle tale, and exert little or no influence upon the life. Here and there, a priest may, by a kind of ecclesiastical gymnastics, wriggle his way through the Athanasian Creed; but who for an instant supposes that these well-conditioned nineteenth-century men, who go to church to please their wives or keep up social connections, believe the effete mumblings which they make a show of indorsing? Why, even our friends of the Presbyterian Church—whose mild and beautiful creed still evokes the admiration of Christendom (!)—assure us that only ministers are required to swear by the creed, but that laymen slip into the Church on a simpler and less extended statement. I do not wish, however, to enlarge upon this phase of the subject now: my purpose is rather to expand the inference which I have already uttered, and attempt to show its reasonableness.

I say the Church of the Future will be marked by an absence of speculative beliefs as a basis of agreement. But what is meant, you will at once ask, by speculative beliefs? I must define the term to mean all beliefs insusceptible of sensible demonstration. Uncertain as phenomenal demonstration is, it is at least a vast advance upon the speculations developed from observation of phenomena, or wrought out through the over-active and often diseased imagination of the psychologist or partisan theologian. But let me specify some of the speculative beliefs which I believe will be discarded, at least as articles of agreement, in the future Church. The belief in hell is one; the belief in the old theory of inspiration is another; the belief in a personal Deity and the belief in individual immortality are two others.

Hell has already been thrown over by all thoughtful men. That is, the old conception of hell. Consience, it is true, has made another hell out of remorse for unrighteous conduct; but the old hell, in which souls were to be shut up through eternity by an infinitely merciful God (!), has been very generally relegated to the category of Oriental nightmares. This loss has occasioned but slight regret, even to the conservative,—a fact for which we may at least in part account by the relief from all fear which it affords them in regard to their own future. Yet defenders of conservative theology would do well to guard strongly the gates of hell, for when they fall the chief scourge in the hands of the Church has lost its lash. Nay, the system then already totters to its fall; for the foundations of Orthodoxy are laid in the bed of hell. It needs no prophet to foretell that men will not be required in the Church of the Future to accept this horrible dogma. Nor will they be asked to accept the Bible as the infallible word of God. My idea is that the Church of the Future will no longer tolerate the idea that the Almighty commanded Abraham to cut the throat of an innocent boy. We won't take that defence in the nineteenth century. If we did, the poor fanatic of Pocasset would be an illustrious saint, and Guiteau would rank among the world's heroes. The belief in infallible inspiration is purely speculative. It cannot be demonstrated. It baffles the analysis of reason, and the future Church will no longer require men to accept it. Instead of this, if I may venture a specific prediction, the Church will say in regard to the Bible, Whatever poetic impulse, whatever moral stimulus you can find in the Bible, use it as you would use it, if found in any

other book. In other words, the future Church will catalogue the Bible as an ancient book, often crude in its composition, but containing many interesting though not altogether reliable snatches of history, as well as some most beautiful axioms of morality and tender strains of poetry.

But I must go on to say, in order to be true to myself, that the churchman of the future will not necessarily be atheist. You understand I am simply excluding these ideas as a basis of agreement; and I repeat that, while the individual will be permitted to cherish belief in a personal deity, he will not be compelled to do so, in order to hold his place in the Church of the Future. This is so simply because that Church will not insist upon speculative belief as a condition of membership. And the belief in a personal deity, I need not say, is "insusceptible of sensible demonstration." It is an inference satisfactory to one man, but unsatisfactory to his neighbor. In the future, as in the past, men will doubtless still speculate over the beginning of things. Many will adhere to the idea of a great world-soul as the energizing cause of the phenomenal universe. Others will say, as some now say, that if there be a personal God, so called, he discovers a most amazing indifference to the incessant agony with which this world of ours fairly writhes. But neither the one speculation or the other will be insisted upon as a basis of agreement.

So also we may safely infer in regard to the immortality of man: it will not be regarded as a belief essential to membership in the Church of the Future. Friends, may I ask you to acquit me of speaking without feeling on this subject? I am no stranger to the coffin and the grave. I have stood in many homes of darkness. I have wept with mothers over the babes, snatched untimely from their arms. Nay, I have closed forever those eyes out of whose dark and beauteous depths I drank in, as a child, my first lessons of love, and so I may not be charged with approaching this theme destitute of feeling. If I could believe there were a future life, how gladly would I let loose my imagination to picture its possible glories! Not the gentle John himself should beat the air with more eager pinion to reach the gate which I would fain believe opens upon the fields of Paradise than I. But, friends, I cannot afford to deceive you; and so I say that, however beautiful the dream may be, the chance of its fulfilment seems to me remote and improbable. Science declares at least that for every thought which stirs the brain there is a corresponding molecular change, showing the dependence of thought on matter. Even the boldest defenders of Orthodoxy do not attempt to demonstrate the separability of mind and body; and the question of questions for us to decide is, If brain is the organ of mind, nay, if mind depends for its activity on brain action, how will thought go on, how will brain activity continue, when the brain, weary of its ceaseless toil, is laid at last to rest? "The undiscovered country from whose bourn no traveller returns" still piques our curiosity, still defies our analysis, and still "puzzles our will." So I say of this, as of the other speculative beliefs enumerated, that they will not be insisted upon as a basis of agreement in the future. Mark the language,—as a basis of agreement. I mean by that that the Church of the Future will include men within its circle, whether they profess these beliefs or not. The test of membership will not be speculative philosophy, but practical and natural ethics. And this gives me the opportunity to congratulate this church upon the fact that it has so far anticipated the future as to discard entirely all speculative beliefs as a basis of agreement. No confession of theological correctness has been extorted from the membership of this church. If it had been, some of us could not have entered: if it should be now, many of us would be compelled to leave. Instead of this, we ask of a candidate: Has he good character? Is he seeking to promote the best interests of humanity? Can he gain inspiration here to aid him in his daily life? And, if these queries receive affirmative replies, the Church opens wide its arms to receive him. And so it comes to pass that we have here folks of all theologies and of none, dwelling together, and, as I hope, expecting still to dwell together, in concord and happiness.

Another feature of the future Church will be the presence of forms corresponding to the change already described. If the Church abandons, as I think it some day will, supernatural theology, it must also abandon supernatural forms; for, if it discards the

spirit and clings to the form, it will be guilty of a paltry sham. For example, the old idea of prayer is that it can avail to change the course of nature. Through it, God is moved to arrest the action of certain laws on one side, and to resort to extraordinary measures on the other. Now, as the idea gains ground that effect follows cause in natural sequence, that the action of natural law is marked by an inevitability and invariability which knows no deflection, so the attempt to upset the course of events by individual petition will be abandoned. Believing this most thoroughly myself, I have abandoned petitionary prayer. I do not believe it avails aught, and I have never been more happy in my life than since I surrendered any semblance of petition, and, instead, simply close my eyes to commune with my own best and tenderest thoughts. And, moreover, there will grow up in the Church of the Future other and widely different forms of expression. The old phrases—no longer meaningful, whether in sermon, in hymn-book, or in scripture—will be eschewed, and others, corresponding to the exact thought of the age, will be used. This change will be slow, but it will be as sure as the evolution of the race into nobler conditions and more accurate conceptions is inevitable. To doubt this is worse than cowardice. It is scepticism of the worst and rankest kind. It simply means that we question the ability of future generations to do that which past generations have done; namely, express their own best thought about the universe in its origin and continuance; about man, his nature and possibilities, in their own language: in other words, it is to despair of the honesty and acuteness of our own posterity,—the worst form of pessimism in which one can possibly indulge.

I wish now to go forward in the direction of some other characteristics which I believe the future Church will surely possess. In doing this, I shall attempt nothing more than outline drawing: the filling in of the picture will be the task of other minds. You remember how glowingly Sir Thomas More pictures the ideal condition of society under the name of Utopia. He called it Utopia, from the Greek words *ou* and *topos*, which mean nowhere; and yet many of the conditions which he described as elements in his ideal society have already become parts of our civilization. One ideal condition which he pictured was an entire absence from his city of all lawyers,—a point in race evolution, alas! to which we have not yet attained. But the remarkable thing about More's *Utopia* as compared with modern society is that in many respects the actual outshines the imagined, and the realities of to-day are more gorgeous than the sanguine conceptions of the old romancer. So I am sure that whatever I may say of the future of the Church will fall short of the glorious future which is in fact before it.

First of all, its ideal and motive will be goodness. I mean by goodness the conduct which builds up and makes happy the individual, as over against the conduct which deteriorates and eventually makes miserable the individual; the conduct which results in the best social aggregate as compared with the conduct which rends society apart, sows the seeds of distrust, of anarchy, and of crime. The Church of the Future will aim to inspire men with admiration for this style of life. It will not go to hell for a motive nor to heaven: it will neither bribe with a sugar-plum nor drive with a whip, but it will simply hold up two motives. One, the motive of experience. It will show the men of that day that in so far as men of the past have held to the right, to the good, to the true, and the beautiful, they have been happy, unless some external cause indeed has arisen to disturb and overthrow their happiness. It will show that, in so far as men have been base and unworthy, they have been miserable at heart, though apparently happy. It will by experience prove that the latter conduct destroys, while the former develops and builds up society; and so its second motive will be the future of the race. Unworthy counsellors will tell you that this is but a worthless motive, but listen to this voice:—

"Oh, may I join the choir invisible
Of those immortal dead who live again
In minds made better by their presence,—live
In pulses stirred to generosity,
In deeds of daring rectitude, in scorn
Of miserable aims that end with self,
In thoughts sublime that pierce the night like stars,
And with their mild persistence urge men's minds
To vaster issues.
So to live is heaven."

And, listening to that voice, tell me is it no glory to you worth striving for that your efforts to-day and to-morrow after essential goodness, besides adding to your own peace, will contribute something toward the glory of the future? Let me but think I am helping to make this world more habitable for future generations, and the thought will inspire me in life and sustain my spirit when my last hour draws near. Such, then, will be the ideal and the motive of the future Church; but besides this, or rather as the natural outgrowth of this, the future Church will assume other conditions, which, if it has at all now, are at best only in embryonic form. It will be the central philanthropic force of society. I like that word "philanthropic." How much it means,—the love of man,—and this indeed will be the attitude of the future Church! I do not discount what the Church has done, what it is doing; but I do say that, as it lays less stress upon speculation and dogmatic controversy, it will have both more time and energy to devote to practical philanthropy. It will help men then because they need help, and not because they are sectaries of this stripe or of that. If I may again, with propriety, refer to this Church, it has set the pattern for the future Church in its work among the poor children of this city, whom it washes and combs and dresses and teaches, without so much as lisping religion or Church. Such a course is a forerunner of the practical philanthropy of the future Church.

The Church of the Future, too, I think, will be a social centre in society. It will draw men together in pleasant, helpful, loving relations. Their association will not depend on theological agreement, but upon human sympathy. Based on the great fact of human dependence, they will be drawn together by community of purpose, of aspiration, and of sentiment. The Church then will not decri social enjoyments from the pulpit, and practise them in the parlor. No! It will say to the young, "Be happy, be innocent, be gay, be moderate, and above all be true!" And, beyond all, the Church of the Future will be a great educative and formative force in society. It will teach men to think,—to think not for purposes of acute criticism, but that they may be builders in society. It will gather its young together for comparison of views, it will group them in helpful association, provide for them healthful amusements, and so seek to ennoble and glorify their best life. The minister of the future, though called by some other name, perhaps, will be one to whom every lad and lass will come with his or her tale of woe, to seek here a word of comfort and there a word of guidance and advice. Such, I think, will be some of the conditions of my ecclesiastical Utopia. Such is the vision which I dimly see, and to which I would direct your eyes. Do you smile at my credulity? Do you say such social conditions could not exist without a dogmatic basis?

"Do you ask, Where is that city
Where the perfect right doth reign?
I must answer, I must tell you,
That you seek its site in vain.
You may roam o'er hill and valley,
You may pass o'er land and sea,
You may search the wide earth over,
'Tis a city yet to be."

But when it comes,—when the vision beautiful of a perfected society, freed from superstition, from priestcraft, from the horrible spell of false philosophy, breaks upon the world,—then methinks at least that prophecy of the Apocalypse will be true which pictures a condition of society in which "there shall be no more death" (because death shall have lost its terror), "neither sorrow, nor crying, neither shall there be any more pain"; for the former things are passed away.

PROFESSOR HUXLEY is writing a book upon Bishop Berkeley and his contributions to mental and medical science. It is to be very thorough and critical in its analysis of that great writer's character.

MR. RUSKIN has changed his plans with respect to the museum he has founded at Sheffield, England; and it is his intention to devote the remainder of his life to making it about the most complete institution of the kind in the world. He has decided to send there his unique and almost priceless library from Brentwood, and a portion of the books and plates have already arrived. Plans for the extension of the buildings have been prepared; and a public subscription, which Prince Leopold has promised to head, will shortly be opened to defray the cost of the enlargement.

CORRESPONDENCE.

NOTES FROM OREGON.

Editors of The Index:—

It is but seldom that any information concerning the liberal sentiments of this great North-west is published only as a few words may appear in some of the Eastern liberal papers occasionally. Therefore, you may pardon me, if I trespass upon your time by giving a brief description of the liberal progress in this State and the adjoining Territory of Washington. This progress has been slow, especially in the large cities, as Portland, Salem, and others, while some of the smaller towns contribute to the support of various denominations of churches; but, for all this, there is a healthy growth of liberal sentiment, and many of the active members candidly examine the scientific methods advanced by master minds. To the thoughtful, it is gratifying to see the churches modifying their asperities and dropping the crude forms and, obsolete ceremony of creeds and embracing more philosophical ideas concerning the profound facts pertaining to life and being.

The effect of scientific and critical writers upon them has been immense, as well as upon the general reader. The people are becoming more familiar with those rational ideas of cosmogony which science demonstrates, and which relieves from the necessity of an anthropomorphic deity, and establishes natural law with all its effects as the governor of the universe. This may to some seem atheistical; but it is enthroning Deity in sense, with universal and inexorable law as the instrument in his hands, potent for all things. Thus, we can recognize that these same laws have power over mind as well as over matter, and that there is not one spot which is not under the empire of all-pervading law. Everywhere one may travel in this State, he will meet persons familiar with the best intellects in the liberal and scientific world. In every county, town, or village, he will meet with liberal papers and scientific works that are exerting a silent but powerful influence in aiding the perception of truth.

Being familiar with many of the students of the college in my own town, I find them possessed of more comprehensive views than those of former years. More now strive for other professional honors than the pulpit affords. The people of this community are largely liberal in sentiment. They have a large, commodious building of two stories, named "Vert's Liberal Hall," that has a free platform for minister, liberal or political speaker. Some are talking of securing a regular lecturer to speak here throughout the year, monthly or oftener, if possible. The church members have sociables, entertainments, and other exercises in this hall; while others have dances, dramatic plays, and whatever contributes to the sum of human happiness. Every time a church member passes under that name, "Vert's Liberal Hall," I think he is made more liberal, more humanitarian, more filled with the spirit of universal brotherhood, and universal, mental liberty.

This year, the "First Philosophical Society" of Portland will endeavor to build a splendid hall in that city, after the Steinway style. They intend to incorporate and issue sufficient stock to insure a hall worthy of that important city. The Liberals are gaining rapidly, and sustain a Sunday discussion, which is attended by professional men of all kinds.

I am informed that in Southern and Eastern Oregon Liberalism is steadily increasing. Vancouver, a place intensely Orthodox a few years ago, is now very much modified in religious enthusiasm. In their county and municipal elections, prominent Liberals are selected for positions of trust and importance. On the Puget Sound country—a large and valuable section—are many influential infidels, solid men and women, the sinew, beauty, and intelligence of the land.

There are hopeful signs of a more dignified conception of those profound subjects that are stirring the world's thought, an increasing desire to know the truth of grand conceptions, irrespective of how it may affect the cherished theories of the past. There is the hope that the dawn of a brighter, a more intellectual day, is substantial and to be realized. While I have thus attempted to note the present condition of religious or liberal affairs, it may not be inappropriate to give a brief mention of our physical prospects: indeed, our moral and physical improvements are coextensive and mutually dependent. Owing to

the labors of the Northern Pacific Railroad and the Oregon Railway and Navigation Companies in building railroads, thus increasing the prospect of communication with the East and conveying facilities for Eastern Oregon and Washington, property has risen from fifty to one hundred per cent. in many places, and our population largely augmented. Portland is carrying a large commercial business; Vancouver, sphinx like, is rising from its "masterly inactivity"; while the Sound country, eventually to be the terminus of great railroads, will contain the queen city of the Pacific Coast. This is no painted story, unsubstantial as the "stuff dreams are made of," but realities proved by the great activity everywhere manifested, also proved by the fact that the Territory of Washington is knocking at the door of Congress, and will doubtless soon be admitted into the glorious sisterhood of States.

Nor are educational matters neglected, but receive good attention; and solid improvement is being rapidly made. Thus, we have reasonable hope for considerable material and intellectual progress with an honored and praiseworthy career.

H. C. LIESER.

FOREST GROVE, ORE., Jan. 22, 1882.

SCIENCE AND PHILOSOPHY.

Editors of The Index:—

What do we mean by the "scientific method," and what is the difference between science and philosophy? Very frequently, the term *science* is used when *philosophy* is intended; and indeed they are now so intimately connected that there can be no true philosophy without a scientific basis. The data furnished by the sciences are the only foundation upon which modern philosophy builds since Bacon, and more especially Herbert Spencer, have cleared away the debris of the old metaphysicians and built upon the solid rock of established fact.

The special philosophy of religion must be subjected to the same ordeal, if we would get at the truth. If it is true, as Mr. Potter states, that religious philosophy treats of man's relation to the universe,—to the vital forces of nature, to the social and physical forces that influence his life,—how shall such philosopher proceed to investigate such religion? Must he not know the facts of man's nature, established certainties made known by the science of mind and of physiology? How his bodily and mental development are dependent upon ancestral qualities, upon social surroundings, etc.? The religious philosopher must remember that the science of psychology has demonstrated that all man's knowledge is relative, that he cannot know the absolute. Again, if the various sciences demonstrate that all the laws of nature are uniform, certain, and never interfered with by a superintending Deity, then religious philosophy indicates from such facts that practical religion has nothing to do with the *unknown Power*, but *has all to do with these laws of nature*. It might here be asked whether this "rational religion" is not better termed "rational morality"? If "religion, as *thought*, refers to man's relation to the universe and its vital forces, as *feeling* refers to the obligation imposed on man by this tie of vital relation, and as *practice* refers to man's effort to meet such obligation," may it not be said that "morality" covers all the ground?

The facts of geology, astronomy, biology, and psychology, demonstrate that there is and has been a constant development from an inferior to a superior state, whenever there is a "fitting environment." The acorn would never become a grand old oak without such environment,—soil, sunlight, and moisture,—neither would the human embryo ever become a rational philosopher without fitting education, social surroundings, and bodily health. Evolution is like "getting a Plato born from an alligator," says a critic of Herbert Spencer. But if the infant Plato had been taken from his mother's breast, and, instead of having the Greek culture and social surroundings, had been brought up among the Comanche Indians, where would have been Plato's philosophy? Instead of looking up to the noble Grecian Plato, and exclaiming, "Plato, thou reasonest well! else whence this pleasing hope, this fond desire, this longing after immortality," we should have looked down on the Comanche Plato, and said, "Lo, the poor Indian! whose untutored mind sees God in clouds, or hears him in the wind." The summit of his ambition would have been a happy hunting-ground in the future world instead of a celestial academical grove for discussing the problems of philosophy.

Hence, philosophy sees that such *scientific facts* logically and inevitably demonstrate the truth of evolution.

Spencer also shows that progress is *accompanied* by a development from the homogeneous to the heterogeneous. Yet he is represented as saying that evolution does not mean *progress*, but merely a development from the homogeneous to the heterogeneous!

"Heterogeneity may not be especially dear to the human heart," when applied to a heap of miscellaneous rubbish, such as the old metaphysicians piled up. But when a Plato is developed from a homogeneous cell,—on through the embryo stage, on through infancy till his little limbs, gradually developing, perform their diversified duties, his infantile brain at first seeking only to gratify his animal wants, but gradually, as manhood is reached and Grecian social forces have had their influence, his mental qualities becoming developed and ennobled,—then indeed such heterogeneity is "especially dear to the human heart," as showing what man may become by favorable surroundings, favorable ancestry, and favorable interchange of thought with his fellow-men.

The "scientific method," as applied to philosophy, is this building upon established facts instead of on the metaphysical vagaries and individual reasonings of mere scholasticism.

Instead of denying progress, Herbert Spencer has actually written a large octavo volume of 430 pages on *Illustrations of Universal Progress*.

J. E. SUTTON.

C. D. B. MILLS' LECTURES IN CLEVELAND, O.

Editors of The Index:—

At the close of Mr. C. D. B. Mills' lecture course in this city, at the parlors of Mr. Kilpatrick, the following resolutions of thanks were adopted, which it will gratify his many friends and admirers here to see published in *The Index*:—

Resolved, That we who have listened to Mr. Mills' lectures and conversations, not content with a formal vote of thanks for the rich feast he has spread before us, desire to express our appreciation of the exceptionally high quality of his discourse; his reverent, catholic, and hospitable spirit toward all forms of sincere thought and belief; his sympathetic study and mastery of the surprisingly affluent wisdom of far-away peoples and times; his rare insight into contemporary genius; and, most of all, his profound and prophetic sympathy with the higher currents of thought of our own time.

We bid him God-speed in his chosen work.

CLEVELAND, Feb. 10, 1882.

E. D. S.

ATHEIST'S RIGHTS IN KANSAS.

Editors of The Index:—

In answer to your query, on page 382 of *The Index*, regarding the right of atheists to testify in the different States, I would say that in Kansas atheists are qualified to testify by section 7 of the Bill of Rights, as enumerated in our constitution. It reads as follows:—

SEC. 7. The right to worship God, according to the dictates of conscience, shall never be infringed; nor shall any person be compelled to attend or support any form of worship; nor shall any control of, or interference with, the rights of conscience be permitted, nor any preference be given by law to any religious establishment or mode of worship. No religious test or property qualification shall be required for any office of public trust, nor for any vote at any election, nor shall any person be incompetent to testify on account of religious belief.

The statute respecting oaths, section 3, reads, "Any person having conscientious scruples against taking an oath may affirm with like effect." Section 4 reads, "Affirmation shall commence and conclude as follows: You do solemnly, sincerely, and truly declare and affirm, etc., and this you do under the pains and penalties of perjury." Yours,

WETMORE, KAN.

E. CAMPFIELD.

GLEANINGS FROM OUR CORRESPONDENCE.

Personally, I was very much gratified to become acquainted with *The Index* through the "Ethical Culture Society" in New York; for I then recognized for the first time that the religion to which I, through outward circumstances and innate tendencies, had been converted years ago, had already taken some form among men clearer than I was aware of, and this made me glad. I deplore that a branch of the Ethical Culture Society, or a similar institution, does not exist here, but hope that it will come some day.

For *The Index*, I shall do what is in my power: for its editors, I acknowledge my admiration.

PHILADELPHIA, PA.

I can do without tobacco and a great many other cheap luxuries; but I cannot live and be happy without *The Index*. Now that I am here in the woods in a corner by myself, the reading of *The Index* is a luxury I enjoy; and I reckon Mr. Underwood and Mr. Potter as my personal friends.

G. E. E.

ARTHURETTE, N.B.

The Index has been invaluable to me. Contact with its noble, fearless, exalted, and exalting thought has often and again carried me to a realm where I could forget for a time the misery involved in continual defeat.

W. L. C.

Though I am far from indorsing the religious principles of *The Index*, I like it for its fearless honesty in dealing with the questions of the day, and because I believe Christianity is made better and kept purer by its clear and able criticisms.

J. R. C.

SOUTH OIL CITY, PA.

For myself, in the short acquaintance I have had with *The Index*, it has grown to be an indispensable. It is the thing "I long have sought, and mourned because I found it not."

D. E.

KANSAS CITY, MO.

The Index gives us great pleasure, and we would gladly see its healthy influence more widely diffused.

C. O.

I think *The Index* the best free thought paper published. Have just read Chadwick's article on Paine, which I like well. Savage's essay on "Evolution and Theism" was the subject of discussion in our Herbert Spencer Class one evening.

J. G. J.

DENVER, COL.

BOOK NOTICES.

A STUDY OF THE PENTATEUCH, FOR POPULAR READING. Being an inquiry into the age of the so-called Books of Moses, with an introductory examination of recent Dutch theories as represented by Dr. Kuenen's *Religion of Israel*. By Rufus P. Stebbins, D.D., formerly President, Lecturer on Hebrew Literature, and Professor of Theology in the Meadville Theological School. Boston: Geo. H. Ellis, 141 Franklin Street. 1881.

Dr. Stebbins has written a book which is the counterfeit presentment of his striking personality,—a book that is loud and vehement, belligerent, bellicose, bursting with sacred rage. The thesis which he endeavors to maintain is that "the Pentateuch is a work of the Mosaic age, and largely of Moses himself; that it has come down to us with few, very few dislocations, interpolations, and corruptions." Naturally enough, the book has been received with "tumult of acclaim" by Orthodox critics generally, and its scholarship has been especially commended by those who are least qualified to judge of it, its Hebrew learning by those who do not know a word of Hebrew, and its demolition of the Dutchmen by those who have not read a word of Kuenen. Dr. Stebbins is exceedingly fortunate in having for his objective a book which is not in the possession of his readers, and cannot easily be obtained. Kuenen's *Religion of Israel* is a three-volume work, costing some fifteen dollars, of which there are perhaps fifty or sixty copies in the United States. The price of Dr. Stebbins' volume, if nothing else about it, is so modest that it is easily procured. Hundreds will read it who have never so much as seen the outside of Kuenen's volumes. They will think Kuenen has been easily demolished. But, if those who have judgment and candor could go to Kuenen himself, they would wonder how it was possible for Dr. Stebbins to pack so much of misrepresentation and irrelevancy within the limits of so small a book as his *Study of the Pentateuch*. Our advice to those who cannot avail themselves of Kuenen's work is to procure Prof. Robertson Smith's *Old Testament in the Jewish Church*. It covers the entire ground of Dr. Stebbins' *Study*. It proves that whatever difficulties inhere in his own theory, which is substantially the same as Kuenen's, they are nothing in comparison with the difficulties inhering in the traditional theory, which is that of Dr. Stebbins. One of the most charming incidents connected with the publication of Dr. Stebbins' volume is the review of it by Prof. Toy of the Cambridge Divinity School. The incident is one of many illustrations of the extent to which sectarian limits are traversed by critical studies. Prof. Toy is still, we hear, in good and regular standing as

a member of the Baptist Church. But, while his views of the Pentateuch are those of the most radical Unitarians, Dr. Stebbins' views are those of the most antiquated Baptists, though he is himself a stalwart Unitarian. Prof. Toy's review of Dr. Stebbins' *Study* was an exquisite piece of work. It took off the doctor's head so quietly that his mouth is talking still in absolute unconsciousness of the professor's deadly stroke.

Dr. Stebbins' *Study* is divided into two parts. The first part is a review of Kuenen's *Religion of Israel*. The second part is an attempt to establish the Mosaic authorship of the Pentateuch on grounds of external and internal evidence. In the first part, nothing is more striking than the implication everywhere present, which amounts in the long run to a *suppressio veri* of unlimited extent, that nothing has been said upon these matters by Dr. Kuenen or any other critic that is not written in his *Religion of Israel*. Yet Dr. Stebbins must be aware that Kuenen's *Religion of Israel* is based upon his *Historico-Critical Introduction to the Old Testament*, and that it was impossible for him to treat every particular *ab ovo* in the later work. Moreover, many of the data on which he proceeds are the common property of all modern critics who do not hold a brief for the traditional opinions. Dr. Stebbins endeavors throughout to give the impression that Kuenen is singular in almost everything, or that he has only a few ignorant Dutchmen with him. Of the confirmation of his results by Reuss and Welschhausen and others, no mention is made, and as little of the anticipation by the majority of modern critics of much that is labelled "Dutch criticism." The case of *Chronicles* is the most pointed here. The uninstructed reader will imagine that Dr. Kuenen's view of *Chronicles* is as novel as his theory of the Pentateuch. Indeed, Dr. Stebbins insists that it is merely the outcome of this theory. The Pentateuch must be proved un-Mosaic, and therefore *Chronicles* must be a priestly redaction of Israel's history. For shame! As if Dr. Noyes did not teach his divinity school boys for twenty years exactly Kuenen's view of *Chronicles*! And he had never dreamed of Kuenen's theory of the Pentateuch. "Why, that is spurious," said the Unitarian against whom an Orthodox friend quoted the text of the three heavenly witnesses. "Yes," said the other, "I know it; but I thought perhaps you didn't." Dr. Stebbins knew that *Chronicles* had long since been discredited; but he thought perhaps his readers didn't, as he was writing for "popular reading." See the title-page of his book.

About equal justice is done to Dr. Kuenen throughout. Thus, page 11, he is fearfully belabored for saying that the Chronicler's "materials were supplied by tradition." By tradition, Dr. Stebbins understands "oral tradition," and wins an easy victory. But the context makes it evident that oral tradition was not intended, as does also the original Dutch, which literally reads "the matter handed down."

But this is a comparatively little matter. * It only shows the doctor's animus, his conviction that all is fair in war. What is not a little matter is his continual misunderstanding or perversion of Kuenen's theory of the Pentateuch. With wearisome iteration, he charges him with discrediting the entire historical contents of the Pentateuch. In the most unambiguous terms, Kuenen asserts that the Jehovistic and older Elohist portions of the Pentateuch existed in the eighth century B.C.; and he makes these the basis of his account of the view which the eighth century Israelites held of their ancient history. To all of this, it suits Dr. Stebbins' method to be absolutely indifferent. Not to have been would have complicated matters too much. If a Hebrew scholar is going to write a book "for popular reading," he must avoid all nice distinctions. He must neglect the actual theory of his opponent and set up a man of straw, which he can easily demolish. This Dr. Stebbins does throughout. There is something comical in the amount of virtuous indignation that he wreaks upon theories that no critic ever held, and Kuenen least of all. Thus, his representation of Ezra's relation to the priestly legislation of the *Book of Origins* is persistently different from Kuenen's. But he charges Kuenen with it all the same. The reader is continually assured that Ezra, or some one of his time, made the Pentateuch ritual out of the whole cloth, when Kuenen is exceedingly careful to show that the reform of Ezra did but publish a code many details of which had long been in general use. Other particulars in which Dr. Stebbins is equally unjust are those

relating to Manasseh,—where he introduces in brackets, into a sentence of Kuenen's, words that completely misinterpret him,—and to the authorship of the Ten Commandments. Speaking of Moses' authorship of these, he cries, "Where is the proof of it? None is given,—not a line, not a letter." On the contrary, Vol. I., pp. 280-290, deal with these matters exclusively. Either Dr. Stebbins has never read to the end of Kuenen's first volume, or he has a memory that he cannot safely trust.

But Dr. Stebbins keeps his best wine till the last. He reserves what he considers his most crushing blow for the conclusion of his argument. On pages 70, 71, he considers the theory of the Elohist and Jehovistic documents in the Pentateuch. This theory is not peculiar to Kuenen; but he accepts it with the majority of modern critics, who are not retained for the traditional view. Dr. Stebbins imagines that he has convicted him of glaring absurdity. For example, in one passage that Kuenen considers Elohist, "Jehovah is used fifteen times, and Elohim not once." The italics are Dr. Stebbins's. In another passage, "Jehovah is used forty times, and Elohim but three times." In another, "Jehovah is used thirty-three times, and Elohim not once." In another, "Jehovah is used fifty-seven times, and Elohim twice." Other passages are instanced where the same disparity of the two names exists. Behold, says Dr. Stebbins, "the 'chief characteristic' of the Elohim document almost entirely disappears in the passages attributed to the Elohist document by Dr. Kuenen, and the 'chief characteristic' of the Jehovistic writer is found in them." But alas for this overwhelming refutation! Every passage mentioned is beyond Exodus vi., 2, and it is the doctrine of Kuenen and all other scholars who accept the documentary theory that beyond Exodus vi. 2, "Jehovah" is used almost exclusively. Therefore, what Dr. Stebbins has discovered is exactly what Kuenen and the rest have all along affirmed! His investigations have confirmed their theories. He has ground in their mill. He is "hoist with his own petard." He has proved nothing that was not known before, except that he has himself attempted to criticise the documentary theory of the Pentateuch without so much as knowing its A, B, C. For nothing is more fundamental to this theory than the idea that after Exodus vi., 2, we ought to expect the almost exclusive use of "Jehovah." It would be hard to find in all the catalogue of pretended scholarship a more stupendous and ridiculous blunder than this.

With such an ending to the first part of Dr. Stebbins' book, we are much disheartened, and enter on the second part with but little hope of any serious enlightenment. We experience no bitter disappointment when we find that the arguments from external and internal evidence for the Mosaic authorship are about equally inconclusive. The former is confined almost entirely to a recapitulation of the mentions of "the Law" in the Prophets, the Psalms, and the other books of the Old Testament outside the Pentateuch. Wherever the word "Law" occurs in our English version, Dr. Stebbins assumes, almost without exception, that the entire Pentateuch was intended by the original writer. Apparently, he has never made the least attempt to discover the meaning of the word "Torah" in the Old Testament, which is translated Law. The studies of Smith and Kuenen and others prove that it has a considerable range of meaning, that it is used many times where there can be no reference to anything written, that later it indicates the Book of Deuteronomy, and never the whole Pentateuch until after the time of Ezra. There is not a single use of the word which is not entirely consistent with the growth of the Pentateuch throughout five centuries. We have been speaking of "the United States" a hundred years. The argument of Dr. Stebbins should be convincing that there have always been just as many of these States as there are now, their territory of the same extent, their population invariable. In fact, the number of States has trebled, their territory has been vastly increased, their population has been multiplied by sixteen. Changes as great as these and greater took place in "the Law" of Israel throughout a period during the whole of which this designation, *Torah*, was applied to each new enlargement of the increasing bulk. Those who have been impressed by Dr. Stebbins' argument in this line would do well to read the lectures of Robertson Smith which we have named above.

Dr. Stebbins' next great argument is from the archaisms that exist in the Pentateuch. The language

of the Pentateuch, he says, is different from that of the other books, different and older. Doubtless, it is; but this question is too delicate to be adequately discussed in a book intended "for popular reading." We have every reason to believe that the text of the Old Testament reflected the changes in the Hebrew language from century to century. We have reason to believe that the text of the Pentateuch was the first to crystallize. Its archaisms would be sufficiently accounted for by these two facts, taken in their logical connection. Hardly can Dr. Stebbins show anything in the Pentateuch more archaic than Chaucer's English was to Shakspeare, but Shakspeare was only two hundred years from Chaucer, and Ezra was eight hundred years from Moses. This fable teaches that there might be hundreds of archaisms in the Pentateuch without its having been written by Moses or for hundreds of years after his death.

Sadder than any particular defect in Dr. Stebbins' book is his appeal to popular prejudice, his calling names, his flinging about of such words as "forgers" and "forgery," as if the literary ethics of the time of Ezra or Josiah were the same as those of Herbert Spencer and John Stuart Mill. Those who have read Kuenen's *Prophets and Prophecy in Israel* and his *Religion of Israel* and Prof. Smith's *Old Testament in the Jewish Church* will smile, yet somewhat sadly, to think what a false impression of these calm and earnest books the readers of Dr. Stebbins, who have not read the books that he maligns, will receive from his tirade. If Smith and Kuenen could be induced to pause from their great studies long enough to give Dr. Stebbins a few hours' attention, it would be interesting to see the shapeless ruin they would make of his vociferous defence of the Mosaic authorship of the Pentateuch. Meantime, we advise as many of our readers as can do so to compare Dr. Stebbins's "modesty" with their "dogmatic certainty," and see which they prefer.

GASPARA STAMPA. By Eugene Benson. With a selection from her sonnets, translated by George Fleming, author of *Kismet*, etc. Boston: Roberts Brothers.

A daintier book than this has never been published in the United States. And its "exterior semblance" agrees well with its contents. Gaspara Stampa was born in Venice in 1523, and died in 1553, probably self-destroyed that she might end the misery of hopeless love. She was one of the most beautiful and gifted of Venetian women. Mr. Benson has written an exquisite account of her life, her love, her sorrow, and her death, together with such account of the place and time as was necessary for the better understanding of her character and fate. The translations of her sonnets, by George Fleming (Miss Fletcher), convey but little more than the idea of the originals; and they hardly justify the claim of Mr. Benson for them, that they were remarkable for simplicity and spontaneity. Rather, like the love poetry of her period in general, they are exceedingly self-conscious. Her love seems more to her as the raw material of sonnets than for its own sweet sake.

YORKTOWN. By James H. Patton. New York: Fords, Howard & Hulbert.

This is a compendious account of the campaign which made Yorktown, Va., famous. It gives also a full account of the recent centennial celebration of that event, with full-page engraved portraits of Washington, Lafayette, Rochambeau, De Grasse, and Steuben. It will be of interest, and find its readers mainly among those who attended the Yorktown ceremonies, or who had friends who took part therein. For these, it will be a pleasant souvenir and interesting reminder of a great historical event.

THE Unitarian Review for February is received. In its first article, "The Witness of the Psalms to Christ and Christianity," Rev. John Page Hopps reviews the volume of lectures on that subject written by William Alexander, Bishop of Derry and Raphoe, arriving apparently at very different conclusions from the author of that work. Rev. George Batchelor has an interesting article on "The Secular Origin of Unitarianism in Salem." "The Study of the Non-Christian Religions" gives us the result of much careful research and enlarged thought on the part of the writer, Rev. James T. Bixby, and will well repay perusal by all investigators and students, of whatever shade of opinion or belief. The remaining articles are "Mr. Heber Newton's Communism," by Wm. B. Weedon, and "In Memoriam,—Mr. Lowell," by Rev. H. W. Foote, with interesting editorial notes and reviews.

PERSONAL ITEMS.

B. F. UNDERWOOD on his way East will speak for the Toronto, Ont., Secular Society, February 26 and 27.

JUSTIN MCCARTHY, M.P., is writing for Longman's series of "Epochs of Modern History" a volume to be entitled *Epochs of Reform, 1830-1850*.

THE one hundred and fourth anniversary of the birthday of Robert Emmet is to be observed on the 4th of March in some appropriate manner by the patriotic Irishmen of this city.

MR. FORBES, pastor of the Universalist church at Seneca, Kan., recently changed the hour of his Sunday service to attend, and to enable his congregation to attend, a lecture by B. F. Underwood.

THE poet Longfellow will be seventy-five years old on the 27th inst. In the city of Portland, Me., the birthplace of the poet, the day is to be observed by speeches, poems, etc., from distinguished citizens.

EX-PRESIDENT WOOLSEY, of Yale, was presented with a gold medal, commemorative of his fifty years of service in that college, by the professors one day last week, Professor Thatcher making the presentation address.

THE sympathy of the whole country as well as of this State is extended to our Governor Long in his present severe affliction in the death of his wife, Mrs. Mary W. Long. She died on Friday last, after a lingering illness, from consumption.

YESTERDAY was the birthday of "the Father of his Country." As it is a legal holiday, of course all our readers were reminded of the fact, and we hope improved the occasion to brighten up their patriotism and their memory of the "little hatchet" story with its accompanying moral.

MR. W. M. SALTER, of New York city, occupied the pulpit of Parker Memorial Hall on Sunday, the 19th inst., his subject being "The Ethics of the Sermon on the Mount." Mr. Salter speaks once a month before the Twenty-eighth Congregational Society, and always to its satisfaction and edification.

PETER COOPER's ninety-first birthday was celebrated by a dinner at his home on Lexington Avenue, New York, on Saturday eve, February 11, at which were present some very distinguished guests. He declares his health is better now at the beginning of his ninety-second year than for some years previous.

KO KUN-HUA, Professor of Chinese in Harvard, died in Cambridge, Tuesday, the 14th inst. He came to the country in 1879, and was a Mandarin in high position in China, and was intending to return to that country at the close of the three years for which he was engaged. He leaves a widow and six children, the eldest being about fifteen years old. His body will be sent to China for burial.

BEFORE a vote was taken on the resolution instructing the trustees of Unity Church of Chicago to notify Mr. Miln that he was not wanted as pastor of that church, Mr. Miln said he wished the society to state, in black and white, the reasons of this action, so that when his children, later in life, asked him why he was expelled from Unity pulpit, he might show them that it was because he did not believe in the personality of Deity and in the immortality of the soul. This would seem to be a very reasonable request.

MRS. CRINDLE-REYNOLDS, a well-known "materializing" medium, was exposed in her fraud at a private séance the other evening in New York by the gas being suddenly turned on, which revealed Mrs. Crindle-Reynolds with a mask on and in a sort of undress playing the part of one ghost, while another mask, held in her hand at arm's length with some thin drapery, did duty as a "little fraud." It is to the credit of the Spiritualists present that they at once denounced her, and have since publicly declared her a fraud.

THE Chicago Times says: "The action of the Unity Church Society in notifying a discontinuance of the ministry of Mr. Miln plainly carries the implication of a standard of Unitarian religious doctrine from which that religious minister is judged to have departed. What is that standard of religious doctrine? In what language is it formulated? Where is it to be found? How is a Unitarian minister, or one who seeks to know whether he has the requisite qualifications to become a Unitarian minister, or yet one who is seeking the door of entrance to that which goes by

the name of Unitarian Church, to know it when he finds it? . . . What is that truth? What is that bond of a common faith in which Unitarians are constituted a religious body? Certainly it is a warranted inference that the gentlemen who have notified a discontinuance of the religious ministrations of Mr. Miln know and can state what it is, else they could not have known, nor have imagined, that the shepherd was not leading his sheep in the right path. Nevertheless, though pressed by the accused to be specifically informed of the indictment upon which judgment was about to be rendered against him, they refused to exhibit the indictment. The accused was graciously permitted to plead, but without being furnished with the terms of the accusation or the pleadings of the accusers. . . . Without espousing the cause either of the prosecution or of the defence (for the Times is so unfortunate as not to know what Unitarianism is, what its standard or test of religious doctrine is, nor whether the defendant was or was not within the Unitarian definition of a heretic), the proceedings seem to warrant the criticism that the accused has not been dealt with liberally or fairly. The mere question of terminating the contract between minister and congregation according to its strict terms was not the question which chiefly concerned him. It was a notorious fact, which none of his judges and accusers could deny, that the proposition to terminate the contract involved an implication of religious opinions which, in the judgment of the society upon some unformulated standard of Unitarian doctrine, were heretical opinions. Under such a state of facts, the summary termination of the contract was tantamount to the entry of a judgment of conviction for heresy against the accused without an exhibition of the accusation, without a hearing, without a trial, without any form of judicial proceeding whatever. In what situation is the accused left by such a proceeding? Is it one in which any of his judges would wish to be left? Is it one to which the principle of the golden rule of equity can be approvingly applied? Is it one which can be justified by any doctrinal standard of the most advanced and liberal religious sect of the age? The members of that sect can answer these conundrums for themselves.

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CONSTITUTION.

I. This Organization shall be called the Free Religious Association,—its objects being to promote the practical interests of pure religion, to increase fellowship in the spirit, and to encourage the scientific study of man's religious nature and history; and to this end all persons interested in these objects are cordially invited to its membership.

II. Membership in this Association shall leave each individual responsible for his own opinions alone, and affect in no degree his relations to other associations; and nothing in the name or Constitution of the Association shall ever be construed as limiting membership by any test of speculative opinion or belief,—or as defining the position of the Association, collectively considered, with reference to any such opinion or belief,—or as interfering, in any other way, with that absolute freedom of thought and expression which is the natural right of every rational being. Any person desiring to cooperate with the Association shall be considered a member, with full right to speak in its meetings; but an annual contribution of one dollar shall be necessary to give a title to vote,—provided, also, that those thus entitled may at any time confer the privilege of voting upon the whole assembly, on questions not pertaining to the management of business.

III. The officers of the Association shall be a President, twelve Vice-Presidents, a Secretary and Assistant Secretary, a Treasurer, and not less than six nor more than ten Directors; who together shall constitute an Executive Committee, intrusted with all the business and interests of the Association in the interim of its meetings. The officers shall be chosen by ballot, at the Annual Meeting of the Association, and shall hold their offices for one year, or until others be chosen in their place; and they shall have power to fill any vacancies that may occur in their number between the annual meetings. Five members of the Executive Committee shall constitute a quorum.

IV. The Annual Meeting of the Association shall be held in the city of Boston, on Thursday of what is known as "Anniversary Week," at such place, and with such sessions, as the Executive Committee may appoint; of which at least one month's previous notice shall be publicly given. Other meetings and conventions may be called by the Committee, according to their judgment, at such times and places as may seem to them desirable.

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EDITORS,

WILLIAM J. POTTER,
 BENJAMIN F. UNDERWOOD.

THE INDEX is the continuation of the paper which was founded and for ten and one-half years edited by Francis Ellingwood Abbot. Efforts will be made to keep the same high standard, and merit the same honorable distinction. The paper will still aim—

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

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

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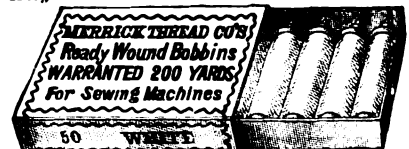
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CURRENT TOPICS.

THE Egyptian ministry have decided upon the total abolition of slavery. Kader Pasha has been appointed Governor of the Soudan, and will adopt measures to suppress the slave-trade in that province.

THE Pope is evidently alarmed by the dangers that surround the Church. He has addressed a letter to the Italian bishops, instructing them to encourage the formation of Catholic societies among the laity, to sustain and strengthen the Catholic press and to advocate boldly the temporal independence of the Holy See.

THE capital of the nation needs missionaries. The Fisk Jubilee Singers, on the night of February 15, wandered the streets of Washington nearly all night in search of a hotel. They made application for admittance at eighteen hotels in the city, fifteen of which professed to be too crowded to receive them; but the proprietors of the Lafayette, the Metropolitan, and the Hielman, frankly said they had room, but would not receive colored guests. And this in a Christian city, where the Civil Rights Bill was made a law!

THE speech of General Skobelev to the Servian students, affirming in substance that a struggle between the Slav and the Teuton is inevitable, since Russia will no longer consent to be held in check by the influence of Germany, and that the struggle when it comes will be a long and sanguinary one, but the Slav will triumph in the end, seems to be taken by Bismarck and Emperor William as some indication of the intentions of Russia. The disturbance produced among European statesmen by the unofficial utterances of a soldier much addicted to his cups and to saying reckless things shows that the relations of the Powers are too precarious to afford any guarantee of lasting peace in Europe.

LIBERALISM in Spain seems to be gaining ground. It will be remembered that the Sagasta Cabinet, some months ago, reinstated certain professors, among them Castelar, who had been removed from the universities on account of their liberal views. Against this, the Papal Nuncio protested. The Cabinet replied that it could not

permit any interference with its acts in civil matters. The Papal Nuncio, sustained by some members of the court, by the Spanish nobility, and by the rural population, is craftily working against the ministry; but the House of Deputies give Sagasta warm support, and even the king has informed him that he will faithfully give the liberal policy a fair trial, even in religious and educational matters.

HENRY B. BLACKWELL in the *Woman's Journal* says that, when woman's suffrage becomes an established fact, then "the *Advance* and the *Congregationalist* will quote from the *Independent* and the *Christian Mirror* to prove that orthodox Christianity, of the Congregational type, was the author of the woman suffrage movement. In that day, not far distant, some Robert Ingersoll will be denounced as a slanderer when he says that, in 1882, Andover and Lane and Princeton opposed the equal rights of women, as in 1840 they opposed the equal rights of negroes and the abolition of chattel slavery. Why is it, we wonder, that in every age the so-called champions of religion are arrayed against liberty and justice, in opposition alike to reason and revelation?"

It is one of the topics of political society circles in England that the Queen misses in the present Premier that courteous deference to her wishes as a woman and a queen which characterized the attitude of her favorite, Beaconsfield. In fact, it is strongly hinted that Gladstone takes pains to publicly "snub" the Queen by his non-attendance on occasions of mere ceremony, where court etiquette demands the presence of the Prime Minister as a special mark of duty and deference toward his sovereign. But Gladstone, it is said, is in no mood to submit to the slightest remonstrance or check. He believes that the people are at his back, and he is supported in that view by the immense strength and efficiency of the Radical organizations throughout the country.

CHARLES READE, the novelist, has been reading up on the prophecies since his conversion, and it is as clear as daylight to him that the Jewish people are soon to repossess Palestine, ruling "from Lebanon to Euphrates"; and he thinks that it is the duty of all Christian nations to go to the rescue of the Jews of Russia with all the ships, men, and money needed to get them out of that land, colonize them in the land to which the Lord has promised he will restore his chosen people. There is no probability of the repossession of Palestine by the Jews; and the more liberal and progressive among them have no desire to go there. Zealous Christians, who are anxious about the fulfilment of prophecy, are more interested in the return of the Hebrews to the Holy Land than the Jews themselves are.

THE sect of Mormons, sometimes called the "Josephites," who claim that polygamy is not only unauthorized, but expressly prohibited in the original "Book of Mormon," are engaged in converting the Utah Mormons to monogamy, and claim to have secured many converts in the Territory. The position of these Mormons, of whom Joseph Smith, son of the Prophet, is president, is opposed by the

Utah Mormons, with the claim that plural marriage among them has for its authority "later revelations." Here, the polygamists seem to have the advantage; for their opponents are unable to show that the "later revelations" are not as reliable as the former ones. The adherents of Smith cannot scrutinize very closely these claims of "later revelations" without inviting attention to and disclosing the weakness of the entire foundation of the Mormon structure. Fortunately, the time has come when "inspiration" and "revelations" must conform to common-sense and adapt themselves to the intellectual and moral progress of the race, or be disregarded without any particular inquiry as to their source, which is simply saying that human reason is now practically recognized by enlightened people as man's highest and best guide. "Inspiration" will not justify an atrocity to-day; nor will the authority of "revelations," old or new, serve to protect very long an institution which is in conflict with the sentiments and practices of civilization.

MR. BRADLAUGH'S case has assumed another phase. When first elected, it will be remembered, he declined to take the prescribed oath on the ground that he did not recognize the being appealed to in that form. The courts decided that the House could not in his case substitute an affirmation for the oath. Then, Bradlaugh announced his willingness to take the oath, declaring that it would be binding on his conscience. This announcement did not placate his enemies, while it displeased some of his friends. The majority of the members combined to prevent him from doing what a few months previously they had insisted he should do. Then, he was sued for the penalties imposed by law on a man who tries to take his seat in the House without the proper legal qualifications. He lost his case, and appealed. He tried to resume his seat several times, and was finally unceremoniously hustled out by policemen. On the 21st, a motion was made that a writ be issued for a new election; and to this was offered an amendment, to the effect that Bradlaugh be legally disqualified. The attorney-general advised the House not to support these propositions, and both were voted down. Whereupon, Bradlaugh, the despatches state, passed the bar and took a seat. Lord Northcote then moved that Bradlaugh, having disobeyed the chair, and being in contempt of the House, be expelled. The motion was passed by a vote of 291 to 83. Gladstone reiterated that the House had acted beyond its powers in preventing Bradlaugh from taking the oath, but declared that the conduct which furnished the pretext for expulsion was an act of flagrant disobedience. A writ for a new election has been issued, and Bradlaugh will enter the contest for the seat made vacant by his expulsion to-day. He will probably be reelected, and the House of Commons will be likely to hear from him again in the near future. However offensive Bradlaugh is to British respectability, he is illegally and unjustly excluded from his seat as a representative of Northampton, and in this contest our sympathies and wishes are wholly with him.

SAMUEL JOHNSON.

The loss of Samuel Johnson will be deeply, if not widely, felt. Those who knew him well, were few, and they wished they knew him better. They who knew him best loved him most. He was a retiring, secluded man, yet social, joyous, mirthful, with a never-failing spring of lively sympathy in him; simple, unambitious, undemonstrative, yet warm, glowing, enthusiastic; celibate, yet brimful of affection. He was poor, and consequently unable to show in the usual way how much charity there was in him. He was inconspicuous in station, and therefore unrecognized by those whose glance takes in only the surface of society. He was delicate in constitution, compelled by apprehensions of ill-health to avoid the strain and excitement of public life, and for that reason, mainly, constrained to keep aloof from cities. He was a devoted servant of truth, and felt that for him the most serviceable field was the quietest. He was a man of genius, impassioned, eloquent; but his genius drove him into seclusion and forced him into the retirement of thought.

Johnson was a man of profound convictions, and the root of all his convictions was faith in the spiritual nature and capacities of man. As unlike Channing as one man can be unlike another, he nevertheless took up, carried out, interpreted, legitimated, applied the ideas which distinguished Channing in the discerning eyes of his generation. He was an abolitionist in the grain, a Transcendentalist of an ideal type, a humanitarian of a pronounced description; not theological or polemic like Parker, not ethereal like Emerson, but with a depth of feeling, a keenness of penetration, and a serene confidence of heart which neither Emerson nor Parker surpassed. He called himself a "fideist," or believer in faith; and to be long in his company was to see that no other phrase described him.

But his belief in individuality was no less absolute than his belief in ideas. He had faith in personal power. All power was personal at last, he thought: what, then, was the use of disguising it under the shows of organization? He distrusted all efforts at combined action, even for the furtherance of causes he had most at heart. Hence, though a fervent abolitionist, he would not fight slavery under that banner; though a Northern man to the core, an eloquent preacher of New England ethics, he made no war speeches; a Free Religionist of the noblest style, he never joined the Free Religious Association; a Unitarian by persuasion, he would preach in no sectarian church; a theist, he made his own definition; an idealist, he stood by his own statement; even as a scholar, he put an impress of his own on the facts of literature. His one stubbornness was in his refusal to be classified. To no sect, school, party, would he consent to belong. He might not stand for much in his own estimation, but such individuality as he possessed was his own; it was sacred; it must not be compromised. On this point, he was earnest and eloquent as well in speech as in writing: he maintained his position against some of his oldest and dearest friends, and with that most unanswerable of arguments, a consistent, laborious, consecrated life, dedicated to the fullest expression of his personal character.

They whose privilege it was to enjoy Mr. Johnson's ministry in Lynn will never forget the rapt fervor of his prayers, the passionate glow of his eloquence, the noble beauty of his countenance, the magnificent sweep of his thought, the friendly warmth of his sympathy in hours of affliction, the hopefulness of all his ministrations, private as well as public.

They whose greater privilege it was to know him in the familiar intercourse of daily life will cherish the memory of him as one of those constant, gentle, immutable spirits whose influence is as lasting as it is gracious. His scholarship, at once profound and accurate, distinguished as it was and recognized as it will be, was, after all, his least contribution to the faith in which and for which he lived. The cause of human emancipation from dogmatic trammels of every kind, the cause of spiritual freedom, by whatever name designated, had no more faithful friend than he.

Mr. Johnson more than once visited Europe, but each time, unless my memory deceives me, in search of health. The Old World had few charms for so hearty an American, so thorough-going an idealist. He had little delight in travel; and, so long as books supplied him with all he wanted to know, he preferred staying at home and reading them. To what purpose he read them, and what noble use he made of them, we all know. He was a lover of nature, for there was much of the poet in his temperament; and the travel he liked best was a foot journey among the Berkshire hills or the Vermont mountains. He enjoyed his life as few men do. Very few indeed add so much as he did to the life of others.

O. B. FROTHINGHAM.

STATE SECULARIZATION.

In reply to certain recent comments of *The Index* on the aims and work of the "National Reform Association," the *Christian Statesman* says: "This movement seeks such an amendment of the National Constitution as 'shall indicate that this is a Christian nation, and place all the Christian laws, institutions, and usages of the government on an undeniable legal basis in the fundamental law of the land.' In its authorized form of memorial to Congress, it suggests that this end would be reached by an amendment of the preamble 'acknowledging Almighty God as the source of power and authority of civil government, the Lord Jesus Christ as the ruler of nations, and his revealed will as of supreme authority.' We presume all these statements are equally offensive to *The Index*. But we affirm that they are all first principles in political science, when regarded from a Christian point of view."

To this, we have to say, first, that even from "a Christian point of view" the propositions contained in the proposed constitutional amendment will not be universally accepted. The "Christian point of view," when it comes to enacting theology into the supreme law of the land, will not be found a unit, as the *Christian Statesman* appears naively to imagine. Properly speaking, only Trinitarian Christians or Arian Unitarians (a type of Unitarians not now numerous), can consistently accept the second clause of this amendment,—the recognizing of "the Lord Jesus Christ as the ruler of nations." Now, the Unitarians may be a small body compared with the great evangelical denominations of the country; but they are too important a body, and by their culture, moral standing, wealth, public spirit, and philanthropy, have contributed too much to the country's welfare to be thrust aside and prevented from holding any office which requires an oath to support the Constitution. We do not believe that this country can ever be brought to see it as one of the "first principles in political science" to put into the Constitution a theological clause which, if conscientiously heeded, would have prevented Thomas Jefferson and John Quincy Adams and Abraham Lincoln and probably James A. Garfield from occupying the presidential office, have kept Charles Sumner out of the United States Senate, and removed from Congress

a number of the most useful members now in it. Nor would the amending third clause pass the catechism of the different Christian sects any better, if as well. There would at first be a pretty general inquiry as to what it means. And when the "National Reform Association" should give its answer, as it does, that by "His revealed will as supreme authority" is meant "the Bible," not to speak of demurrers to this doctrine from certain liberal Christian bodies, the whole membership of the Catholic Church would at once unite in saying: "We cannot accept that. To us, 'His revealed will' is not the Bible alone, but the Bible and tradition; the 'tradition' being interpreted by the present supreme authority of the Church as represented in the Pope." It is therefore not going to be so easy to settle practically "the first principles in political science, when regarded from a Christian point of view," as the *Christian Statesman* seems to think. "The Christian point of view" is a shifting one, according to the sect from which one looks.

But, secondly, we have to reply to the *Christian Statesman* that, from our point of view, one of "the first principles in political science" is justice. This is especially one of the chief principles of the political science which it has been attempted to apply to practical government in this country. The amendment to the Constitution which the "National Reform Association" is working for is a gross injustice to a very large portion of the citizenship of the country. Not only does it go counter to the religious convictions of many Christian believers, but it directly violates the equally conscientious convictions on religious matters of the still larger body of non-Christian citizens. By what right could any majority of citizens of this country—could they agree upon the phrases—put their theological beliefs into the national Constitution, against the protests of the minority, seeing that all citizens have an equal interest in the Constitution and are equally called upon to support and defend it? What would become of the boasted equality of our government with regard to freedom of religious belief, were such a retrograde amendment to be effected? It has been the pride of our nation that it has offered here a free asylum to the oppressed of all lands. It has asked no questions concerning their religious faith. Whether they were Catholics or Protestant Huguenots or Jews, they have been welcomed to the broad acres of the country, received the equal protection of the Constitution, and only been asked to live at peace with each other. Shall the nation now turn about and put into its Constitution a creed that will be an insult to every Jew in the land and a practical abridgment of their rights as citizens? Here, too, is a large section of citizens who have been born and bred in this land, born and bred under the Christian creed, but to whom that creed is true no longer. They are law-abiding, intelligent, patriotic, virtuous citizens. They have an inheritance in the national traditions and institutions which they honor and cherish. Perhaps the blood of the country's first settlers is in their veins, and they and their ancestors have been found on the side of the country's defenders in all its struggles. But, because in the exercise of the right of free thought which the national institutions guaranteed to them they have been compelled to abandon the creed of their forefathers, it is now seriously proposed by those working for this theological constitutional amendment to *denationalize* them; to make the Constitution such that they can no longer conscientiously support or defend it or hold office under it. We are confident that the people of this country will not follow the teachers of this new "political science" in very large numbers, but will see to it that common justice be made arbitrator

on all conflicting claims to political recognition among religious beliefs, and that the party of this so-called National Reform be kept healthfully small.

In the third place, we have no fears that the nation will become what the *Christian Statesman* calls "godless" and "irreligious," if this amendment is not made and the national Constitution consequently remains what it has thus far been,—a purely secular instrument,—or even if the administration of the government become entirely secular by the abolition of those scanty traditional formalities of religious service that still survive in the domain of the State. If this nation is in danger of becoming "irreligious," it will not be saved from such a doom by putting a few phrases of evangelical theology, or all the "five points" of Calvin, into its Constitution. Nor, on the other hand, though its government be secular, is a people necessarily irreligious. According to the theory of this nation, the home and the Church can be trusted to take care of religion; and, if they do not take care of it, any fostering that the government can give it is in vain. The kind of religion that this country would be the better for having in its governmental affairs is not that which takes the form of theological profession nor of official prayers and Bible-readings, but that which has already crystallized into integrity and purity and nobility of character. We want men in the legislative halls and in the executive offices who will be servants of their country rather than of self; who will be impervious to any bribes addressed either to their avarice or their ambition; who care more for truth and justice than for any partisan advantage; who, besides being intellectually competent, are of clean reputation in both public and private life. *The Index* will join a "Reform Association" for putting religion into government by electing only such men to office.

WM. J. POTTER.

THE ESTABLISHED CHURCH IN RELATION TO REFORM IN ENGLAND.

Closely allied to the English land question is the question of the Established Church. The ancient political order of England rests mainly on the two pillars of the land and the Church. Both systems are peculiar to England, just as constitutional monarchy is. It would be as impossible to acclimatize the English land system or the Established Church in any other country as it has been found to acclimatize the curious fiction of constitutional monarchy. All three are special English products, the outcome of a singular and unique political and social development. Monarchy and aristocracy are both intimately related to the Anglican Church, depending largely upon it for their own existence. The Anglican Church is really in no real sense a religious organization. It is not religious or Christian incidentally: its main characteristic is that it is a social institution, pledged to maintain the monarchical and aristocratic traditions of England. As such, it holds an enormous amount of public property, absorbs no small quantity of the cultivated land of the country, has its representatives in the ancient hereditary chamber, and associates itself with the person and office of the sovereign. The majority of its clergy have generally been taken from the upper classes of English society, and have used their office in order to promote the interests of these classes. They have, as a body, opposed, and they still oppose, every onward step in the direction of emancipation, and the substitution of the republic for the class government which, spite of all her progress, still obtains in England. The Established Church, therefore, trains the people in habits which would be considered by Americans as servile and as inconsistent with self-respect and human dignity. Accordingly, we find in the

Anglican Catechism that young people are enjoined to be obedient to their "spiritual pastors and masters," and to "labor faithfully to do their duty in that station of life to which it has pleased God to call them." The constant, underlying assumption of the teaching of the Anglican clergy is that there is not only a divine order of society (which others besides themselves would be willing to admit), but that that order is identical with the peculiar social structure which happens to exist in England. I do not know that this Anglican teaching has ever been better summarized than in the satirical lines of Charles Dickens:—

"Oh! let us love our occupations,
Bless the squire and his relations,
Live upon our daily rations,
And always know our proper stations."

This is the kind of teaching which, coming for generations from the Anglican pulpits, has produced the dull, animal, boorish existence of the English rural districts. The squire and the parson have united to rule the parish, and the humbler denizens have been supposed to be perfectly contented and happy under such a "mild, paternal sway." The towns of England have been saved from this slough of mental and material stagnation, partly by the inherent vitality of town life, partly by the growth of dissent from the Established Church, and partly by the immense development of modern industry. The Established Church, therefore, has long since lost its hold over the majority of English towns, and in most of the manufacturing districts is in a dismal minority. But now it is slowly but surely losing ground in the rural districts also, and this is the beginning of the end. Of course, the fate of the old aristocratic régime in the rural districts was practically sealed, when the railway-train came to break in on the slumbers of generations. An aristocratic society cannot hold its own in the face of these great inventions of modern science which bring men together, enable them to see the world, distribute more freely among them the resources and products of civilization, and break down the already yielding traditions of the past. The English aristocracy, guided by that sure instinct which rarely deserts them, opposed the introduction of railways, foreseeing the work they were destined to accomplish. Since that great revolution in society, even English laborers have been enabled to travel, to see something of the world, to seek new employments, and to emerge from the little sphere controlled by the local deities, squire and parson. Then, emigration came to assist the work of the railways, and dull clowns in distant villages heard of great, new lands beyond the seas, which offered unbounded opportunities to those whose horizon had been so narrow before.

Then, still more recently, rose the movement among the agricultural laborers for their own emancipation. Begun ten years ago, this movement has encountered great obstacles both from without and from within,—the hostility of other classes and the petty jealousies and bickerings always found among ignorant people just awakened from serfdom. The outcome of the movement, however, is that a spirit of discontent, the sure prelude to higher things, has spread among the laborers. They are no longer satisfied with their "divinely appointed" lot. Now, this movement was resisted most energetically by the "spiritual pastors and masters" of the aforesaid laborers. Bishops, priests, and deacons all fulminated against the "presumption" and the "insolence" of the agitating upstarts. The consequence of this has been that the Established Church, which might have guided the new emancipating movement, has arrayed against her the great bulk of the rural laborers of England. These persons will soon obtain the suffrage, and

then the Established Church will be attacked in her rural strongholds with such force and vigor as have not been known heretofore. The rural laborers will unite with the working men in the towns in hostility to the Established Church. In my next paper, I shall treat of other forces operating in the same direction.

WILLIAM CLARKE.

THE RUSSIAN REVOLUTIONISTS.

It is not generally clearly understood what the Russian revolutionists demand. Their enemies find it advantageous to ascribe to them the most ridiculous programme: destruction, destruction of everything, of the State, of the Church, of the family, of property, of morality. But people seldom stake their all, their liberty, their life, for the sake of pure destruction. Nothing but the power of *positive ideas* could cope so successfully with the terrible power of Russian autocracy. I say successfully, for no milder name than defeat can I find for the manner in which Alexander III. is conducting the struggle with his foes. At the head of an army of one million men, with billions of roubles behind him, he has to hide himself like a little boy chased by a dog. So scandalous is this side of the mighty emperor's life that the clergy, through one of their metropolitan representatives, felt called upon to remind him that the anointed of the Lord, the "father of his people," is conducting himself, in playing hide and seek with his "dear children," in a manner more consistent with the character of Falstaff than with that of a Russian Emperor. That the metropolitan in question was sent to the Monastery of Solovetsk "for repentance" does not in the least lessen the effect of the victory which the revolutionists have scored. What the ideas are by which they accomplished this miracle will be found in the following proclamation which the Executive Committee issued soon after the assassination of his father to Alexander III. It is translated from the Russian text in my possession. I am not aware that it has ever appeared in any American paper in full. The *New York Herald* reprinted passages from it, giving it, however, as entire,—a proceeding unjustifiable, not only from a moral point of view, but also from a business point of view, since it was not accurate "news." Moreover, the stitching together of several unconnected passages, without stating that this was not the entire document, did the Russian revolutionists great injustice, since, of necessity, a different impression was produced from what was intended.

The document itself, given as it is here in full, is worth studying, both for its dignity in tone as well as its eloquence. "You have lost a father," the committee exclaims to the emperor, "but we have lost not only fathers, but also brothers, wives, children, and dear friends!" But let the committee speak for itself.

JOHN NICHOLSON MASTERS.

The Executive Committee to Alexander the Third.

YOUR MAJESTY,—Fully aware of the grief by which you are at present weighed down, the Executive Committee, nevertheless, does not feel at liberty to yield to a feeling of natural delicacy, which would perhaps dictate that it choose a more opportune moment for the following statement. There is something higher than the most appropriate feelings of man,—the duty toward one's country, a duty to which a citizen must sacrifice himself, his feelings, and even the feelings of others. In obedience to this duty, we have decided to address you forthwith, without delay, since but little delay is to be found in that political process which threatens us in the new future with floods of blood and earthquake-like shocks.

The bloody tragedy enacted on the Yekaterininsky Canal* was not an accident, and took no one by surprise. After all that has passed during the last ten years, it appeared inevitable; and herein consists its

*The place where Alexander II. fell.—Translator.

deep significance, which should be properly recognized by the man whom fate has placed at the head of the State. Only men incapable of analyzing the life of nations can characterize similar facts as crimes committed by individuals or by a "gang." Notwithstanding the most severe persecution; notwithstanding that the government of the late emperor sacrificed everything, the liberty and interests of all classes, of trade, and even the interests of its own dignity, in order to stamp out the spirit of revolution,—notwithstanding all this, we have witnessed in Russia, during the last ten years, that movement spreading, attracting to itself the best elements of society, the most energetic and self-sacrificing men of the country; and we see it engaged for the last three years in desperate partisan warfare with the government. Your Majesty knows that the government of the late emperor cannot be accused of want of energy. Both innocent and guilty were hanged. Our prisons and distant provinces teemed with exiles. Scores of so-called ring-leaders were caught and hanged. They perished with the stoicism and resignation of martyrs, but the movement did not cease. Without intermission, it grew and thrived. Yes, Your Majesty, the revolutionary movement is not such as to depend on the exertion of any one individual. It is a process of the national organism, and the gibbet erected for the most energetic exponents of this process is as powerless to save the old order of things as the crucifixion of our Saviour was powerless to save a corrupt world of the ancients from the triumph of reforming Christianity.

The government may, of course, yet seize and hang many a single individual. It may break up a large number of separate revolutionary groups. We grant even that it may break up the most powerful of the present revolutionary organizations. All this, however, does not change in the least the true state of affairs. Revolutionists are created by the circumstances of Russia, by the universal discontent of the people, by the longing of our country for new forms of public life. The whole nation you cannot uproot any more than its discontent can be uprooted by repressive measures. On the contrary, through repression discontent only grows. Hence, it comes that the gaps left by those made harmless are constantly filled up by new workers, coming forth from the midst of the people in ever greater numbers, ever more embittered, ever more energetic. These new workers for the interest of the cause will of course organize, richer now, however, by the experience of their predecessors. Hence, the revolutionary organization must in time gain strength, not only of members, but also of character,—a supposition verified, alas! but too strikingly by the experience of the last ten years. What has the government gained by the execution of the followers of Dolgashin and Tshaikof, the leading spirits of the movement of 1874? They were replaced by popular champions of a still more determined type. The terrible reprisals of the government called forth the terrorists of 1878-79. In vain the government executed Kovalsky, Dubrovin, Ossinsky, Lizogub. Fruitless also was the extirpation of scores of revolutionary societies. Out of these imperfect organizations sprang into existence more vigorous political bodies, by the process of natural selection. At last, the Executive Committee made its appearance,—a body with which the government has not yet to this day been able to cope with any success.

From an impartial survey of the last ten years, with its memories of oppression, the farther progress of the movement may be accurately foretold, unless the policy of the government undergoes a change. The movement must grow, its followers must increase, deeds stamped with the character of terrorism must repeat themselves more strikingly. In place of the dispersed fractions, the revolutionary organization must bring into the field new groups under forms growing ever more perfect. The general number of the disaffected throughout the country shows constant increase. Popular confidence in the government must diminish more and more. The idea of revolution, of its possibility and certain advent, will become more and more developed in Russia. A terrible outburst of a sanguinary conflict and a revolutionary convulsion of the whole of Russia will complete the process of the destruction of the old edifice.

Whence this dreadful perspective? Yes, Your Majesty, sad and gloomy is the outlook. Deem it not an empty phrase! Better than any one else we can understand how sad is the ruin of so much talent, the waste of so much energy bent upon destruction, en-

gaged in bloody struggle, when these blessings, under other conditions, could have been devoted to the task of building up rather than pulling down, to the task of educating the people, increasing its welfare, developing its social life. Whence this melancholy necessity of such a bloody contest? From this, Your Majesty, because at present we have no government in the true sense of the word. A true government should represent only the aspirations of the people and only realize the national will. In Russia, however,—forgive the expression,—the government has degenerated into a pure camarilla, and deserves the name of a usurping gang, much more than does the Executive Committee. Be the intentions of the emperor what they may, the acts of the government have nothing in common with the requirements and aspirations of the people. The imperial government subjected the people to serfage, and handed them over to the mercy of the nobles. At present, it openly encourages the growth of a most dangerous class of speculators and extortioners. All its reforms tend solely to the further enslavement and spoliation of the people. It has reduced the masses of the Russian people to complete beggary and ruin. The eye of the spy follows every one even to his domestic hearth, nor is any man allowed to discuss even local communal wants. The spoiler and social vampire alone enjoy the protection of the law and of the government. The most flagrant frauds remain unpunished. On the other hand, what a dreadful fate awaits the man who has the public weal at heart! Your Majesty knows very well that it is not socialists alone who are persecuted and exiled. What, then, is a government that protects such an "order of things"? Is it not a gang? Surely, is it not a manifestation of complete usurpation?

Hence, it comes that the Russian government has no moral influence over the people, and finds no popular support. This is why Russia produces so many revolutionists, this is why even such a deed as regicide is hailed with no other feelings than those of joy and sympathy by an enormous portion of the population! Yes, Your Majesty, do not deceive yourself by the reports of flatterers and minions. Regicide in Russia is very popular.

There are only two ways out of such a state of things,—either revolution, utterly unavoidable, which cannot be averted by executions, however frequent, or the voluntary giving up of the supreme power to the people. For the sake of our country, for the sake of preventing the loss of so much valuable force, for the sake of sparing Russia those terrible misfortunes which always accompany revolution, the Executive Committee addresses itself to Your Majesty with the advice of choosing the second way. Be assured that as soon as the supreme power ceases to be arbitrary, as soon as it firmly decides to realize only the demands of national will and conscience, you can boldly drive away the pack of spies which are a disgrace to the government. You can boldly send away your body-guards to their barracks, and burn the gibbets which demoralize the nation. The Executive Committee itself will stop its work; and the forces organized about it will disperse, in order to devote themselves to the education of the people. A peaceful, intellectual contest will then take the place of violence, which is no less distasteful to us than it is to your myrmidons, and to which we have recourse only from sad necessity.

We appeal to Your Majesty, divesting ourselves of all prejudice and suppressing all mistrust which the policy of the government from past ages has generated. We forget that you are the representative of that power which has so long deceived the people and caused it so much injury. We address ourselves to you as to a citizen and an honest man. We hope that the feeling of personal enmity will not deaden in you the consciousness of your duties and a desire to learn the truth. We also have cause for animosity. You have lost a father, but we have lost not only fathers, but also brothers, wives, children, and dear friends. Still, we are ready to stifle our personal feelings for the welfare of Russia. We expect the same from you.

We do not bind you to any conditions. Let our proposal not shock you. The conditions necessary for replacing the revolutionary movement by peaceful efforts have not been created by ourselves, but by history. We do not propound them, but only remind you of them.

These conditions, in our opinion, are two:—

1. General amnesty for all political offenders of the

past, inasmuch as they were not guilty of any crime, but only fulfilled the duty of citizens.

2. The convocation of representatives of the whole Russian people for the revision of existing forms of government and social life, and their reconstruction in accordance with the desires of the people.

We consider it necessary, however, to remind you that the legalization of the supreme authority by the popular representatives can only be effected when the elections are entirely unhampered. The elections therefore must be made under the following conditions:—

1. Deputations should be summoned from all classes of the people without distinction, and in proportion to the number of inhabitants.

2. No limitations should be made as regards the rights of electors or of deputies.

3. Elections, and the contest for them, must be carried on entirely unhampered; and therefore the government should grant as a temporary measure, and until a decision of the National Assembly can be obtained, the following:—

a. Complete liberty of the press.

b. Complete liberty of speech.

c. Complete liberty of public meeting.

d. Complete liberty of electoral programmes.

These are the only means for directing Russia in the path of peaceful and regular development. We solemnly declare, in the face of our country and of the whole world, that our party will, so far as it is concerned, unconditionally conform to the decision of the National Assembly, elected with the observance of the above conditions, and will have no recourse in the future to any violent proceedings against the government sanctioned by the National Assembly.

And so, Your Majesty, decide. Two roads are before you. On you depends the choice. We can only pray the Fates that your reason and conscience should dictate to you the only decision which is consistent with the welfare of Russia and with your own dignity and duty toward our fatherland.

THE EXECUTIVE COMMITTEE, 10th March, 1881.
[Press of "The Will of the People," 12th March, 1881.]

NOTES ON THE RELIGIOUS PRESS.

W. J. P.

WE have heard the remark, and our own experience would confirm it, that the society of Quakers is an excellent denomination to graduate from. Certainly, Quakerism has furnished valuable members for other denominations, and especially for those of liberal and humanitarian tendencies. But Methodism appears now to be educating classes for graduation with a good deal of regularity. The *Methodist*, a New York journal of the denomination, counts up nine prominent ministers of other sects in that city who were formerly Methodist preachers. And it adds:—

The number could be much more than duplicated by extending our inquiry to other cities. For some cause, our sister denominations have a liking for ministers who have served their novitiates in our ranks; and, somehow, they succeed, in not a few cases, in getting what they desire.

Apropos of this, we may add that a Methodist minister, Rev. Mr. Cowl, a friend of Mr. George C. Miln, has just gone by solicitation of Mr. Miln, from a Methodist pulpit in Pennsylvania to the pulpit of the Third Unitarian Church in Chicago.

THE Jews who have been so cruelly treated in Russia are beginning to arrive in this country. Three hundred and twenty-five landed from one steamer in Philadelphia last week. Every effort was made by the citizens through committees to minister to their comfort. Of course, however, the "National Reform Association," which has its head-quarters in that city, will take an early opportunity to disabuse these unfortunate refugees of any idea they may entertain of having equal political rights in this country with Christians. Of the inhuman treatment to which the Jews have been subjected in Russia, the *Christian Union* well says:—

One reads the story of the horrible atrocities prac-

tised upon the Russian Jews, of which a synopsis was given in the *Christian Union* last week, with a feeling of uncertainty whether we are living in the nineteenth century or the fifteenth. The spectacle of one hundred thousand families driven from their homes, pillaged, beaten, outraged, killed, for no cause but that they have been successful in business where their neighbors have not, finds a parallel only in the history of what we have been pleased to call the dark ages. In the gloomy picture there is but a single ray of light: that, whereas four hundred years ago the world looked on and laughed at the bating of a Jew, now it frowns its angry disapproval. The notion that Christians are appointed to execute divine vengeance on the Jew is less prevalent than it was. People are ridding themselves of the superstition that what he has suffered is only a just penalty for his sins, and that in point of fact his cup of retribution still remains to be filled. The indignation meetings recently held in London and New York are even more significant signs of the times than the persecution itself. If Russia remains in mediæval barbarism, England and America have at least moved forward.

REFERRING to a notice of the book *Ecce Spiritus* in our columns, the *Two Worlds* says:—

"Whoever its author, evidently it wrote itself!" This is the statement of *The Index* in regard to a book it recently reviewed. It has thus, in the last three words, made a simple statement of the great fact of inspiration. All true poems, books, orations, pictures, and statues make themselves, in the sense that they originate from a source beyond their ostensible authors. And we thank *The Index* for this recognition of the fact we would teach, line upon line, that inspiration is universal,—it is life.

This is a specimen of a kind of argument we frequently see in spiritualistic papers, by which they seek to turn statements of general truths made by others into an indorsement of their special belief. Of course, a person may be so possessed by a thought, whether it be the idea of a poem, a picture, or a philosophy,—may be so thoroughly imbued with it,—that it will seem to work through and use his brain rather than that his brain works to find it, and then to give expression to it. But this is a very different thing from saying that the brain in such a case is a mere passive, *will-less* organism, which external spirits from some other sphere take possession of and use for the utterance of their own thoughts. Why not allow these mundane workers, poets, artists, great preachers and writers, to be as original as the supermundane spirits? Or, to push the question further back, whence have the alleged inspiring spirits their inspiration? With the general statement that "inspiration is life," we should not be disposed to quarrel; but we recognize the "life" all along the line wherever there is organism.

EDITORIAL NOTES.

MEMBERS of the Free Religious Association, who recollect that the last annual meeting voted that there should be a "midwinter conference" of the Association, are perhaps wondering by what almanac said conference is to be held. The meeting was to be dependent on the receipt of certain reports, and for that and other reasons has been necessarily delayed. But it will probably occur toward the middle of the present month, and due notice will be given of it in Boston daily papers.

W. J. P.

At the Unitarian church in Lynn last Sunday, of which Rev. S. B. Stewart is minister, the service was made specially memorial of Samuel Johnson. A good many of the members of the society in Lynn, of which Mr. Johnson was minister for seventeen years, now attend Mr. Stewart's church. We shall print next week the discourse which Mr. Stewart gave at the service last Sunday, and which greatly satisfied Mr. Johnson's friends.

PETITIONS to the British Parliament in favor of Mr. Bradlaugh's taking his seat are pouring into London from all parts of the kingdom. To the petitions now sent in, nearly one hundred and fifty thousand signatures are already appended.

ALASKA, with only three hundred and sixty white settlers in the territory, is asking for a governor and legislature; but, as this would be too expensive a plan for so thinly settled a country, the government proposes instead to establish in Alaska a small branch of the Oregon courts, which shall sit each year a sufficient length of time to attend to the criminal and civil business of the territory, and over which the Supreme Court of Oregon shall have appellate jurisdiction.

It is declared that since the abolition of the death penalty as a punishment for murder in the first degree in Maine, the number of murders in that State has largely increased. The Attorney-General of Maine has made a report, in which he says the number of convictions for murder the last year exceeds the number of convictions during the three years preceding the abolition of the death penalty. He recommends that the old form of punishment be restored. Whether murders are less numerous in those States where hanging follows conviction is a matter of dispute. The frequency of atrocious crimes and their increase in some States render the treatment of criminals and the different measures for preventing crime a subject of the greatest importance, and it ought to receive the serious consideration of Philanthropists and Legislatures.

PROF. DAVID SWING says: "The 'revised Testament' is an unimportant event, compared with the revised creeds which have been appearing far in advance of the improved version of the Bible. These have come as rapidly in the Protestant Church as the world has itself advanced toward a new need. While sorry that the Church has been unable to lead in reform, and to discover first the rights of man, woman, and child, and of dumb brutes, and to find the weak points in its own arguments, we are thankful that it differs from the Roman Church in its willingness to accept all the new worlds which others discover. Unable to originate a telescope, it soon becomes willing to look through one and see into the great star-depths. Unable to produce a Galileo, the modern Church will study well his theories, and not dream of putting the man to death."

"It is only four or five years," writes John Fiske in the *North American*, "since a learned English bishop completed his voluminous commentary on the Pentateuch, in which the sacred text is handled with as much freedom as Mr. Paley shows in dealing with the Homeric poems or Mr. Grote in expounding the dialogues of Plato. And the history of this, as of other less conspicuous acts of heresy, seems to show that practically an Anglican divine may preach whatever doctrine he likes, provided, doubtless, that he avoid certain obnoxious catch-words. Among Unitarians, this doctrinal latitude is too well known to require any illustration. Yet it is well not to forget that, forty years ago, Theodore Parker was virtually driven out of the Unitarian Church for saying the same sort of things which may be heard to-day from half the Unitarian pulpits in New England."

A NUMBER of Orthodox ministers, in a conference at Chicago last week, indorsed Rev. Herrick Johnson in his attack on the theatres of that city, and appointed a committee to secure the abolition of the Sunday theatre, which was declared to be an "outrage upon Christianity." The view of the conference seemed to be that theatres generally are opposed to religion and morality, and should be

opposed. Dr. J. G. Holland, held in high esteem by the religious class, thought differently. In his posthumous work, *Every-day Topics*, just published, he says:—

It seems to us that the theatre is improving, and that there is much less objectionable in their conduct and influence than formerly. We have been witnesses to the fact that the cleanest and best plays have been most successful. There is undoubtedly an increasing attendance upon the theatre among refined and religious people; and we rejoice in the fact, for it is full of promise for the theatre itself, and for the bodily and mental health of those who are attracted to it. The indiscriminating abuse of the theatres, the attempt to drive good people away from them, is a damage to the cause of morality in any community. The indiscriminating condemnation of actors is a gross and inexcusable injustice; and, where this condemnation comes from a minister of the gospel of charity, what can it do but drive the whole fraternity away from all religious influence and all sense of religious obligations? Life has become so active and overburdened and so full that men go to the theatre to laugh. The one thing they most need is forgetfulness of care in innocent pleasure.

In the installation charge to Mr. Miln, Rev. Brooke Herford said that "these churches of ours have grown up with certain ideas pervading them: they grew up indeed out of the desire to uphold these ideas, believing them to be true. From the main lines of these, which have got us the general name of 'Unitarian,' I do not think there is any likelihood of our going back. That God is one Infinite Life, our Heavenly Father; that Christ, however divine we may hold his mission, is not a God to be worshipped, but a Saviour to be loved and followed; that man is not so much fallen as imperfect; that salvation is not a mere policy of insurance, but actual present growth in righteousness; and that universal salvation, if not a provable dogma, is a legitimate and irresistible hope,—we are not likely to go back from these great thoughts, for the thoughtful men of all churches are tending to them. So that our churches stand for them without hesitation or misgiving. And yet they do not bind themselves or one another to do so. Here comes in our freedom: even to these great thoughts, we give no definite, binding shape. We do not put them in our trust-deeds. We do not ask any member if he believes them, nor make any minister promise to preach them. As a matter of fact, here is about where we are; and we are here pretty strongly and unmistakably." "Here comes in our freedom." Mr. Miln in the honesty of his heart attempted to exercise this "freedom" and the result is known. Mr. Herford's words, fairly construed, seem to mean about this, "pretty strongly and unmistakably": We, the conservative Unitarians, have certain theological views. Our Church stands for these views. We preach them, and expect our ministers will uphold them. But there are thousands of thoughtful, earnest people who do not share these views with us. Many of our ministers, and a large proportion of the members and supporters of our churches, are doubtful regarding some of these doctrines. We wish to retain this heterodox element. We will not therefore formulate our views into a creed, nor will we ask any member to believe or any minister to preach them. "Here comes in our freedom"; but if any man comes among us, attracted by this promise of liberty, and ventures to express, in clear and unambiguous language, his doubts in regard to the soundness of our views, he will soon find out where the Unitarians, as an organization, stand, and he will learn that he cannot be one of our ministers. Meantime, we shall continue to preach old-fashioned Unitarianism "pretty strongly and unmistakably." But understand we have no creed. We ask no questions of minister or member as to his belief. "Here comes in our freedom."

The Index.

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

WILLIAM J. POTTER, BENJAMIN F. UNDERWOOD, } Editors.

NO WRITERS IN THE INDEX, editorial or other, are to be regarded as speaking in behalf of the Free Religious Association as a whole; nor is any writer to be held responsible for any opinions expressed in its columns except his own. For all editorial matter not signed, B. F. UNDERWOOD, the office editor, is responsible.

ALL communications intended for the paper and all business letters should be addressed to "THE INDEX," 3 Tremont Place, Boston. Letters for Mr. Potter should be addressed to him, at New Bedford, Mass.

POETRY.

PHILOSOPHY'S ASPIRATION.

We think, we feel, we are;
And light, as of a star,
Groups through the mist,—a little light is given;
And aye from life and death
We strive, with indrawn breath,
To somehow wrest the truth, and long have striven,
Nor pause, though book and star and clod
Reply, "Canst thou by searching find out God?"

As from the hollow deep
The soul's strong tide must keep
Its purpose still. We rest not, though we hear
No voice from heaven let fall,
Or chant antiphonal
Sounding through sunlit clefts that open near;
We look not outward, but within,
And think not quite to end as we begin.

For now the questioning age
Cries to each hermitage,
Cease not to ask,—or bring again the time
When the young world's belief
Made light the mourner's grief
And strong the sage's word, the poet's rhyme,
Ere knowledge thrust a spear-head through
The temple's veil that priests so closely drew.

From what our fate inurns
Save that which music yearns
To speak, in ecstasy none understand,
And (oh, how like to it!)
The half-formed rays that flit,
Like memories vague, above the further land,
Cry, as the star-led Magi cried,
"We seek, we seek, we will not be denied!"

Let the blind throng await
A healer at the gate:
Our hearts press on to see what yonder lies,
Knowing that arch on arch
Shall loom across the march
And over portals gained new strongholds rise.
The search itself a glory brings,
Though foiled so oft, that seeks the soul of things.

Some grave discovery,
Howbeit in vain we try
To clutch the shape that lures us evermore,
It shall be ours to make,—
As, when the waters break
Upon the margin of a pathless shore,
They find, who sought for gold alone,
The sudden wonders of a clime unknown.

Such treasure by the way
Your errantry shall pay.
For shall it aught against your hope prevail
That not to waking eyes
The golden clouds arise
Wherewith our visions clothe the mystic grail,
When in blithe halts upon the road
We sleep where pilgrims earlier gone abode.

Edmund C. Stedman, in *Atlantic*.

For The Index.

BIRTH AND BREEDING.

BY F. M. HOLLAND.

Several years of special study of the parentage, education, and habits of men and women noted for genius, virtue, or vice, have led me to results which I present as approximations to the truth.

These I gained partly by investigating the lives of nearly seven hundred men and women, most of whom I found mentioned in order in the biographical section of the subject-catalogue of the Harvard College Library, and almost all of whom were born after 1700, and partly from collecting the facts given in Dugdale's *Jukes*, Galton's *Hereditary Genius*, the *Newgate Calendar*, Duyckinck's *Cyclopaedia*, Brown's *History of the American Stage*, Mrs. Hale's *Woman's Record*, Regli's *Dizionario Biografico dei Poeti et Artisti*, Feuerbach's *Merkwürdige Criminal-Rechtsfälle*, North's *History of Augusta, Me.*, and a number of smaller works.

I. The point I examined most carefully was the comparative influence of fathers and mothers. I found nearly fifteen hundred cases in which peculiarities of character or ability seemed to be inherited from one parent rather than the other. Among these there were eight hundred and thirty-two instances of the son's genius coming from the father rather than the mother, and only sixty-five of its coming from the mother rather than the father,—a difference of about thirteen to one. This disproportion is partly due to omissions of cases of female influence, but I do not think that it is wholly caused thus; for all the collections of biographies give similar results, even in those books in which women receive most attention. This is particularly true of Regli's *Dizionario Biografico*, which mentions forty-three cases in which genius seems to be transmitted mainly through the fathers, and but one of apparent derivation from the mother. Brown, too, in his *History of the Stage*, gives the parentage of three times as many actresses as actors, but only one instance of mainly maternal influence to fourteen where it seemed principally paternal. And Mrs. Hale, who is so anxious to have women receive all due honor that she gives the same author two separate articles, in which her name and the titles of her books are spelled with slight variations, records but six cases of gifted mothers who were the sole transmitters of ability to their sons. Among other great men who had distinguished fathers and obscure mothers may be mentioned Charlemagne, Dante, Raphael, Galileo, Milton, Mozart, Pitt, and John Stuart Mill. Examining cases in which the children and both parents are known to me personally, I found fourteen boys who are more like their fathers than their mothers mentally, and ten instances of the reverse. Among men remarkable for goodness, seventy-four appeared to be influenced mainly by their fathers and thirty-two by their mothers, the disproportion exceeding two to one. Forty of these men were ministers, giving thirty-two cases of paternal and eight of maternal influence, four to one. I also found eighteen instances in which it was the father and son who were notoriously wicked, and fourteen in which it was mother and son. In all there are nine hundred and thirty-eight cases of the sons being influenced in either character or ability by the father rather than the mother, and one hundred and twenty-one in which the influence is mainly maternal. If more was known about the mothers, this disproportion would not appear so great: still, it would, I think, be great enough to show that the gifted and saintly mother theory rests mainly on courtesy.

The women seemed, in three hundred and forty cases, to have inherited ability mainly from the father, and in fifty-six from the mother, a ratio of six to one, though half of the instances were from books written in praise of female genius. Moreover, I found that, of thirty-one girls whose parents were personally known to me, nineteen took after the father rather than the mother, while but twelve showed the preponderance of maternal influence. The books also give forty cases in which moral influence seemed to come from the father, and thirty-five in which it was rather from the mother. Of the father's superior influence, either mental or moral, over the daughter, there are thus three hundred and ninety-nine cases, and of the mother's one hundred and three.

The whole number of instances of preponderating paternal influence over either the mind or the morals

of the son or daughter is thus thirteen hundred and thirty-seven, and of maternal two hundred and twenty-four. The latter is probably incompletely recorded, so that in reality the father's influence is not on the average six times as strong as the mother's. Still, we can easily believe it to be somewhat greater, when we remember how sadly women have been repressed through denial of thorough education, exclusion from learned professions and public office, social pressure against their thinking, and speaking even as freely as men have done, and other forms of oppression. This restraint has been much greater intellectually than morally; and hence the greater power of the mother to influence the child's morals than its mind, as indicated by my statistics. The fact of such repression, as well as of the superior authority given to the father by law and public opinion, together with the comparative failure—mentioned by Galton and confirmed by my own investigations—of women of genius to marry, justifies the belief that the mother's influence really is, on the average, inferior to the father's, especially over the boys.

II. No account has been taken in the previous section of cases of inheritance of genius from both parents; for instance, Alexander, Bacon, Goethe, and Napoleon Bonaparte. Sons of clergymen and church members are peculiarly likely to enter the ministry. There are also particularly strong tendencies to inherit idiocy, pauperism, and crime, especially licentiousness and intemperance. In examining the pedigrees of nearly one thousand paupers and criminals in Dugdale's *Jukes*, I found that when both parents were vicious four-fifths of the children were known to be like them, and scarcely any appear to be much better. One-half of the women were licentious. And Mr. Dugdale says that "hereditary pauperism seemed to be even more firmly fixed than hereditary crime." Dr. Thomson, for many years resident surgeon in a Scottish prison, holds that, "in by far the greatest proportion of offences, crime is hereditary," and therefore "it is intractable in the highest degree." (*Journal of Mental Science*, January, 1870, vol. xv., pp. 487-498.) It is of course difficult to distinguish the effects of education from those of parental influence after birth. The most instructive cases are those of children who were removed early from vicious parents and brought up in virtuous and enlightened families. Such children almost invariably turn out better than their parents. At first, they usually show no particularly bad traits; but, as growth matures, the parental character frequently shows itself, though in a much mitigated form.

The tendency of the child to resemble the parents does not, however, seem sufficiently constant to be called a law. Less than one hundred and forty of the thousand men and women of ability mentioned in Galton's *Inherited Genius* had gifted parents, and less than four hundred had any relatives with much mental power; so that about two-thirds showed no signs of inheritance of intellect. I found, in comparing two hundred and nineteen men and women of high ability with two hundred and ninety-two who did not rise above mediocrity, that five times as large a part of the former as of the latter had both fathers and mothers with intellectual gifts and tastes; but I found also that at least forty per cent. of these able people were not of remarkable parentage. Among instances of genius which does not appear to have been inherited are Julius Caesar, Shakespeare, Peter the Great, Frederick the Great, Maria Theresa, George Sand, Jackson, Cavour, Garibaldi, and Lincoln. Brothers and sisters, even twins, are often found to differ so widely as to show great irregularity of parental influence.

III. Among wholly unexpected discoveries was that the larger the number of brothers and sisters, the greater seems to be the probability that some will become highly virtuous. Dividing four hundred and seven of the people whom I studied most carefully into four groups, according to differences in ability as well as in character, I found that the virtuous men and women had, on the average, fifty per cent. more brothers and sisters than the vicious of corresponding ability. North's *History of Augusta, Me.*, gives all the children in three hundred and twelve families, twenty of which contained a son noted for moral worth, and these twenty families averaged almost exactly eight brothers and sisters, the number in more than one-half exceeding nine; while the other two hundred and ninety-two averaged less than six, the number in less than one-fifth exceeding nine. Among

the people of low ability and character, whom Dugdale calls the Jukes, I found that the comparatively virtuous families averaged six and two-thirds children, while the more vicious averaged five and two-thirds. I presume that the intercourse of brothers and sisters has a tendency to develop sympathy, and thus promote the growth of conscience.

IV. Similar results might be expected from the meeting together of children in our schools; but the moral value of these institutions has been so decried by Herbert Spencer in *Social Statics*, and also by Richard Grant White in the *North American Review* for December, 1880, that the question needs careful study.

Spencer relies mainly on Joseph Fletcher, an eminent British specialist, who, more than thirty years ago, contributed to the tenth, eleventh, and twelfth volumes of the *Journal of the London Statistical Society* three lengthy papers, the last of which is illustrated by thirty elaborate tables and twelve shaded maps. In these papers, he divides England and Wales into industrial districts and groups of counties, and shows that the best educated of these—that is, those in which ability to sign the marriage register was least rare—were most free from paupers, commitments for crime, and illegitimate births. Again and again, he speaks of “the generally good influence exerted by the schools,” and declares that “The excess of the more heinous and brutal” offences is “always on the side of the greater ignorance.” Herbert Spencer takes no notice of frequent statements like these, and simply quotes from Fletcher’s conclusion a few introductory sentences, admitting that in some cases, when we take all the commitments of crime together indiscriminately, we can find “a superficial evidence against instruction.” What Spencer quotes, however, was simply designed to introduce what he wholly omits; namely, that Fletcher, by separating these commitments into three classes, according to enormity of crime, and placing the more serious offences against the person with the malicious offences against property, especially those accompanied by violence, is able to prove that the worst crimes are most frequent in the most ignorant districts, so that we have “a testimony in favor of the educational influences generally associated with instruction far more powerful than any that has yet been supplied,” and “The conclusion is therefore irresistible that education is essential to the security of modern society.” Thus, Fletcher brings up a long array of arguments in behalf of the moral value of schools, and admits incidentally that some of the statistics appear to disparage this value, but shows that even these, when thoroughly examined, sustain the main conclusion; namely, that public school education promotes moral progress. Herbert Spencer, probably misled by some assistant or reviewer, quotes the admission without its context, and on the strength of it refers to Fletcher as a witness against the truth which his laborious investigations have fully proved. That Herbert Spencer had not himself read Fletcher’s papers is all the more likely from the curious circumstance that they furnish good reasons for setting aside almost all the other testimony relied upon in *Social Statics*. I do not wish to say too much about a book published thirty years ago, but so great has been and will be its authority, that it is high time for this mistake to be pointed out.

The adverse influence of *Social Statics* is noticed in the recent pamphlet on *Education and Crime*, published by the Department of the Interior and written by J. P. Wickersham, who completely refutes the charge that the higher grades of education favor crime, and also gives many encouraging facts: such as that one-sixth of the crime in Pennsylvania is committed by the illiterate one-thirtieth part of the population; that in New York city “the chances for crime among those who cannot read and write are nine times as great as among the rest of the population; that in Massachusetts, in 1871, “among the ignorant population, one in twenty committed crime, while among those who had a greater or less degree of education there was one felon to about a hundred and twenty-six persons,” that, out of one hundred and forty-seven thousand people committed to prison by magistrates and juries in the British Islands in 1872, nearly fifty thousand were unable to read or write, and but two hundred and thirty-three had received a superior education; and that but six of the two thousand women and girls arrested in London in 1877 could do more than read and write well. That educated females really are

almost entirely free from temptation to crime was proved by able English investigators more than thirty years ago, as will be seen in the *Statistical Journal*. And it may also be remarked that one of the recent volumes of the *Encyclopædia Britannica* shows that during the thirty-five years from 1841 to 1876, while the population of England and Wales increased from sixteen millions to twenty-four and a quarter, the number of criminals convicted by juries sank from twenty thousand three hundred to twelve thousand two hundred, or from one in seven hundred and eighty to one in two thousand, making about one-third as much crime at the end as at the beginning of this period, during which the percentage of illiteracy was reduced to one-half. In the rate of decrease of crime there are some fluctuations, owing in one instance to the demoralization caused by the potato-rot; but during the ten years from 1866 to 1876, when the system of records had become thoroughly established, there was a reduction of the number of criminals from seven to five in ten thousand, a change which may reasonably be attributed to the establishment in 1862 of a new system of education, under which the number of children in the schools doubled during these ten years. (Vol. viii., pp. 221 and 249-251.)

From these and many similar facts, I feel justified in accepting fully the results of my investigation of six hundred and twenty-three cases, and in believing education highly favorable to morality. And when we further remember how much our schools and colleges do to raise people in social station, to train them to obey laws and to respect each other’s rights, and to give them such cultivated tastes as are the strongest safeguards against base indulgences, we may well say, with the Talmud, that the world is saved by the breath of school-children.

V. Fondness for books, especially scientific ones, I found more common among virtuous than vicious people, though the latter show some interest in novels. It is certainly remarkable that of three hundred and twenty criminals in the *Newgate Calendar*, fifty-seven of whom are said to be well educated, but four appear to have cared for reading. The higher the ability, the stronger seems to be this taste, great authors and artists being remarkable for liking poetry and novels, while statesmen, soldiers, and other practical people preferred science.

VI. Early piety and devout parentage seemed much more common among virtuous than vicious people, and the latter were decidedly the more sceptical. Only two devotees appear in the *Newgate Calendar*. Thus there seems to be a strong connection between piety and morality, though it is hard to tell which is the cause and which is the effect. It is simply just, however, to remember that during the last five centuries the power of the Church has steadily declined, but tolerance, philanthropy, chastity, temperance, and respect for laws have greatly advanced. I mentioned that the ratio of crime to population in England is but little more than one-third as great now as forty years ago; but, during that time, church and chapel accommodation has not increased so fast as the number of inhabitants, there has been much legislation hostile to sectarian interests, and secular and rationalistic opinions have spread widely, as will be easily seen by comparing the earliest and latest volumes of *Punch*.

I feel the more bound to call attention to these facts, because my own figures made the mental influence of the Church appear much less beneficial than the moral. Devout parentage I found to be four times as common among professors of ordinary as of extraordinary mental powers, making all due allowance for moral differences; while early scepticism was twenty-seven times as frequent among people of genius as among those of mediocrity. The ablest men also seem to have been those who most rarely were devotees. No one will be surprised at such indications of the failure of the Church to encourage mental growth, when he remembers that she has preferred faith to free inquiry, emotional to intellectual culture, and aspiration toward a future world to knowledge of the present one, especially in the form of science.

What we think of the Church must however depend mainly on whether we hold that life should be guided by religious enthusiasm or by thoughtful fidelity to the laws of earthly duty.

VII. I must therefore lay stress on the fact that more than twice as large a part of the good people in my lists, as of the bad, exhibited unusual love for business details before the age of thirty, and had great success in making money and gaining promotion;

while reckless prodigality and remarkable incapacity for business are characteristic of the vicious. Instances of the murder of creditors by embarrassed debtors abound. One half of the villains in the *Newgate Calendar* had been notoriously idle and extravagant and singularly destitute of ability to make money, so that they had begun to suffer the consequences before they were tempted into crime. Precisely the same is true of the great criminals whose antecedents are minutely recorded by Feuerbach. Juvenile offenders, both in this country and in England, are said to show remarkable incapacity for arithmetic. Dugdale states that: “After disease, the most uniformly noticeable trait of the true criminal is that he lacks the element of continuity of effort. Steady, plodding work is deficient in him.” Of six hundred and twenty-five adults in the Bath jail, England, 1848, four-fifths were out of work at the time of committing the offence. And so were most of the one hundred and seventy-one discharged soldiers and man-of-war’s men who in 1865 were sent to the Massachusetts State’s Prison, where only fifteen of them had ever been before. Fletcher, in his laborious study of English statistics, found that where there was the least crime there was not only the most schooling, but the largest number of rich men and the smallest of paupers. Look abroad over the earth’s surface, and we find that the most wealthy and industrious countries are those in which liberty is most respected and life and property are most secure. Throughout history, we see commerce, manufactures, just laws, democratic institutions, refinement, temperance, and philanthropy advancing side by side.

These facts lead me to believe that the moral advantages of business habits are much greater than they are usually represented to be, either in popular literature or in the pulpit. For instance, I suspect that for one Ralph Nickleby, Uriah Heep, or James Carker, who becomes a felon, there are ten Dick Swivellers, Bob Sawyers, and Wilkins Micawbers. And I am glad that so few accept literally some well-known texts, which have their value in reminding us that money is not worth so much as virtue, truth, and liberty, but which should not prevent our seeing that these great gifts come to the cool, self-restrained, far-sighted, cautious, yet energetic man of business more readily than to the hot-headed enthusiast.

I am the more bound to insist on the value of business skill, because I find that it has been possessed in the highest degree by about three members out of four in a group of men distinguished as generals, legislators, naturalists, physicians, engineers, inventors, travellers, merchants, or for other forms of practical genius. Of the famous authors and artists not in this group, only one in six had much talent for making money. What is particularly remarkable is that, of the mediocre artists and authors in my lists, twice as large a portion as of the gifted ones showed the highest business ability. Of course, this deficiency is not to be considered as a promoter, but simply as a penalty of genius. Among exceptional cases, the best known are those of Shakespeare and Goethe.

VIII. There was no habit in which I found the best people in various countries differ from the worst so widely and uniformly as in their use of alcohol and tobacco. Excessive indulgence seemed to be eight times as common among the vicious people as among the virtuous; while noticeable, though of course not in all countries complete, abstinence was to the same degree most frequent among the latter. The proportion of drunkards among felons is variously estimated at from thirty-nine to eighty-one per cent., the highest figures being found among juvenile and other petty offenders. The *London Statistical Journal* declares that, with the educated, intoxication is a main cause of crime, increasing in potency as the scale of education rises. Nearly forty per cent. of the murders committed in France during a period of four years are ascribed by Quételet to drunken quarrels. The strictest moralists, even in wine countries, have prohibited the use of alcoholic beverages. Among the people whom I found, without special research, to have abstained much more strictly than their friends and neighbors, are the following eminent Europeans: Harriet Martineau, Oberlin, J. J. Gurney, Garibaldi, Robert Owen, Howard, Pestalozzi, J. S. Mill, Comte, Hugh Miller, and D’Alembert. Comparison of mediocre and gifted people showed that early intemperance hinders mental development, especially that of practical genius. Temperate habits may certainly be considered both mentally and morally beneficial.

IX. Fletcher's laborious investigations led him to believe that those parts of England and Wales where the largest proportion of bridegrooms were under twenty-one were the most deeply cursed by ignorance, pauperism, improvidence, licentiousness, and other crime. Dugdale found that his paupers and criminals were remarkable for "precocious sexual excitability," and that the use of ardent spirits was usually preceded and promoted by licentiousness. Nearly one-half of the criminals in the *Newgate Calendar* and two-thirds of those in Feuerbach's *Trials* had become profligate or jealous before they were thus led into crime. One-seventh part of the murders in France are ascribed to these causes. A leading German authority, Oettingen, says that the robber's career usually begins in the house of ill-fame. My own investigations showed that good people are much more apt than bad ones to delay marriage until thirty; and so are the possessors of literary and artistic genius, especially authoresses. Considering these facts, and also the poverty and ignorance likely to beset the children of improvident marriages, I must say that popular opinion seems to me dangerously to overvalue not only early matrimony, but the goodness of human nature, which appears to me to show traits fully answering to Darwin's theory of its origin. The future of our race demands not only that its healthy, prosperous, virtuous, and intelligent members should marry as soon as they are able to take proper care of their families, but that even they should not do so prematurely, and that the rest should stay as they are.

Passing from these special conclusions to more general ones, the five principal causes of crime appear to be vicious parentage, lack of education from schools and books, inefficiency in business, intemperance, and excessive amorosity. The typical criminal may be described as unsympathetic, obstinate, reckless, fickle, strongly prone to base indulgences, and destitute of taste for books or religious observances. His parentage will be disreputable; his schooling scanty or wholly wanting, his dislike of business great, his behavior ruled by impulses, and all his desires turned toward excitement. His brain will show its strength, if it has any, in fitful flashes, not steady light, and ultimately prove its weakness by sinking into insanity or imbecility.

On the other hand, the moral antecedents of an ideal man seem to be these. His parents will certainly have high character and literary culture, and probably also be both devout and business-like in their habits. His own disposition will be prudent, and at the same time sympathetic. He will gladly learn from others, and yet be able to judge for himself what is right. His lower passions will readily yield to the sway of reason and conscience, and he will be eager to obey the moral laws. His brothers and sisters will have been numerous, his schooling thorough, and his attendance at church in early years constant. He will love books, especially scientific ones, shun stimulants and all other low means of excitement, follow his business steadily and successfully, and not marry prematurely. Hitherto, the highest type of character has almost always been inspired by religious enthusiasm; but thoughtful and calm adherence to principle seems likely to show that it has even greater power.

And so a great thinker will, I believe, usually be found to have had cultivated parents, æsthetic taste, and thorough education from books, schools, and foreign travel. Though mental ability seems due to peculiarities of brain, which often originate and develop independently of parentage, or instruction literary and artistic genius appears to depend more closely on education, especially through poetry and other forms of art, than practical ability does, this latter seeming to be but little promoted by instruction, except in the form of scientific or business training, and to be mainly due to natural advantages, in part inherited, but to a great extent spontaneous. Prominent among such advantages is a powerful brain which works steadily and regularly and is not excited easily, great susceptibility and excitability being the peculiar accompaniments of literary and artistic genius.

And, finally, nothing seems to me clearer than that greatness, whether mental or moral, depends mainly on innate powers and impulses which are in part inherited, but by no means wholly so. There is only this difference, that the highest goodness may ultimately be reached by whoever will seek it steadily and passionately; but no strength or persistency of

desire for intellectual distinction can possibly achieve it, unless the brain is favorably formed. It depends mainly on natural disposition whether we choose to be saintly; but, if we do choose, then saints we shall become. We must be born kings of thought, or we shall never wear that crown.

REV. SAMUEL JOHNSON:

Preacher, Reformer, and Author.

BY JOHN H. CLIFFORD.

The death of Mr. Johnson ends a faithful and noble career. He died at his home at North Andover, on Sunday night, February 19, at the age of fifty-nine years. The date of his birth was Oct. 10, 1822. He was born at Salem. His father was an eminent physician of that town, and died there about six years ago. Mr. Johnson was graduated at Harvard College in 1842, and at the Divinity School in 1846. From his youth, he was an earnest anti-slavery worker, as well as what is known as a radical in religion. In consequence of his firm convictions and frank and fearless utterance upon these matters, he found no congenial home among any of the sectarian churches, and was never a settled preacher until 1853, when he became minister of the Free Church at Lynn, where he remained for seventeen years. He had never been connected as a preacher with any religious denomination. At Lynn, he gathered about him a band of earnest people in sympathy with his ideas and spirit, whom he led into wide fields of thought and inspired to practical works of philanthropy. He has had no successor in the Free Church, but has retained to the last the affection and admiration of its surviving members, among whom are some of his sincerest mourners. All his friendships were of this enduring character. After leaving Lynn in 1870, he lived at Salem until his father's death, in 1876. Soon after this event, Mr. Johnson moved to North Andover, and occupied an ancient homestead of his family. Here, he devoted himself to literary work, preaching occasionally in the Unitarian church of the town, and also speaking on liberal platforms in other places. He was much in sympathy with the Free Religious Association in its earlier years, and sometimes a speaker at its conventions. Of his anti-slavery work, a full account could be given only by his associates in that movement or by his life-long friends. But it is well known to others that he gave full measure of devotion to that cause, throwing into it his whole moral energy, using voice and pen, mind and heart, to advance its noble aims. In learning and intellectual power, he was surpassed by none of the men of that holy war, and among them was no conscience more true and unfaltering than his. What he said of Garrison, at the funeral of the great liberator, might with equal truth be applied to himself: "Here is a conscience that never from the start would palter with the fickle conditions of success, nor trade away one iota of that integrity which made all sacrifices gain, and knew every compromise to be a loss of power." And not only through those trying times, but ever after, did he preserve that firm virtue, high above all temptation, that moral dignity, which no vulgar thing could touch. Throughout his career, he illustrated the precept of the Chinese sage: "A man should say, I am not concerned that I have no place: I am concerned how I may become fit for one. I am not concerned that I am not known: I seek to become worthy to be known." And because he was worthy he was known. His light rose in obscurity, and was sweet to many eyes. His immediate audience, if few, were always fit,—fit to appreciate the teacher and to spread the influence of his teaching.

But it is by his literary work that Mr. Johnson is most widely known, and will be longest remembered. Besides his earlier published writings in the anti-slavery press, and many uncollected magazine papers, discourses, essays, and pamphlets, especially those printed in the *Radical*, which he loved so well, most of which have a permanent value, he has left behind him somewhat which belongs to literature of a high class.

No attempt will be made here to estimate the value of his special studies. But he has written hymns as good, perhaps, as any that our time has produced,—hymns profound, sweet, tender, and lyrical, some of which have already found place in many collections. In 1846, "he compiled, in connection with Rev. Samuel Longfellow, a Book of Hymns, some of the finest

of which were his own." This book was afterward revised and reprinted, under the title of *Hymns of the Spirit*, and is still used in some liberal churches, besides having furnished much excellent material for other compilations. It is still perhaps, upon the whole, the best liberal hymn-book in existence. In 1868, Mr. Johnson published *The Worship of Jesus*, at the request of the Free Religious Association. "This little treatise," as the author modestly calls it, is a critical essay of much learning and acuteness, of the destructive order, in that it aims to make an end of man-worship in all its forms, but grandly constructive, inasmuch as it endeavors to show the universal basis of religion in the spiritual nature of man himself. Perhaps no work of Mr. Johnson's was more satisfactory than this to people who shared his views, or to his own mind.

But his greatest writing is the series of books entitled *Oriental Religions and their Relation to Universal Religion*. Of this work, the first volume, *India*, was published in 1872, by J. R. Osgood & Co., Boston, and the second, *China*, by the same house, in 1877. Both are large octavo volumes, and treat their subjects in a very scholarly and exhaustive manner. Their thoroughly independent and non-Christian stand-point makes them obnoxious to partial criticism; but, to the more liberal students of religious ideas and history, they are a rich and delightful treasury of knowledge, of philosophical thought and fine poetic interpretation. The time has not yet come for such books to take their proper rank. But it may be surmised that their place is kept, and that they will one day occupy it. While some orthodox critics have railed at *Oriental Religion*, and while even many Unitarians have ignored the work, so far as they could, it is reassuring to Mr. Johnson's fellow-believers in the soundness of his principles and the justness of his method to remember that such men as Mr. D. A. Wasson and the late Dr. George Ripley placed upon it a very high critical estimate. And Mr. C. D. B. Mills, a well-known writer and lecturer upon kindred subjects, remarks in the preface to his volume on *Buddha and Buddhism*, which was favorably received in all liberal circles, that, among works of its class, that of Mr. Johnson deserves particular mention. "Impressed," says Mr. Mills, "with so broad and catholic a spirit, so kindly, so generous even, in its hospitality to Eastern thought, so careful in research and affluent in learning, so superior in insight and discrimination, so richly and deeply suggestive, it certainly marks, if it does not make, an epoch in these studies. It would seem to leave little to be desired further upon the themes it treats." As not less strong evidence of the merits of *Oriental Religions*, and as indicative of its ultimate and just rank among books, it may be said that *India* and *China* have both been republished in a philosophical series, by the house of Trübner, in London.

The third volume of this remarkable series, Mr. Johnson had not quite finished when the tired hand dropped the pen, to take it up no more. How sad to him was the inevitable breaking-off from this work of his life and his love! It is not known how or when this volume will be published; but it is to be earnestly hoped that it may take its place, even if in an incomplete form, by the side of the other two. Its subject is *Persia*, and it opens up one of the most interesting fields to the student of religious philosophy. Whatever may be the final fate of these books, they certainly stand now as a monument of long and careful labor, as thorough, as intelligent, and as conscientious as everything that Mr. Johnson was and all that he did.

Here this imperfect sketch might stop; but bereaved affection and esteem, which the more they grew, the more they found in him to make them grow, crave a few words of comforting remembrance. During his six years' residence on the North Andover farm, Mr. Johnson did much with his own hands—too frail for such laborious work, though he would not think so—to improve and beautify the place. His brave Revolutionary ancestor and namesake was not a more heroic toiler in any field than this self-forgetting, delicate-framed, but stout-hearted descendant. The life-long sufferer from disease was ever the patient and hopeful worker at his task, the teacher and diverter, the strengthener and consoler of his friends. And scholar as he was, so intellectually alive and alert always that people wondered if he ever slept, and, while enchanted with his speech, were fain to rest their minds, while his worked incessantly.

santly at high pressure, this man could withdraw into a remote and quiet rural town and mingle in all simplicity in country life, both of labor and of play,—the most suggestive and entertaining talker on serious subjects, the most lively in all innocent mirth. How he drew to himself the townspeople, to whom he never seemed a stranger! This Oriental student, this Transcendentalist of the transcendentalists, this mystic philosopher, could as easily hold mutual converse, with pleasure and profit, with the most unlettered countryman as with the cultivated thinker. And did ever professional and paid minister go so far or so often, or be so generous and whole-hearted with the genuine help and cheer and consolation of his presence and words, as did he, all the time? No recluse, but a man who loved men, and craved their love in return. The sorrow of his sudden death has given full proof that among his good-hearted neighbors and fellow-townsmen this true gentleman and loving soul was valued at his real worth. Long must it be ere these quiet places welcome another guest like him.

Who that ever really saw that inspiring presence could forget it? The figure, rather tall, was, oh, how slight in those last years! It seemed as though the body were always trying to become the spirit. The grand head, crowned with the glory of thought, was poised between native dignity and self-forgetting humility. The noble features were equally alive with intelligence and kindness. Above all, the wonderful "loving eyes, flowed with naphtha fiery sweet," revealed the deep, earnest play of a soul whose very repose was enthusiasm, whose passive states, not less than its active, were conditions of fullest and strongest life.

CORRESPONDENCE.

LIBERALISM IN AUSTRALIA.

II.

New South Wales.

In this colony, with the exception of the capital, there are no towns of sufficient magnitude to merit the title of cities: and as it is only in large centres of population that the free thought movement can, as yet, boast public advocacy, my record will be confined exclusively to Sydney.

Here, as in Melbourne, the earliest prominent utterances in the direction of freedom were spoken in the name of Unitarianism. In the Sydney speaker, however, Rev. James Pillars, we met with a very different stamp of man from the one we encountered in Victoria; and the difference between the two will be readily comprehended by your readers when I say that, while Mr. Higginson clung tenaciously to the skirts of Channing, Mr. Pillars accepted Theodore Parker, with all that his teachings implied. Thus, while the one remained bogged in the slough of supernaturalism, the other based his religion and morality on nature, and cheerfully looked to science to unfold the divine workings therein.

Mr. Pillars arrived in Sydney from England, and took charge of the Unitarian congregation in 1864; and his labors extended over nearly eleven years. Their palpable outcome was the erection of a beautiful Unitarian church, which is now almost untenanted. Their mental and spiritual results cannot so readily be stated, branching out as they do in such wide-spread and unexpected directions. The multitude of those to whom he ministered have now passed far beyond the reach of Unitarianism or any formal mode of worship; and, where this large-minded minister sowed, free thought is now reaping. Not content with his pulpit and Sunday-school work, Pillars published a monthly periodical styled the *Free Religious Press*, having for its motto Goethe's closing words, "Light! more light!" and took an active part in every reformatory effort. When one, Lorando Jones by name, was stupidly prosecuted for blasphemy, because of some outspoken speech regarding the Christian fetic, —the Bible,—the Unitarian minister rushed to his assistance, of course making enemies of all timid souls by his act. It was in Melbourne that I made Mr. Pillars' acquaintance when he paid us a visit there, and for some four Sundays woke up the echoes of our church with his strong voice and equally strong liberal teachings. And in Melbourne as well as Sydney there was deep sorrow when, in the middle of 1875, he reached the sad and sudden end of his work on earth. His death was a sensational one. Taking a holiday ramble with two of his pupils on the romantic cliffs which front the

ocean near the Sydney Heads, his foot slipped, he fell three hundred feet on to the rocks below; and, ere it could be recovered, his body was washed out to sea and beheld no more. A stone obelisk, erected by his widow, marks the beautiful but treacherous spot.

Mr. Peebles, of America, visited Sydney in 1873, delivering lectures to large audiences, and helping to broaden the minds of many, while a year or so later John Tyerman took up the work. Tyerman had charge of an Anglican congregation at Sandhurst, Victoria, when Spiritualism found him and soon drove him out into a wider field. After a few years' lecturing and press work in Melbourne, he removed to Sydney, where he performed yeoman's service in establishing the liberal platform. For some time, he had possession there of one of the largest theatres every Sunday evening, and both *viva voce* and with his pen fought the good battle against the legions of dogma. Liberalizing organizations gradually came into existence, and Sydney can now boast of a spiritualistic lyceum, a secular society, a psychological *ditto*, and, more than all, a broadly based liberal association of which an able and prolific pamphleteer, George Lacy, is the honorary secretary. The press, too, has from time to time accomplished excellent work. After the cessation of Mr. Pillars' periodical, a thoroughly radical, outspoken weekly paper, called *The Stock-whip*, was started and kept going for a long time, thanks to the expenditure of £2,000 upon it by its proprietor, a liberal gentleman named Kelly. Other efforts have been made to maintain an open press in Sydney with indifferent success, *The Living Age*, *Life*, and *Free-thought* following in the train of *The Stock-whip*. I also had issued a prospectus, and contemplated starting a liberal weekly, when illness compelled me to desist.

And this reminds me that much as I may dislike drawing attention to my own labors, no narrative of the free-thought movement in Sydney can be truthfully told without prominent reference to them. I visited Sydney toward the close of 1876, and delivered addresses in exposition of the gospel of freedom in its largest theatre, again at the end of 1877, and in April, 1879, took a lease of the Theatre Royal, and maintained possession of it for every Sunday evening—with one exception, to be presently noted—until a few months back, when I was compelled by ill health to transfer my lease to Mr. James Greenwood, who now occupies the platform. Mr. Greenwood was formerly a Baptist minister, but has broadened out into or near the realm of free thought.

As may be supposed, large and increasing crowds of people could not flock to hear these radical Sunday lectures without the churches feeling the effects of what was to them—unpleasantly and literally—a new departure. A policy of silence proving unavailing, some of them attempted argumentative resistance with yet worse results. Then, characteristically enough, they had underhand recourse to their ancient and long-tried champion, the State authority. A number of clergymen, following the example of their fellows in Melbourne, earwigged the Premier of New South Wales, and besought him to put a stop to these popular Sunday gatherings by prohibiting the taking of money at the doors. They knew right well that, inasmuch as free thought loves to appeal directly from the speaker to the hearer and is distrustful of organization, which must almost of necessity be sectarian in its development, to deal a blow at the open lecture platform was to seriously cripple the liberal movement itself. In Melbourne, this underhand attack has been temporarily successful. In spite of the law which, whenever tested, will be found to be on the side of freedom, a Roman Catholic Premier managed so to frighten the theatre and hall proprietors by threatening to cancel their licenses that they will not let their capacious buildings for Sunday lectures, at which a charge is directly made. It was in 1879 that this unjust pressure was first put in force, and thus far the Liberals have not attempted to meet it with any well-maintained and open contest. In Sydney, happily, the result has been different. The Premier, Sir Henry Parkes, was anxious to oblige his clerical (Protestant) friends, from whom he receives political support, while at the same time avoiding, if possible, outraging a pseudo-liberal reputation. In May, 1880, accordingly, he introduced into Parliament a voluminous bill dealing with the licensing system of the colony, in an out-of-the-way corner of which was a clause, or rather a line of a clause, which rendered a theatrical license liable to cancellation if the

theatre was let to a Sunday lecturer without the Premier's consent. Thus, the whole free-thought platform, of which I was at the time the most prominent upholder, was to be placed under the tricky thumb of this wily politician. The matter was at once brought before the public at a mass-meeting held at the Temperance Hall, Sydney, presided over by one of the most venerable and staunch Liberals in Australia, the Hon. J. Bowie Wilson. In the proceedings of this gathering, which were enthusiastic and unanimous, two independent members of Parliament, David Buchanan and John Hurley, took part. The press, to its honor be it said,—the sectarian papers of course excepted,—backed up the meeting. Within Parliament itself, too, by some of the foremost men, the subtle attempt to throttle free utterance was denounced; and eventually the whole Licensing Bill was retired, and when reintroduced the following year was shorn of this obnoxious provision.

CHARLES BRIGHT.

(Concluded next week.)

COL. HIGGINSON vs. HERBERT SPENCER.

Editors of *The Index* :—

It is to be regretted that Mr. Higginson, in exercising his right of liberty of opinion through *The Index*, should make such an unprovoked onslaught on the literary and scientific reputation of Herbert Spencer, instead of discovering to us the "dangerous" tendencies of his doctrines. I have yet to learn that any one has occupied valuable space in your thought-plethoric columns for the exclusive purpose of extolling Mr. Spencer. It is true, and a meritorious truth it is, that *The Index* has indeed greatly aided in the dissemination of the "Gospel according to Herbert Spencer"; but this "gospel" is presented as being sanctified by its truth, and not by its author. If mentioned at all, the author has only been recognized incidentally.

Mr. Higginson, as a "transcendentalist," feels that his side has, as he expresses it, "gone by default," and he would fain make amends. But, if what he has given is the best that can be done in that way, it seems to me silence were more wise. The mere opinions of nameless historians, who speak only to create a prejudice against a man whom they cannot answer, is no argument, and is repulsive to every lover of justice. If they do not go the length of "Master Jowett," who pronounced Mr. Spencer's writings "rubbish," it is because the eyes of their judgment are gradually being opened. Their present opinion is an evanescent form of the first.

If ever a man's laurels have been justly won,—won in the face of the most relentless criticism, won when all his failures are admitted,—Mr. Spencer is certainly entitled to his. He has "assumed" no "attitude" that he has not admirably supported his title to. And, if all men's assumptions of knowledge so successfully mimicked the thing itself, we might cheerfully permit the shadow to pass unchallenged.

No one pretends, Mr. Spencer himself disavows, that in the minutiae of detail all his facts are indubitable. But "stray observations of anonymous and irresponsible" writers are never made "corner-stones" in his philosophy,—a nameless historian and Mr. Higginson to the contrary notwithstanding. These observations, which short-sighted specialists overlook, Mr. Spencer finds a ready place for in his comprehensive theory, which is built upon a foundation that can never be razed, because co-extensive with mental law and external phenomena. There is less "danger" in following an all but demonstrated universal theory, such as Spencer works with, than discarding theory altogether or taking up with a false one. A true theory is the mental magnet that enables us to polarize desultory facts. Without theory, the facts of nature would speak no more enlightenment to our minds than to that of an ox. Without theory, phenomena would be chaos. I have known men, so-called scientific specialists, who, scorning what they were pleased to call "mere theory," could not interpret the plain facts before their eyes. This class are forever declaiming against theory, though, as Huxley says, with "their mouths full of the buttered toast they affect to despise." When a theory has to improvise imaginary facts as a basis of its existence, it then becomes "dangerous."

It would be absurd to defend Spencer on the ground of his omniscience. That he may err in detail at times is probable, covering as his investigations do such an immense scientific and historic field. But I would

rather trust the selective judgment of Herbert Spencer, aided by his all-crystallizing theory and extensive knowledge, than the opinion of a specialist, when it comes to building up a philosophy. And here, let me say, the disparity sought to be established between the methods of Herbert Spencer and those of Darwin are imaginary, and arise from attempting to compare unlike things. Spencer is not an experimentalist. He makes himself familiar with discovered fact, as far as may be, by repetition; but his function is the coördination of facts already discovered. His field of thought takes him even beyond the "boundaries of experimental evidence." He is a philosopher, and comprises within himself both the "habits of the literary man" and those of the scientist. His application in his department is as painstaking as Darwin's, and a great deal more arduous, since not enlivened by the recreative experiments of the naturalist. His failures—which more frequently exist in the minds of his critics than anywhere else—find extenuation in the stupendous magnitude of his labors.

If anything I have said appears needlessly warm, I would submit that to one who passionately sympathizes with Spencer in his struggle to engraft on the minds of men a scientific method in thought, in his battle with ignorance on the one hand and cunning perversity on the other, in his unrequited labor and thorough devotion to his task, the provocation is exceedingly intense. Every word of disparagement against his writings is like taking a needed book from the hands of the ignorant on the one hand and needed money from the pocket of the philosopher on the other.

I can heartily unite with Professor Adler in his enthusiastic panegyric to the transcendent genius of Kant, and with Mr. Higginson in his tribute to the patient, plodding, cautious Darwin, but will say, as a student who knows somewhat of the writings of both of these magnificent men, that in my humble judgment neither of them or any other I have read ever had that tremendous, far-reaching grasp of scientific fact that would enable them to construct the "Synthetic Philosophy." If humanity has developed a philosopher greater than Spencer, of one thing I feel assured, such a one has drawn his energy from the mighty scientific synthesis this man has bequeathed the world.

DAVID ECCLES.

KANSAS CITY, MO., Feb. 12, 1882.

A FRIEND'S TRIBUTE TO THE MEMORY OF SAMUEL JOHNSON.

Editors of The Index:—

In the death of Samuel Johnson, many a heart is filled with sorrow for the loss of a friend whose like we can never find again. By nature, he seemed endowed with a singleness of purpose, which, brushing aside all motives of selfish expediency, took a straight course to the right, as revealed to his conscience. His fine imagination and vigor of thought (always on the plane of Transcendentalism) were held in equipoise by unyielding moral earnestness. From the first youthful years of his ministry until slavery ceased in the land, he spoke brave, strong words in behalf of freedom, to whose champions his pulpit was always open. His sermons and lectures, never sensational, were teeming with thought, and to the eloquent words in which this was clothed an added charm was lent by a voice of soulful melody and richness, which also made his reading of hymns a part of the service to which all his hearers looked forward with especial pleasure. Of late years, his wide scholarship, as is well known, has been devoted to unfolding the principles of universal religion in his *India, China, and unfinished Persia*. His many-sidedness was the wonder of his friends. On political and financial questions, he was thoroughly informed, clear-headed and practical, and of poetry his rich fancy and voice of such depth and melody made him a rare interpreter. Nor should his appreciation of humor be forgotten, for it was of the keenest. With such gifts, his brilliant conversation was something never to be forgotten by those whose lives have been enriched by it. It was always forthcoming for the delight of his humblest friends, to whom he listened in turn with no apparent sense of superiority. In travelling with him, we have enjoyed the spell-bound attention in which he held stage-drivers, farmers, and fishermen, drawing from them, too, their quaintest and best. To those who have known the power of sympathy of our friend, it is hard to believe they can go on through

life without its help, greatening every joy, softening every sorrow. All his own trials were bravely borne with unflinching trust in Infinite Wisdom.

"So to live is heaven.
So" has he "joined the choir invisible,
Whose music is the gladness of the world."

R. N. B.

BRITISH CONSISTENCY.

Editors of The Index:—

After all that we have heard relating to the exclusion of Mr. Bradlaugh as a member-elect of Parliament, it was a surprise to me to find lately a statute, enacted by that body in the year 1869, chapter 68, section 4, which seems to be now in force in their courts of law as follows:—

If any person called to give evidence in any court of justice, whether in a civil or criminal proceeding, shall object to take an oath, or shall be objected to as incompetent to take an oath, such person shall, if the presiding judge is satisfied that the taking of an oath would have no binding effect on his conscience, make the following promise and declaration:—

"I solemnly promise and declare that the evidence given by me to the court shall be the truth, the whole truth, and nothing but the truth."

And any person who, having made such promise and declaration, shall wilfully and corruptly give false evidence, shall be liable to be indicted, tried, and convicted for perjury as if he had taken an oath.

This statute goes further than any other known to me in rejecting a form repugnant to the witness and placing the matter upon grounds of humanity and common-sense, by dispensing with the oath where useless, and by omitting the distasteful words at the end of the common affirmation, "under the pains and penalties of perjury."

GEO. W. PARK.

AN APPEAL FOR MUNICIPAL SUFFRAGE.

Editors of The Index:—

The undersigned, in behalf of many thousand women of this State, desire to ask the aid of editors who are not unfriendly to the question of Municipal Suffrage for women which is now before the Legislature. Women had no choice in the election of the Senators and Representatives who will decide whether this right shall be conceded or not, and they have no opportunity to state their claim in either branch of the Legislature. It is because women are at this disadvantage, and limited as no other class of citizens are, that we ask the courtesy and aid of the press in favor of our petition for fair dealing, in the matter of Municipal Suffrage.

Women are members of the corporation of the city or town in which they reside, with the same interest in it that other citizens have. As stockholders in any other kind of corporation, they have a vote. Why should they not have it in the city and town?

Women pay their full share of taxes. Statistics prepared by Wm. I. Bowditch in 1875 show that in the cities of Boston, Chelsea, and Newton, and the town of Brookline, the women paid in a single year \$1,448,479. This large sum is taken from women without their consent. They are not allowed any expression in regard to the use or expenditure of the money. In Revolutionary times, it was considered a high-handed proceeding to tax the colonies in this way. Is it any less a wrong to-day, because the victims are women? If it was a noble thing for our fathers to resist it, even unto death, will it not be nobler to help secure this measure of justice for the women of Massachusetts?

If it is said that male minors are taxed, it must be remembered that, when they come of age, they find their right to vote ready and secure. But women are always minors, so far as their political rights are concerned. To continue this discrimination against women is foreign to the spirit of the age and unworthy of it. We know it has been the custom; but mere custom is not a good or adequate reason for anything. The railroad has superseded the old stage coach, and machinery the hand loom, to the common gain.

Women have been granted Municipal Suffrage in Scotland this year for the first time. In England, they have exercised Municipal Suffrage since 1869, and it has proved a continued benefit. In Wyoming, by the testimony of every Governor of the Territory, and of its clergymen, its judges, and its editors, full suffrage for women has been an unmixed good during the past twelve years.

Governor Long in his message this year has recommended Municipal Suffrage for women and expressed a

desire to see it tried. We therefore earnestly request all editors who recognize the justice of this measure to aid its passage by friendly support of it in their columns. All the more earnestly do we ask this co-operation, because women have no votes and no power to carry the measure themselves.

We also call upon clergymen, laymen, and influential persons, men and women, in all parts of the State, who approve this measure, to aid it by speech and pen, now, before it comes up in the Legislature, that this body may feel the support of their constituents behind their own action.

We extend our thanks to editors who publish our letter.

ABBY W. MAY.
JULIA WARD HOWE.
SARAH SHAW RUSSELL.
EDNAH D. CHENEY.
MARY A. LIVERMORE.
LOUISA MAY ALCOTT.
MARY F. EASTMAN.
LUCY STONE.

BOSTON, Feb. 15, 1882.

BOOK NOTICES.

THE March number of the *Popular Science Monthly* is palpably misogynistic in tone. Of its fifteen contributors, one only is a woman, Miss M. A. Hardaker of this city; and her article, "Science and the Woman Question," is intended to demonstrate by scientific methods the hopeless intellectual inferiority of woman as compared with man. This article is decidedly discouraging to those hopeful ones of both sexes who have been indulging in Utopian dreams of a coming millennium, when the mothers of the race, having achieved through earnest effort equal intellectual powers with the fathers, could rightfully claim equal privileges and be considered equally deserving of the grateful reverence of the rising generation of gifted sons and daughters. But now comes Miss Hardaker, and scientifically demonstrates—to her own satisfaction, at least—the impossibility of the arrival of such an epoch in any future, near or remote, since the result of her scientific investigations has been to convince her, in her own words, that "the necessary outcome of an absolute intellectual equality of the sexes would be the extinction of the human race." We italicize this sentence, in order to impress it the more indelibly upon the minds of our lady readers. Another of Miss Hardaker's discouraging discoveries is that "the probabilities of marriage, or at least of early marriages, are lessened in the cases of intellectual women: so that the chances are not only that intellectual women will have few daughters, and so be unable to add to the general average of female intellect by sex-transmission, but also that they will be unable to add anything whatever to the sum of hereditary intellect in either sex." Prof. Grant Allen, in the same number, gives us an interesting biographical sketch of Sir Charles Lyell, in which he seems to agree with Miss Hardaker's conclusions, although as evidently the great geologist did not. As witness the following paragraph from the sketch: "His wife was a daughter of Leonard Horner, and a lady of tastes very similar to his own. Perhaps one may hint that all the ladies of Lyell's family were a trifle more learned than all the world would care for. It must have been rather a strain to live up to such a constant stimulation in the home circle; and most men would hardly wish to fill their letters to their wives with highly interesting details of dip, strike, and horizon. But this is a matter of personal taste. Lyell seems to have been one of the giants who can stand such incessant high pressure; and he was probably all the happier for his well-assorted marriage. He himself seems strongly to have believed that bachelorhood was not good for the cause of science." In another article, "The Machinery of Elective Government," Prof. Goldwin Smith manages to bring in his well-known arguments against woman's suffrage, devoting a couple of pages to the woman question. The table of contents of this number is rich as usual in contributions to scientific knowledge. W. D. Le Sueur of Canada, whose name, like that of Miss Hardaker, is familiar to our readers, has an article on "Materialism and Positivism" which will repay perusal.

THE *Atlantic Monthly* for March contains its usual amount of readable articles from first-class contributors, but none of exceptional interest. The poems—"At Last," by Whittier, and "Before the Curfew, 1829-1882," by O. W. Holmes—are, however, particularly noteworthy, because, appearing in the same number

of the *Atlantic*, they seem to be inspired by the same thought, "a looking toward the sunset" in these two, among the best of our American poets. In the hands of N. H. Egleston, "The Story of the Hoosac Tunnel" is not of itself a "bore." Elizabeth Robins deals with an interesting phase of mythology in "Loki." A. P. Hitchcock makes complaint of certain "Hymns and Hymn-Tinkers." Mrs. Mary Treat gives us one of her interesting studies in natural history in "Our Winter Birds." E. E. Hale tells of "A Visit to Jerusalem." The serial stories continue in interest. "H. H." gives a bit of her Colorado experience in "Among the Sky-Lines." The other articles are of average interest.

THE *North American Review* for March contains interesting articles from distinguished writers on the following subjects: "The Conduct of the Giteau Trial," by Senator George F. Edmunds; "The Progress of the French Republic," in which ex-Minister Edward F. Noyes gives the result of his observations of political affairs in France; "The Trial by Jury," by Judge Edward A. Thomas; "The True Lesson of Protestantism," by Prof. John Fiske; "Law for the Indians," by Rev. W. J. Harsha; "The Fallacies of Homoeopathy," by Prof. A. B. Palmer; and "The Results of Prohibitory Legislation," a characteristic article by Hon. Neal Dow. Of these, Prof. John Fiske's article, in which he makes an able analysis of that great intellectual movement, the Reformation, will be probably of the greatest interest to our readers.

THE æsthetic craze has even crept into our young people's literature, as witness *Wide-Awake* for this month in the poem, "A Girl of the Period," with its accompanying illustration. We should be inclined to scold about this, if the poem were not so enjoyably sarcastic, so healthy in tone, and the full-page picture opposite of two different "girls of the period" so charming, even if one is so evidently an æsthete. Even the enormous sunflower at her waist-belt has been given by the artist an attractive look, which is more than most of the real sunflowers which we have seen could be coaxed into. And this poem with its illustration is only a very small part of the feast of good things in the March *Wide-Awake*. Boston: D. Lothrop & Co.

OUR LITTLE ONES from the Russell Publishing House, 149 A, Tremont Street, Boston, is another of those delightful magazines provided for the pleasure and instruction of the young people of the present generation. The number for March is filled with beautiful pictures and interesting reading.

LET your nursery pets "see themselves as others see them" by subscribing for *Baby-Land*, the March number of which is full of the pictures of just such naughty as well as good and charming darlings as your own. D. Lothrop & Co.

PERSONAL ITEMS.

MR. JAMES KAY APPLEBEE's discourse in Parker Memorial Hall, last Sunday morning, was upon the ever new subject of "Truth," which he treated in his usual earnest manner.

WM. E. ROSE, husband of the well-known and eloquent liberal and Woman's Rights lecturer, Ernestine L. Rose, died suddenly in London, Eng., of heart disease, on the 25th of January.

News is received of the death of Christine Nilsson's husband, M. Auguste Rouzaud, whose sad financial troubles brought on an attack of hereditary insanity, which ultimately caused his death.

A CORRESPONDENT of the *Chicago Religio-Philosophical Journal*, writing from Sydney, N. S. Wales, says of Sir Henry Parkes, who is at present on a visit to this country, that "our leading statesman, Sir Henry Parkes, is credited with being a free thinker."

COLONEL INGERSOLL does not mean that it shall be said after his death that he turned from infidelity on his dying-bed. His secretary, who writes short hand, is instructed to take down accurately whatever he may say on that occasion. "There will then be no opportunity," he says, "for any one to put in my mouth utterances contradicting the expressions of my entire life."

THE Germans of this city on the 22d ult. celebrated the birthday of Karl Heinzen as well as that of "the Father of his Country" by appropriate speeches, music,

and tableaux at Turn-Halle. Geo. Chainey of this city gave an address in English, and Mrs. Clara Neymann of New York gave another in German, both speeches apparently giving much satisfaction to the large and enthusiastic audience present.

Our friend Photius Fisk has received the following well-merited letter of gratitude from Iowa College for a valuable donation of books to the College Library:—

GRINNELL, IOWA, Feb. 14, 1882.

REV. PHOTIUS FISK:

Dear Sir,—In behalf of the Trustees, Faculty, and students of Iowa College, I tender to you our sincere thanks for your valuable gift of the "Greek Authors"—one hundred and twenty-two volumes in all—which you have been pleased to make to our Library. May the consciousness of doing this very acceptable favor to us ever be as pleasant to you as it is to us. We thank you also for the photographs, which are suspended at the end of the shelves that contain the books.

With respect, yours,

R. W. SWAN, Librarian.

Mr. Fisk having heard it intimated, from the fact that orthodox institutions are not infrequently recipients of his generosity, that he is inclined to recant his liberal views, wishes it distinctly understood that he gives to causes that commend themselves to his judgment, irrespective of nation, color, clime, or creed, because he is a "Free Religionist."

If, as is probable, the majority of the immense crowd of people which filled Parker Memorial Hall to overflowing on last Sunday evening, on the occasion of the address given by Geo. C. Miln of Chicago, came expecting anything of the merely sensational in his lecture, they must have felt considerably disappointed. Mr. M. J. Savage introduced Mr. Miln to the Boston audience in a few felicitous and appropriate words. Mr. Miln's address on "The Church, in the Past, Present, and Future," has already been given at some length in these columns, and was delivered in an earnest, impressive manner, free from rant, frivolity, or sensationalism. Mr. Miln in personal appearance reminds one somewhat of Beecher in height, form, beardless face, and manner of wearing his hair, which however is darker than that of the Brooklyn preacher; while the lower part of Mr. Miln's face gives the impression of more steadfastness and firmness of will. He has few of the graces of oratory; but his voice is strong, sonorous, and clear, while his enunciation left nothing to be desired in the way of distinctness.

THE *Echo* is an interesting and lively paper, which comes to us from Dunedin, New Zealand, mainly devoted to free thought. In a recent number, it gives in full the report of the Dunedin Free Thought Association, from which we make one or two extracts: "The attendance at our Sunday night meetings has steadily improved, not alone owing to the increase of membership, seventy new members having been added to the roll, but also from the increased interest displayed in our movement by the general public. . . . I would call your attention to the wonderful progress made by our Children's Lyceum. It has been in existence only eight months, and has now an average attendance of seventy children. The inauguration and carrying out of this institution is of itself sufficient to mark the past twelve months as a successful session. . . . The Lyceum Hall, which is now in course of erection, is another great undertaking of the Association, well worthy of note, not only from its utility, but it displays the liberality of free thinkers in New Zealand and how ready they are to act when required. No doubt, most of you know how this enterprise has been financially arranged. I might, however, repeat that we have received voluntary contributions amounting to £700. These have come from friends in Dunedin and in various other places in New Zealand. Again, several gentlemen have come forward and offered money to the amount of \$2,000 on the most liberal terms: therefore, we may fairly expect to have no difficulty in pushing onward, providing that we all work together in harmony." From the *Echo*, we learn that a town not far from Dunedin is oddly named Christchurch, and that it also supports a free thought association. The *Echo* quotes from one of its evening papers a report of a recent meeting of that association as follows: "Mr. W. Pratt occupied the chair, and a special vote of thanks was unanimously accorded Mr. Stout for his able lecture last Thursday evening. A most amusing translation of a letter, purporting to be from Ah Chaw to Ah Yung, with reference to the simultaneous opening of the Cathedral, the Synagogue, and the Free Thought Hall, was read by the president, and highly appreciated."

POPULAR BOOKS

Sent by mail postpaid at

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The Rising Faith. By C. A. Bartol.....	2.00
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By a Board of Seven Trustees, who are nominated by the Free Religious Association and incorporated under the laws of Massachusetts.

EDITORS,

WILLIAM J. POTTER,
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CURRENT TOPICS.

A GEORGE ELIOT memorial service will be held at Parker Memorial Hall next Sunday morning.

THE bill brought in by the government of the Province of Ontario to enable persons who, on account of their lack of theological belief, are unable to take an oath, to give evidence in courts of justice by simple affirmation, has become a law.

THE Chinese authorities, in order to accustom the people to the use of telegraphic communication and to impress upon them the advantages of the system, have decided to permit messages to be sent free one month by the lines that have lately been established for business.

UNITY says that "England, pronounced the most enlightened country in the world, is said to patronize the pseudo-science of astrology to the extent of requiring one hundred and fifty thousand copies of Zadkiel's Almanac, besides large editions of other similar publications."

It is reported that Mr. Parnell has been compelled to undergo a week's solitary confinement in prison, because of a charge preferred against him by one of his wardens of offering to said warden a bribe to smuggle outside a letter, which was against prison rules. This charge Parnell denies.

THE prominence of the Rothschilds in the public protest against the cruelties perpetrated upon the Jews in Russia will have some influence in preventing their recurrence, since it is within the power of the banking-houses of Europe to make it embarrassing for the Czar, when he wants to borrow money again.

THE *Scientific American* calls for the invention of a car which, in a railroad collision, will not telescope, of so solid construction that it will repel any possible amount of force. It recommends also that cars be made of non-combustible materials, or at any rate be provided with self-operating extinguishing apparatus.

ENGLAND can no longer accuse this country of a monopoly of the cranks. Another but, fortunately, less successful Guiteau has been discovered there in the person of an impecunious adventurer named Maclean, who on the 2d inst. fired at the carriage which contained the Queen and Princess Beatrice, but with no evil result. The Queen has been singularly fortunate in escaping unhurt the various attacks made upon her life during her long reign.

MR. BRADLAUGH was reelected from Northampton last Thursday, and it now remains to be seen whether he will be permitted to take his seat in the House of Commons. The day after Mr. Bradlaugh's reelection, Sir Stafford Northcote presented a resolution for a new writ for another election. The resolution was tabled, and on the 6th inst. a motion was carried reaffirming the resolution that Mr. Bradlaugh be not permitted to take the oath.

THERE is talk of arrangements being made soon, by which a uniform standard of time will be adopted for the whole of the United States. It is not yet decided, but it is thought that the standard time will be that of Washington, since that city possesses the only National Observatory in the country. The Signal Service Bureau, in this connection, proposes to utilize its system of telegraphic communication for distributing accurate time signals to all important points.

THE *Indian Mirror* reports that the marriage of widows is becoming quite common in India, and that the number of such marriages is yearly increasing, especially in Bombay, Bengal, and the Punjab. This marks a decided step forward in civilization, when we remember by what slow degrees the usages of nations and particularly those founded on religious prejudices are outgrown; for, though the burning of widows with the bodies of their dead husbands has for some time been against the law in India, yet the entire seclusion for life of widows, no matter how young they might be at the time of their widowhood, was expected as part of the unwritten law of Indian society.

IN the House of Commons last Friday, Baron Harry De Worms said that in Russia, during the recent persecutions, fifty-six Jews had been killed, seventy wounded, two hundred and one women subjected to outrage, twenty thousand persons rendered homeless, and property to the value of £16,000,000 destroyed. He moved that the government use its influence with the Czar to prevent a repetition of these wrongs. But Mr. Gladstone declared that the intervention of a foreign government would be sure to cause a strong reaction among the perpetrators of the outrages, and be construed by the Russians as something like an inva-

sion of their national independence. The speech of Mr. Gladstone is likely to excite severe criticism, although it cannot fairly be said that he is influenced by any lack of sympathy with the victims of persecution.

THE Secular Society of Toronto has grown to be a large and flourishing organization, and its meetings are well attended. For mere discussion, in which the exercises formerly consisted, have been substituted lectures and essays by the members, music and social entertainments. Mr. Piddington, the President, is a very active and efficient officer. Until within a year or two, the society was treated very unhandsomely by the city press, some of the papers refusing even to publish its notices as paid advertisements. But the temper and tone of the press have changed, all the journals now being willing to insert notices, and some of them publishing fair reports of the meetings. The *Toronto World*, speaking of recent lectures before this society by the junior editor of *The Index* says, "The hall was crowded, a large number being unable to obtain admittance," and gives very fair abstracts of the discourses.

THE proprietors of several large retail stores in New York city have been arrested for non-compliance with the law of that State, which requires that girls employed in stores shall be provided with seats. If Massachusetts has so merciful a law, its provisions are apparently a dead letter; for we observe in many Boston stores that no seats are provided for the clerks,—an omission which is evidently against the best interests of the proprietors, since the moments of rest afforded the employees by this means serve to prevent that feeling of tired nervousness, which sometimes prevents patience in waiting on customers. In England, a society of wealthy ladies have made it a rule to withdraw their custom from all firms which fail to provide seats for their lady clerks. Perhaps there is room in Boston, among its many philanthropic associations, for a society for the prevention of cruelty to working people.

THE French clerical journals insist that M. Bontoux, the president of the Union Générale, the great clerical and Legitimist financing establishment, must be an innocent and good man, because he was a devout Christian who always had family prayers at home. But praying men are not always the most careful or the most honest financiers. The Union Générale, it is certain, was not managed on honest business principles, and the odor of sanctity could not save it. Upon this concern, Pius IX. bestowed his blessing; and the countenance it thus received from his spiritual office caused many of the more pious Catholics to subscribe confidently and liberally to a stock which they believed would make handsome returns. Among the victims who now lament their folly are such sons of the Church as the Emperor of Austria and the Comte de Chambord. They have seen that something more than the grace of the Vatican is needed to save from bankruptcy an institution conducted without "worldly" ability and honesty.

CONCERNING THE FREE RELIGIOUS ASSOCIATION.

In the department of correspondence appears a criticism of the Free Religious Association by Mr. T. W. Curtis, which calls for some notice. If we did not personally know Mr. Curtis to be a young man who is sincerely searching for truth and who earnestly wishes to do honest work in the liberal cause, we should be inclined to pass by his communication as on its face too hypercritical, not to say captious, to require attention; for, with such a fatal disposition to see things awry as his criticism seems to indicate, the attempt to bring about a common understanding by throwing light on the matters he discusses would not appear very promising. But these, we are satisfied, are only surface appearances; and so we pass them over without prejudice to Mr. Curtis' argument, while we endeavor from an *inside* view to look at the same points which he has criticised from his "outside view."

1. In the first place, we feel very sure that, if Mr. Curtis had been present at those original meetings in 1866 and 1867 out of which the Free Religious Association grew, it could not possibly occur to him to speak of the introduction of the words "religious" and "religion" in the constitution of the Association as being done "surreptitiously or in an apologetic manner"; nor could he have used any such language as "equivocation" and "fraud," as referring even by indirect implication to the chosen phraseology of the constitution. He seems to have started in his criticism with the idea that the constitution was framed, on the one hand, as a trap to catch somebody, and, on the other, as a fence to keep somebody out. Had he been present at those early conferences, he would have seen that everything was frank, open, free; that candor ruled the hour; and that there was no other disposition than to make a platform the broadest, simplest, plainest, and most inclusive possible. That was fifteen years ago. It is quite likely, if the constitution were to be framed to-day, it might be worded somewhat differently. It has already been two or three times amended. But it certainly could not be framed with a larger, more sympathetic, or more frankly avowed purpose than animated the hearts and minds of those who first proposed and those who adopted it.

2. But it is objected that the words "religious" and "religion" either should not have been put into the constitution at all or should not have been put in without being defined. Mr. Curtis does not certainly intimate which of these alternatives he would himself favor; but he berates the Association for not taking one of them, and more especially for not defining what it means by "religion." Now, it is barely possible that a majority of the Free Religious Association might be able to unite on some one definition of religion, and insert such definition in the constitution. But the definition, if intended to be philosophically complete, would inevitably become a test of belief, and would exclude from the Association all not accepting it. Possibly, the Association thus organized on a definition of religion would be in some respects more effective than is the present Association. But it would not be the same. It would rest on a basis almost diametrically opposite. It would have a creed, albeit it might be a very rationalistic one. Starting, as the Association did, in a protest against making any forms of theological belief tests of religious fellowship, it took pains to fortify this point first of all,—that *the individual opinion or belief of members should be free*. It therefore organized not on unity of belief, not even on a common definition of religion, but on certain practical objects. These objects, which Mr. Curtis quotes, are expressed in the first article of its constitution.

3. Of course there must be belief in these objects,

or there would be no interest in promoting them. But this is not what is commonly meant by "belief" or "creed" in the domain of religion. There is a clear, well-understood distinction between beliefs in certain practical aims and beliefs of a speculative kind. People must have a common belief in the importance and practicability of any object whatever which they propose to accomplish together, whether it be the building of a road, the management of a bank, or the promotion of science and philanthropy. The Free Religious Association, in its corner-stone, recognized this distinction between beliefs practical and beliefs speculative. It based itself solely on certain stated practical aims, and refused to debar any persons who wished to join in working for these aims by any tests of speculative opinion or belief. All matters indeed pertaining to speculative opinion or belief it committed, under the statement of its third object, to the arena of free inquiry and discussion. If persons do not believe in these objects or do not wish to work for them in this way, of course such persons will not join the Association. But it cannot be said that they are excluded by any tests of creed which the Association has set up. There is no organization known, nor is any possible, which does not have or must not have at least the limitation of some defined practical object. But so careful has the Free Religious Association been that its limitations should be only such as necessarily inhere in all specified practical aims that it expressly states in its constitution that nothing in the phraseology of its name or constitution shall be interpreted as a *creedal* test of membership. It may be here said that this latter clause was added by amendment to the constitution five years after the Association was first organized, and added with the specific purpose of making it clearer than before that the use of the words "religious" and "religion" was not intended as implying theism or any other form of theological belief or as denying membership to an agnostic or an atheist who might wish to join in the practical aims of the Association. The report of the annual meeting for 1872, when this amendment was fully explained, discussed, and adopted without any dissent, gives explicit evidence on this point.

4. Now, when it is remembered that the force of this clause of the constitution was meant to bear directly back upon the statement of objects in the first article, it would seem as if it were made as plain as language could make it that the phrase, "the practical interests of pure religion,"—the portion of the statement which Mr. Curtis especially criticises as vague and equivocal,—refers to that part of religion *which is concerned with conduct*. The words themselves would seem to indicate this with tolerable clearness; but when from them any possible element of speculative belief, which might be supposed to be associated with the word "religion," has been expressly eliminated, what else can they mean? Historically, religion has included the two elements of belief and practical duty. In sectarian religious organizations, the united acceptance of certain creeds has been regarded as a necessary condition of promoting practical duty. The Free Religious Association has placed the practical duty, or the conduct part of religion, first, and declared that there may be unity in promoting it without the requirement of unity in creed. It may or may not have been necessary to put the adjective "pure" before the word "religion" to convey this idea. But the adjective certainly strengthens this idea, since it portrays religion as freed from the corrupting domination of theologies, and suggests the excellent illustrative definition of practical religion found in the Epistle of James in the New Testament, from

which perhaps the term "pure religion" was consciously or unconsciously borrowed.

5. But the Association is criticised also for "assuming in its constitution the existence of religion." To this charge, it must doubtless plead guilty. It has assumed the existence of religion as a fact in the history of mankind, just as the geologist assumes the existence of the earth, or the astronomer the existence of the heavens, in the history of the physical universe. But it does not follow that it has, nor has it in fact, assumed any particular theory or philosophy of religion. And its platform is free even for the argument of those who think that religion rests entirely upon superstition and is to be ultimately extinguished.

6. The second part of Mr. Curtis' communication, where he comes to deal with "the scope" of the Association, requires less attention because he there confines himself chiefly to an editorial article in *The Index*, which he uses as if it were a semi-official statement of the position of the Association. It is only necessary to say, therefore, so far as concerns the Free Religious Association, that, though the senior editor of this paper is Secretary of that Association, his articles here, as every issue of the paper states, are to be regarded only as expressions of his own opinions. There are two points, however, under this second head to which we may briefly allude. First, Mr. Curtis objects to the title of the article he criticises, "The Synthesis of Free Thought and Religion" (which he styles "a commentary on the constitution of the Association"), because it conveys "the idea that religion is not free, or that free thought is not religious." Well, is not this a *true* idea with regard to a vast deal of existing religion and to not a little of existing free thought? If religion is always and necessarily free, what, pray, has the liberal party in religion been complaining of and working for the last two generations? Or, if free thought is always and necessarily religious, why do so many free thinkers object to the word "religious," as Mr. Curtis admits they do? We are talking not of what may be the case when religion shall have become perfectly developed, and free thought shall have come to its ultimate conclusions, but of things as they are to-day; and the proposition that at this present time religion and free thought are much estranged is one that hardly needs to be backed by evidence. It may here be added, as showing the unstable gait of Mr. Curtis' argument, that, whereas under the former head he called vigorously for a definition of the vague word "religion," he now exclaims: "Is it not time to ask why religion cannot stand alone? Why must it be prefaced by some vicarious epithet, such as pure, free, or ethical, nobody knows which?" The second point of criticism made against the article is that it dismisses rather cavalierly, as Mr. Curtis seems to think, two classes as having no part in the proposed reconciliation between free thought and religion. But it will require no very close re-reading of the article to see that none were dismissed except such as would regard themselves as self-dismissed,—those who on both sides had come to the fixed conclusion that no reconciliation is possible, and that there is no problem even to be entertained. For any on either side whose "judgment is yet in suspense," for any who are still willing to bring their cause before the tribunal of reason, there was no "dismissal," but it was for such that that article was specially written; and how Mr. Curtis could read into it his fancy of an arbitrary exclusion is beyond our comprehension. It may be added, too, that there is always "room for such on the Free Religious platform."

We should do injustice to our editorial colleague,

were we to close without noticing the paragraph in which Mr. Curtis refers to an article of his which was printed in *The Index* of November 3, on "Liberalism." No candid, unprejudiced reader, we are sure, can draw from that article the inferences criticised. The paragraph is as pure a piece of misrepresentation of the article as could well be conceived, none the less so because unconsciously misrepresenting. Misrepresentation, for instance, cannot go much further than it does when Mr. Curtis, partially quoting from the article a sentence containing the terms "antichristian" and "extrachristian," throws in parenthetically "the former being put under the ban," and then goes on to the crushing climax that "it is forgotten perhaps that the name of Francis E. Abbot was forever embalmed in this antichristian strata," said strata being also designated, as if on authority of Mr. Underwood's article, as a "lower order of Liberalism"! Now, somewhat startled by the charge that *The Index* had been subjecting its former editor and his position to such unhandsome treatment, we have carefully looked through the article in question, and more than once, from beginning to end, but have been unable to find a word or syllable that could by any twist or turn be interpreted as drawing a distinction between "antichristian" and "extrachristian," and putting antichristian "under the ban" and consigning it to a "lower order of Liberalism." Mr. Curtis' communication throughout is, in fact, a critique, not of the Free Religious Association and of *The Index* editors, but of his own misconceptions of them.

W. J. POTTER.

THE DECAY OF THE OLD FAITH.

The decay of theological belief in this country the past dozen years has been very rapid. Immense numbers have been reached and sensibly influenced by lectures and writings directed against the popular faith, and a multitude of causes have combined to destroy or diminish confidence in the creeds and to diffuse unbelief far and wide.

Many who have been affected by these influences, without a scientific education, unschooled in systems of thought, and unaccustomed to much, if any, reflection on the foundation of morals, have no well-defined or well-grounded ethical philosophy; while nearly all have been taught from infancy to regard theology and morality as inseparable, the latter indeed as dependent upon and secondary to the former.

It is therefore a matter of regret that the decay of faith has not been accompanied by an equally marked acquaintance with and acceptance of that positive thought upon which modern thinkers rely to furnish the needed guarantees of a moral life and the incentives to a lofty moral character. It is unquestionable that thousands have discarded the faith with which they were taught to associate all their best conceptions of character and conduct, without understanding a philosophy divested of supernatural features and capable of supplying the motives and the basis of moral rectitude and social order. Many are in the ranks of the sceptics and free thinkers, not because of any deep or earnest thought they have given to the subject of religion, but because they have been drawn into a strong current of thought and borne along like so much driftwood on its surface. A large proportion of them are still very strongly under the influence of their early theological teachings, and are full of inherited superstitious tendencies, which are far deeper than the disbelief or doubt which they now proclaim. Hence, the inconsistency, credulity, intolerance, indifference to science, and practical disregard and dislike of scientific methods, desire for "leaders" and readiness to be led in the

name of liberty and reform by demagogues, exhibited by so many professed Liberals.

It is fortunate that the average man cannot suddenly relieve himself of the influences of early belief; for, however erroneous, since it is intimately associated in his mind with moral ideas and feelings of obligation, its total destruction, before correct beliefs could be accepted and their influence could be woven into the mental structure, would leave him in an undesirable and unsafe condition. For, even in spite of the resistance offered by old beliefs and inherited tendencies, transitions have been so rapid as to involve a temporary loosening of moral restraints. In such times, the old standards are destroyed faster than the new ones can be evolved out of the confusion resulting from the mental break-up. That which has been considered the foundation of every virtue is disbelieved or doubted ere the mind has come to understand the more rational views, and especially before it has acquired the habit and the aptitude practically to connect motive and conduct with these but partially assimilated views.

In this country, the past few years, the work of destructive criticism among the pronounced Liberals has been more extensive and more felt than the labors of the comparatively few who have devoted their efforts to constructive work in the domain of thought. It is true that, in the field of science, Darwin, Haeckel, Huxley, Tyndall, and others, have, by their discoveries and reasonings, profoundly influenced thinkers and modified popular belief. Mill, Spencer, and other profound philosophic minds have given to the world positive thought, which has been received by thousands, and is percolating down through the intellectual strata of enlightened lands. A number of the best representatives of Liberalism have emphasized the positive side of liberal thought, and now and then has appeared a journal or periodical that has endeavored to gain attention and get support as an organ of positive Liberalism. Among these, *The Index* may be fairly classed; for there has never been a time since it first appeared when criticism has not been subordinate to the main objects of the paper. But a large class, to which we have alluded in this article, are not in a condition to be reached by these authors and publications, except indirectly and slowly, as all classes are ultimately made to feel the influence of great discoveries and reforms. The demand among such is for cheap pamphlets criticising the Bible, not for works like Spencer's *Data of Ethics*, Darwin's *Origin of Species*, Lubbock's *History of Civilization*, Mill's *Liberty*, or Lecky's *History of Morals*. While there has been the past dozen years a steady and enormous increase in the number of intelligent and educated free thinkers, it is also true that the number of superficial, ignorant people—who are in an anarchical condition of thought, whose Liberalism goes no further than disbelief of the Orthodox doctrines in which they were educated—has likewise increased. Many of this latter class have lately come out of the Churches or from under theological influences. And it is a noteworthy fact that the most recent devotees, the most suddenly converted Liberals, are the most unreasonable, extravagant, fanatical Liberals one meets. Some of them would like to see inaugurated, as we indicated in a previous article, a revival similar in its emotional characteristics to ordinary religious revivals; and this class has representatives who a few years ago were preachers and exhorters, and who are now utterly devoid of the scientific spirit and strangers to a philosophic mood, while they are as uncharitable and intolerant as they could have been when they denounced "infidels" from Orthodox pulpits.

That there is anything in modern liberal thought

which, when fully understood, tends to encourage immorality or to sap the foundations of character, has never been shown, although this is constantly affirmed by theological writers. Even if the transition of thought in this country has been accompanied by moral disturbance along the line of the least resistance, where the old restraints are the most weakened and where the violence of passion is quick to manifest itself, we have here only what occurred in France during the early years of the Reformation. And it would be as unjust to ascribe the increased licentiousness and immorality in France during that period to the great principles of the Reformation as to ascribe similar evils to the liberal thought of to-day. In both cases, the irregularities may be due to the unsettled mental condition resulting from the rapid change from the old faith to the new.

Let no one be disheartened by the repulsive characteristics of some self-styled reformers, or the superficiality and demagogism of some self-constituted leaders, or the erratic conduct of cranks who are attracted to free platforms, or the loose theories and moral deformities of some men and women found in the ranks of Liberalism. Human nature is not perfect. The average man has but a thin coating of intellectual and moral culture, beneath which is solid savagery. The progress of the race has been marked in every age by changes which seemed to many to involve the most ruinous consequences, but which are now seen to have been but necessary incidents in great intellectual and moral movements. We must not expect that progress will continue without any exhibition of weakness and selfishness during transitional periods, when changes occur more rapidly than some minds can adjust themselves to the new conditions. These reflections suggest, however, the need of giving more prominence, during this decay of faith, to the education of the liberal public in those important principles which constitute the basis of true ethics and the foundation of character.

B. F. UNDERWOOD.

THE CHURCH OF ENGLAND AND THE WORKING-CLASSES.

The Established Church of England finds herself also confronted with the indifference and often with the absolute hostility of the great majority of the people dwelling in the towns of England, and who are becoming, to a greater and greater extent, the real rulers of the nation. The recent statistics as to attendance at places of worship reveal two important facts: first, that the Established Church has lost ground in England, as compared with the non-conformist bodies; and, second, and still more important, that the vast majority of the people of England have no relations with churches whatsoever. I had long been convinced, from my experience in London and in the large towns of the north of England, that this was the case; and now those who prate about a great revival of Orthodox Protestant Christianity in England must perceive under what a delusion they have been laboring. For these statistics, if they prove anything, prove that England is ceasing to be a church-going nation, in the old sense of the word. I give a few of the numerous instances recently published, showing how utterly the majority of the English people are divorced from any religious rites or ceremonies.

The most striking instance perhaps is that of Liverpool, where there is a large decrease in the attendance at Anglican, Roman Catholic, and Methodist churches. In 1853, Liverpool contained 400,000 people, and reported a church attendance of 101,982. In 1881, Liverpool had a population of 552,000; and on Sunday, October 16, the church attendance was found to be only 63,576. Thus, in

the former year, one-fourth of the people were in church, in the latter less than one-eighth. The decrease in the numbers of attendants in the Anglican church was nearly 12,000, in spite of the recent endowment of a new bishopric in Liverpool. Take again the case of Newcastle. In 1851, Newcastle had a population of 87,784, and her church attendance was 18,710. In 1881, Newcastle's population was 149,000, while her church attendance had only increased to 22,534; the increase of church attendance being only 20.43 per cent., that of population over 70 per cent. Bolton has a population of 108,000, with eighty-five places of worship; but her largest church attendance on December 11 last was only 18,534, being only one-sixth of her population. On the same Sunday, there were found about 10,000 persons in the churches of Southampton, which contains a population of 60,000. Barrow, a seaport town which has grown up with remarkable rapidity, could only collect into her churches, on November 12, 8,381 persons out of a population of 47,000. Nottingham contains 188,000 inhabitants. On December 11, her largest church attendance was 37,213. Bradford, out of 194,000 persons, counted only 34,000 church-goers on December 11; Burnley, 10,800 out of a population of 63,000; Hanley, 6,621 out of 54,000; and Derby, 16,800 out of 81,000. Such figures as these speak volumes as to the attitude of the English working-classes toward the dogmas, ritual, and spirit of the churches. When every allowance is made for mitigating circumstances, an honest mind can scarcely fail to arrive at the conclusion that the old religious beliefs are largely undermined in England. *The people stand outside the churches, which are given up to the bourgeois class.* But, if these statistics show that the bulk of the English people are hostile or indifferent to the churches, they also show that that hostility or indifference has especially affected the Church of England. In nearly every case, the Church of England has to report a loss, both absolute and relative. She may still attract thousands to listen to the rhetoric of a Liddon or a Farrar, but the thousands of her ordinary clergy scattered over the country exercise no control or influence whatever upon the swarming masses of the ever-increasing population of England.

Now, such a curious anomaly as the Established Church of England can only exist by reason of its support in the sentiments and affections of the people; and it is just this support which it has lost. The creed of the Church, the arrogance and bigotry of her priesthood, their opposition to every reform calculated to raise the people, and the utter absurdity and incongruity of a State Church in a country like England,—all these things operate against the Established Church, and it is difficult therefore to see how its existence can be much longer maintained. As a matter of fact, it is being slowly disestablished, and the process has been going on for some years. The abolition of the Test and Corporation Acts in 1828, Catholic emancipation in 1829, the establishment of civil marriage, the abolition of church rates, the opening of Universities to dissenters of all creeds, the provision of a national system of education, the Burials Act of 1880,—all these have been steps in the direction of disestablishment,—nay, have been actually parts of the process. Another important step may soon be taken; namely, in the opening of Parliament to an avowed atheist in the person of Mr. Bradlaugh. When he once takes his seat in Parliament, the old theory of a specially "Christian State," which such men as Dr. Arnold and Coleridge claimed England to be, will be given up. It is significant that such an ultra-religious man as Mr. Gladstone has admitted that the House of Commons cannot take its stand upon the

"narrow ledge of theism," but must admit the equal rights of believers and unbelievers. When this is done, Mr. Bradlaugh, as a member of Parliament, will be one of the legally appointed legislators for the Anglican Church; and the spectacle of an atheist governing a professedly Christian community, regulating its creeds, ceremonies, and clergy, may perhaps open the eyes of the whole nation to the absurdity of such a proceeding. Any way, England is fairly launched on the broad ocean of popular sovereignty and human equality, and will be compelled to cast overboard her mediæval lumber, piece by piece.

WILLIAM CLARKE.

"THE RIGHTS OF THE PEWS."

Our friend, Mr. Robert Hassall of Iowa, sends us a communication with reference to the case of Mr. Miln and Unity Church, in defence of the rights of the pews. He thinks that Liberals, because of their natural sympathy with Mr. Miln as a recent convert to liberal views, are in danger of doing injustice to Unity Church for its action in terminating his ministry. After relating, with comments, the circumstances of the case, now so familiar to the public, Mr. Hassall presents the pith of his opinion as follows:—

Whether Mr. Miln has arrived at sound conclusions or not, or whether such views should be preached in Chicago or not, is not the question. It is simply one of fair dealing, of doing unto others as we would that they should do unto us in like circumstances.

If we had given our money and influence to build a "Free Religious" church, and the minister we had hired should tell us that he had become a Calvinist or a Catholic, it is more than probable, notwithstanding the inconsistency, that we should politely invite him to resign. People do not organize and give their money and build costly churches to hear what they do not believe, nay, what they regard as false.

Nor are Unitarians or Free Religionists exceptions. They may boast of their freedom and their love of truth, but they are still human. Let us be just then to Unity Church in Chicago. The people have done just what we should do in the same situation.

But this case affords another sad illustration of the false position of the pulpit. So long as the pulpit stands on theology, on old ideas, and old forms which have ceased to have any significance or value, just so long will it impose insincerity upon ministers. Perfect honesty, plain outspoken declarations of belief, would empty *hundreds* of pulpits, Orthodox and Unitarian. Preach, if you must, but let no man be hired permanently to preach another's creed and enact another's ceremonial and worship.

Our own criticism of Unity Church is not so much for its terminating Mr. Miln's ministry to it as for its summary dismissal of him after so short an experience of his changed views and methods. The society, after a free conference with him, having persuaded him to withdraw his resignation and remain among them with the understanding that he was to be free to preach his whole mind, was then bound to give him a fair opportunity to develop fully his new thought and practical plans for church life. In his three sermons, he had only given his philosophy of religion. The more important question remained, with what spirit and methods he would go to work to help people's lives practically; and, to show this, the society gave him no chance. If, after six months or a year, the society had discovered that Mr. Miln was not getting down below the shells of his own new doctrines to the deep realities that pertain to the upbuilding of character, but was continually preaching beliefs or non-beliefs that were antagonistic to the views of the members of the society and which they honestly believed to be a moral and spiritual detriment to them, then the society certainly could not be blamed for not retaining him in their pulpit. "Free speech" does not require that a body of

people shall permanently engage to hear and pay for the preaching of doctrines which they do not believe to be true. It might be an excellent thing if George Chainey and Dr. Withrow, in Boston, could occasionally exchange places on Sunday,—good for them and for their hearers. But Mr. Chainey's society can, with justice, no more be expected permanently to hire Dr. Withrow to preach to them than the Park Street Church can be expected to settle Mr. Chainey as its pastor. Ears have rights of liberty as well as tongues. But, with a society that is really free from the sway of dogma, the test question will be, Does a preacher subordinate both beliefs and non-beliefs to a method of speech and work that aims at improving character? The mistake of Unity Church is that it has not allowed itself the opportunity nor done Mr. Miln the justice to permit this test to be applied to him.

W. J. P.

THEORIES AND THEOLOGIES.

The explanations of man and nature are many, if we count all that have been offered from Mosaism to Darwinism. Some of these theories of men and things have had a great run and currency in the world, and perhaps they deserved to have. Mosaism even is still satisfactory to immense multitudes, who live according to tradition rather than reason, who believe rather than think. But, in reading any theory or theology which undertakes to explain the universe, one is inclined to quote the famous passage in Faust, namely:—

"Gray, worthy friend, is all your theory,
And green the golden tree of life."

Life, like Proteus of old, is apt to elude the theorists and theologians, and refuse to be defined in terms of neat propositions and articles of faith. Life is volatile and incomprehensible, or, in English, ungraspable. Meantime, there is no pressing need of a theory or theology explanatory of nature. It is easy enough to say with the theologian, "Deus fecit," that is, *x* made the world. But what or who is *x*? It is an unknown quantity which simply darkens the riddle and adds to its complexity. "For," in the words of another, "it is always possible to give a hypothetical explanation of any phenomenon whatsoever, by referring it immediately to the intelligence of some supernatural agent." The great beauty of Darwinism is that it does not go outside of nature to find an explanation of it. It does not lug in or import any outsider, and does not pretend to be on terms of intimacy with any unnatural or supernatural creative agent or agency. In general, it says that any given current state of the world is a result of all past states. All past conditions led up to the present condition of things. Each of us mortals has a vista of innumerable generations behind him, of which he is the living, breathing outcome. Each of us was sure to make his appearance at this particular era of the nature of things, with just such features and mental, moral, and bodily characteristics as we exhibit. No blame attaches to us for being exactly what we are. If there is any blame, it is to be distributed along the line of our innumerable ancestry. If we are "a bad lot," to use a slang phrase, our countless progenitors "did it." It would not be fair to say that all theories and theologies are rubbish with which one had better not encumber his mind. It is an old saw that there is no absurdity of thought or belief which has not been formulated into some philosophic system or theology. Nevertheless, there are philosophies and theories, the study of which afford a good discipline to the mind, and brighten it with gleams of truth. There are now admirable digests of the history of reflective thought, which put one compendiously and sum-

marily in possession of a knowledge of it, so that we can learn readily how each historic generation has looked at men and things, and what their theories and beliefs have been.

For a long time, they were sufficiently absurd, necessarily so. Master minds have not been wanting from time to time, who have shed light on the problem of man and nature. These have been the beacons which are seen flaming here and there on the dark backward and abysm of time. It was a groping hither and thither in the dark for ages. At last, we have emerged from the twilight of the past, and stand on a mount of clear vision. Really modern, live people are remarkable for their reasonableness, openness to truth, tolerance, and fairness. It is an excellent mood, and indicative of better and better times ahead. Men have concluded to go to work and "save themselves" right here and now by the aid of their own intelligence and reason. Knowing exactly what the dead past amounted to, we respectfully but firmly decline to be any longer guided by its farthing candles, with the electric light of truth available to guide us. Some people profess to feel very sad that mankind are fast leaving, *en masse*, the old glimmering, dimly lighted theories of the past and stepping out into the daylight; but it is not a questionable or lamentable procedure at all. We Americans, being a thoroughly modern people, are not sufficiently thankful for the enviable conditions of life here. Goethe long ago expressed in one of his minor poems an envy of America for its freedom from ruined castles, useless remembrances, and vain disputes, which entangle old nations and trouble their hearts when they ought to be strong for present action. Our soil is not encumbered with picturesque rubbish, neither is it entailed or monopolized yet by the few. The present here is in the ascendant.

B. W. BALL.

CAUSES OF DEAFNESS.

The Bureau of Education has published a valuable circular on the causes of deafness among school children and its influences on education, by Samuel Sexton, M.D.

Many people recognize the importance of taking care of children's eyes who do not consider the injury that may easily be done to their hearing. Yet Dr. Sexton detected thirteen per cent. of cases of defective hearing among the school children whom he examined, and estimates that five per cent. of the whole population have impaired hearing.

The principal causes of deafness among children he considers to be blows or violence producing inflammation, the presence of foreign bodies in the ear, or the collection of wax, cold in the head, dental irritation from diseased teeth, the admission of water into the ears, in diving, bathing, etc., the use of the nasal douche, the habit of sniffing water up the nose, many of the common diseases of childhood, and the pernicious habit of clipping the hair short, especially around the ears.

The whole circular is worthy the careful attention of parents and teachers.

E. D. C.

The *Presbyterian* says: "We conclude that there are no duties owed by God to man, no responsibility on the part of God to man." That is to say, sentient creatures capable of enjoyment and suffering, having been brought into existence without their knowledge or consent by a being of infinite power and knowledge, have no rights which such a being is morally bound to respect. The Creator is supreme, yet exempt from duty and responsibility: the creature is ignorant and weak, yet duty and responsibility belong exclusively to him. This may be sound theology, but it is not justice.

NOTES ON THE RELIGIOUS PRESS.

W. J. P.

THE *Christian Union* is grateful to Dr. Stebbins for his *Study of the Pentateuch*, and even extravagantly rates it as a book "to be put on the same shelf with Professor Norton's *Genuineness of the Gospels*, and Prof. Ezra Abbot's recent monograph on the *Authorship of the Fourth Gospel*—strong defences all of important orthodox positions by Unitarian scholars." But it abates much from its praise, and also shows itself more affected by modern Biblical criticism than Dr. Stebbins has been, when it adds:—

But there are large questions raised by the new criticism, which he does not answer. How came it that for one nation its whole civil as well as moral and religious code grew for forty years, and then ceased to grow while the nation had afterward centuries of active municipal and religious life? This is contrary to all the analogies of history. Where was this code preserved and by whom in the long periods in which, so far as we can learn, its most important provisions were disregarded, even by holy men like Samuel and Elijah? If the whole Pentateuch came from the hand of one man, whence the strange and disordered mingling of subjects, the many repetitions, and the frequent occurrence of laws that it is most difficult to reconcile with one another? If forty years made so many modifications necessary, how could hundreds of years pass away, and no occasion arise for further modifications? Professor Stebbins suggests no way of meeting these and many kindred difficulties.

THE contradictory accounts that come from Kansas as to the working of the constitutional provision in that State against the sale of spirituous liquors as a beverage, and the difficulty of getting authentic testimony in the matter, are perhaps partially explained by the following story which we find in the *Christian Statesman*:—

A long letter from Kansas, claiming that prohibition is a failure, appeared not long since in the *St. Louis Republican*. Mr. Hoofstittler, who had stumped the State of Kansas for prohibition with Governor St. John, and who was familiar with the facts in the case, wrote an answer, claiming for the new law a fair degree of success. As it did not appear, he wrote again, inquiring why it was refused. The reply was: "If you will pay fifty dollars (\$50), we will insert it. The whiskey men paid that for the other."

In the long struggle against slavery, the power of commerce was against the abolitionists. The cry was, "If you touch slavery, you destroy millions of dollars worth of Northern trade with the South." There are some indications that, in the struggle to overthrow that "twin relic of barbarism," polygamy, the same power may be found in opposition. According to the *Chicago Advance*, it has come to the knowledge of the anti-polygamy committee in that city that certain New York merchants have telegraphed to members of Congress: "New York sold \$13,000,000 worth of goods to Utah last year. Hands off!"

THE *Independent* has an editorial article on the Sunday opening of libraries and museums,—a question which is being agitated in New York. Among the leading clergymen of the city, six favor the opening, where twelve oppose. According to the *Independent*,—

Among those who oppose are such weighty men as Dr. William M. Taylor, Dr. John Hall, Dr. Howard Crosby, Dr. Talbot W. Chambers, Dr. William F. Morgan, and Father Preston (Roman Catholic); while the six who favor it are the three Episcopalians, R. H. Newton, J. H. Rylance, and F. C. Ewer; the Universalist, J. M. Pullman; the Unitarian, Robert Collyer; and the *Methogational*, Dr. Newman.

We advise the twelve "weighty" opponents to visit the Boston Public Library and Art Museum on Sunday, and learn how admirably the Sunday open-

ing of these institutions is working. The *Independent*, at the outset of its article, confesses that its own sympathies and prejudgments are all against the proposed change. But, after weighing the arguments, it closes by saying:—

As we forecast the future, it is only a question of time when the libraries and museums shall be opened. It has got to come, whatever the opposition of the Church, because it affords a simple and innocent and helpful way of spending the day of rest for those who are occupied with long, hard toil during the week. It has got to come, because it gives the poor what the rich have in their homes. After all, Plato Johnson [a colored correspondent who goes for opening] is right in saying that the rich man in his private study takes a book from his shelves on Sunday afternoon and reads it, and no fault is found. It is hard to make it seem right to forbid the poor man to do the same thing, on the ground that it is a sin. If such respect of persons is Christian, we must not be surprised that "the masses" are becoming hostile to the Church.

THE Chicago correspondent of the Boston *Congregationalist* writes of Unity Church and Mr. Miln rather suggestively in this fashion:—

It is a curious psychological study to witness the treatment of a heretic at the hands of a sect who claim a monopoly of the principle of religious toleration, and who are rather free in charging the orthodox sects with illiberality and narrowness. On Monday night, the friends of Unity Church met to consider the case. It was an excited meeting. At first, they gave Mr. Miln twenty minutes to make his defence, and afterward reluctantly extended it to forty. They seemed to be in no mood for candid discussion, nor did they care to spend time defining their standards of faith, in order to judge whether their pastor's "latest thought" was good Unitarianism. By a large majority, they voted to dispense with his services as pastor. He had hardly as good a chance as Paul had before Agrippa. Mr. Miln thinks they have struck a blow at Unitarianism, by their hasty action, which they could ill afford to do. I fancy that, when he recalls the pleasant words and remembering prayers of the council in Brooklyn, which dismissed him when he parted company with us, he will think that the denomination that makes a specialty of liberality and toleration can treat a man almost as badly as the bigoted, narrow orthodox bodies do.

THE *Jewish Watchman* says:—

Mr. Moritz Ellinger, the representative of the Hebrew Emigrant Aid Society of New York, writes very encouraging letters from London. The reception tendered him by the most prominent Israelites of London was warm and hearty, and they manifested a great interest to advance the success of his mission. Thus far, £50,000 have been raised. Mr. F. D. Mocatta, a prominent and wealthy Israelite, obligated himself to contribute one per cent. on any sum, not exceeding £1,000,000, collected within two years. The Aid Society of New York is shortly to receive \$30,000 of this money.

In what terms will the historian of fifty years hence describe the civilization of this generation, when in his search for facts concerning it he comes across such true items as these, which we clip from a recent number of one of our exchanges? "At Falmouth, in England, some three months ago, the goods and chattels of a Quaker were sold by auction to meet his proportion of the rectors' rates, and, as the sum realized was insufficient, another sale was announced to follow in a day or two. At the same time, in the mart at Tokenhouse-yard, London, was going on another sale equally scandalous to religion. It was the power of appointment to the sacred office with all the temporal benefits annexed to it, and the sale took place along with other freehold and leasehold property. There was made a protest against this sale by a Churchman, who denounced it as a scandal. Although one was also made at the sale of the Quaker's goods, it was not made by a Churchman, but by a Quaker."

EDITORIAL NOTES.

"THE Holy Thorn" is the subject of a contribution from the pen of Moncure D. Conway, which will appear in *The Index* next week.

WE are indebted to Mrs. S. A. Underwood for valuable office and editorial work the past seven weeks, during the absence of the junior editor.

THE Salvation Army in England has recruited its ranks to some purpose, and has at the same time made the financial salvation of its five hundred and eighty-five paid officers secure; for the organization has now an income of \$285,000, and is about to erect for its head-quarters a building to cost \$100,000, one-half of which sum has been already subscribed.

AS ANNOUNCED last week, we expected to print in this issue the sermon which Rev. Mr. Stewart of Lynn preached to his society in memory of Samuel Johnson. But Mr. Johnson's many friends naturally desired to have the sermon in more permanent form, and it has been put accordingly into a neat pamphlet. We readily yielded our purpose to their desire. The discourse is a fine but deserved tribute to Mr. Johnson's character.

THE *Religio-Philosophical Journal*, in an editorial entitled "Outgrowing the Pulpit," remarking on the prevalent non-attendance at Orthodox churches, says: "It would be easy to answer the question, 'What ails the preachers?' The church authorities will not allow vigorous thought; . . . and, when a preacher insists on being something more than a theological mummy, gibbering the set forms of antiquity, he is at once cut off from the fellowship of the Church."

MR. POTTER is quite correct in pronouncing the reference of Mr. T. W. Curtis, in another column, to an editorial which appeared in *The Index* of November 3, "as pure a piece of misrepresentation of the article as could well be conceived, none the less so because unconsciously misrepresenting." It is only necessary for Mr. Curtis to read the article to which he refers to become convinced of his inexcusable carelessness. We forgive him this time on condition that he does not repeat the offence.

"THE crowning characteristic of General Garfield's religious opinions," says Mr. Blaine, "as, indeed, of all his opinions, was his liberality. In all things, he had charity. Tolerance was of his nature. He respected in others the qualities which he possessed himself,—sincerity of conviction and frankness of expression. With him, the inquiry was not so much what a man believes, but does he believe it? The lines of his friendship and his confidence encircled men of every creed, and men of no creed; and, to the end of his life, on his ever-lengthening list of friends were to be found the names of a pious Catholic priest and of an honest-minded and generous-hearted free-thinker." In this passage, the *Christian Statesman* thinks Mr. Blaine "lays needless stress on what he claims as a liberal quality" in President Garfield's faith.

OBJECTING to the ruling by which some names were omitted from the Unitarian *Year-Book* for 1882, *Unity* says:—

The Unitarian Association, a corporation of individuals, has undertaken to circumscribe the Unitarian fellowship within certain theological limits represented by the word "Christian," and have proceeded to compile their list of Unitarian ministers on this basis, while a large number of those who represent the Unitarian ministry and laity are profoundly interested in the effort of making the word and the movement co-extensive with all noble, constructive, and non-creedal workers in the domain of religion. We maintain that the word "Unitarian" is broader than the word "Christian," dogmatically interpreted;

for it existed before Jesus was born, and now has representatives among those who are not within the stream of Christian inheritance, and it represents a phase of religion whose foundations lie deeper than any one historic or personal leader.

THE *New Religion* (Universalist) says that there are several Mormon churches in Maine, "under the leadership of Joseph Smith, who frequently visits them, and is revered by the members as a prophet." This paper adds:—

Very singularly, as it may appear, many of these Maine Mormons were once Universalists, who had listened to the preaching of the late Dr. Fisher, and were received by him into the Universalist Church. Some of these people followed Adams to the Holy Land, and, after the disaster that befell their colony at Joppa, returned to listen to the Mormon preachers. We had occasion to ask numbers of these people, some months ago, why they should change Universalism, first for Adventism and then for Mormonism, to be as often told that they had seen new light in the Scriptures. And never have we seen more devout and earnest people. They seemed to have the whole Bible at tongue's end, and, for every question asked, numberless quotations of Bible texts.

ONE of Mr. Rowland Connor's latest Sunday evening lectures at East Saginaw, Mich., was on "The Origin of Language," and it was evidently an able effort. A report was published in the *East Saginaw Express*, which speaks of the lecture in the highest terms. The lecturer's conclusions in regard to the origin of language were as follows: 1. We can undoubtedly account for the origin of a large part of existing language. 2. Man has not lost the power of creating new root forms, although not called upon to exercise it very often, because existing forms suffice for his use. 3. The origin of many root forms is hidden in the obscurity of the past. 4. But the conclusion is irresistible that the origin of all language must be explained by methods analogous to those which have already explained so large a part of it. 5. The great and rapid fluctuations in savage languages show that thousands of early languages must have originated and died long before anything resembling our great existing languages appeared. 6. There never was, therefore, anything worthy the name of a primitive language from which all other languages have descended. 7. No existing language has anything near the same age as the human race.

In a lecture before the Toronto Secular Society, Mr. Stout, one of its members, said, as reported in a paper of that city:—

To judge of Christ's work by ignoring the parties in the Jewish Church, by overlooking what advance in many centuries the Jewish religion had made, would be as wise as if we were to assume that Shakspeare was the first dramatist, and to ignore all that his predecessors had done. It does not lessen our reverence for the genius of our greatest dramatist to know that he did not coin his plots, and that many of his plays are old plays refurbished. Nor should it lessen our reverence for Christ's work to know what those who had been in Palestine had done before him. Will it lessen our reverence for his genius, for his moral excellence to learn that the doctrine of immortality had been preached by the Essenes, that enlightened Pharisees, like Rabbi Hillel, had said, "Judge not thy friend until thou comest into his place"; or again, "What is hateful to thyself do not to thy neighbors"; or again, "Be a follower of Aaron, who sought peace, loved men, and led them to the Law"; "Much righteousness, much peace." Yes, the synagogues were schools, of morality, schools of intellectuality and of religion, and do not let us imagine that when Christianity arose there was no morality, no faith, no lofty aspirations among the Jewish people. If there had been none such, Christ could not have been there, nor could Christianity have been founded.

In an article in the March number of the *North American Review*, John Fiske says: "The immediate consequence of Luther's successful revolt was the formation of a great number of little churches, each with its creed as clean cut and as thoroughly

dried as the creed of the great church from which they had separated, each making practically the same assumption of absolute infallibility, each laying down an intellectual assent to sundry transcendental dogmas as an exclusive condition of salvation. This formation of new sects has gone on down to the present time, and there is no reason why it should not continue in future; but the period when educated men, of great and original powers, could take part in work of this sort has gone by forever. The foremost men are no longer heresiarchs: they are free thinkers, each on his own account; and the formation of new sects is something which in the future is likely to be more and more confined to ignorant or half-educated classes of people. At the present day, it is not the formation of new sects, but the decomposition of the old ones, that is the conspicuous phenomenon inviting our attention. The latter half of the nineteenth century will be known to the future historian as especially the era of the decomposition of orthodoxies. People as a rule do not now pass over from one church into another; but they remain in their own churches while modifying their theological opinions, and in this way the orthodoxy of every church is gradually but surely losing its consistency."

REV. A. BRAY, a sensational preacher at Montreal, who talks on subjects he knows nothing about, recently stated that agnostics say, "Behold we know not anything," and affirmed that agnostics are all young men, and their profession of ignorance is the result of "juvenile conceit." To this, "*Agnostic*" replies in the *Spectator* as follows: "This is certainly an original conception of juvenile conceit, and Mr. Bray is to be congratulated on the great discovery of such a complete revulsion of feeling in the rising generation. Modesty is at last asserting herself, and our young men are giving up the old habits of brag and bluster about what they know, and are willing to acknowledge that there are at least some things which they *don't* know. In my simplicity, I imagined that there was something praiseworthy in such conduct; but, as Mr. Bray distinctly says otherwise, I suppose I must be mistaken. In regard to his statement that they are *all* young, very young men, however, I think I may say with some degree of confidence that he is wrong." "*Agnostic*" next shows the incorrectness of the statement that agnostics are all young men. The mention of Herbert Spencer as the foremost representative of agnosticism furnishes the occasion for Rev. Mr. Bray to make further exposure of his ignorance. He replies in this fashion: "I must take exception to '*Agnostic*' statement that Herbert Spencer is to be counted among the avowed agnostics. It would be difficult to say where he is in a theological sense, and I hardly think he would be able to define it himself satisfactorily."

SPECIAL PREMIUMS.—Every new subscriber to *The Index* for one year at the regular price \$3, or any person who will obtain a new subscriber, will receive a volume entitled *Freedom and Fellowship in Religion*, containing a collection of essays by O. B. Frothingham, D. A. Wasson, Samuel Johnson, Francis E. Abbot, John Weiss, Samuel Longfellow, W. J. Potter, T. W. Higginson, J. W. Chadwick, and Mrs. E. D. Cheney, on various aspects of Free Religion, most of them delivered on the platform of the Free Religious Association; with extracts from the annual reports of the Association, and speeches and addresses by Lucretia Mott, Ralph Waldo Emerson, Rabbi Isaac M. Wise, C. D. B. Mills, Julia Ward Howe, C. A. Bartol, and other distinguished speakers at the various conventions of the Association. The book contains over four hundred pages, and is handsomely bound in blue, brown, or green cambric covers. Retail price \$1.50.

The Index.

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THE INDEX is published every Thursday, at No. 3 Tremont Place, Boston, by an incorporated Board of Trustees nominated by the Free Religious Association. Terms: Three dollars per year, in advance.

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

WILLIAM J. POTTER, } Editors.
BENJAMIN F. UNDERWOOD, }

NO WRITERS in THE INDEX, editorial or other, are to be regarded as speaking in behalf of the Free Religious Association as a whole; nor is any writer to be held responsible for any opinions expressed in its columns except his own. For all editorial matter not signed, B. F. UNDERWOOD, the office editor, is responsible.

ALL communications intended for the paper and all business letters should be addressed to "THE INDEX," 3 Tremont Place, Boston. Letters for Mr. Potter should be addressed to him, at New Bedford, Mass.

POETRY.

For The Index.

CHARGE OF A BLACK CAVALRY REGIMENT.

A flash of granite faces black,
A glint of steel against the sky,
The thunder of a thousand hoofs,
A thousand hearts with purpose high.

Blow, glory-breathing bugles, blow!
Shatter the bitter-brazen air!
Peal out the slaves' defiance wild!
Rouse red-eyed Slaughter from her lair!

Hark to the loud exultant cheers
That mingle with the cannon's crash!
Heard you the shock of the avalanche?
Saw you the gleaming sabres flash?

The red fire leaps, the red blood flows;
Oh, well they know to stand their ground.
Darkness and death are in their blows;
At last their day of wrath is found.

W. SLOANE KENNEDY.

For The Index.

LAND, LIGHT, WATER, AIR.

Thus far Natura Rerum has been foiled
And made a partial foster-mother hard.
Whereas for all was meant her kind regard,
The few have won it, while the many toiled,
And on an acreage they owned not moiled.
Light, water, air, could not be fenced, but vain
Are these to him who footing cannot gain
Upon the bosom of his mother earth,
Whither at last all go, whence all have birth.
To be a man is a distinction high,
A title to the soil as well as air.
'Twill be for Reason, Science, to take care
This title is made good, that usury
And fraud and force no longer breed despair.

B. W. BALL.

SHUN wealth and pleasures repugnant to law; and avoid even lawful acts, if they may cause pain or offence to mankind. . . . Of all pure things, purity in the acquisition of riches is the best. He who preserves purity in becoming rich is really pure, not he who is purified by water.—*Manu Hindu.*

MORALITY may exist in an atheist without any religion, and in a theist with a religion quite unspiritual.—*Frances P. Cobbe.*

For The Index.

AIM AND SCOPE OF FREE RELIGION.

BY T. W. CURTIS.

The root of justice is fair play. Every day's events are fraught with the lesson. Nothing is of more evil omen in life than the disposition to conceal or distort a truth or a fact. Facts syllable to us the knowledge of the Infinite. The crow and laugh of triumphant falsehood (partialism in thought or action) is the great dissonance in history. *The Index* I love and revere as the gospel of candor and impartiality, which is the essence of every creed that has advantaged the human race. I propose to take an outside view of Free Religion, which assumes to be the vital organic product of all past religious beliefs, affirming a universal element or principle, amid the special characteristics of each. It assumes not only to run parallel with the liberalistic tendencies of the times, but to represent and embody them, being the fountain of their life. The Free Religious Association is the representative of this new faith. After some fourteen years of experiment, it feels the necessity of a readjustment of its relations to the world in general, but to the liberal movement especially, which has become so very diffused, self-conscious, aggressive. The view I offer will be from the stand-point of the Liberal, a part of the plea of the unchurched.

Error defends and perpetuates itself by force, mystery and fraud, which are often disguised under the form of Ostracism, Sentimentalism, and Equivocation. Reason's catechism takes the form of aim, scope, and tendency, the triple test to which all *isms*, Liberalism included, must be subjected. I shall consider the first two.

1. *Its Aim.*—The objects of the Free Religious Association are "to promote the practical interests of pure religion, to increase fellowship in the spirit, and to encourage the scientific study of man's religious nature and history; and to this end all persons interested in these objects are cordially invited to its membership." And it is further declared that "nothing in the name or Constitution of the Association shall be so construed as limiting membership by any test of speculative opinion or belief." But "the end" and "the objects" of the Association are supposed to be definitely set forth. Now, religion is the pivotal thought of the chief article of the Constitution, and yet this thought is introduced surreptitiously or in an apologetic manner. Where first used ("pure religion"), it is wedded to an adjective that does not define, and in the next instance ("man's religious nature and history") it is used adjectively without having been defined. Considering that the word "religion" is one of the most misleading in the language, that obscurity tends to confusion of thought, and this to error of conduct, is such a use of the word befitting the occasion, — in other words, is it either religious or scientific? Religion is no equivocal, a mere makeshift of the hour; for that is worse than nescience, which is open and avowed. Constitutions are valueless or subversive of their own ends, when burdened with words or phrases of a vague or doubtful signification; for this is indicative of uncertainty or compromise, which stamps its character on the final result. A muddy fountain sends forth turbid waters. The now acting President of the Association very properly urged Free Religious teachers to "the use of words of a clear, lucid, and transparent meaning, in order that the common mind might understand." But this advice is a two-edged sword. The Constitution of the United States is perhaps as perfect an instrument in respect to comprehensiveness and simplicity as the human mind ever framed; but it contains two words, at least, whose indefiniteness has threatened a nation's life,—*citizen* and *religion*,—"citizen" leaving the status of the colored race and of woman undefined, and "religion" leaving everything undefined. To say that "Congress shall not prohibit the free exercise of religion" depends on whether it antagonizes the public good or the spirit of democracy. Such religions are scarce. The Liberal League, it would seem, makes a rather unwarrantable use of the word "religion," seeming to identify it with the Church, in separating which from the State would be divorcing religion and law. This assumes that the contents of law and of religion have been proven to be disparate, whereas no such thing has been done. This appears to be a kindred error to that of the Free Religious Association, in assuming in

its Constitution the existence of religion; and this is a feature these organizations appear to possess in common with Unitarianism, which by its surreptitious use of the word "Christ" or "Christianity" kidnaps the understanding. "No test of speculative opinion or belief!" Why, the Association does assume to draw the line between the speculative and non-speculative by the repeated use of the word "religion" in its Constitution. Its creed in fact excludes the orthodox believer by the use of the word "scientific," and it excludes the rationalist by the arbitrary use of the word "religious." This brings us to the question of the scope of Free Religion.

2. *Its Scope.*—Mr. W. J. Potter's deeply interesting editorial, in *The Index* of January 5, on "The Synthesis of Free Thought and Religion," gives an elaborate definition of religion, with a view to defining the position of Free Religion. Religion possesses the three phases of thought, feeling, and practice, each having relation to the universe and its vital powers. But this definition is *ex-cathedra*, and may or may not represent the average belief of the Association, and may or may not partake of the nature of "speculative opinion or belief." Still, Mr. Potter may be regarded as good authority. His views will undoubtedly be accepted as such. So I would say that the very title of his article, "The Synthesis of Free Thought and Religion," is itself a commentary on the Constitution of the Association. These words convey the idea that religion is not free, or that free thought is not religious. Is it not time to ask why religion cannot stand alone? Why must it be prefaced by some vicarious epithet, such as pure, free, or ethical, nobody knows which? Thought is free in its very essence. Is religion to undergo a synthesis with something else, before presenting to us the spherical idea of right and duty, responsibility and freedom. If so, what is that thing in which these twin essences are made transparent to the light of the universe? It is then confessed that, to give perfect scope to religion, it must unite itself with other elements, which "the essential idea of religion" or "pure religion" does not embrace. Is it possible to ascertain the relative value or proportionate amounts of this synthetic compound? This is no hypercritical question, for Unitarianism assumes to take in all that is good and true in its "circle of Christianity," and the liberal mind is more weary than it once was of this double twist of ecclesiastical chicanery.

There are two classes Mr. Potter dismisses from his colloquy on this interesting theme,—the theologian who takes the stand that religion rests on a ground peculiarly its own, and is not to be brought into the court of reason at all, and "those Liberals who regard the question as decided in the negative," since rational criticism has "left nothing which can be called religion." The latter stand on one extreme corresponding to the other extreme occupied by the theologian. "The one dogmatizes in affirmations, the other in negations." Is this true? That there are those who dogmatize in negations is certainly true, but it is no less true that there are those who have reached their conclusions by laborious and conscientious research. Neither do they treat opposite views with sneers or lofty disdain, but stand prepared to meet them with such weapons as reason gives. Does their position "correspond with that of the dogmatic theologian"? May it not even be said that the free religionist and theologian belong to the same category, inasmuch as the faith of both is founded on assumptions or on belief? And the only class left to arbitrate on this "problem of problems that confronts the philosophical religious thinker of to-day" is the one that "believes that religion may yield again to the transforming power of the freest thought, to survive in some more rational form for better service." But what of yet another class whose judgment on this "problem of problems" is yet in suspense, because they think the verdict not yet given, and who attach different degrees of probability to the doubtfulness or certainty of the issue, but whose strongest desire is to hear all sides and see fair play? Is there no room for them on the Free Religious platform? Are the two classes I have mentioned to be debarred the society of "philosophical religious thinkers," and have no part in "promoting the practical interests of pure religion"? May not the disbelief or suspense of judgment belonging to these two classes be the accompaniment of a pure and large-minded Liberalism?

One of the present editors of *The Index* (the organ of the Free Religious Association), in a recent article

on Liberalism, while seeming to wish for a platform so worded as to make clear the distinction between antichristian and extrachristian (the former being put under the ban), says, "Meanwhile, organization on the broad plan of the Free Religious Association, which invites to its membership earnest men and women of every belief," etc., "is worthy of all encouragement." But, as already shown, the Association does not "invite to its membership earnest men and women of every belief." But "meanwhile" is a suggestive word. It is the "meanwhile" that is written to-day in secret characters over the portals of superstition, to which those hold the key who enter with scepticism in their hearts and a smile of complacency on their lips. They cannot surely be of the class to whom Mr. Potter refers as believing that "religion will yield to the transforming power of the freest thought, and survive in some more rational form for better service," though, he says, "a large section of this class is inside of the Churches, and even in those of the Evangelical order"! Liberals, I am inclined to think, are not disposed to trust the shaping of their spiritual destiny to such a class, and not even to the class that puts its main emphasis on the distinction of antichristian and extrachristian, as indicating the lower and higher order of Liberalism. It is forgotten perhaps that the name of Francis E. Abbot, and of others that are a synonyme for intellectual virility and moral purity, was forever embalmed in this antichristian strata, when in its hot molten state it poured volcano-like over the land. And the crater still smokes.

In another sense is the scope of Free Religion made narrow. Its teachers are to be college-trained and university-bred. No qualities acquired in life's school of manifold experience, by triumphs over difficulties and temptations, though linked with studious habits of mind, can constitute one a preacher of this modern gospel. Is it the most learned and intellectually gifted that have shaped and swayed the fortunes of the race? Have not those done at least equally as much whose natures were energized and whose ideals were purified in struggles with an untoward fate? The reality at the heart of things is most likely to be reached by him whose head, heart, and hand are accustomed to act in unison. No curse of our time equals that of the slight esteem in which manual labor is held. In theory it is praised, in practice scorned. The "culture" of the times has little or no relation to industrial pursuits or physical development; and the occupants of pulpits are not aware how large a proportion of their number seek it at the cost of manhood.

It is semi-officially declared, or intimated, that the creed of Free Religion is righteousness, brotherhood, and truth, or, which is the same, freedom, fellowship, and character. But the Constitution of the Association does not so read. This being the case, it cannot claim to embrace all that is good or true in Liberalism. The truth is, it must repel some as good and noble souls as it attracts. A host of spirits loyal to truth and to humanity will remain outside; and in their ranks will be men and women of fine and heroic mould, who may or may not be able to answer all questions in history or philosophy, who may or may not be conversant with all the forms of ethnic religion, but whose culture will be of both strong and delicate fibre, rising above "fine fancies" and "clever sayings" and "commonplace aphorisms," because it will be rooted in the subsoil of our common humanity, and made to pulsate with the life-giving energies of the world of toil, sorrow, joy, and hope.

"He who sneers at any living hope
Or aspiration of a human heart
Is just so many stages less than God,
That universal and all-sided love."

—Alexander Smith.

CONSOLE yourself, dear man and brother, whatever you may be sure of, be sure at least of this, that you are dreadfully like other people. Human nature has a much greater genius for sameness than for originality.—Lowell.

THE scientific study of nature tends not only to correct and ennoble the intellectual conceptions of man: it serves also to ameliorate his physical condition.—J. W. Draper.

CURRENT SCIENCE NOTES.

CHARLES CROCKER, of railroad fame, has just given \$20,000 to the California Academy of Sciences, "the income to assist such members as have by their devotion to scientific investigation necessarily excluded themselves from acquiring support through the ordinary vocations." This will give life to men like the veteran botanist Kellogg, uncle of Clara Louise. Though an old Californian, he had never means to visit and study the Big Trees, until it came into the heart of a charitable friend to defray his expenses there.

THE most important out of forty-five important botanical works issued the past year is Volume II. of the *Botany of California*, edited by Sereno Watson, of the Herbarium at Cambridge. A valuable list of persons who have made botanical collections in California is appended. This list contains the names of several women. The two volumes now in print, comprising twelve hundred pages, are a monument to the ability of the authors, and to the generosity of California business men, who defray all expense attending.

W. R. GERALD, of the *Torrey Bulletin*, is collecting and arranging the common names of plants of the United States. A list of the Indian names ought to be added. The editors of the first volume of *California Botany* added, in fine type, at the expense of compactness, much of the popular lore of plants to the scientific descriptions, thereby winning the thanks of amateurs. Professor Gray opposed this, his own books being severely scientific; but Professors Hildgard and Brewer were for a little flesh and color upon the bare bones of science.

HENCEFORTH, worm is to be written with a big letter. Darwin forces us to confess, "All are but parts of one stupendous whole." To clothe a naked globe in a garment of soil, the great glacier must crush the granite, the sea must fret the fragments into dust, to be triturated finally in the gizzard of an earthworm. Lately, a worm less innocent has been caught destroying the iron wire of a submarine cable off Singapore; and the scientific fellows have drawn his picture to an "annulet," so that we may know the rogue when he bores his way into the Atlantic.

MICHIGAN has been sending abroad for new species of bees. Two species found in Ceylon build, the one an immense comb on the under side of the branches, the other delicate and beautiful combs in the hollows of trees and rocks. The apiaries of the Michigan Agricultural College are Syrianized, the Syrian bee being an indefatigable worker without regard to climate or season.

THE same State hives her human waifs with no less care than her bees. She keeps records of their pedigrees and previous environment as carefully as may be. Professor Gunning has been searching these records for facts bearing on some questions of heredity. He finds that healthy environment of the offspring will not very much modify a bequest of mental or moral disorder from the parent. The Michigan records go far to sustain the words of Ribot, that education has little influence except on mediocre natures. If we imagine human minds arranged in a linear series, idiosyncrasy would be at one end of the scale and genius at the other. The influence of education would be maximum at the middle and minimum at each end. For the lowest and most vicious in the Michigan hive, little or nothing can be done. Some of the boys have to be watched at night to prevent them from escaping to sleep with the pigs. One boy eats potato bugs and earthworms.

DELAUNAY, in the *Popular Science Monthly* of last December, asserts that woman marches about a century behind man,—that she is now going through the phases that men have passed, in arts, letters, science, and philosophy, and that it is not yet clear whether she is an imitator or an originalist, that the two sexes tend to diverge from each other as we proceed from the lower to the higher classes. Hence, the sexes among peasants and working people have nearly the same moral and intellectual facilities, sympathize more fully with one another, and are not easily estranged. Among the intelligent classes, the difference is widened by the preëminence (!) of the man, which results in the forming of separate coteries. This seems to be increasing, as some judge, from evidence

given in families and in gatherings of men and women. The editor speaks with dread of the deluge of letters written "in pale ink and hair strokes" that would come on him from the printing of this article; but it must have been strictly local, as we have not heard of any tidal wave from it.

DR. HAHN supports his claim to have found fossil organisms in meteoric stone by photo-lithographic plates of transparent sections of the rock, showing fifty species of polyps, crinoids, and algae. Such remnants of aquatic life duplicated in silicious casts would prove the shattered planet to have had a tolerably long existence.

A DISCUSSION has been going on in the Anthropological Institute, London, on the alleged diminution in size of men's heads. Professor Flower calls for more evidence from the batters. It is suggested that this decrease appears with other degenerate features, since sanitary discoveries have resulted in the survival of weaklings.

IS THE world drying up? In spite of experience, men still hold that the cutting down of trees diminishes the rain-fall. The portion of the north-west which has suffered most from drought is the most heavily timbered. The forest belt of Michigan was so parched that the fires burned to a crisp a strip fifty miles long by thirty wide. Three-fourths of all the water that falls on the earth goes down into the soil. Only one drop out of four finds its way into the surface circulation. A portion of that which sinks may come up in springs, or find its way to the ocean by underground circulation. In every rain-fall, a portion is permanently withdrawn. The rivers of America are shrivelled remnants of their former selves. California is laced by a net-work of fossil river-beds. Humboldt foresaw that in the course of nature California would become entirely, as she is in part, a desert state. The interference of man with the course of nature will alone save her from Humboldt's prediction. Von Richtofen has seen that the watercourses of Japan and China are shrunken. The hydrographic surveys made in India prove that the rain-fall there has greatly diminished.

PROFESSOR LOCKWOOD has found two specimens of the paper or pearly nautilus, with traces of recent habitation, off Long Branch. As it is a tropic species, the professor wants to know, "What's up with the Gulf Stream?"

CORRESPONDENCE.

THE FUNERAL OF SAMUEL JOHNSON.

Editors of *The Index*.—

We hear so often from friends in Orthodox folds that all which concerns death must be especially gloomy, if one does not believe in the ordinary forms of faith, that it seems worth while to comment on the services lately held over Mr. Johnson, apart from the personal interest attaching to them in the minds of many of your subscribers.

Entering the train on its way to North Andover, one was struck with the lack of all outward forms and shows of grief, though the trembling lip that smiled a cheerful welcome told all too plainly the depth of feeling. Conventional mourning there was none. Friends greeted each other with a warmth that showed the heartfelt sympathy; but there were no long faces or perfunctory tributes to the departed. The sun shone, the snow glittered, the landscape stretched away with a spotless purity that spoke to all hearts of the soul about us, whose earthly tabernacle, so suddenly overthrown, we were to bear reverently back to the bosom of the Great Mother he had loved so well.

Here was no ghastly array of funeral carriages, no mummery of paid official woe to blot the beauty of the wondrous day. Friends and neighbors, the richer and the poorer, were gathered about the little wayside station with their sleighs, ready to welcome all comers, and care for them as personal acquaintances, or rather as brothers and sisters in one common loss. The generous spirit of the man we mourned appeared to pervade it all.

The kindly preparation for personal comfort, the friendly gathering in the ladies' public parlors, the hospitality, the universal good feeling, seemed a reflection of his own abounding friendliness.

Seldom are services so simple and so sincere. No

emblems and symbols are there, except an unassuming, graceful drapery of black and white around the pulpit, a single wreath of flowers, and one of wheat and ivy. But, as we look into the faces of the large audience gathered within the meeting-house, we read one story in them all.

The wealthy man of business, the elegant *littérateur*, the old reformer, the intelligent gentlewoman, the honest farmer, or the laborer who has known Mr. Johnson in his fields,—it is a common tribute of reverence and of love.

The young clergyman rises in his pulpit, and reads from saints and sages noble sentences which speak the faith of the man who lies before us. Then, "Let us comfort and lift up our hearts," says the preacher, "with inspiring words our friend has left us"; and one of Mr. Johnson's fine hymns is sung by the congregation. "Since he came among us five years ago," proceeds the settled pastor of the parish, "we have felt that Mr. Johnson was in truth the *minister* to us all. . . . We should be recreant to him and to the faith he has taught us, if we could not rise above our grief." And the eulogy proceeds in a clear, firm voice to the end. Manly, straightforward, he simply tells the story of Mr. Johnson's life as he has known it,—his reverent spirit, his love of nature, his worship of the eternal principles of goodness and truth, his fearlessness in the cause of right, his large-hearted, generous sympathy, his kindness to all men, and the delicate humor which played around and lightened the stern earnestness of the reformer and champion of freedom. It is the man himself who speaks to us from a heart that knew and loved him. Then, when we have listened to the latest friend, the companion of his early labors and hopes ascends the pulpit, and tells us of his youth, of the beauty which Holman Hunt might have painted as the young Carpenter in the workshop. "And it always seemed to me," adds Mr. Higginson, "that the shadow of the cross very early fell on Johnson." The key-note of his life, self-abnegation, is sounded,— "the nobility of attitude, in the presence of which all earthly success is made to seem almost vulgar." "The famous archer shoots his arrow to the horizon; but the other comes, and at a single step stands where the arrow of the first has fallen."

Eloquent, graceful, and tender, the tribute flows on to its close; and another rises to testify to the real success of Mr. Johnson's life, his spotless purity of motive, and the just recognition which has been accorded to his valuable labors in the fields of philosophy and universal religion by the most competent foreign authority.

Mrs. Adams' inspiring hymn is sung; and, with a benediction from the pastor, the simple services are over. The guests from out of town gather again at the rooms made ready for them, to wait till the hour comes when the bodily presence of our common friend must be taken from among the people who, in five short years, had learned to love him so devotedly.

His neighbors bear their precious burden forth from the meeting-house, and the informal procession slowly winds down the hill as afternoon shadows begin to lengthen, and the silver whiteness of gleaming uplands turns to a golden radiance,—fitting symbol of his purity and the sublimity of his exalted faith. Tender hands place the outward form of their friend upon the train, the guests bid a grateful good-by to these thoughtful hosts, and we are speeding away toward the quiet city of his birth.

There, as the glowing twilight deepens into the mystic beauty of the cloudless night, all that is mortal of Samuel Johnson is laid to rest. Above him, tall fir-trees stretch their protecting arms; and, as the glorious day fades softly, the first crescent moon of spring time and friendly stars look calmly down upon his new-made grave.

The spirit of the man has been with us, his abiding faith, his pervading cheerfulness, his sublime constancy. It is a benediction. He has spoken it. It abides in all our hearts and minds forever. W. F. A.

SALEM, MASS., March 1, 1882.

A LETTER FROM WASHINGTON.

Editors of *The Index* :—

WASHINGTON, Feb. 27, 1882.

Since I wrote you last, the discolored æsthetic mists have retreated to the Gehenna which seems necessary for their purification, and we have been on fairer souls intent. The Washington papers distinguished themselves by announcing that Mayor Herschel of

London, England, had arrived at the Arlington with his daughter; but, in a few hours, the cards sent out for Mrs. Baird's reception of welcome relieved the distraught public mind, and, instead of a Lord Mayor, we prepared to receive a distinguished scientist with his sister, children of Sir John Herschel and grandchildren of the better known astronomer, William. Mrs. Baird's receptions are preëminent in attraction; for she makes no effort to gather in all the world, and every person to whom her guests are introduced is of some significance in the progress of the race. Alexander Agassiz was caught at noon running north from Mexico, and loosed in season to depart the next morning for Cambridge. The "Mining Engineers" had been holding an entertaining conference in the Record Room of the National Museum; and several of the most distinguished, including Sterry Hunt with his red button, remained to do the strangers honor. George Bancroft, the aged historian, somewhat changed from the dainty young man who shook the dust of Boston from his feet some forty years ago, found Mrs. Baird's hours early enough to please him, and came out of the retirement which he usually prefers.

Major Herschel has spent the greater part of his life in India, but his fresh complexion and hair of Saxon gold bear no bilious witness to the fact. His slender, dark-haired sister gives a stronger hint of her German blood. The Mayor has dropped his pendulum in the heart of the Himalas and at Greenwich. With the consent of the British Government, he has brought the same instrument hither, hoping to find how far the eccentric surface of our earth departs from the perfect spherical curves, and so perhaps to predict or explain some extraordinary variations in climate. Lent still exercises a good deal of restraint over Washington gayeties, and welcome be the tradition, whatever its origin, that brings the reign of absurdity to a temporary pause, and allows the young resident housekeepers to remember that they are wives and mothers. A sister of Arthur Gilman and the eldest daughter of the poet Longfellow have just made us a brief visit. Miss Longfellow has just been elected one of the regents of Mount Vernon, and we hope a good deal from the cleanly Yankee ways and serious good sense which she will wish to see in the ascendant. The Rev. E. E. Hale, as much at home in the saloon as the pulpit, leaves us to-day; and these last visitors have been the occasion of a number of pleasant entertainments.

At a little party made at the National Museum for Miss Longfellow, with the kind assistance of Prof. Goode, the Curator, and Mr. and Mrs. Stevenson, the eminent collectors, a curious incident occurred. We paused for a moment opposite a huge stalactite from Luray, which was not labelled; and a young Northern lady who had been invited to join us came forward and said: "You can't think how disappointed I was when I got to Washington to find that there was no such place as the Luray caves! I think it a shame they should tell such stories. I meant to go, and I had all my plans made."

"But, my dear young lady," I said, "there is no reason why you should not carry out your plans. There is a stalactite from Luray, a very poor hint of what you will find if you choose to go."

"But they assured me at the hotel that there was no such place," she persisted. This is only one of the many proofs of the little reliance now placed on newspaper statements. To the files of a hundred years ago, we resort with a good deal of confidence, when we want secondary proof of small historical details; but posterity will never make use of the files of 1882 in the same way. I am not surprised to find that at many offices no files are kept beyond those of the current year. Few editors in these days can take honest pride in their own columns; and, as the old Scotch peasant once said, These "would be a fearful rise at the day o' judgement!"

The arrangement of the great National Museum, which will show the richest collection of ethnological materials in the whole world, goes on very slowly. To us who watch it from day to day, a great deal seems to be accomplished; but a stranger coming in without a guide would still find nothing but "confusion worse confounded." In deploying the contents of forgotten boxes, it must happen that many articles will change places three or four times before they reach their final abode. I will try to explain the plan, so that you may understand this. This great building, made historical by the brilliant assemblage which

gathered there just a year ago to celebrate the peaceful triumph of the national election, consists of a square, towered at each corner. In the centre of each of the four walls is one of the main entrances. The stairways and offices are to be found in the corner towers; and the walls, including these towers, are about three hundred feet long. In the centre is a circular hall with a dome, where the statue of Liberty stood on that eventful night, grasping a ball of electric light and looking down on a wilderness of palms and ferns. From this rotunda, the four arms of the cross dart out to the four entrances, making four halls, one hundred feet long by sixty wide. The spaces left between these arms and the exterior "ranges" of the whole space are subdivided once, and on the north-west side one subdivision is to be reserved as a lecture-room. These subdivisions are called "courts." We have, then, the rotunda, sixty feet in diameter; four halls, one hundred feet by sixty; eight courts, covering as much space as the four halls; and beyond these, against the northern and southern walls, four "ranges," eighty feet by forty, if the proportions of the printed diagrams are correct.

The Smithsonian was from 1846 to 1857 merely an organization for research and distribution. From 1857 to 1876, having assumed the charge of the national cabinet of curiosities, it found itself embarrassed by its immense amount of material and the impossibility of exhibiting what had been gathered. At the Centennial, the final impulse was given to the movement, of which this building is the culmination. Foreign governments gave to ours the masses of ore, collections of pottery, specimens of wood and fruit, which it served no purpose to return to the countries where they had originated; and the Smithsonian found its attics and its cellars powerless to contain its treasures. In making his appeal to Congress, Prof. Baird desired to attain that degree of economy in construction which a democratic government has a right to demand, and probably so much exhibiting space was never furnished at so low a cost. The Museum is said to have cost only \$1.50 the square foot, when a well-known museum in New York cost \$35 for the same space. The appropriation has been husbanded with the greatest care; and, although the exhibition is not yet arranged, all the offices are occupied and in perfect order, while the work of the various bureaus goes steadily on. At South Kensington, the cases are lined with wine-colored terry, at a cost of \$10 a case. Here, a wine-colored paint, which will not fade nor gather dust nor decay, has been substituted, at a cost of \$1.50 the case. Everybody who recollects the main building at the Centennial can imagine for himself in what manner this permanent museum is to be lighted. It is without doubt the cheapest museum in the world, and it is practically fire-proof.

One-half of the entire space will be devoted to American ethnology; and every article is to have a descriptive label, which shall have the character of a monograph. When it is once arranged, the visitor who can read and write will find no drawback to his studies, and no guides will be either permitted or required. The Curator told me, the other day, that it was his intention to exhibit and label every article in so perfect a manner that every private collector would prefer to see his treasures on the museum shelves!

So managed, this Museum will become the most instructive of encyclopædias. This description of the building has taken up so much room that I must not enter at this time into any discussion of the method of distributing the material. Although scientifically speaking, still in great disorder, the Museum is not without many attractions for the casual visitor. There is Mr. Stevenson's fine collection of Zuni and Moqui pottery. The court which holds the building-stones of the whole world, illustrated by three thousand American quarries, is in very good order; and connected with it is an apartment where all these specimens are ground down for the microscope, and, when polarized, reveal their constituents as faithfully as the stars of heaven. The department of costumes is already illustrated by some of Mr. Capron's superb Japanese figures, and another of "masks" has been begun, stretching from Zuni to the farthest Ind, taking in the wild fancies of Alaska and the classic whims of Greece. At many points, superb minerals can be found; and the stalactites of Luray may be compared with the alabaster from the Michigan quarries and the Mexican onyx, which is also a stalactite.

Luray, which is in Page County, Virginia, furnishes, like Michigan, a salmon-tinted alabaster, which is almost identical with that used in Egypt to line the Pharaonic tombs, or in India as a "dado" to the Kootub Minar near Delhi.

He who thirsts for knowledge may well come to Washington, where every day of the three hundred and sixty-five can furnish fresh delight. And this, although on this day of historic eulogy the people are shut out of their capitol, and office-holders, for the most part indifferent to the occasion, are occupying the seats.

CAROLINE H. DALL.

LIBERALISM IN AUSTRALIA.

II.

New South Wales.

(Concluded from last week.)

Some three months later, the liberal platform had to weather another breeze. Professor Proctor, the distinguished astronomer, had given a course of his popular lectures in Sydney, when I proposed to let him have the Theatre Royal for a concluding Sunday evening deliverance. He was to lecture on "The Wonders of the Heavens,"—certainly not an inappropriate subject to dilate on even on the Lord's day. While the authorship of the Bible was open to dispute, there could be little doubt among deists of all shades of opinion as to the authorship of the broad-leaved, superbly illustrated celestial volume. But the ministers of "religion" were up in arms. A caucus of them waited on Sir Henry Parkes and pointed out to him that God would be offended, and that it was hard to say what the churches would do if they were to be subjected to this open competition. Sir Henry forthwith sent his agent of police to inform Mr. Proctor that the lecture could not take place. Mr. Proctor took legal advice, and finding that there was no law to prevent it maintained his ground, and the preliminary sale of tickets went merrily on. His agent, in replying by letter to the Premier's secretary, pointed out that Mr. Bright had been lecturing on Sunday evenings, and charging for admission without interference. The answer was that thereafter the police would have instructions to attend to Mr. Bright. Finding that Mr. Proctor was not to be bullied into retreat, and it had leaked out by this time that Sir Henry's own attorney-general had declared the law to be on the side of the lecturer, the Premier sent his police agent to frighten Mr. Lazar, the lessee of the theatre, by telling him that if the lecture were delivered his license would be cancelled on the Monday morning, so that he could not continue his dramatic entertainments. Terrified at this Russian-like proceeding, Lazar made an *ad misericordiam* appeal to Proctor. Moreover, it was arranged between them and Mr. Garner, the partner in the management, that there should be two week-night astronomical lectures at the theatre in place of the Sunday one. This was on Sunday afternoon. I had given Mr. Proctor's agent possession of the theatre, and there was now no time nor opportunity for notifying the public of the surrender. Accordingly, a large and, fortunately, well-conducted crowd assembled in the evening outside the place of amusement to find it barred against them. After nearly an hour, they were told that Mr. Proctor would address them from the balcony of his hotel, some fifty yards distant. There, the vast concourse, numbering some thousands, proceeded, and were informed by the astronomer of the Premier's tactics, and that to prevent trouble to the theatre people he had yielded. We besought them to disperse peaceably, a request with which, after giving three lusty groans for Sir Henry, they amicably complied. Thus, the churches were saved for a time from the competition of the astronomer, but not from that of the free thinker. The following Sunday, I lectured to a crowded theatre, my subject being "The Gospel of, not Peace, but Police." The main difference between my lectures and those of Mr. Proctor was that I charged less for admission and had no lantern views. But this seemed to be ample. The police came and looked on, but attempted no interference. And the rights of the free thought Sunday platform are, I think, sullenly and unwillingly conceded in New South Wales.

While in this direction, then, this colony has gained an advantage, and a most important one, in comparison with the sister colony of Victoria, in its system of public education it is hundreds of leagues behind. This is entirely owing to the crooked tactics of the politician whose name I have so frequently had occa-

sion to mention. In the education acts he has framed, one in 1866 and an amended statute in 1880, he has, while professing to give the community the benefits of a secular system, in reality saddled it with a State religion,—a religion paid for by the State, and compelled to be taught by State officials in State-owned buildings. Every one who contributes a farthing to the revenues of New South Wales helps to propagate this established faith, however earnestly he may disbelieve in it. And yet Sir Henry Parkes poses before the world as a hero of secular education. When he passed through San Francisco a few days ago, en route for Europe, he was, from his own showing, described as such in the local papers. Never was there a sadder instance of what Carlyle denounces as "Jesuitism" in his *Latter Day Pamphlets*. Sir Henry, whenever opportunity serves, is quick at gaining cheap popularity by attacking the Roman Catholics. They are in a marked minority in the colony, and he thus easily achieves political prestige. Moreover, he professes to hold Carlyle's teachings in high esteem, and to be a hater of shams. Were he really and truly a hater of shams, he would perish of self-contempt.

The way in which he has contrived to play into the hands of his supporters, the dominant Protestant sects, is a very notable one; and I venture to conceive that even American politicians of the trickiest inclinations may learn a lesson from it. Both his education enactments profess to give "secular" education to the colony, but "secular" is interpreted to include "unsectarian religion." White is the color to be employed in painting the schools, but "white" is to include "neutral black." Under this precious interpretation of the word "secular," the books employed in the State schools are those of the Irish National Board, which teach in every other page the stories of the Bible as infallible truth, the Godhead of Jesus, salvation through his atoning blood, hell-fire, and the rest of the hideous nightmare from which mankind is painfully awakening. In Victoria and New Zealand, the public education is really secular. Secular is said, and secular is meant. Those colonies, fortunately for themselves, possessed statesmen of a different type from the man who has weighted New South Wales with this heritage of evil. Had this State religion been openly espoused, Liberals would have protested against the impolicy of the scheme, but they could not have denounced its falsehood and wickedness. But for such a wretched system to be established under the cloak of an interpretation, and as the beneficent gift of a liberty-eulogizing Pecksniff, who every now and again fascinates the thoughtless by his loud denunciations of papistry, is a piece of modern Macchiavelism not easily paralleled. And perhaps the mournfullest feature in connection with it is that it is accepted and upheld by dissenters and nonconformists whose fathers made the heavens ring with their outcries against an English State-supported religion. Alas for poor human nature when it discerns an opening for enforcing priestly theological dogmas! For you to take money from me to support a religion which I condemn is infamous. For me to mulct money from you to propagate a religion which you despise is doing God's work and helping to execute his august and beneficent will. And thus must it be everywhere so long as there is a shred of connection between State and Church, between those who govern by consent of humanity and those who seek to rule by an alleged fiat from God.

CHARLES BRIGHT.

RADICALISM IN AUSTRALIA.

Editors of *The Index*:—

In the last issue of *The Index* (February 16), you publish a letter from Mr. Charles Bright on "Liberalism in Australia." This gentleman gives some interesting information respecting the early struggles of Unitarianism in Victoria, where he lived for many years.

Mr. Bright, though so long resident in Melbourne, begins his account with the pastorate of Mr. Higginson in the Unitarian church "early in the sixties," appearing to be ignorant of the fact that in 1853 services were held in the Mechanics' Institute, Collins Street, before that church was built or even conceived. Those services were conducted by Rev. Maxwell Davidson, a North of Ireland Unitarian, who afterward preached in the above-mentioned church for two or three years.

He was succeeded by Rev. Henry Higginson, who

remained until 1871, as stated by Mr. Bright, after which the short lecture period supervened.

About 1873, Miss Martha Turner, sister of Henry G. Turner, was asked to lecture. This lady, whom my husband and I had the pleasure of knowing in London, soon became paid pastor of the church, and preached there until the time of her marriage. Miss Turner's devotedness to liberal religious teaching and broad humanitarianism, as well as her very exceptional talents and literary knowledge, gained for her cordial recognition, which certainly extended beyond the people she held together for years in the church on the Eastern Hill. And it strikes me that, in a history of Radicalism in Victoria, a fact so important should hardly have been passed over in silence; for neither in Melbourne nor elsewhere is a success of this kind an every-day occurrence.

In 1877 or 1878, Miss Turner resigned, and Mr. Mel-lone (from Chicago, I believe) filled her place; but on account of ill-health he did not remain long. Since then, Miss Turner (or Mrs. Webster, as she now is) returned to her position, which she still fills.

In these additions to your correspondent's letter, the facts of most interest to the readers of *The Index* appear to be that a woman in a difficult position has acquitted herself courageously and well, and that a body of Unitarians have been sensible and liberal enough to support her and profit by her teachings.

CHARLOTTE OSBORNE.

WASHINGTON, D.C., Feb. 23, 1882.

COMPULSORY VACCINATION.

Editors of *The Index*:—

An item in the last *Index*, under the head of "Current Topics," has these words:—

"It is said that few physicians, and none of any note in their profession, have signed the anti-compulsion petition."

Now, the fact that the person who suggested to Dr. Jenner the notion that vaccine matter would prevent small-pox was not only not a physician, but an ignorant milkmaid, does not, I conclude, prove that vaccination is or is not a preventive of small-pox. Neither does the fact that such noted men as Herbert Spencer, John Bright, Theodore D. Weld, and others, are opposed to compulsory vaccination, prove that it is or is not wrong to compel parents to intrude a foul disease into the healthy life-blood of their children. However it may be in other places, I know that the names of a number of educated practising physicians are appended to the petitions from this city, and that all the persons who signed, whether medical men or not, are competent to understand what laws conflict with their personal rights.

It was said in *The Index* that the facts which I recently quoted, showing that eight out of ten of the cases of small-pox were of vaccinated persons, "were not entitled to much weight, because it was not stated how long the victims had been vaccinated." In reply, I beg leave to say that when it was found, as it soon was, that vaccination was not a protection against small-pox, some defenders of the revolting practice put forth the plausible—shall I say, cunning?—notion that the virtues of vaccine virus would, in time, run out, and it was therefore necessary to revaccinate; and so the people are forced by a monstrous law to repeat the awful hazards of vaccination. How often it is necessary to vaccinate, nobody knows; and yet, with this uncertainty, we are expected from time to time to corrupt our healthy systems with diseased matter.

SETH HUNT.

SPRINGFIELD, MASS.

A DEBATE.

Editors of *The Index*:—

In the Doylestown, Pa., *Democrat* some weeks ago was published the following:—

WANTED!

SOME Clergyman to take the Negative in a three nights' debate, in Lenape Hall, on the following propositions:—
1st. The Bible is false in its scientific teachings.
2d. That it is false in many of its historic teachings.
3d. That it is erroneous and pernicious in many of its moral teachings.

4th. That the leading religious and moral doctrines of the Bible were accepted before the book was written.
5th. That intellectual, moral, and physical progress, the past four hundred years, has corresponded with the decline of belief in doctrines taught in the Bible. Address,
COMMITTEE ON RELIGIOUS DEBATE,
Care *DEMOCRAT* Office.

Jan. 17-4t

Rev. A. R. Hower, a Lutheran minister, addressed the committee a letter, expressing his willingness to discuss the above propositions. Whereupon, Mr. B. F.

Underwood was selected as the man to affirm these propositions; and, his services having been secured, the debate will take place the 11th, 17th, and 18th of this month. The reverend gentleman was unwilling to debate successive evenings. A lively time is anticipated. H. E.

DOYLESTOWN, PA., March 2, 1882.

EMILY J. LEONARD writes from Meriden, Conn., March 1, as follows: "A bill repealing so much of the Connecticut 'Sunday Laws' as prohibits travel on Sunday under penalty of a fine has passed both the Senate and the House, and only awaits the signature of the governor to take effect."

JOSEPH SMITH, son of the founder of Mormonism, and President of what he claims is the only true Mormon Church, writes us from Lamoni, Iowa, as follows: "The church which I have the pleasure and honor to represent numbers a little rising of twelve thousand, enrolled in about four hundred branches or congregations, all except about thirty of these being in the United States. Very many are but small of course, one of the largest, that where I now reside, numbering three hundred and thirty-five, thence ranging all the way down to six in number. In addition to those enrolled in congregations, there are fifteen hundred to two thousand registered and quoted as 'scattered members.' There are twenty to twenty-five branches in England and Wales, a few in Australia, and two or three in Switzerland, Denmark, etc. Besides these there are many who once had a standing in the church in my father's lifetime, who still believe but hold no connection with us, nor yet with those in Utah."

BOOK NOTICES.

MARRIAGE AND PARENTAGE; and the Sanitary and Physiological Laws for the Production of Children of Finer Health and Greater Ability. By a Physician and Sanitarian. New York: M. L. Holbrook & Co. 1882.

This book treats of a subject as momentous as it is delicate, yet treats it in a delicate and dignified way. It is a book of only one hundred and seventy pages, and is intended for popular reading; but its basis and method are scientific, and its language unexceptionable. There is nothing sensational in it except the deep importance of its facts. These, if not a sensation, should at least make a profound impression upon the reader. The purpose of the book is well set forth in its title; and its argument consists in unfolding the laws of heredity relating to the physical, mental, and moral health of human beings. It should be said, however, that the argument shows no favor to any revolutionary action against the marriage institution. Popular enlightenment, in order that the high and sacred objects of marriage may be better understood, is its aim. The preface declares truly that the doctrine of the book is not "unfavorable to the marriage relation as it now exists," but seeks improvement of the relation "in accordance with scientific knowledge." It is a book that ought to be read by all married people, and especially by young married people or those about to be married. Yet it treats subjects of which no one who is interested in social science and philanthropy can afford to be ignorant.

The book is sent to us by A. Williams & Co., of this city. Its price is \$1.00.

WE have received a fifty-page pamphlet, entitled "Anatomy of the Mouth-parts of some Diptera," from the pen of George Dimmock, of Cambridge. It was entered as a theme for a philosophical degree at the University of Leipzig. So far as the critical reader can judge, it is a most painstaking microscopic study of the mouth-structure of four of our dipterous insects,—the house-fly, gnat, eristalis, and silk-worm fly. The four sets of plates at the end of the paper are beautifully executed.

REVUE DE BELGIQUE for January, 1882.—Here, we have a very interesting account of Malibran's ovation in Venice, and two animated sketches of English life, at the cricket-match and at the seaside, the society in the latter case being much less fashionable than on this side of the ocean. A charming picture of artisan life abroad is also given in this unusually readable number. The opening article is a review of the *History of Agriculture in Italy*, recently written by the Minister of the Interior, C. Bertognolli, who cites a hundred passages in mediæval authors to prove that the so-called Indian corn was known in Southern

Europe centuries before the discovery of America. The chief contribution of this number to our cause is the full analysis of that great satire, in vengeance for Saint Bartholomew, *Les Tragiques*, by Agrippa d'Aubigné. The seven books are entitled "Miserics," "Princes," "The Gilded Chamber" (where sat the parliament that upheld persecution and despotism), "The Fires," "The Sword," "Vengeance," "Judgment." Among the powerful passages quoted by the reviewer are the comparison of France to the bleeding mother, driven by hunger to devour her infant; and the representation of the Papacy boasting of its power to dispense with all rights, authorize vice, make facts cease to be facts, save the damned, form kings out of mud, bring hell into heaven, and turn heaven into hell. As the poem is so long and so narrowly Calvinistic that it is not likely to be read except in extracts, we owe much to the student who has brought them within such comparatively easy reach.

PERSONAL ITEMS.

JUDGE STALLO has written what "they say" is one of the best volumes in the "International Scientific Series." Its title is *Concepts and Theories of Modern Physics*.

J. T. TROWBRIDGE has had a successful literary career of over thirty years, and has so far kept abreast of the literary taste of the times that his writings are as eagerly read now as in his first days of authorship.

WESTWARD HO, the Devonshire town which gave Kingsley a title for one of his most powerful and fascinating stories, is to have a memorial to the great novelist in the form of a school, to be called Kingsley's College.

MR. SPURGEON is not yet forty-six years old, and has been preaching for thirty years. He went to London when nineteen years old, after a three years' pastorate in a small Baptist Church near Cambridge, England, at a salary of fifty pounds a year.

MRS. EDNAH D. CHENEY prepared the chapter on "The Women of Boston" in Mr. Winsor's *Memorial History of Boston*, which is just complete. The *Boston Herald* says she has furnished "one of the freshest and cleverest chapters in this great history."

PROF. JOHN FISKE does not agree with Colonel Higginson in his estimate of Herbert Spencer as a thinker. He refers to him in the *North American Review* as one who has "made greater additions to the sum total of human knowledge than have ever been made by any other man since the beginning of the world."

REV. JASPER, the colored divine of Richmond, has availed himself of a little leisure afforded him, to re-examine the Scriptures on the question whether "the sun do move"; and he declares that the passages are so numerous and conclusive in favor of his position that they amount to a demonstration, and that there is "no sense in trying to buck against these passages."

DICKENS and Douglass Jerrold had at one time a falling out, which prevented them from speaking to each other for several weeks. It chanced one day that they met in an eating-house, where they moodily sat down back to back. Suddenly, Jerrold wheeled around, crying out: "For God's sake, Charles, shake hands! A life's not long enough for this." Dickens turned as quick, and gripped his old friend's hand with: "God bless you, Jerrold! If you hadn't spoken, I must!"

DR. INGERSOLL, of Wisconsin, brother of Colonel Ingersoll, has addressed an open letter to Talmage, denying certain disparaging statements made by the latter concerning Rev. John Ingersoll, as well as the son Robert. He writes: "Now, Rev. Sir, will you be kind enough to tell your informant for me that he or she is a malignantly cruel, heartless, and infamous liar. . . . Now, is it not possible to combat his (Colonel Ingersoll's) errors without opening the tomb and spattering with calumny our loved and honored dead. Speaking of your father and mother, you say, 'Would it not have been debasing in me to hook the horses to the ploughshare of contempt to turn up the mound of their graves?' True. Now let me ask you if you don't think that the Golden Rule requires you to unhook your horses before you ruthlessly turn up the sacred dust that hides from the light of day our father's snow-white hair. But 'Ingersoll assails the belief of his father.' Well, sir, had your father been an infidel, would you not, entertaining the views you do, combat his opinions?"

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EDITORS,

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THE INDEX is the continuation of the paper which was founded and for ten and one-half years edited by Francis Ellingwood Abbot. Efforts will be made to keep the same high standard, and merit the same honorable distinction. The paper will still aim—

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

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

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SPECIAL NOTICE!

A conference of members of the Free Religious Association, for purposes named in the resolutions adopted at the last annual meeting, will be held in Fraternity Hall, Parker Memorial Building, Boston, on Tuesday, March 28, with sessions at 10.30 A.M. and 2.30 P.M., and probably in the evening. The resolutions referred to are reprinted in this paper under Editorial Notes, that members may see at once the objects and the importance of this conference; and it is hoped that they will attend it in full numbers. The responses received from a large number of State correspondents will furnish ample material for consideration; and the committee on plans for further organization, of which Mrs. Anna Garlin Spencer is chairman, will be ready to report.

WM. J. POTTER, *Secretary.*

CURRENT TOPICS.

SOME friend of Marquette College, Milwaukee, Wis., offers a prize of a twenty-five dollar gold medal to the "foremost student in manly piety." Is this a new name for muscular Christianity?

REV. HENRY BLANCHARD, a Universalist preacher of this city, in a recent sermon on "The Foolishness of Atheism," from the text, "The fool hath said in his heart there is no God," advised his hearers not to attempt to argue with atheists, but to let them go on their way unanswered. And yet he devoted an entire sermon to replying to the arguments of atheism. Why does the pulpit notice what is beneath the consideration of the pews? A wise man, in our opinion, will not say, "There is no God"; but it is equally true that many who say there is a God are not remarkable for their wisdom or their charity, and the offensiveness of dogmatic assertion is as great as that of dogmatic denial.

A MEETING was held in Paris some days ago to arrange some plan for a social revolution, at which one of the speakers said, "I hate the republic

worse than the empire, for under it socialism has made no headway; and, while one could frighten an emperor into doing something by the threat of assassination, what can be gained by killing any number of persons short of a majority in a republic?" "This," observes the *Boston Herald*, "is evidence wrung from a disappointed heart; but it shows why it is safe for the French government to permit socialist meetings to be openly held at Paris, while in the rest of continental Europe a gathering of this kind could only be held with profound secrecy."

THE Germans have largely outgrown their old religious beliefs; and their theological sense, as Karl Hillebrand phrases it, is atrophied. This writer says that the middle and lower classes of Germany, following the line of the intellectual classes, have become quite indifferent to religious forms. They neither accept nor reject theological creeds. They simply pay no attention to such things. They have no unkindness for the old religions, whether Protestant or Catholic, and recognize them as a part of the machinery of their government. Cologne cathedral has been finished, not because it is a church, but because it is a hal- lowed, many-centuried relic of the Teutonic past, and a specimen of architectural skill and grandeur of conception.

THE Virgin Mary is said to have appeared recently in Troy, N.Y., to a very poor, bedridden, but pious Catholic, named Jones. If this could be proven by any beneficent acts on the part of the "Holy Mother" of the Catholic Church toward this poor man and his family or neighbors, we would begin to entertain a higher opinion than we now do of the apparition of the Virgin, and for her sake of all other apparitions who would join in the good work of giving tangible aid and comfort to the poor and distressed. But, so far as we can learn, the mission of these ghosts has hitherto been to first frighten and terrify, then, by means of this terror, to draw from the depleted purses of the poor the last few pennies, to help build grand and useless churches in the places where they (the ghosts) were said to appear. If we are to have apparitions, let us patronize only the benevolent ones.

A WRITER in *Light for All* declares there is "no conflict between materialism and spiritualism." He continues: "Materialism proves the evolution of matter. Spiritualism proves the evolution of mind or spirit. I am as much a materialist as I am a spiritualist. If one is true, the other is true: if one is false, the other is false also. If matter always existed, or, in materialistic parlance, if *matter* and *force* are co-existent and perpetual, mind and spirit must have always existed. For what is meant by spirit? Answer: *matter refined, mind, force.*" This writer's desire for reconciliation is evidently greater than his logical acumen or his acquaintance with the two antagonistic schools of thought which he mentions. The conflict between Materialism and Spiritualism ceases to exist only when the distinctive claims of each are abandoned. A large liberality is shown in a just statement and

consideration of an opponent's position rather than in an attempt to conceal actual differences of opinion by a distortion of the truth.

THE passage last week of the anti-Chinese bill by the Senate of the United States will to the future historian seem an anachronism; and he will hesitate to record it as a real occurrence of the year 1882, an act sanctioned by the chosen representatives of the best thought of a nation claiming to be a leader in civilization, until he has thoroughly sifted the evidence which will go to show its possibility, since it is so entirely out of harmony with the liberal spirit of the age. The *Independent* curtly says of it: "The two facts upon which this proposed exclusion is founded are these: first, the fact that the man is a Chinaman; secondly, the fact that he is a laborer. The bill, therefore, is fraught with the double iniquity of being a pro- scription on the ground of race, and a proscription on the ground of labor as an employment. In both aspects, it is anti-American, mean, contempt- ible, and to the last degree intolerable." We sin- cerely hope the veto of the President will save the nation the shame of its becoming a law.

MR. FORSTER, the chief Secretary for Ireland, visited Fulamore on the 6th, and addressed a crowd from a hotel window. He said that he had under- taken a personal tour to see for himself whether the stories that had come to him were exaggerated. The result of this inspection on his mind was that the people had it in their own power to stop the outrages which disgrace the name of Ireland. "There are," he said, "no more courageous men in the world in battle than the Irish; but there is one want among the Irish people, namely, the de- termination to stand against the majority around them or even against the noisy and violent minor- ity. Those who commit the outrages are broken- down men and violent, reckless boys. Whether you stop them or not, it is the duty of the govern- ment to do so. It is especially my duty to stop them. We will. The instigators of outrages have several powers to contend with,—namely, the Irish Government,—though perhaps they think they can defy that, also the Imperial Government and the people of Great Britain. There may be bad landlords; but that does not excuse the burning of houses, the torturing of animals, the killing of men. . . . There is no ill-feeling in England toward Ireland. We know that you have been a miserably and badly governed country, that the English Gov- ernment of past days has done many cruel and very unjust things to Ireland, and has allowed many to be done. We wish to undo that, make you prosperous, rich, and powerful as ourselves; but we view these terrible outrages, and hardly know how to do so. I will conclude with the words I have often read, 'God save Ireland,'—words which sometimes end letters telling me that I must have a bullet through my head or go to a place warmer than we are in now. I say, God save Ireland, too, but from the man that makes that threat. God save Ireland from cruel men, grasping landlords, rack-renting landlords, dishonest tenants, and mid- night marauders."

THE SCIENTIFIC METHOD IN RELIGION.

To whatever Mr. Wasson may choose to say, he will always have a body of respectful and interested listeners. And he has fairly earned for himself the right to such a hearing: first, by speaking always on subjects of importance; and, secondly, by taking careful pains to have something worth saying. Whether therefore he agrees with him or not, one never turns away without feeling that something has been said that challenges his serious attention. As the millennium is not yet in sight, Mr. Wasson will hardly expect his hearers to be all of one mind. And, so it be serious, not captious but an earnest endeavor after truth, he will listen without impatience or blame to a voice of dissent.

In *The Index* for January 26, he presents to us, "*The Alternative*,"—an alternative that he considers necessary in the present state of human knowledge. I will put this in his own words: "We are brought to this alternative: either there is room for intelligent belief beyond the proper scope of science or there is no room for theism." I, for one, must demur at this; for I can not see we are shut up to any such alternative.

But—and let me make this point clear—my present purpose is not to defend theism, whether by the scientific method or any other. Whatever my belief on that subject, this is not the time to ventilate it. I have in view quite another object, and one that logically precedes all discussion of special dogmas; namely, a discussion of *method itself*. Mr. Wasson intimates that theism may be true, and indeed he appears himself to be a theist; but he emphatically declares that, though it be true, it can never be known by the scientific method.

We are brought then face to face with a question of the very first importance; indeed, nothing can be of more importance; and we are all equally interested in knowing the truth about it. This question is,—*Is there one and only one method of knowledge, or are there two or more methods?*

Where so little is known and where there is so much to be known, we shall all be heartily glad to use not two only, but a dozen methods, if only they give fair promise of leading us anywhere. But, since "art is long, and time is fleeting"; since there is so much to be known and so little time to know it in; we cannot afford—if we can help it—to waste any time in fruitless endeavor. And since the scientific method has led to such rich results in so many directions, and since other methods have settled no few discussions,—if indeed they have settled any,—some of us at any rate have come to feel that the largest promise for the future is along that path which has actually led to the most thus far. And, if any one would persuade us to leave it for any other way, he must at least give us very strong reasons for so doing. For one, in all honesty, I must say that I have not yet been able to see the validity of any reasons that any one has offered for such a course. Indeed, *I do not believe that the world as yet knows anything whatever that it did not find out by the scientific method*. When some well-established truth can be pointed out that the human mind has made conquest of in some other way, then that other way will stand some chance of coming into general use. That truths were discovered and generally recognized before the scientific method was formulated is no objection to what is said above. People saw before they formulated the science of vision, or even thought of asking how; but they saw then and always by the same method as to-day. Neither is it anything against the scientific method that there are many questions it has not answered, and perhaps never can answer. The important point is to find out whether there is some other method that can begin where that leaves off, and

lead us to sure results beyond its reach, or whether where that stops—if it stops at all—is the limit of what is attainable by the human mind.

To make this matter as clear as may be, we need to ask and answer two questions,—*What do we mean by knowing?* and *How do we come to know?*

I. What do we mean by knowing?

The only things of which we have any direct knowledge are *facts of consciousness*. All things else are known only by inference. But these inferences may be based on so many and such uniform experiences as to become to us practical certainties. Consciousness can never transcend its own limits; and so we can never be conscious of any external fact or object. We are conscious only of some impression made upon us by the external fact or object. But we cannot go outside of consciousness to see what this external thing may be. And thus we can never be sure that we know it exhaustively; for we can never know that *the whole* of it was concerned in the impression made upon us.

Neither can we hope to know *things in themselves*. Every act of consciousness is made up of *two* elements, one contributed by the thinking subject and one by the impressing object. We can know things then only *as related to us*. This *only* is the anthropomorphic element in *all* knowledge, physical as well as religious. But this need not trouble us any; for truths that are *true to us* are *no less true* because they *might* be something else to a differently constituted being. The only truth that is worth our care is that which is true to us. If they are true in some other way to some other being, that is a matter for the supposititious other being to concern himself about. It is only wasted ingenuity for us to speculate on such matters.

But in another sense also it is true that we can never expect to know *things in themselves*. Things *exist for us, only as related*, both to us and to each other. What we call their attributes or properties are only *our names for those perceived relations*. Indeed, whether they are anything outside of their relations we do not know; and it would be absurd for us to inquire. It would be asking whether, after all attributes and qualities were taken away, after the possibility of making an impression on us was gone, anything was still left. What we call a knowledge of things or objects, then, is only a *mental classification* of impressions made upon us and reported in consciousness. Knowledge of the existence of a self is only a consciousness of the fact that *we are conscious*.

Every item of knowledge, then, outside the facts of consciousness, comes to us by way of inference. This is just as true of physical knowledge as it is of mental, moral, or religious. What we call principles and laws are only our names for orders and sequences in the relations of the various impressions made upon our consciousness by either internal or external facts. But this does not at all invalidate the certainty of those principles and laws, if experience has sufficiently certified to their reality. They are as real and certain to us as anything can possibly be.

If, then, any sensible man feels more certain of what he calls physical facts than he does of moral or religious ones, it cannot be *because of the way* by which he comes at what he regards as his knowledge of them. For the way is, and must be, precisely the same in both cases. The relative certainty, therefore, can only be concerned with the *grounds* of the inference. Impressions are produced upon us. When, by observation and experiment, we have determined that all pseudo-antecedents or causes have been excluded, and the true ones discovered, then the inference becomes to us as practically certain as the original impression.

The only immediate knowledge, then, that is

possible to us is a knowledge of facts of consciousness. We know external facts or things or persons only as inferences from facts of consciousness. And we may correctly say we know them, when we have accurately observed them *as related to ourselves and to each other*, when we have carefully verified our observations, and when we have classified them. We may not know them exhaustively, or as they are in themselves, but we have true and accurate knowledge for our practical use and guidance; for knowing them *as related to ourselves and to each other* is all the knowledge that can be *real or serviceable to us*.

Opinions, notions, beliefs, intuitions,—as distinguished from knowledge,—are only *unverified inferences*. They may or may not be true, but they are *not known to be true* until they are verified. The fundamental error of metaphysics is that they are an attempt to deduce the true nature of *things in themselves* from our conceptions of them. But since *things in themselves* are, to us, practically *nothing*,—for we can never transcend or get beyond our *relations to them*,—this attempt is futile. Metaphysics, therefore, can only build "castles in Spain," and people them with figments of the imagination.

It is time now to turn to our second question:—

II. By what process or method do we come to know? Are there more methods than one?

The answer to our second question has already been more than intimated in replying to the first. And yet we need to look at it by itself, and clearly separate it from whatever might confuse or blur its outlines.

Mr. Wasson recognizes *two classes* of facts and inferences, one of which he thinks may be satisfactorily dealt with by the scientific method, and the other not. One class is made up of physical facts, and the other of psychical. And yet he seems to believe—as I most certainly do—that the one class of facts is *equally real* with the other. And he recognizes the further fact—which is central to the whole discussion—that all we know of *either class* is *by the report which it makes of itself in consciousness*. This is the common ground on which all classes of realities present themselves for observation. A *bar of iron* is a fact known only in consciousness as truly as is the *sentiment of justice*. And both, if they be true, are the reports in consciousness of *some reality* that makes thus its appropriate impression.

But, after clearly recognizing that all we know of physical facts is by the report they make of themselves in consciousness, and after recognizing the same of psychical facts, Mr. Wasson proceeds—unwarrantably I can but think—to put the psychical facts one side in a class by themselves, and say of them that they must be dealt with in some peculiar way, and not by the method which is competent to deal with the other class. The only reason I can find for his doing this is his saying, "But, to science, consciousness and thought are impenetrable mysteries." Granted. But is there anything *besides* science to which they are not "impenetrable mysteries"? "Consciousness and thought" are the *common ground* of all we know of either matter or mind. But "consciousness and thought" are known to science as *facts*. And *matter* is known in *no other way*. We know nothing of the *essence* of *either* of them. Religious and moral realities are just as much *facts of experience* as are fossils and mountains. Wherein then lies the reason for treating one class of realities after one method, and the other after another?

But Mr. Wasson intimates that "belief or philosophy" can "fly," while science cannot. Birds—his own illustration—fly within the realm of *realities*, where the scientific method can follow them. If "belief or philosophy" does the same,—keeps to

what is real, though the real may not be physical,—then science can also follow them; for science is coextensive with the realm of the real. But, if either belief or philosophy soars beyond the real, then it soars beyond the knowable, and is lost in the limbo of unverifiable speculation. From excursions of this nature, no knowledge has ever been brought back. For knowledge,—and this is the method of science,—

1. Implies some reality to be known. A reality may not be the same as what we call a physical fact. But is it not clear that whatever comes into consciousness comes from somewhere, and is caused by something? All facts are, to us, facts of consciousness; and all are equally real, though they may not be equally important. First, then, some fact must be observed in consciousness.

2. The next step is to discover what external reality—if any—corresponds to and produces this internal impression. This is done by experiment. We either devise experiments for ourselves, or else observe those which the natural order of the world about us is carrying on. We thus exclude all pseudo-causes, and fix at last on the real antecedent.

3. Then, we classify our observed fact, assign its place in the order of our thought, label it, and call it a part of our knowledge.

When this process has been gone through with concerning a certain number of facts, they have then become knowledge in the only sense in which that word has any meaning for us. That is, we have found out the relation in which they stand to us, the effects they produce on us and on each other, and so have learned how to order our conduct in regard to them.

Now, whether these facts are physical or psychical, whether they belong to geology or religion, the above is the only way by which any one ever found out about them, or ever can. And if from physical impressions we have a right to draw certain scientific inferences as to physical realities, from moral and religious facts we have the equal right to draw certain scientific inferences. It may be more difficult in the one case to verify our conclusions than it is in the other; but the intricacy of the problem does not invalidate the method. In both cases alike, we have a right—nay, we are logically compelled—to infer a cause adequate to the production of the result. And when, if ever, it shall be demonstrated that moral and religious facts demand a cause that is superhuman, then the scientific inference to such a cause will be not only permissible, it will be a rational necessity to all sane and intelligent thought. The inference will be as legitimate as was that which resulted in the discovery of Neptune. And, though this cause remain invisible and intangible, it will not therefore be made illegitimate. For science has already demonstrated the reality of many forces that can neither be seen nor weighed.

By superhuman, I do not mean supernatural. The facts of the world about us, as reported in consciousness, demand in explanation a cause that is *infra*-human. It may well be that other classes of facts ask as explanation a cause that is *super*-human. And yet all may be natural.

If the day ever comes when the intellectual, moral, and religious facts of human nature are seen to demand—as an adequate explanation—an intelligent, moral, and religious cause, external to man, then theism will take its place as scientific demonstration. I believe that the day is already here.

Perhaps it is hardly needful for me to say that this article is not written with any thought or feeling of personal controversy. Mr. Wasson's position was taken only as a convenient starting-point.

M. J. SAVAGE.

THE HOLY THORN.

I have in my garden a little tree which I have been watching from day to day with much interest. It is a slip from the famous Glastonbury thorn. According to the cherished legend of Glastonbury, Joseph of Arimathea wandered to England, anno 66, Christmas eve; and a snow-storm overtook him in a certain solitude. Overpowered, he stuck his staff in the snow, and laid down to die; but in the bright morning he awoke, and found that his staff had become a thorn-tree which canopied him with its blossoms. Beside that miraculous thorn, the ancient Glastonbury Abbey was founded; and ever since, it is claimed, this particular white thorn blossomed during Christmas time, whatever the weather. The abbey has long been a ruin; the original thorn has long ago disappeared; but the tree's descendants flourish still, and inherit the marvellous peculiarity of their ancestor. Some years ago, in conversation with a gentleman who owns an estate at Glastonbury, I expressed some doubts about this thorn; and he sent me a slip from it, which I planted. It is now eight feet high; and, sure enough, about Christmas (a few days after) it bourgeoned out wonderfully, and promised to flower. It did not do so, however: perhaps it will succeed next year, when its sense of responsibility is more mature; but it put forth leaves, and the little buds were and are sufficiently advanced to show the whitish tint. I believe, however, that the Glastonbury legend has been modified to suit the normal marvel, which is winter leafage. A writer in the *Whitehall Review* of Sept. 20, 1879, says: "Some sceptical persons are unwilling to believe that the Glastonbury thorn still puts forth its leaves in the winter, though in the western countries no doubt whatever is felt upon the subject. I can, however, bear testimony to the truth of the popular belief; for, when I made a pilgrimage to Glastonbury, in February last, the snow being on the ground at the time, I saw within the ruins the young thorn-tree, the successor of an older trunk. It was fully out in very green leaves, though all the other trees for miles round were perfectly brown. I am not a sufficiently good botanist to say whether this fact arose from mere natural causes or not. But a fact is a fact." This looks as if winter leafage is all that Glastonbury now expects; and no doubt a Roman Catholic would find no difficulty in explaining this diminution of the annual miracle on the same principle that the gradual disappearance of Augustine's footprint on Thanet Island, since Protestant times, has been explained.

I have had ample opportunities of consulting my neighbor, Sir Joseph Hooker, and his assistant at Kew Gardens, Mr. Thistleton Dyer. The Glastonbury thorn is regarded as an early flowering form of the common white thorn, *Crataegus oxyacanthus*. "These cases of precocious flowering," writes Mr. Dyer, "are not perhaps very improbable. Flower-buds, in the case of most shrubs and trees, are formed toward the end of the year preceding that in which they open. In the case of the Glastonbury thorn, they expand some months before their due time, which, however curious, is a bad habit which natural selection would promptly nip in the bud, as it is not conducive to the setting of their fruit. Early leafing, of which the *Marionier de vingt Mars* in the Tuileries Garden is a notable instance, is another phenomenon of the same sort."

In 1879, when rambling on the Loire, I visited the little village of "Saint Patrice," to see a "holy thorn," about which a similar legend is told: St. Patrick being on his way to visit his relative, St. Martin of Tours, was similarly overtaken on Christmas eve, and similarly sheltered by a flow-

ering thorn, which has flowered annually ever since—of course, in its successors. Knowing that a saintly Patrick (not the Patrick, but a relative) is said to be buried in Glastonbury Abbey, I suspected that the English legend had fittted into France with the name, or *vice versa*. It was summer-time when I visited "Saint Patrice"; and I could not verify the evidently sincere asseverations of the humble peasants, that their thorn blossomed every Christmas. They were, however, particular in declaring that it would never so blossom at any other spot, not even if planted a few yards only from that on which the saint slept. As I gave the woman who guided me her franc, I doubted I might be helping a little local monopoly of the miracle. There was an old shelter for a shrine near the holy bushes; but it had evidently fallen into disuse, suggesting either that the miracle did not occur or that it had ceased to be miraculous. The plant was the common sloe. Of this there are two forms in England, one of which flowers early before the leaves, the other later, at the time the leaves come out. The sloe, however, has already acquired the habit of early flowering; and a local variety, in which the flowers expand at the year's close, would be but an extreme case. "The Glastonbury thorn," to quote another of Mr. Dyer's notes, "is really more remarkable, because the hawthorn ordinarily shows no marked propensity toward precocity. Fruit trees often expand a few of their flower-buds before their proper time. I have seen this autumn an apple-tree which had done so, and a plum-tree in my garden is another case. But cases so marked as the Glastonbury and St. Patrice thorns are of course sufficiently rare to rank as *lusus naturee*."

Here is a tree of the Glastonbury thorn in the Botanic Gardens at Oxford, and another in the Royal Gardens at Kew. This having been altogether the mildest winter in England remembered by any living person, the continuous spring-like air having brought out many wild-flowers long before their time, I was not certain but that the leafy and half-flowering condition of my Glastonbury thorn might be partly due to the strangely exceptional season. What was my surprise, therefore, to find that the tree at Kew, near by, was not so advanced as usual! "Strange to say," Sir Joseph Hooker wrote me on January 20, "our Glastonbury thorn, which usually leaves and flowers after a fashion in midwinter, has not now a leaf upon it! I enclose the most forward bud it bears. My notion is that ours is a right-minded plant, and obeys the laws of climate,—refusing to flower when the season is unseasonable, as it would if the winter were normal." How gravely would such an example of eccentricity in their thorn have impressed those who built Glastonbury Abbey, as is probable, in homage to the original tree! Here is a tree of traditional sanctity, which flowers at the time of the nativity even amid snows; but, if the season be so exceptionally warm that there would be no miracle in such precocity, it contrives a greater miracle by coming out less than the carnal mind expected in one place, while in the same neighborhood manifesting its wonderful character in a sceptic's garden! This is not merely right-minded, as Sir Joseph says, it is ingenious. And, as there is no revelation so likely to impress the sceptical mind as one vouchsafed to himself personally, mere politeness requires me to respond to this exceptional flowering of my thorn. The response shall be a fresh realization of the fact that "pious frauds" are not so frequent as some sceptics suppose, nor superstition without some basis for its miracles. One morning, on going out to see if my tree had advanced, I found the old gardener gazing upon it with wide eyes. When I asked his

opinion of the phenomenon, he glanced at two other hawthorns in the garden, with no speck of green, and at the other brown and leafless trees, then, shaking his head slowly, said: "You'll have to go a good bit before you see the like o' that. I never saw such a thing before." Then he turned to his digging. But I could see by this solid English laborer's face that the notion of anything religious about the plant never occurred to him. Through his vacant eyes, as mere bits of transparent glass, I could see an extinct world in which Pascal, and even the greatest scientists of Europe, devoutly believed in the holy thorn and in the miracles wrought by it, such as the healing of Pascal's sister. The English mind, even in its lowest ranks, has passed out of the supernatural world. No peasant is so credulous as to use Glastonbury thorn medicinally. The thorn mythology is represented by fewer fables than the slips which continue the perished tree merely for the study of scientific men or students of folklore. The "miracle" goes on. The scientists cannot explain it: they find no parallel, yet nobody fancies it a miracle. The phenomena of nature appear as of old, and reappear. From year to year, we behold all the miracles that ever occurred,—eclipses, earthquakes, meteors, and the mysterious comets, which filled the human mind with myths. But they come and go over a new man. The Holy Tree of the Universe blossoms with the old terrors and tokens; but they make no real religious impression. And this is not because science has explained them, but because it has cultivated the mental soil to a degree that no longer raises facts into fairy tales.

I have named my thorn Saint Christopher. I did not go back to Aaron, from whose blossoming rod most of these fables are descended; for the almonds which established a tribal priesthood must have turned to prussic-acid instead of peaches. But Christopher went about the world convincing men that he had borne the infant Jesus across a dangerous river by planting his staff, which at once was clothed with leaf, flower, and fruit of the date. The rich and the poor ate of these dates, and were convinced by Christopher without any sermon. The Christ-bearer's gospel was proved solely by his fruits. If Christians could only manage to get hold of his staff, they would find it very convincing.

My little thorn Christopher has also in his life borne burdens across the stream of time which grew from small things to great. For an example, that wandering Joseph of Arimathea, whose mission in Britain this thorn mythically attested, gradually came to be thought of as a witness preserved from the time of the crucifixion, and in the thirteenth century became identified as the Wandering Jew, thereby expanding to a vast mythology, in which was embodied and fostered the hatred which is even now poured out upon the Jewish race. The living leaf of this Glastonbury tree represents the undying Jew of plants which arctic snows cannot kill, while its thorns represent the equally imperishable Christian cruelty which hunts him through the ages in the name of another thorn-crowned Jew. But my little Saint Christopher has lived to bear witness against all his previous testimony. He flourished as vivaciously when Catholicism fell as when it rose. Each new age and faith, as it came, found his broad, honest shoulders quite as ready to bear it across the flood as its predecessor. It was not less cheery when it came to grow amid the ruins of abbeys and their creeds. Its annual miracle has proved to be so very catholic that it is no longer of any interest to those who seek after signs and wonders.

But I see in my mysterious thorn, so green and

pretty amid its leafless comrades, blossoming as blithely in a heretic's garden and in his thoughts as it ever did in the cloister or faith of a priest, a type of the religious life which still proves its power and its genuineness amid whatever ruins of theology, theory, or philosophy. It is not merely that it survives, but that it is the one thing of its kind that blossoms amid the snow. What matters it if a man, botanizing on his experience, labels its outcome theism or atheism, materialism or idealism? Does it flower on amid the decays of opinion? Does its sap mount up into forms of new life, when creeds and gods are cast like autumn leaves? He who is in love does not depend upon the metaphysics of love. He who has a genuine enthusiasm for the moral life, and is inspired by the hope of purifying the world of all pain, wrong, discord,—he in whom this spirit and life are able to weary out opposition, and to give courage under grief and disappointment,—he is a religious man, even though—perhaps all the more when—carrying this imperishable life through intellectual beliefs which promise him no reward or rewarder beyond the fulness of virtue within him.

MONCURE D. CONWAY.

DESIGN IN NATURE.

The assumption that the ultimate basis of all phenomena, of which mind is but one, is itself mind, cannot in our opinion be maintained.

Says Mill, "Because among the infinite variety of the phenomena of nature there is one, namely, a particular mode of action of certain nerves which has for its cause, and, as we are now supposing, for its efficient cause, a state of our mind; and because this is the only efficient cause of which we are conscious, being the only one of which in the nature of the case we can be conscious, since it is the only one which exists within ourselves, does this justify us in concluding that all other phenomena must have the same kind of efficient cause with that one eminently special, narrow, and peculiarly human or animal phenomenon?" More reasonable, it seems to us, to regard "that particular mode of action" as one of an "infinite variety," all due ultimately to an *eternal existence* which presents itself to the living organism in a certain manner, dependent as much upon the organism as upon the absolute reality, and which, as it appears to us, we call matter and force.

But the mind, under the influence of teleological teachings, insists that there are facts which the existence of a designing intelligence alone can explain. Why, it is asked, do animals in cold regions have thicker fur than those in warm climates? Why are the legs of the timid deer adapted to run faster than the more courageous animals need to? Are not the feet of the mole especially designed for digging? Is there not design in the instinct of the cat to catch mice? Are not the wonderful bodies of animals, and especially of man, evidence of wisdom and skill more admirable than are possessed by us? To which we reply, it seems more reasonable to believe that the coverings of animals are determined by the temperature and other natural conditions than by the foresight and skill of a personal Being; that, in the struggle for life, those with the thickest fur, in a cold climate, stand the best chance to survive, while those most thinly clad perish; that, by the law of heredity, the surviving animals transmit their advantage, and by a process of selection, so admirably illustrated by Darwin and Wallace, in course of time we have, naturally and without any design, races of animals in the north with thick, heavy fur, fitting them for a cold climate. The same principle of selection helps to explain why animals are thinly clad in warm regions.

Instead of supposing God gave the deer a timid disposition and long legs to get out of the way of danger, we think it more reasonable that the entire structure of the animal is the result of accumulated advantages acquired through ages, in the great struggle to live, in which varieties with unfavorable variations died out, and that the animal, instead of being endowed with long legs to run fast, simply runs fast, as Büchner remarks, because it has long legs to run with; its ability to run rapidly and avoid the necessity of combat having probably produced the timid disposition that it possesses. If unable to get out of the way, quite likely it would be more courageous.

Instead of supposing cats were made to catch mice, we think, with Huxley, "there was no express construction concerned in the matter; but that among the multitudinous varieties of the feline stock, many of which died out for want of power to resist opposing influences, some (the cats) were better fitted to catch mice than others, whence they thrived and persisted in proportion to the advantage over their fellows thus afforded them." The habit, which had its origin in hunger of the animal and its surroundings, in the course of generations, by the law of heredity, became permanently fixed as an instinct, a part of the nature of the animal.

"For the notion that every organism has been created as it is, launched straight at a purpose," says Huxley, "Mr. Darwin substitutes the conception of something which may be fairly termed a method of trial and error. Organisms vary incessantly. Of these variations, the few meet with surrounding conditions which suit them and thrive, the many are unsuited and become extinguished. According to teleology, each organism is like a rifle-bullet fired straight at the mark. According to Darwin, organisms are like grape-shot, of which one hits something and the rest fall wide. For the teleologist, an organism exists because it was made for the conditions in which it was found; for the Darwinian, an organism exists because, out of many of its kind, it is the only one which has been able to persist in the conditions in which it is found."

The world produces its inhabitants, and they must be adapted to their environments upon penalty of extinction. The world has been changing ever since it came from the nebulous condition. Land has encroached upon the waters, and the seas again upon the land. Mountains have been upheaved from ocean's bed; while climatic changes, involving tropical and polar interchanges, have swept over the face of the earth. Animals and plants change in conformity to the necessity imposed upon them by their environments. The weaker go down, while the stronger survive. By the strong is here meant those individuals that are strong in the peculiar quality or function which, under their changed environments, is advantageous to them. Every year there is a constant gradual increase of these stronger ones, while all individuals that are not able to adjust themselves to the changing conditions must perish. On the other hand, the ability to change, to adjust themselves to their environments, is rewarded by prolonged existence and perpetuation of their kind, with the new modifications in structure and function compelled by the change. But this law of extinction is not unmixed evil, for the capacity to reproduce is immeasurably in excess of the earth's capacity to supply with sustenance.

That natural selection has been an important factor in the production of species is now generally conceded by all who are competent to comprehend the subject, or understand the proofs in favor of the theory. Other causes doubtless have entered into the production of species.

We do not stop to discuss the theory of evolution. It may be considered well established. Prof. O. C. Marsh, the Yale teacher of palæontology, said, in his Presidential address, August, 1879 :

"One of the main characteristics of this epoch is the belief that all life, living and extinct, has been evolved from simple forms." "It is," he says, "now regarded among the active workers of science as a waste of time to discuss the truth of evolution. The battle on this point has been fought and won."

Accepting the theory of evolution, we are justified in rejecting the hypothesis which ascribes plants and animals, life and intelligence, to other than natural causes. Those who, like Prof. Owen, believe in evolution under natural law, and yet speak of a "purposive route of development," we ask to state, if it is so evident, what the purpose is, and to explain the innumerable abortive efforts nature has made. We would like to see them reconcile with their view the existence of disgusting and harmful creatures, like parasites that infest the human body and the insects that destroy our crops and rob us of the fruits of our toil, rudimentary organs, malformations, idiocy, congenital disease, and a thousand other apparently purposeless objects in the world.

There is no adaptation or fitness more unquestionable than that of parasites to vegetables and the bodies of animals. Is this adaptation evidence of design? If so, is it right to sprinkle poison on plants or to give medicine to men or cattle with the intention of killing these parasites? What is the design in parasitic life? Potato bugs are adapted to destroy potatoes, and grasshoppers are adapted to eat almost everything upon which man and beast depend for food. Is there design in these adaptations? Were the bugs and grasshoppers designed for the vegetation or the vegetation for the bugs and grasshoppers? A cancer is wonderfully adapted to prey, like a carnivorous animal, upon the living body in which it exists; and the body is well adapted to be preyed upon by this "rebellion within the organism," as the cancer has been termed by an able writer. Where is the design?

"Parasites are sent as a discipline,—that is, to teach men science, industry, and cleanliness,"—says a theological writer. But what shall we say of the countless species of parasites that live on animal and plant, that prey on beast and bird, and reptile, and every variety of vegetation, in regions of the earth uninhabited by man! Did God make one species of parasites for the anaconda, another for the hyena, another for the ostrich, and another for the weed that is poisonous to man, "to teach men science, industry, and cleanliness"? Even these parasites are the homes of smaller parasitic forms, which prey upon them as they prey upon the bodies they infest. Many of them are so small as to be invisible to the human eye. Did God make *all* these forms of parasitic life, often producing discord and death, and living even in portions of the earth where man is not found, and upon insects, reptiles, birds, and beasts which he avoids, to teach man science, etc.? And diseases, we are told by the same writer, are "infections designed as punishment for the breaking of the laws of nature." What of those diseases that prevailed among animals, those diseases which twisted and reduced their bones as palæontology attests, ages before man appeared on the globe? Were those diseases designed to punish the animals? If so, what was the design of the punishment? Think of a God causing cancers and malformations, and making disgusting and disease-producing and life-destroying creatures all over the world, ages before man appeared, in regions where he cannot live, just to teach him the importance of cleanliness and industry!

Says Prof. Gunning: "Perhaps the darkest fact on the face of nature is parasitism. Nothing escapes. No organism large enough to be seen by the eyes of men is free from infestations. On this side of nature, things are bad, *utterly bad, shockingly bad*. A female buries her jaws in the gills of a fish, and hangs there every moment of her life, sucking the life of her host. The male buries his jaws in the body of the female, and hangs there sucking from his mate the life which she is sucking from the fish. Such moral disorder is simply appalling. We stand aghast before the pangs inflicted on all ranks of conscious life, with no compensating good to the victim and no enjoyment to the parasite." The existence of what we call evil, presenting no difficulty whatever to the thinker, who rejects the hypothesis of an infinite intelligence that governs the universe, has troubled the mind of theologians in all ages, and still disturbs the dreams of the modern theist. Optimism may be well suited to some of the moods of frail human nature; but it affords no enduring satisfaction to thinkers who have recourse to it for a solution of the problem of evil, while adhering to the theory of a being of infinite power and goodness. If a man has a child and punishes it to reform it, because he is unable to attain that end without the infliction of pain, his limited power exempts him from the charge of cruelty. If he possessed the power to educate and develop his child without such means, the infliction of pain would surely indicate cruelty. Infinite power and infinite goodness could produce a universe only in which was perfect happiness. If it be said that happiness can be attained only by permitting a certain amount of evil, what becomes of God's omnipotence? If it be said God could have made a perfect universe, without using evil as a means, but he has not chosen to do so, what becomes of his infinite love?

Suffering and torture exist now, and have existed through countless centuries. This fact cannot be blotted out. This cruelty cannot be made less by any amount of happiness in the future. If animals devour one another in the bloody battle of life, if pain and death are ever on the earth, if millions of disgusting parasites prey upon higher animals, if the volcano buries cities, if the hurricane carries destruction in its wings, and the globe itself opens its pitiless jaws and crushes thousands to death, if pestilence poisons the air, if patriots languish in prisons and martyrs die at the stake, if mothers weep over the dead bodies of their children or die in the pangs of maternity, if the world is filled with cruelty and crime and suffering now, and has been in the past, in order to prevent even a worse condition in the future, or because a higher state can be reached only by ages of torture on this globe, and this is all directed by a being who is doing the best he can, then let us admit the horrible fact, and pity the weakness of a being who can do no better. But let us not blind our eyes to the fact that evil, terrible evil, exists.

Adaptation is seen almost everywhere; but it is doubtful whether design in nature has any existence except in the mind that projects itself ideally into the objective world, and imagines the operations of nature subject to volition. What is called "design in nature" is adjustment of things to their environment. The environment precedes the thing that is adapted to it. The thing must get adapted on penalty of extinction; and, in the struggle for life, "the survival of the fittest" is a necessity. In a changing environment, animals or plants that cannot change in adjustment to their medium must perish; while those whose variations are most closely in correspondence with the surroundings will continue to exist, and their successors be sub-

ject to the same law of variations and the same chance of survival in the unavoidable struggle for existence. In the parasite and in man, in good and in evil, we see adaptation, adjustment, fitness, but nowhere in nature do we see what can properly be termed "design." He who has recourse to volition to supply the nexus between cause and effect in the objective world simply contemplates his own nature, which he has first put ideally behind the fleeting phenomena that he beholds.

B. F. UNDERWOOD.

NOTES ON THE RELIGIOUS PRESS.

W. J. P.

A DISCUSSION is going on among the Presbyterians about the adoption of a liturgical form of prayer. The editor of the Philadelphia *Presbyterian* opposes any ritualistic innovation on the old-fashioned methods of worship that have been in vogue in the denomination, and quotes, very patly, on the question the following sharp thrusts from John Ruskin's "Letters to the Clergy, on the Lord's Prayer and the Church":—

Finally, whatever the advantages and decencies of a form of prayer, and how wide soever the scope given to its collected passages, it cannot be at one and the same time fitted for the use of a body of well-taught and experienced Christians, such as should join the services of a church nineteen centuries old, and adapted to the needs of the timid sinner who has that day just entered its porch, or of the remorseful publican who has only recently become conscious of his call to a pew.

And surely our clergy need not be surprised at the daily increasing mistrust in the public mind of the efficacy of prayer, after having so long insisted on their offering supplication at *least* every Sunday morning at eleven o'clock, that the rest of their lives hereafter might be pure and holy, leaving them conscious all the while that they would be similarly required to inform the Lord next week, at the same hour, that "there was no health in them."

Yet, quite curiously, the same number of the *Presbyterian* from which we take these quotations has among its editorial notes this remark:—

Mr. Miln, who was pastor of the Unitarian church in Chicago, but is not, pronounced the benediction one morning in the following remarkable manner: "May we be kind to each other, and spend our days in peace and quietness. Amen."

Now, of course, the *Presbyterian* cannot have any objection to the sentiment of this "benediction." That journal will certainly agree with us that it would be an excellent thing if religious societies more generally lived in accordance with such a sentiment. Yet as evidently the *Presbyterian* does not like the benediction, because it departs from the customary forms. But why is not freedom from a liturgical form of benediction as good as freedom from liturgical prayer? In connection with this topic, we may add that some of the *Episcopalian* papers are complaining of Phillips Brooks because, in taking his turn at conducting morning prayers at Harvard College, he did not use his church Prayer-Book at all, but prayed as any Puritan Round-head might.

Our neighbor, the *Jewish Watchman*, pays a well-merited tribute to the lamented Auerbach:—

With deep sorrow, we have to announce the demise of Berthold Auerbach. The great scholar, the renowned novelist, the brilliant intellect, the staunch advocate of Jewish rights, is no more. He died at Cannes, at the age of seventy years. Some newspapers state that his death was hastened by grief at the Jewish persecutions now prevailing. . . . Auerbach was an earnest and a determined defender of the Jews and Judaism, and with all the accomplishment of his brilliant intellect he championed their cause, fought for their inalienable rights, and did his utmost to break the chain that held Judaism captive in the bonds of injustice and tyranny. He attained the age

generally allotted to man,—seventy; but such intellectual and moral giants the world cannot very well spare, the chasm made cannot be so easily filled. Yet he lives in his works. Peace to his ashes.

"UNITY," the organ of Western Unitarianism, has been put evidently in a tight place by the case of "Brother" Miln and his Chicago church. *Unity* has been proclaiming that theological beliefs should not be the test of religious fellowship, and latterly has been doing this with special emphasis. Only last month, it quoted with enthusiastic approval a resolution passed by the Western Unitarian Conference, May 7, 1875, wherein it was declared that "fidelity in duty, not accuracy in belief, has been from the first among us the essential test of Christian character." And, on the strength of such statements, it has been sometimes claimed that Western Unitarianism is as broad as the Free Religious movement. But when Mr. Miln announces important and unexpected changes in his belief, and *Unity* Church, one of the most prominent representative societies of Western Unitarianism, voted him, plainly for that reason and that alone, by a very large majority out of its pulpit, *Unity* newspaper seems to be no better prepared than was *Unity* Church to apply this test which the Western Conference had adopted "unanimously by a rising vote." In its last number, March 1, it extends its sympathies wholly to "the earnest and noble men and women who constitute *Unity* Church" in their action toward Mr. Miln. If they are "blameworthy at all, it is for the hasty way" in which they first selected Mr. Miln as their minister. The query arises whether, in this new aspect of affairs, Western Unitarianism (which admits doubtless of several varieties) will be strong enough to repeat at its conference next May its resolution of seven years ago, with application to this more recent case of "disfellowship" close at home. Probably not a little part of the constituency of Western Unitarianism has been awakened by this Chicago case to the fact that, when heretofore it has declared for religious freedom, it has assumed that the "freedom," at least so far as the preachers are concerned, should be within the limits of theism, if not Christian theism; and perhaps it will now think it more ingenious to say this. As we wrote last week, the point of our complaint against *Unity* Church is that, having expressly given their minister liberty, they should have so summarily dismissed him for using it as soon as it cut across some of their favorite beliefs, and without waiting to see whether in his work he would subordinate both theological belief and non-beliefs to the building up of "fidelity in duty" and the improvement of society.

EDITORIAL NOTES.

WE have a contribution from George Jacob Holyoake, on the "Progress of Opinion" in England, which we shall publish next week.

CAPT. R. C. ADAMS, son of the well-known Rev. Nehemiah Adams, will, in an article entitled "Loss or Gain?" which will appear in the next number of our paper, reply to those who have criticised his change of belief.

THE remarkable series of papers on "The Christian Religion," first published in the *North American Review* from the pens of Colonel Ingersoll, Judge Black, and Prof. George Fisher, which have been noticed in these columns in the order of their appearance, have now, in response to requests from all parts of the country, been brought together in a magazine-sized pamphlet, with handsome paper covers, and can be obtained at this office, at the price of fifty cents per copy.

THE *Religio-Philosophical Journal* of Chicago comes to us in a new and improved dress,—its "spring dress," it says; and it is bright and cheery enough in appearance to belong to that season. Colonel Bundy has our best wishes for the continued success of his journal, which he has always held up to a high moral level, even when by his determination to do so at all hazards he has been misappreciated and maligned by those who should have thanked him rather for his unselfish and manly course in exposing fraud, dishonesty, and immorality under whatever name they sought to hide.

WE frequently meet men who pass for educated, and yet who are like the old Parisian woman, who lived through the entire career of Napoleon innocent of any knowledge of his existence. Many such persons are found among the orthodox clergy. They are utterly ignorant of the higher thought and culture of the age. They know nothing of the best Biblical criticism of the time. The reasoning faculty in them is atrophied by non-use. There is no mystery in the universe for such. It is formulated and impersonated for them, so that questions of origin and destiny are as clear as sunlight.

THE large audience which gathered at Parker Memorial Hall on last Sunday forenoon to do honor to the memory of George Eliot (Mrs. Lewes) was well repaid for its attendance in the successful carrying out of all parts of the impressive and appropriate programme of services. The thanks of that audience for the pleasure thus given it is due mainly to Mr. W. H. Hamlin, who planned most of the arrangements and who has worked earnestly for their success. To the many who revere and admire George Eliot as a woman and a writer, the proceedings at Parker Memorial must have been very gratifying, and the more so because the words for the music, recitation, and readings were extracts from her own works, so that the motto of the occasion might well have been, "She, being dead, yet speaketh." Around and above the platform were draped beautiful vines, wreaths, and baskets of flowers; while vases of lovely and fragrant flowers graced every available part of the speaker's desk. The services, conducted by W. H. Spear, began with singing by Miss Garlin's "Euterpe Club" of young ladies, followed by the reading of choice selections from George Eliot's works by a lady whose name we did not hear. Mr. Hamlin then recited in a very impressive manner, from memory and without perceptible break, the whole of the grand poem, "The Legend of Jubal,"—a feat of memory rare in these days. Then, singing again by the Euterpe Club, after which Mr. Henry Harland, who has been several times mentioned in these columns as a promising young speaker, and whose address at the anniversary of the New York Society for Ethical Culture will be remembered, gave a short address on the life and works of Mrs. Lewes, which showed a fine appreciation of the lessons contained in both. Miss M. A. Hardaker read with much power and feeling the poem "Brother and Sister," said to be autobiographical, and which has its prose counterpart in *The Mill on the Floss*. In conclusion, the quartette rendered in a very fine manner the words so often quoted, "Oh, may I join the choir invisible"; and, as a sort of benediction, Mr. Spear read an excellent tribute, by a writer whose name we failed to catch, to the moral lessons contained in George Eliot's idealizations, in the way of a review of *Adam Bede*. The music to which the words of Mrs. Lewes were set was arranged for the occasion by Miss J. P. Titcomb; and to Miss Garlin's efforts with her class, under somewhat discouraging circumstances, is due the suc-

cessful rendering of the music. All parts of these memorial services were well arranged, and carried out in a manner worthy of the great writer in whose honor they were held.

THE following are the resolutions which present the subject-matter of the Conference of the Free Religious Association to be held in this city on the 28th inst.:—

Resolved, 1. That, in order to obtain the preliminary knowledge necessary to more effective work, the Executive Committee be instructed to select and appoint some able and zealous member of the Association, so far as possible, from each State, to act as local correspondent.

2. That the Executive Committee furnish said State local correspondents with a list of questions to be answered by them, relating to legal restrictions upon religious liberty, to general educational and church influences, to the possibilities of forming Free Religious Associations in their States, and to such other moral and social conditions as may be of use in gaining accurate statistical information respecting the progress and needs of our movement throughout the United States; and, further, that, wherever said local correspondents desire and the Executive Committee think advisable, the general agent (if one be employed) be sent to aid in collecting these facts.

3. That a midwinter conference of the Association be held, at such time and place as shall be determined by the Executive Committee, before which the reports of the local correspondents shall be presented, together with the general agent's supplementary report of State conditions.

4. That, in order to attain greater solidity and breadth of action, we now appoint a special committee to report to said midwinter conference a plan for the formation of State auxiliaries to the National Free Religious Association, and for the suitable recognition of the delegate power of such auxiliaries in our Constitution, which plan, if approved by the conference, shall be submitted to the next annual meeting for final action; or, if such plan shall not in the judgment of the Committee be feasible, to report any other plan of increased activity which shall make our work more national and more effective.

POETRY.

For *The Index*.

SAMUEL JOHNSON.

TWO SONNETS.

BY J. H. C.

I.

The Undeified Reward.

All righteous causes owe thee tribute great,
God's servant free, self-mastered slave of Truth!
Behold thy fruits, in quickened heart of youth,
In nobler fealty to save the State,
In conscience clearer, more inviolate.
Thou bringer of the Orient's sacred light,
Of faiths and hopes that lose themselves in sight,
Of wisdom from the far primeval date!
Be thine the Benefactor's fitting prize,—
The love thy love begets. To greet thee rise
Fresh charities. Thy glory shall it be
The life of man with manliest strength to lift,
And make belated blessings sure and swift.
Such, then, thy way to immortality!

II.

"The Burden and Release."

Thou who didst shape to life the Buddhist's dream,
O'er whose still soul *nirvana* breathed its spell:
In that deep quiet didst thou ever dwell
Wherein man's current joins the Eternal Stream.
Yet thou didst love the meadows and the gleam
Of sun-clad hills, that poured down light and strength,
And made life joy to thee through all its length
Of sweet and holy days. Who, then, can deem
That on the earth man lives, or ever did,
A life than thine in heaven more deeply hid?
From mortal burden thou couldst find release,
E'en while upon thy patient heart it lay,—
Thou, who couldst know the Eternal in a day.
And feel, midst wars, the Everlasting Peace.

The Index.

BOSTON, MARCH 16, 1882.

THE INDEX is published every Thursday, at No. 3 Tremont Place, Boston, by an incorporated Board of Trustees nominated by the Free Religious Association. Terms: Three dollars per year, in advance.

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

WILLIAM J. POTTER, } Editors.
BENJAMIN F. UNDERWOOD, }

NO WRITERS IN THE INDEX, editorial or other, are to be regarded as speaking in behalf of the Free Religious Association as a whole; nor is any writer to be held responsible for any opinions expressed in its columns except his own. For all editorial matter not signed, B. F. UNDERWOOD, the office editor, is responsible.

ALL communications intended, for the paper and all business letters should be addressed to "THE INDEX," 3 Tremont Place, Boston. Letters for Mr. Potter should be addressed to him, at New Bedford, Mass.

For The Index.

LAST WORDS IN THE PULPIT.*

Farewell Discourse in Unity Church, Chicago, March 12, 1882.

BY GEORGE C. MILN.

Since we last met here, it has been by yourselves decided that we shall not meet again. The resolution passed at your meeting of February 13, instructing the trustees to notify me that my services must terminate at the expiration of three months, coupled with the ingenious suggestion that the same officers be empowered to grant me a vacation during those three months, renders it quite impossible, of course, for me to ever again address this congregation upon any terms whatever. And I only appear before you this morning for the purpose of placing on record my conception of the causes which have led to the abrupt termination of my relations with this church. I do this in justice to myself, as well as to the many friends throughout the country who, during the past trying weeks, have sustained me with their sympathetic words, and who feel my wound as though it were their own.

I wish to avoid the utterance of any harsh or unseemly word in what I have to say at this time; and, if any tinge of acerbity creeps into this address, no one will regret it more sincerely than myself. This desire, I confess, is not born of the conviction that this congregation, since the 13th of February, deserves such consideration on my part, but rather of the feeling that justice to my own better self, as well as to the cause I represent, requires the suppression of every thing malicious and vindictive. I remember and will act upon Hamlet's charge to Polonius in reference to the entertainment of the actors:—

Hamlet.—Good, my lord, will you see the players well bestowed?

Polonius.—My lord, I will use them according to their desert.

Hamlet.—God's bodykins, man, much better! Use every man after his desert, and who should 'scape whipping? Use them after your own honor and dignity: the less they deserve, the more merit is in your bounty.

As I stand here to-day, and realize that it is the last time I shall ever speak to you, I cannot suppress a feeling of astonishment at the suddenness of the proceeding which has led to this separation. It is not yet six weeks since I here uttered that address upon the "Church of the Future" which has excited so much virulent and so little intelligent criticism. It seems, indeed, but yesterday that I listened to the pleasant congratulations of the congregation over my determination to remain in this pulpit; and, to-day, the same hands which then clasped mine in the warmth of friendship are eager to wave me a none

* Copyrighted.

too friendly farewell. Surely, a change so swift and so complete may be traced to a cause most emphatic or to a mistake most egregious.

Before attempting to show the cause of this revolution of feeling, I wish to explain the circumstances connected with my resignation and its subsequent withdrawal, which have been so generally misunderstood. On the 15th of October, 1881, I addressed a letter to the leading trustee of this church, telling him I wished to be released from this pulpit, and giving as one reason for that desire my conviction that I was too far in advance of the congregation in my philosophical position, and that we had therefore better separate. The gentleman to whom I addressed that letter urged delay, and I yielded to his wish. In December of 1881, however, I renewed the request for release from my duties in this pulpit. In the letter then written, I did not mention my theological position, because, on consultation with leading men in the congregation, it was considered best to leave that unmentioned. You will remember that just at that time the religious (?) papers of the country were gloating over the fact that Mr. Frothingham had forever rendered the advance of rational religion impossible by a supposed recantation. And I wished to quietly withdraw from my position without furnishing the religious (!) editors any further material for their poorly written misrepresentations. In response to the letter I have mentioned, a committee was appointed to wait upon me, and induce me to withdraw the resignation just offered. At the interview which followed, I plainly described my theological position as "ultra" and "radical"; spoke of myself as a disciple of Herbert Spencer's in philosophy; and said, "If I withdraw this resignation, you will ask me for it again within a year." Reply was made that "I was not aware how radical the congregation was." But we separated without any intimation on my part that I would withdraw the resignation. After this, another committee was appointed; and this committee again urged me to remain here. I told them emphatically that I considered myself "too radical" for the place; but it was urged that the congregation, too, was progressive in its tendencies, and that I had better stay. I thereupon withdrew the resignation, and, in my announcement to the congregation on the ensuing Sunday, said that I had become convinced that I might henceforth "utter the utmost truth to which my mind might reach." The facts here recorded are simply irrefragable. And, one month after they had transpired, I was abruptly and harshly notified that my services were no longer needed. Let us now seek the cause of this swift revolution in the mind of the congregation. It is easy to conceive of circumstances which would justify such treatment. Had I suddenly taken to stealing overcoats, or had I announced that the late Brigham Young's family relations were ideal, or that gambling was, in point of fact, the finest flower of our civilization, the abruptness of this society's method in dismissing me would have been entirely justifiable. But, no. No man has arisen to charge me with abating "one jot or tittle" of the moral code which governs our modern life. Whatever builds up noble manhood, whatever enshrines the virtue of women, whatever preserves unstained and sacred the hearthstone, I have taught with all the emphasis of my nature. We must then look elsewhere for the cause of this action now under discussion. And here I may say that, when I asked the society to furnish me with a reason for its action, it absolutely refused to do so. Lawyers arose to inform me that it was not

"So nominated in the bond,"

that my contract called for the giving of no reason, and that the society proposed simply to

"Stand upon its bond."

That the contract indeed called for no reason, I very well knew; but I had supposed—foolishly enough, I now see—that a society of Christians might take a broader view than that of mere technicality, that it might recall some old lines about the "long-suffering of charity," about going forth "into the wilderness" after "the lost sheep"; and, when I found a church-meeting disposed to fall back upon those technicalities which a railroad corporation would instinctively employ in contesting some trivial cow case or personal injury, I could not avoid recalling this magnificent strain:—

"Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness."

Nor could I resist a disposition to contrast my own conduct when asked by the society for a reason for my resignation, which I most freely and unreservedly gave, with the conduct of the society in so curtly refusing my request. Others said that it was "quite impossible for the society to give a reason for its action,"—this, too, from a society composed of intelligent people, accustomed generally to assign a reason for their actions in the daily affairs of life. This statement, however, was regarded by thoughtful men throughout the country as a bit of quiet irony, and I will not be guilty of reviving a stale joke. I am obliged, therefore, to imagine a cause. Having asked for one in vain of those who only could give it, I must look into the nature of all the circumstances and find one for myself.

And, when I do this, I am driven to the conclusion that the reason of my displacement from this pulpit lies in the fact of my unambiguous use of the English language. I have inherited, from my mother I think, a most detestable habit of calling a spade—a spade! This is unfortunate in the pulpit, especially in the pulpit of a liberal church. The language of diplomacy, of expediency, of policy,—a kind of phraseology which I do most cordially hate,—answers the purpose better. I have in my "mind's eye," at this moment, a Sunday lecturer in this city, who has achieved distinction in this kind of phraseologic jugglery.

He is, oh! so eloquent in talking of Socrates; but, instead of pronouncing himself as a man upon any vital question of the day, he wriggles along on the top of the fence, and never lands on either side till all other travellers have alighted. The Halifax of the pulpit! A natural trimmer and twister of words, who sustains himself with the Orthodox by frequent indulgence in their favorite adjectives and nouns, and keeps in with the heretics by occasional, wisely timed excursions into the domain of rationalism! Unfortunately for me, as some may think, but most fortunately, in my own judgment, it has been found quite impossible to teach me this highly useful art. Word-twisting I am not skilled in! There is no use attempting to conceal that fact. I have always announced my convictions in the pulpit. I have not supposed that my work was that of hoodwinking the people, but of leading them away from superstitious into the clear and blessed light of reason. I understand that Rev. Henry Ward Beecher—for whom I have always cherished a sincere regard—has recently said that a minister should not tell the people all he knows. That, he says, is just the difference between a minister and a professor! Well, I have been wishing, ever since I heard that remark, that Princeton would call Mr. Beecher to the chair of systematic theology (!), so that the world might once find out all he believes! As a professor, he could tell it all, you know. Now, to me, any such sophism as that is thoroughly contemptible. "The truth, the whole truth, and nothing but the truth," is, in my judgment, the formula for the pulpit. And loyalty to that formula is the cause of my exclusion from this pulpit. For does any one doubt that many ministers in the pulpits and thousands of laymen in the pews entertain views similar to those expressed in my address on the "Church of the Future," the only difference between us being that I have spoken of a spade as a spade, while others denominate it "an implement for disturbing the crust of the earth"?

If we examine the present status of theological parties to-day, we will find at least three pretty distinct classes: first, the supernaturalists, or those who accept without modification all the miraculous claims of the New Testament; second, the rationalists, or those who give to reason the supreme place in religion as in everything else; and, third, the nondescripts, or those who play fast and loose with the two parties just mentioned. Let us look at the respective positions of these three classes for a little while.

The position of the supernaturalists it is not easy to mistake. Commencing with a mystical foundation for their religious theories, their entire theological castle is built in the air. Beginning with the assumption of an infallible book, they end with the assumption of a physical and exclusive heaven. Their grotesque story of the fall of man is only equalled by their fantastic picture of his ultimate exaltation. In a word, their whole position is described when we say that they postulate, as demonstrable facts, dogmas whose only foundation is mysticism.

"The Bible and the Bible only," said one of their

number, "is the religion of Protestants." Now, at the time when the yoke of a corrupt Church was grinding men's souls and bodies alike in the dust, to exchange an infallible church for an infallible book was doubtless a step in right direction. An ecclesiastical tyrant in flesh and blood could inflict tortures more terrible than any ill effects which might proceed from the various interpretations of ancient manuscripts, however sacred they might be. No wonder, then, that lovers of human liberty hailed the change of authority with manifestations of delight. But now how different it all seems! Doctrines contradictory to human reason and repugnant to human sensibility are evolved from these time-worn documents, and enforced as relentlessly, if not as bloodily, as any papal bull or council's edict in the by-gone days.

It is from this source that the doctrine of a personal deity has been so confidently deduced. Commencing with the ancient Hebrew, who, in his strifes with the predatory tribes of the desert, always vainly supposed God to be on his side, the attributes of personality have been promiscuously and irreverently ascribed to that unseen and unknowable force which lies back of all phenomena, and the existence of which none of us deny. "The Lord is a *man* of war, the Lord is his name," exclaimed the exultant Jew; and ever since they who have accepted as infallibly inspired the Old and New Testaments have kept up the same cry, with trifling modifications. Nor do I find it difficult to account for the genesis of this attempt to picture, under the terms of personality, the energizing principle of nature. The highest thing known to primitive man was his own nature: he therefore magnified that nature, and thus made a personal God. Every man's God is himself exaggerated. That is, if he clings to the conception of a personal deity.

So also was the devil originated. Men saw the malevolent workings of nature, and they attributed them to the agency of a person. All this is easy to conceive as an operation of the crude speculations of primitive man. But, when we come to an age of reason, it is difficult to understand why men should so desperately cling to these notions. And their inconsistency in doing so is indeed remarkable. For instance, a year ago, in this pulpit, I clearly abandoned the idea of a personal devil, and there was not a ripple of excitement. No one was sad when I announced that the devil was dead, no one put on mourning. In good truth, I thought at the time some of the brethren seemed to be relieved. I said then, "The only devil in the universe is evil: eliminate evil, and the devil is dead." Now, a child can see that the antithesis of a *personal* devil is a *personal* God, and that logically the two ideas stand or fall together. But, when I come to say that it is irreverent and rash to limit the mysterious force which underlies all life by the terms of human personality, then those who raised no objection to the removal of a personal devil cry out in holy horror! Alas for their logical acumen!

Another position, which is based on the reception of an infallible book, is that of the vicarious atonement; and still another is the doctrine of a hell and a heaven in which the evil and the good are to spend eternity. Now, if one accepts the premise of an infallible book, supernaturally originated, I for one do not see how he can dodge any of these doctrines. If the Bible says, "God is a man," why then he is a man. If the Bible says, "The devil has hoofs," undoubtedly he has hoofs. If the Bible says that "for so much blood a certain number of folks are going to escape hell," then, doubtless, that also is true. In a word, it is consistent, having accepted the infallible book, to accept without qualification any nonsense which it may be found to contain.

I call your attention to these additional facts, which are part of the system of the supernaturalists. First, morality is made to depend upon a reception of these doctrines. In a word, they are made the only basis of morality. "Do away with a personal God," exclaims the supernaturalist, "and you have no basis for morality left." As though the distinctions between right and wrong depended upon any theological dogma whatever! Second, the chief motives for human conduct are drawn from these improbable dogmas. I do not exaggerate when I say that the burden of ordinary preaching is, "Be bad, and you'll go to hell! be good, and you'll go to heaven!"—teaching so utterly immoral and unworthy that I find no language sufficiently strong with which to condemn it; and so destructive, I may add, of all the finest instincts of men that, until such teaching is displaced by purer ethical

instruction, no very swift advance need be expected in the morality of our race.

Such, in brief, is the position of the supernaturalists. An angry God is in their heaven. A pleading God is by his side. A miraculous book explains not only the anger of the first, but the pleading of the second. An atonement has been made through blood. Some souls, through its mystic power, will be lifted to the glory of the New Jerusalem, while others will pass into intolerable and unending anguish. Such is the system of Calvin, in all its diluted forms; such the beauty of the God it offers for our worship; such is the horrible prospect it displays over every grave. How strange then that fatuity which leads men to simulate enthusiasm for a God whose garments are stained with blood, and to long for a heaven which is to be the eternal opposite of a bottomless hell! And yet there is a logical consistency in this system which our friends of the nondescript persuasion entirely lack. Admit its premise, and how will you escape its conclusions? Given the book which cannot err, and it were blasphemy indeed to question its teachings, however grotesque or horrible they may be.

It is from bondage to this horrible nightmare of the middle ages that I, in common with many others, would liberate the human mind; and, in order to do this, we find it necessary to cut loose from the entire system. Do not mistake me. We do not renounce all religion, but we project a new meaning into the word. To us, religion no longer means the holding of a set of mystical ideas upon speculative subjects. It means, instead, enthusiasm for noble morality, for exalted goodness; and it has for its aim the production of right social relations and the idealization of the human race. To this position, I have come, not suddenly, as some say, but as the result of long and painstaking study. For years, the trend of my thoughts has been in this direction.

This is the religion of the Agnostics. It is not mere negation. It is rather a more glorious and more definite positive than any boasted by the old systems. Men who stand where I stand may at least claim the merit of consistency. We postulate as parts of our system only demonstrable facts. When asked to define ourselves in regard to deity, we say, "In the nature of things, no definition can be given!" We indeed regard the attempt to limit the energizing principle of the universe by terms of human personality as contradictory and irreverent. "Contradictory," because all our conceptions of personality are formed from our knowledge of finite persons; and to carry up these conceptions and attribute them to that which is infinite is essentially absurd. It is often said that, if we would think of a God at all, we must think of him as possessing the attributes of personality,—that is, we must carry up our own characteristics and attribute them to him. But, to me, this process of reasoning is extremely weak. For I find that, after this has been done, it is confessed that no satisfactory conception of the divine nature has been reached, and I ask, Why not stop before setting out upon so futile a task? All we can do is to throw our own nature on the canvas, magnify it, and call it God. And yet we are finite and limited. Who, then, is most reverent,—he who thus rashly gives a name to the unnamable, he who thus describes the indescribable, he who thus limits the illimitable, he who pretends to analyze the unknowable, or he who confesses himself but a babe in the face of so great a mystery, and bids his tongue cease its idle prattling on the threshold of the infinite? Let it be understood that we make no rash denial of a force which permeates the universe, a force which sways the planets and paints the petal of the opening rosebud, a force which animates with myriad-fold life this ball on which we live, and spangles the "majestical roof" above with its glory of "golden fire," a force which lends sweetness to the song of birds, and flashes in the love-lit eyes of youth, a force which girdles the earth with light as with a garment, and stretches its mystic wand to the uttermost limits of space. To deny this, we have already said, were evidence of an unsound mind; and I, for one, have never denied it. But, having made this confession, we refuse to be driven into the incongruity of limiting with human conditions and human terms that which baffles our closest thought and defies our keenest inspection. And I hold such deference is essentially more reverential than the presumption of a man who glibly applies to this mysterious force his own pet names.

But, in regard to other points of supernatural the-

ology, we take far different ground. The doctrine of a vicarious atonement we hold in derision as a scheme unworthy of just men, and certainly unworthy of a just God. The picture of one God bribing another is so grotesque that with difficulty we suppress our ridicule. We admire the lofty personality of Jesus. As for myself, I can truly say that never from these lips has one word of irreverence escaped in speaking of that noble man. His magnificent enthusiasm, his quick-springing sympathy, his moral fervor, his poetic appreciation of the beautiful and the noble, together with the undertone of pathos in his nature, which made him swift to dry all tears, as well as charitable to the meanest and the most brutal, have always charmed my sensibilities and compelled my admiration. But the idea that he died to change the attitude of an Infinite Being toward the inhabitants of this planet is so incongruous that I am amazed at the credulity of those who accept it. A God who could consent to the suffering of so pure and lofty a man in behalf of men unworthy and criminal is himself immoral, and needs saving. The conception of the atonement ordinarily dealt out from orthodox pulpits is exploded and obsolete in the judgment of thinking men, and this is the reason that so few really thoughtful men are found in the churches where it is wearily reiterated.

And when we come to the question of eschatology, of the future state of human beings, we at once denounce as absurd the supernatural representations of heaven and hell, and confess ourselves as totally ignorant upon the whole subject. The idea of a local heaven with pavements laid in gold and foundation stones of jewelry is as fancifully improbable as the picture of an eternal hell is unlikely and brutal. It is not illogical, however, if you once accept the conception of a God who can partially select some of his children to be glorified, and leave others to be damned. With such a God on the summit of Olympus, any Tartarus is possible. But, against this God and this hell, we protest with equal vehemence. To make any person responsible for the *present* brutalities of this world is bad enough, but to project these agonies across the infinite waste of eternal years; to magnify every pain that tortures a human soul, till it be adequate to eternal time; to perpetuate every wail of anguish that escapes from human lips, and make it of everlasting duration; to think of Dives as forever calling in vain to Abraham for the end of a finger dipped in water to relieve his thirst; and then point to a smiling God in the centre of the universe as the author of it all,—why, this is nothing less than to enthroned an incarnate devil, and to elevate Mephistopheles as monarch of the universe.

The immorality of an eternal hell should brand every man who teaches it as being himself immoral. At any rate, I have this to say: that from a God who could make possible such a hereafter I would turn away in loathing and contempt. I recall at this moment the memory of my mother: "She was a woman! Take her for all in all, I shall not look upon her like again!" How swift her sympathies, how magnificent her scorn, how loyal her friendship, how noble and complete her enmity, how tender her love, and how gentle her charity! The mildness of the stars and the brilliance of the sun beamed from her beautiful eyes. And yet, if the orthodox theology be true, that woman, upon whose bosom I leaned as a babe, is now in hell: for she never felt the necessity of joining any church. And I deliberately say to you that, if there is a God in this universe mean enough to damn that woman, I want him to damn me too; for I still wish to keep my mother's company.

Heaven and hell are antithetical terms here or hereafter; and, while I would teach men to be honest and true and brave and loving, that they may live in heaven here, I would also say, in regard to the future, "I know nothing." Here let me quote the corroborating language of Bishop Foster, of the Methodist Episcopal Church, who says:—

However it may awaken surprise, truth demands that we should make the confession that we do not know that death does not end all. . . . We have neither sense nor mental vision of man after he dies. He does not appear again within the range of our faculties. We do not find him. Where he is, or that he is at all, is absolutely unknown to us. Our consciousness is silent on the subject. The dead do not come back to us, and we are not able to go to them. This without doubt is the common experience of humanity.

To those who confidently predict a future existence for the soul of man, I again propose the demonstra-

tion of the separability of mind and body. Prove that, and I am convinced.

But the cry is raised that such views destroy the basis of morality; and we are asked, What incentive will you now offer men for right action? If you cannot bribe them with heaven or frighten them with hell, what influence will you bring to bear on them? And again we fall back upon our original position, and say we can only postulate as parts of our system demonstrable facts. We will not journey to ghostland for motives. We will say, and say emphatically, that there is such a thing as right conduct and there is such a thing as wrong conduct. In other words, we will fall back upon the existence of that distinction between right and wrong, out of which has been evolved the objective personal devil and the objective personal God. We deny the personality, but we recognize the existence of an ideal evil and an ideal good in the universe. And then, as an incentive to the individual to strive after the attainment of this ideal, we will point out: first, its intrinsic beauty; second, the fact of its beneficial effect upon the race; and, third, the fact that only by the subjugation of all evil, and the universal sway of ideal good, will humanity reach its golden age, and dwell indeed in Paradise. Before going forward to a brief survey of the position of the nondescripts, the third party of which I spoke, I wish to reply to the criticism that the agnostic position which I have just attempted to describe is not worthy the name of religion. As it seems to me, that depends very much upon our usage of language. If new meanings must ever find new words, then we must give up the word "religion" and the word "church." A correspondent of mine, who graduated at Harvard in 1855, in writing to me upon this subject, after expressing his amazement at the harsh and abrupt course of this church, says:—

I fear that you concede too much, and that the old bottles will all have to be broken to pieces, and, instead of "church," say simply some form of mutual co-operation. I don't object to "church," but it will be very long before the word is not misunderstood and associated with the old superstitions. Just so I do not think that the term "religion" will very soon come to signify simple, rational morality. And is it not better to say so,—to say, "We do not want religion, but right living, right thinking, acting, and feeling?"

This friend seems to me to strike the matter in the right way. If, to be religious, one must be also superstitious, then the Agnostics have no right to be called religious. But if to believe in right and wrong, if to believe in charity and fraternity, if to labor to relieve the under classes of their burdens, if to keep one's hopes fixed upon a lofty ideal, and work ever toward lifting humanity to the plane of that excellence,—if this is to be religious, that is to say, if we may project this new meaning into the old term,—then we may be said to have our religion and our faith. And if to meet together for the stimulation of these lofty purposes be to us a strength, then, too, we have as good and as logical a right to so meet as the Romanist himself!

But it is often said, "Such a religion would produce no practical fruits. Having lost the incentives of supernatural theology, all enthusiasm for practical philanthropic enterprise is also lost." But such criticism is very shallow, and finds its sufficient and unanswerable refutation when we consider the work done and the fruit borne by the "Society for Ethical Culture" in the city of New York. That society proceeds in all its work upon the idea "that it is possible to establish a code of ethics resting solely on the enlightened moral consciousness of man, without any reference to Divine Providence, revelation, or a future life," and the extent and beauty of its work is the best vindication of its theory. Besides sustaining a Sunday lectureship, at which eager multitudes always wait for the truly inspired words of that thrice noble leader, Felix Adler, they have established and maintain an "Ethical School," a "Free Kindergarten," an "Industrial School," and a "System of District Nursing." In the Ethical School, the children of the society, and other children, are instructed in a system of natural ethics, independent of any supernatural basis entirely. And, if you could have listened with me to the calm, rational instruction given to a class of young women on the ethics of daily life, you would, I am sure, have felt the last quail of scepticism slinking slyly away. The kindergarten takes children of the poorest classes, and grounds them thoroughly in Froebel's system, and the industrial school "proposes to combine industrial education with in-

struction in the ordinary branches of a school course"; while the system of district nursing aims to send trained and cultivated nurses to the bed-sides of the poor and degraded. I have not the space at present to adequately picture the splendid work being done by this society; but, to those who assert that Agnosticism produces no good fruit, I confidently point out this most admirable institution. In the language of Prof. Adler himself, their motto is, "Diversity in creed, unanimity in deed. The vital point with us," he continues, "is to insist on the independence of morality of any religious dogma. While it is commonly held that moral teaching must be based upon some doctrine of Deity or the immortality of the soul, we find in the sovereign law of ethics itself the foundation of the spiritual life."

I have briefly described the position of the supernaturalists and that of the rationalists or Agnostics, and now turn to a few words about the nondescripts. "Neither fish, flesh, fowl, nor good red-herring," theologically considered, they like to be classified in turn as belonging to every class. I understand that Mr. Herford has been recently betrayed into an unfortunate simile about a cow and a pump, in describing the Unitarian position. I wish I had seen it. Anything suggestive of a dairy is refreshing, especially a theological dairy: But, as I have not, I wish to suggest, as an appropriate analogy for Unitarianism as compared with other denominations, the phrase "theological catch-all." This, I think, is appropriate and logical and not too irreverent. Unitarianism does not write down its creed, lest somebody might be barred out thereby or lest the language might grow old. It believes in the largest liberty, but not in writing. It is a camp where unwritten profanity is allowed, but woe to the unfortunate who swears in black and white! If any one doubts this, I offer in evidence my own case. Dozens of friends in this society stand where I stand, but they do not wish the world to know it. One of them says, "If it is true, I see no use in preaching it"; another, who has often confessed to me his complete agnosticism about the future, has recently become very sad at the prospect of having no one sufficiently orthodox to conduct his funeral exercises. Such symptoms teach me this lesson,—though, alas! rather late, I confess,—that you may be an Agnostic in a nondescript pulpit, but you must never confess it!

Looking at the whole position of the Unitarianism of to-day, it seems to me unworthy the respect of the supernaturalists or the rationalists. It is in fact a weak attempt to splice a rope of sand, and, in the nature of things, must fail. It rejects the easy miracles and indorses the more difficult. It believes in the invariability of law, but nevertheless prays, and thus tries to overturn it. It rejects the idea that Jesus was a God, but thinks he was not altogether a man. In fact, as a denomination, it has an architectural peculiarity of the New Jerusalem, with none of its beauty. That is, it has gates opening in every direction anxious to receive any one to its fold who will ask no questions for conscience' sake. And that is why I call it the Church of the Nondescripts. Let no young man within the orthodox lines to-day be deceived by it. When he gets ready to break with supernaturalism *in toto*, let him come squarely out, and forever leave the pulpit. But, if he would fain linger within church lines, let him remember that Unitarianism, while boasting her freedom from dogmatic supernaturalism, and while indeed insisting upon fewer articles than the ordinary sectarian, in point of fact demands all the forms and boasts all the prestige of supernatural theology, without possessing a title of its spirit. The young preacher will find that his congregation neglects prayer, but at the same time expects him to pray; that they reject the miracles, but will permit him to do no such thing; that they entertain doubts about a future existence, but will tolerate no acknowledgment of such doubt on his part. In other words, he will come to regard himself and to despise himself, if he has in him the right material, as a mere functionary, whose duty it is to conceal the smile on his own face as he conducts forms which are empty and meaningless to himself and his hearers. And, if he has any doubt of this, let him observe the listless stare and unbowed heads of his hearers when he says, "Let us pray," and the pitiful handful from a great congregation which joins in the sacrament of the Lord's Supper. Yes, I, too, reiterate the advice of a religious editor of this town,—himself an Agnostic in private,—and warn all young

men within the orthodox ranks, of liberal tendencies, to remain there till such time as they are prepared to forever break with supernaturalism. Unitarianism holds out the promise of liberty, but does not fulfil it. In it, you may indeed think as I have thought; but woe to you, if you speak as I have spoken! Nor do I think this state of things grows out of intentional dishonesty, but rather out of the attempt to bridge over the chasm between the position of the supernaturalist and that of the rationalists. This is a task which defies philosophy. The positions are diametrically opposite. Nay, they are essentially antagonistic; and, compared with the attempt to harmonize them, the solving of Samson's riddle was child's play. And so it follows that those who try to unite the two extremes, and please all parties, fall into dire and often amusing confusion.

And now I must close. I could speak much longer upon this suggestive theme; but I have said enough to make evident my conviction that consistency requires one to belong either to the great host of supernatural religionists or to the great and increasing host of rationalists. I have said enough also to show that, in leaving the pulpit, I lay aside no ambition for the nobilitation of the human race. Before my eyes is the glorious ideal of moral perfection, upon it I would centre your hopes and mine, and indulge the aspiration that in our day and generation we may do at least some little to pave the way for its final victory. I hate to say "good-by." It is the word that is always breaking in upon the midst of happiness, and yet in this case it is the only word left to say. To the young men and women of this church, who have been as my brothers and sisters, let me once more say, be true, be kind, be honest, be brave; and so in this world, or any other, life shall be full of joy and death shall bring no terror. To the members of the society for all their kindness, barring the meeting of the 13th of February, I say, Thank you. I should say no less to a servant, and could say no more to a king. And to the small band of devoted friends, who in the midst of misrepresentation and unkind criticism have stood by my side, sustaining me with their noble words, I can only say, May you ever find friends as true and as loving in every hour of darkness and of storm! Farewell! Yes, farewell, not only to the associations and friendship of this place, but to the toils and hopes of my young manhood, to the ten years I have spent in the pulpit, to the occupations to which I have become accustomed, to the ambitions which I have fondly cherished, to the noble men I have known and loved in the ministry,—in a word, to all the old life from which I now turn away, for, when I leave this pulpit, I will never enter another. And now, at last, as for you, I hope the best and brightest things; and for myself, turning my back upon the past, I look into the future with hope and confidence.

AN ADDRESS BY MRS. CLARA NEYMANN.

The following is a summary of an address given in German by Mrs. Neymann in this city on the occasion of the celebration of Washington's and Karl Heinzen's birthdays in the "Turn-Halle," February 22, reported by Miss Sprague.

Mrs. Neymann spoke first of Washington in his character as patriot, general, and statesman, a subject of which we should never tire; for such unselfish and lofty patriotism we especially need to recall now, forming as it does so striking a contrast to that of many politicians and statesmen of to-day. It has been said that Washington possessed no extraordinary traits of character; but, in the speaker's opinion, his was a most uncommon character, through that very power of self-government which produced that happy balancing of qualities which is so rare, although he was not of a purely "cosmopolitan" nature (embracing the whole universe in its thought), in the radical sense of the word. His sense of duty was strongly shown in his suppressing his love for retirement, and, while having no desire for office, yielding to the wishes of his countrymen,—a sense of duty in which the best and ablest men of to-day are sometimes lacking. Washington's greatness lay perhaps not so much in natural talent as in the will-power to make the best use of what he did possess for the effecting of his aims, and this is often the greatest of acquirements. Washington was of the true English stamp of character, not stormy and im-

pulsive, but quiet, grave, impressing one with that feeling of reserved strength which is so helpful when the emergency comes, and then, at the right moment, works with Titanic energy, untiring till the object is accomplished.

Could Germany in 1848 have had such a wise, thoughtful, judicious leader, instead of enthusiastic revolutionists, its whole present condition might have been reversed.

The American Constitution was regarded by Washington and most of his able associates to be the result of compromise, its defects were known and felt, and we are now witnessing the developments of some of those half-hidden evils which, through the weakness of human nature, have helped to develop such characters as Grant, Conkling, and Blaine, striking contrasts to Washington,—men whose ambition unrestrained finds them only too ready to accept power, and perhaps even title, if offered to them by the people. Unbridled ambition, impure motives, have taken the place of the republican self-denial and simplicity of those earlier days of the Republic. These evil qualities are nourished by the defects in our political system which tend to encourage political vices and foster corruption.

Our great German, Karl Heinzen, whose birthday we also celebrate, was among the first to observe and fearlessly expose these evils, and point out their inevitable results. Why do we celebrate Heinzen's memory? Not because he contended ably against bigotry and superstition, for here others shared the field with him; not because he was the untiring champion of equal rights for women, for here too he was not alone; but because for more than thirty years he preached political reforms and demanded a purer democracy, and it is his doctrines which are beginning to find hearing and approval, and are now advocated by some of our best American thinkers. Why do we know so little of this great man? Because he unfortunately had no power of acquiring languages, and thus could not work among Americans; and the Germans, it must be confessed, with few exceptions, were slow to recognize his ability as politician from a defect in their character,—political indifference. His power of foresight was wonderful, so that he often seemed like a prophet. To the neglect of his warnings, we owe a Guiteau. Lincoln and Garfield are the victims of the people's negligence and deafness to his warning words.

Heinzen died unsatisfied. Washington, on the contrary, saw his mission fulfilled. Heinzen did not see, could never, perhaps, have seen the completion of his aims, because they require a complete, perfectly balanced humanity. German men and women, to you, especially, he leaves as an inheritance his ideas, his doctrines, to carry out and to fulfil. Let us as Germans be proud of this great mind which was so purely German in all its essential characteristics, and yet embraced all humanity in its beneficent thought. Let us keep, then, ever fresh the memory of Karl Heinzen.

CORRESPONDENCE.

SECULARISM IN WISCONSIN POLITICS.

Editors of The Index:—

A goodly warfare has been carried on in the legislature of Wisconsin this winter on the question of the taxation of church property. Previous to the opening of the session, an "Association for the Equalization of Taxes" was organized in Milwaukee. Two bills were prepared by this association, aimed at the repeal of existing exemption laws in this State. The first bill was to amend the section of the revised statutes relating to the assessment of taxes, so that nearly all property therein described as exempt from taxation should be taxed, including that of railroad and insurance companies, etc. The second bill was to amend the statute by simply striking out the subdivision relating to religious, scientific, literary, and benevolent associations from the section describing property now exempt from taxation.

These bills were presented by Hon. Arthur Bate member from the first district of Milwaukee, January 18. The first bill was killed early in the session; the second, by the persistent efforts of Mr. Bate, was kept before the house. After repeated references to committees and repeated reports sent in recommending indefinite postponement, special action was taken on the bill, Tuesday, February 28, the result being that it was laid on the table.

This was the result anticipated by the supporters of

the bills; but they seem well satisfied with what has been accomplished, and reckon it, as I have stated, a goodly warfare. Intelligent public sympathy has been one gain in the contest, on the side of justice. The measure has received respectful consideration in the legislature, and careful attention. The Catholic Church has been fairly aroused to fight in defence of their privileges. Remonstrances have been pouring into the legislature since the introduction of the bills. Up to February 27, 157 remonstrances with 16,859 signatures were thus sent, mainly from the Catholics. These remonstrances were prepared by the Catholic Church, and were copies of one that was issued in the *Catholic Citizen* February 4, and was as follows:—

Church Taxation.

To the Honorable the Senate and Assembly of the State of Wisconsin:—

We, the undersigned, citizens of the State of Wisconsin, respectfully protest against the passage of a proposed law now before the legislature of the State, embodied in two bills introduced by Mr. Bate of Milwaukee and numbered respectfully 8 and 12 A, each entitled a bill relating to the assessment of taxes and amendatory of Section 1038 of the Revised Statutes of 1878, and against all future bills that may be introduced of the same import.

Eight thousand copies of this remonstrance were printed and sent all over the State, accompanied by circulars addressed to the priests, as follows:—

Reverend Dear Sir,—On next Sunday, after mass, or as soon thereafter as possible, please get this remonstrance signed by all men in your parish, and send it forthwith to your representative in our State legislature now in session at Madison. Head the list with the names of prominent native and naturalized citizens.

It is the desire of our Most Reverend Archbishop and the Very Reverend Vicar-General that all interest themselves in this matter, and put in their protest against the proposition of taxing church and school property in our State.

By order of the Equal Rights Alliance, Milwaukee, Wis.

Early in the struggle, an editorial appeared in the *Catholic Citizen*, asking, "Why does not some friend of the churches propose an amendment looking toward the constitutional exemption of churches, thus settling the matter definitely?"

A friend did propose just such an amendment; and it was introduced in the legislature, and became one of the most forcible weapons used in the arguments in defence of the measure by the member who introduced the bills 8 and 12 A.

The ground taken by the Association for the Equalization of Taxes, that prepared the bills, was that the present exemption laws were unconstitutional, and that members of the legislature were acting in violation of their oath of office by not voting for the passage of the bills, and were disobeying the constitutional requirements. It was also decided by the association that no petitions should be sent in to the legislature.

Mr. Bate spoke at length on the bills showing that the law was unconstitutional which exempted church property from taxation, and that the Catholics who were fighting the repeal of these laws acknowledged that they were unconstitutional. Other arguments were urged by the gentleman, but they are too familiar to the readers of *The Index* to be reiterated.

That this battle is lost is no cause for discouragement. Other battles will be fought year after year on this question, and, as was well said in an editorial in to-day's issue of the *Milwaukee Sentinel*:—

After one or more attempts, the compromise of limited exemption to churches will probably be made, and after resting at that point for a greater or less number of years all exemption will finally be removed, when religious societies will stand before the law in precisely the same attitude as other associations owning property. For these ultimate results, it is well for the churches to begin their preparation. Their coming is only a matter of time, and the signs are that the time will not be very long.

This tone of the Milwaukee press indicates the influence which is felt upon public sentiment by the efforts of secularists in various directions.

To the credit of Milwaukee, it is to be said that the churches, aside from the Catholic, look upon the movement to tax church property with favor, not only as a measure in the defence of justice, but as a matter of policy.

The most discouraging feature of this fight has been the action of members of the assembly who believe in the justice of the measure, believe in the unconstitutionality of the law that exempts church property, and who would, if untrammelled, have advocated the passage of the bills, but who voted repeat-

edly against it. After the bills had been killed, no less than ten of these members declared that the measure was just, and that Mr. Bate's arguments were unanswerable, but still they voted against it. And why? It needs no guessing. One of these men has acknowledged himself bound, body and mind, to his constituency. How useless, worse than useless, it is to endeavor to wield weapons of manly warfare with slaves who are bought and sold with office, who dance attendance upon party, who act from policy and not from principle! It is the attitude of such men that takes the heart out of the honest laborers in the cause of progress. One can entertain unbounded respect for a consistent churchman who looks upon this measure of taxing church property as a sacrilege, who has been educated in and holds the belief that churches are consecrated to divine work, are in themselves divine, the bulwarks of moral influence, of civilization. There are many such. But that a man imbued with the spirit of free thought, who is devoid of superstition, should sell himself to a Catholic constituency, is past all respect, and he becomes only an object for our pity and our contempt. He adds to the sum of political impurities that are fouling the national atmosphere, but toward which the attention of all right-minded men is turned, toward which are directed the efforts of civil-service reform, with hopeful promises of successful sanitation.

One of these efforts is at present apparent in Milwaukee. A society has been organized whose object is the "purification of the caucus." Its officers include some of our representative citizens of wealth and influence, who have not weakly abandoned the political arena, disgusted with its demoralized condition, but have vigorously set themselves to infuse a healthier influence into political affairs.

MILWAUKEE, March 1, 1882.

CHURCH AUDIENCES.

Editors of The Index:—

A recent letter in your columns regarding "Sunday-evening Lyceums" ought not to represent Stoneham without some qualification. There has been no large falling off in church audiences here during the last quarter of a century. Leaving out of account the change from two preaching services to one, but making allowance for the growth of the town, the total of the Sabbath audiences here is full as large as in 1859, at which time I knew them.

Again, with all respect for my neighbor, the writer, his letter does not fairly represent the standard of professional courtesy among us. The editorial, the medical, the legal, and the other professions, whatever the faults of any of them, are, I am sure, held entitled at least to a fair measure of respect. It would be painful to us if some lawyer should publicly charge that doctors as a class furnish nothing worth going for, that their prescriptions are neither wholesome "nor funny," and that, while there are "many exceptions to the general rule," such as Dr. Bliss and Dr. Agnew, for instance, who "work hard, etc.," the exceptions prove the rule of prevailing indolence, incompetence, and unfaithfulness. I am unwilling to think that the doctor intended the insult which his words very strongly suggest. It must have been his nimble pen that made the mistake.

As the subject of the attendance upon church services has interested me deeply, will you permit me to mention an obstacle very different from the one your correspondent emphasizes. I do so not to divert attention from the limitations of preachers. Ministers, as I believe, feel the imperfection of their services as sincerely as any of their friends do. If we all had the liberality and sympathy of the Trinity Church pastor, or the courage and moral earnestness of Mr. Savage (the two men whom Dr. Brown named), more people would come to church, no doubt, and more good would be done. Still, nothing will be gained by confining our view entirely to faults of which ministers, in common with other men, have their share.

Society is tending toward cities. It is in cities that wealth is most concentrated. Just where luxury increases fastest, Sabbath habits have changed most. Church success is absolutely impossible without mutual sympathy in the congregation. The early Church enjoyed such a wonderful development of personal affection that they were sometimes said to have all things in common. The principle of mutual love, of sacrifice for each other's sake, is the church principle in all ages. What is prayer in the house of God but every worshipper taking upon his own heart the bur-

den of every other worshipper. There can be no real prayer in the congregation save as, so to speak, we pool our troubles. When the great assembly do that, when the strong bear the burden of the weak, and they that have least of their own to carry carry most for others, heaven is moved and the blessing of God fills their souls to overflowing. But the disposition that does that is just what abounding luxury is almost sure to kill.

The opposite of this church principle is what may be called the theatre principle. The theatre says, Come in here, pay your money and be civil, and we will do all the rest. We reply in surprise: What, must I not extend social recognition to the actors that please me? Must I not speak with those that sit near me? Must I not sympathize with the troubled whom I meet there? And must I not surrender my seat to the woman or the aged who have none? The reply is: The theatre asks nothing of all this. You come under no obligation. You have nothing to do but to be entertained.

That is what luxury likes. Luxury likes it so well as to be trying to-day to make over the Church itself on the theatre principle. Luxury is saying to-day: I want my own box in church. I don't mean to put my riches under the poor man's poverty, my intelligence under his ignorance, my culture under his lack. As for sympathizing with people, or mingling with them, or even speaking with them, I won't do it, except just as I fancy. But the preacher and the choir must entertain me. Pray, what are they for, if not for that? And, if they can't do that, they don't know their business.

The pulpit may possibly persuade such hearers to correct their grave mistake, and present themselves in church in a different attitude. But, although it may persuade, it cannot compel. And, if these hearers will insist upon sacrificing a fundamental condition upon which church success is irrevocably based, the natural consequences must follow. They must be disappointed. Neither fidelity nor genius in the pulpit can save them, when they are fighting against God. Many a time, the minister has done his very best to meet the wishes of such people; and, when he had to fail, they drove him out. Possibly, if the Lord were here as of old, he might think the wrong ones remained behind. When men converted the house of the Lord into a den of thieves, he once gave them the whip. Who knows but he would do the same to-day with men who try to convert that house into a theatre?

We do not admit that the Church entirely fails to overcome even luxury. If there is any enemy with which she cannot find means to battle, she is herself a failure. But abounding luxury is a terrible foe, a foe ten thousand times worse than persecution; and this fact is especially pertinent to this discussion. And, in all our battle, we must fight upon the line of the church principle. By putting the lecturer in place of the preacher, we gain nothing; for the lecturer cannot live on the theatre principle. The lyceum inevitably appeals to moral earnestness in the community. If it fail in that appeal, it retreats to "combinations" and concerts. And the pulpit that surrenders the church principle may try to make a stand upon a lyceum, but is liable to come down at last to a drama and a dance, and not first-rate at that. Although it is very well to entertain people and even better to instruct them, nevertheless whatever Sabbath plans compromise with the theatre principle offer no solution of the real trouble. Let all the readers of *The Index* and all critics of the pulpit, however severe, who already consider themselves intelligent friends of the pulpit, help to make the church principle operative in the congregations we already have, and we shall all see more plainly where the fault lies, if those congregations do not grow still larger. WILLIAM J. BATT.

STONEHAM, MASS., March, 1882.

BOOK NOTICES.

ASPECTS OF POETRY. Being lectures delivered at Oxford. By Prof. John C. Shairp. Boston: Houghton, Mifflin & Co.

To all lovers of poetry, this series of lectures will be pleasant and profitable reading, and will tend to awaken new interest and give some fresh ideas in regard to standard poets and their writings, though the criticisms and conclusions of Prof. Shairp may not always be acquiesced in. The many quotations from favorite poems which enliven and grace the lectures will add to their interest with the majority of

readers, who have already learned to appreciate the writers of the poems quoted from. To American readers, the fact that no American poet is considered in these lectures will detract somewhat from the lecturer's credit as a fair critic of poetry in all of its "aspects"; but, as they were delivered before and intended for the edification of only English audiences, it was perhaps natural enough that with a few exceptions only British poets should be taken by Prof. Shairp as standards. One of his criticisms of Shelley may be of interest to the readers of this paper, and we therefore in conclusion quote it: "His rebellion was not against the limitations and corruptions of his own day, but against the moral verities which two thousand years have tested, and which have been approved not only by eighteen Christian centuries, but no less by the wisdom of Virgil and Cicero, of Aristotle and Sophocles. Shelley may be the prophet of a new morality; but it is one which never can be realized till moral law has been obliterated from the universe and conscience from the heart of man."

HAMLET, PRINCE OF DENMARK. New York: The Useful Knowledge Publishing Co., 162 William Street.

This is one of a series of the well-known plays of Shakspeare, published by the above-mentioned firm, in tasteful cloth bindings, on excellent paper, at the nominal price of twenty-five cents each.

PERSONAL ITEMS.

MRS. ANNIE L. DIGGS, who has been spending the winter in Boston, left this city on Wednesday of last week for her home in Lawrence, Kan.

REV. A. D. MAYO, of the *New England Journal of Education*, is taking an extended trip through the Southern States, for the purpose of inspecting the condition of their public schools.

MESSRS. GEO. BELL & SONS, London, Eng., are about to publish *Nine Stories from Robert Browning*, by F. M. Holland of Concord, Mass., one of them being "Sordello," which appeared in New York a year ago.

PROF. THOMAS EDWARD CLIFFE LESLIE, for twenty-five years professor of jurisprudence and political economy at Queen's College, Belfast, Ireland, died recently. He was a frequent contributor to the English quarterlies and the author of an important work on the different land systems of the world.

MRS. H. R. SHATTUCK will read her paper on "Ideal Marriage" at the committee room of Parker Memorial Hall on Saturday, March 18, at 3 P.M. The paper was designed for young ladies especially, but those of maturer years are also cordially welcome. This essay has awakened deep interest wherever it has been heard.

News has been received at the State Department from Liberia of the death on the 13th ult. of our colored minister to that colony, Rev. Henry Highland Garnet, at the age of sixty-seven. His parents were runaway slaves; and he obtained his education under many difficulties, owing it mainly to his own persistent courage and determination. He was appointed minister to Liberia by President Arthur, and had been in office but a few months.

MISS ALICE M. CURTIS, a pupil of the artist Hunt, and daughter of one of the most active and earnest friends of *The Index*, has on exhibition at the gallery of J. Eastman Chase, 7 Hamilton Place, this city, a fine collection of original paintings, which will well repay a visit, especially to those who delight in marine subjects. The *Journal* pronounces her "one of the most original and promising of the women painters of Boston," and the *Transcript* says her "exhibition proves again that the spirit of the Hunt school has not lost its virtue or creative energy."

THE *Chicago Times* says of the English apostle of æstheticism that his is "the last face in the world one would suspect of belonging to a genuine lover of the ideally beautiful. The face is neither that of a man nor a woman. It was a positive relief to turn from the face to those legs. They were done up in great shape, and attracted no little share of the attention that was bestowed upon the man." The *Times* says the lecture was decidedly flat, and that it was a positive relief when he closed. About twenty-five hundred people attended his lecture in Chicago. The *New York Tablet* characterizes him as "a man of eccentricities, nudities, and indecencies."

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SPECIAL NOTICE!

A conference of members of the Free Religious Association, for purposes named in the resolutions adopted at the last annual meeting, will be held in Fraternity Hall, Parker Memorial Building, Boston, on Tuesday, March 28, with sessions at 10.30 A.M. and 2.30 P.M., and probably in the evening. The resolutions referred to are reprinted in this paper under Editorial Notes, that members may see at once the objects and the importance of this conference; and it is hoped that they will attend it in full numbers. The responses received from a large number of State correspondents will furnish ample material for consideration; and the committee on plans for further organization, of which Mrs. Anna Garlin Spencer is chairman, will be ready to report.

WM. J. POTTER, *Secretary.*

CURRENT TOPICS.

REPUBLICANISM in France has no reverence for the titles of the nobility. One of the deputies proposes that a tax be put on all titles. Another, evidently with more good sense, wants anybody who desires a title to have the legal right to assume it at his pleasure.

A MEETING of the electors of Northampton has approved Mr. Bradlaugh's conduct in the House of Commons, and passed resolutions authorizing the executive of the Liberal and Radical Union to sign a petition to the House, asking that he be heard at the bar in support of his claim.

THE St. Petersburg Commission on the Jewish question have decided in favor of compelling the Jews to leave the rural districts to prevent further persecution. This Herr Rulf, of Memel, Prussia, says "will have the immediate effect of depriving a million people of houses and rendering their lives unbearable."

REFERRING to the demand of the Chicago *Tribune* that Sergeant Mason be pardoned and pro-

moted, the Boston *Herald* observes: "If a criminal can be shot with impunity because he has made himself unpopular, what is the use of guards and courts of law? Every man who justifies private revenge or mob law descends to the level of the murderer. A desire for substantial justice is common to all men who are not villains; but a certain degree of civilization is required to appreciate the forms of law which are the bulwarks of justice."

A DETACHMENT of the English "Salvation Army" has invaded Paris, and undertaken its conversion. General Booth, the leader, thinking to conquer the Parisians with their own weapons, hired as an orchestra an accordion player and an accomplished performer on the cornet. The result so far has been rather disheartening from the Army's point of view; for the volatile French people, instead of being subdued by the music into repentance and confession of sin, rose in the meetings and danced to the lively hymn-tunes with much apparent enjoyment.

REFERRING to the Northampton election, the *Secular Review* says: "What will be the result of the present contest, of course, cannot be definitely foreseen. That will depend upon whether or not the majority of the electors of Northampton are firmly determined to vindicate their political rights. Let, however, the issue of the contest be what it may, our duty as secularists is clear. We must continue to agitate until an Affirmation Bill is passed by Parliament, by which any future injustice similar to that to which Mr. Bradlaugh has been subjected will be rendered impossible."

A MINISTER preached a sermon in Pittsburgh recently in favor of good Sunday newspapers. The religious journals of that city thereupon assailed him on the ground that he was encouraging Sabbath-breaking, especially as Sunday papers were published to make money. "And every religious sheet in this city," retorted the minister, "is issued purely and solely for the sake of money-making." He might have added, since the assault is sustained by the orthodox clergy, without misrepresentation or captiousness, that money-making is a consideration not wholly ignored by ministers who preach on Sunday. This is not urged against their right to preach, even when their preaching is of the poorest quality, and not worth what they are paid. With what show of consistency can they object to a good Sunday paper that is fully worth the price charged.

THE bill which has been passed by both Houses of Congress for the suppression of polygamy re-enacts existing laws against polygamous marriages, makes plural cohabitation a misdemeanor punishable by fine and imprisonment, deprives of the rights of suffrage and holding office all who practice or defend polygamy, and turns over the functions of the Territorial Government to a commission of five persons to be appointed by the President and confirmed by the Senate. There is outside of Utah no divided sentiment as to necessity of legislation against polygamy; but there are many who think that to deprive the

Territory of Utah of responsible government, and place it under a commission with arbitrary authority, is to place the Mormons at the mercy of men who will have it in their power to execute the letter of the law and plunder the people of half their wealth, destroying the vested rights of families, and carrying out a revolutionary policy more likely to result in flagrant wrongs to the Mormons under the color of law than in the suppression of polygamy. We hope such fears will prove unfounded.

STRIKES and labor demonstrations in cities and inland towns, East and West, show much discontent among wage-workers of the country. Although during the past winter enterprise has been active in all departments, the prices of the necessities of life have been high, and enhanced values have consumed the fruits of labor. The improvement in business that was expected to come with the spring has not been realized; and there has been a resort to the usual remedy, the reduction of wages. For this, the labor element is poorly prepared; and hence the strike of mill hands at Lawrence, Mass., and of miners in the Cumberland coal regions, the labor demonstrations in Philadelphia, and the revolt of the iron-workers at Pittsburgh, and of the railroad men at Omaha. The situation, in whatever aspect it is viewed, is a serious one. Strikes involve not only loss to employers, but suffering to the employed; and it is to be hoped that the impending difficulty can be solved without their becoming general throughout the country.

IT is the practice in the judicial system of France to put the jury on oath, not before the trial commences, but after the verdict has been arrived at; and the oath is taken in the name of the foreman alone, who speaks not only for himself, but also in behalf of his colleagues. In a recent case in Paris, the foreman of the jury, being a free thinker with scruples against taking an oath, when called upon to pronounce the verdict, began with the legal formula, "Upon my honor and conscience," but, having gone thus far, instead of continuing "before God and man," confined himself to appealing to his fellow-creatures alone. Called to order by the judge, he observed, "My conscience forbids me to pronounce those expressions." Two of his colleagues arose, and declared their entire concurrence in the sentiment thus announced. The judges, instead of arguing the point or deciding the foreman and his colleagues in contempt of court, ordered the jury to retire to their room and to elect another foreman. Whereupon, by a vote nine to three, one was chosen who was willing to conform to the legal custom. What would have been done if seven out of the twelve jurymen had objected to the formality of the oath? When the oath is recognized by the French courts only as a mere form, and when many honest men object to it on moral grounds, common justice demands its abolition, and the substitution for it of affirmation under the pains and penalties of perjury. We are pleased to see that a bill was introduced last Saturday in the Chamber allowing witnesses to affirm,

THE TWO SEED-THOUGHTS OF RELIGION.

We have received from Professor Max Müller the very valuable and interesting preface, issued in pamphlet form, to his translation into English of Kant's *Critique of Pure Reason*. The translation has been a labor of love, and has been made as a devout and grateful offering among the many commemorations of the centennial anniversary of the first publication of this famous and epoch-making book. The preface is a vigorous answer to the question which the writer says had been put to him by some of his friends, who asked him why he should waste his time on translating the *Critique of Pure Reason*. In answering this question, after giving the personal reasons why he had undertaken the translation, he treats the three points, (1) why a study of the *Critique* seems necessary at present, (2) the relation of Kant's metaphysic to physical science, and (3) Kant's philosophy as judged by history; and to this he adds some important pages on the condition of the German text of the *Critique*. But our chief purpose to-day is to call attention to certain suggestive and finely expressed passages near the close of the preface, where Professor Müller alludes to his work of translating the *Critique* in connection with that larger task which has so long absorbed him,—the translation of the *Rig-Veda*. We here transcribe these passages in full, and not so much for making any comment upon them as for their suggestive beauty:—

"And now, while I am looking at the last lines that I have written, it may be the last lines that I shall ever write, on Kant, the same feeling comes over me which I expressed in the preface to the last volume of my edition of the *Rig-Veda* and its ancient commentary. I feel as if an old friend with whom I have had many communings during the sunny and during the dark days of life was taken from me, and I should hear his voice no more.

"The two friends, the *Rig-Veda* and Kant's *Critique of Pure Reason*, may seem very different; and yet my life would have been incomplete without the one as without the other.

"The bridge of thoughts and sighs that spans the whole history of the Aryan world has its first arch in the *Veda*, its last in Kant's *Critique*. In the *Veda*, we watch the first unfolding of the human mind as we can watch it nowhere else. Life seems simple, natural, childlike, full of hopes, undisturbed as yet by many doubts or fears. What is beneath and above and beyond this life is dimly perceived and expressed in a thousand words and ways, all mere stammerings, all aiming to express what cannot be expressed, yet all full of a belief in the real presence of the Divine in nature, of the Infinite in the finite. Here is the childhood of our race unfolded before our eyes, at least so much of it as we shall ever know on Aryan ground; and there are lessons to be read in those hymns, ay, in every word that is used by those ancient poets, which will occupy and delight generations to come.

"And, while in the *Veda* we may study the childhood, we may study in Kant's *Critique of Pure Reason* the perfect manhood of the Aryan mind. It has passed through many phases, and every one of them had its purpose, and has left its mark. It is no longer dogmatical, it is no longer sceptical, least of all is it positive. It has arrived at and passed through its critical phase, and in Kant's *Critique* stands before us, conscious both of its weakness and of its strength, modest, yet brave. It knows what the old idols of its childhood and of its youth, too, were made of. It does not break them: it only tries to understand them; but it places above them the ideals of reason,—no longer

tangible, not even within reach of the understanding, yet real, if anything can be called real,—bright and heavenly stars to guide us even in the darkest night.

"In the *Veda*, we see how the Divine appears in the fire and in the earthquake, and in the great and strong wind which rends the mountain. In Kant's *Critique*, the Divine is heard in the still, small voice,—the categorical imperative,—the *I ought*,—which nature does not know and cannot teach. Everything in nature is or is not, is necessary or contingent, true or false. But there is no room in nature for the *Ought*, as little as there is in logic, mathematics, or geometry. Let that suffice, and let future generations learn all the lessons contained in that simple word, *I ought*, as interpreted by Kant."

These extracts remind us of Kant's own saying that there were two things that filled him with reverence,—the starry heavens and the moral nature of man; and in these passages Professor Müller indicates the two seed-thoughts of all well-developed religions: one, the inevitable question of the *Whence* and *How* that man's intellect puts to the universe of which he finds himself a part; the other, the inevitable recognition of a law of right, which man feels to be binding upon his will and conduct. Even though the first of these thoughts may be pronounced to imply an insoluble problem, and the attempt be made to put it aside as leading only to vain speculation, it will not thus be silenced nor exiled. Though the problem of sovereign being be too profound for finite solution, the problem nevertheless remains as the fascination of the human intellect. In its *Whence*, it entices the imagination indeed into realms of mystery, where poetry may be fed, if not science; but in its *How* it is the spur of scientific and philanthropic research, whose end is positive and practical knowledge. But the second thought—the recognition of the sovereign law of right—is the more important, as giving to man his guiding aim and goal. This makes him a coöperator with and fulfiller and perfecter of the aims of the universe itself. Professor Müller uses the word "Nature" in its ordinary sense of the material universe as distinct from man. But, in a larger sense, and in accordance with the doctrine of evolution, man is a part of nature; and because of the moral consciousness, or the sense of *I ought*, which has come in man, Nature may be credited with a moral purpose through all her processes: in other words, in a rational religious philosophy, the action of sovereign being and the law of sovereign right will be found to be one.

W. J. POTTER.

PROGRESS OF OPINION IN ENGLAND.

When I undertook to contribute periodically to *The Index*, it was not my intention to be so intermittent in writing as I have proved to be. My explanation is that I have been induced to prepare certain memorials of a propagandist,—political, insurgent, social, and secular,—which involve more of time, labor, and research among forgotten documents and ten thousand letters than was comprehensible to me at the commencement. Having collected the materials, I shall now be able to write from them at leisure, and in the mean time resume my engagement of sending monthly contributions to *The Index*.

Since I last wrote, *The Index* has increased its editorial force, extended the scope of liberal discussions, simplified its title, and generally increased the popular interest in its pages. There can be no greater proof of its comprehensive sympathy with all forms of relevant thought than its

insertion of the last paper I sent to it, which, besides having the fault of being long, treated Theism in what some would think a pagan spirit, alien to that spiritual view maintained with so much earnestness and power in your pages. No Liberalism could be wider than that which has admitted my article explaining secularism as a new form of free thought, and as "a religion [the only one on this English side of the Atlantic] which gives heaven no trouble."

Since I last wrote you, a respected contributor to your paper, Mr. Edward C. Towne, has replied to the remarks made by me in your columns (Feb. 3, 1881) concerning the Rev. Stopford A. Brooke. I was surprised and pained at his charge of "long hypocrisy" against an eminent preacher, who, like Mr. Towne himself, had made honorable sacrifices to honesty and conscience. One of the "ecclesiastical facts known to most of us," to which I referred, was that of Mr. Brooke, saying, as the opening words of a sermon when he was in York Street, St. James', "There is no hell." He never pretended otherwise afterward, and he ceased to be regarded in London as an "orthodox" divine after that. Mr. Towne's article of April 14 last amounts to a general charge of "hypocrisy" against the most eminent preachers. He regards all who are inconsistent as dishonest. The old Unitarians had this wild way of talking of preachers whom they thought ought logically to hold the unity of the Godhead. They only ceased doing this with Prof. F. D. Maurice.

When I was in America, I attended the service of the church of Rev. Henry Ward Beecher. In the hymn-book used by the congregation, I found sentiments which the distinguished preacher who addressed us neither preached nor believed. In the Unitarian Church, I commonly find both hymns and prayers expressing sentiments relating to phases of theology extinct in the heart of every worshipper. Yet it would be quite unwarranted to bring a charge of hypocrisy against the minister and the congregation. Among all non-conformist Christians in England there is an active sense of the progressive liberalism of theological thought. Hymn-books have been continually revised and new forms of prayer composed. In a few years, it is found that these are inconsistent with the wiser beliefs that have grown up. It would be unfair to charge the minister, who is the exponent of higher ideas in religion, with dishonest inconsistency on this ground, since he cannot always make the amendments in his formularies when he would. My observations on the progress of religious opinion in these days of growing learning, scholarly criticism, and new revisions of the Scriptures, lead me to think that congregations ought to revise every ten years their professions of faith and services of prayer and song. Has Mr. Towne got all this perfect at Birmingham, where he preaches?

The clergy of the Church of England hold annual convocations, which represent the most stereotyped and State-protected forms of faith prevalent in England. The changes they have lately manifested are so remarkable that I intend sending you some account of them. At present, much interest is taken among all classes concerning the eligibility of atheists to sit in the British Parliament. At present, such a person can only do so by taking a Christian oath. Mr. Charles Bradlaugh, who has been elected member for Northampton, and who professes to be an atheist, offers to take this oath. The law and custom of Parliament permits it. The House never goes behind the oath to ascertain whether the taker of the oath really believes in the God whose presence as a witness he solemnly invokes. The law assumes that every member so

swearing is a gentleman who would not present himself to take the oath of a Christian when he was an atheist. The House assumes that he is a Christian at the time of taking it. The House may know that he had proclaimed himself an atheist on setting out from his home; but, for all they know, he may, like Saul of Tarsus, have heard a voice in the air on his way to the House of Commons, and that he has really entered it a converted man. Be this as it may, the House assumes that this is so, and that he who takes the Christian oath is a Christian. My wish has been that Mr. Bradlaugh, who professes himself an atheist, should not take the Christian oath, but ask from the House a concession like that made to the Quakers, which would permit him to make an affirmation. For myself, I cannot conceive how an atheist can present himself to a legislative assembly to take the oath. My argument against it in the public papers and elsewhere has been the following:—

No English gentleman would think of going into a Turkish court and taking a Mohammedan oath. He would be understood by the act to have changed, not only his religion, but his nationality. No person would think of presenting himself to be sworn in a Roman Catholic court, avowing that he disbelieved the solemn words he had to utter. The profanation would not be suffered. He who proposes to take the oath, without holding the belief of the oath, says in effect to the House: The terms of the oath are, as I have made known to you, unmeaning to me; and I assume that they are unmeaning to you also, or I could not expect your permission to utter them. I am aware, you say, that the oath is a solemn appeal to God. But that is a mere farce of the law, and I am ready to go through that farce with your consent. If you had any actual belief in God yourselves or in what you call his "holy name," you could not authorize my uttering it as an empty word, and invoking his presence in this assembly to witness my attestation, as though I had belief in his righteousness and fear of his displeasure, when I have nothing of the kind. That would seem to you a mockery and a profanation. If you really regarded truth as an element of the oath, I could not propose to take it, and thus affront public veracity. It is because I believe you to be without sincerity in this matter that I present myself to take the oath, and expect the House to sanction it.

The proceedings in respect of this question in England has presented an amusing feature. One afternoon, Mr. Bradlaugh was ejected by the police from the House, and suffered some injuries in his attempt to enter it and take his seat. Surely, Christians can no longer accuse atheism of being wanting in reverence or devoutness, in the face of the spectacle of that afternoon, of the most publicly known atheist in England fighting his way into the House to kiss the Bible! Every day, the Speaker of the House, preceded by loud proclamation and the Serjeant-at-Arms bearing the Golden Mace, enters the assembly with stately steps, followed by his train-bearer, holding up his robe, and the surpliced chaplain who has to offer up invocations to Heaven. On the day when Mr. Bradlaugh said he would force his way into the House, he stood by the door; and had he entered then, as he might have done, he would also have been ejected, but then we should have had upon historic record the droll incident of a Christian assembly expelling an atheist who had entered to pray. The late John Stuart Mill wished me to enter the House of Commons, and subscribed to a fund for that purpose. I described to him, as I did to the constituency, that I should not take the oath, which he approved in very direct words. Mr. John Morley may become a member. Mr. Herbert Spencer, Prof. Huxley, Prof. Tyndall, also may be-

come members. Therefore, I wish the right of affirmation should be won, now it is in the minds of the country, that philosophers may not abstain from the public service, lest they be exposed to the humiliation of the oath or the outrage of their convictions.

GEO. JACOB HOLYOAKE.

MAGNANIMOUS ATHEISM.

If I am not mistaken, we are indebted to Frances Power Cobbe for this expression. I do not always find the corresponding thing where I am told to look for it. For example, a Unitarian clergyman—he has since gone to his own place—said a few years ago, "The man who does not believe in God will lie, he will steal, he will get drunk." An almost forgotten writer, Mr. Mallock, has maintained a similar thesis, insisting more, however, on certain grosser vices as the natural and inevitable result of atheism. It is not pretended that the man who *does* believe in God will not indulge in any of these vices, but only that, if he does, it will be in spite of his belief: whereas, the atheist who indulges in them does so because of his belief or no-belief. The magnanimous atheist of these writers is the atheist who does not lie or steal or get drunk or indulge in any heinous or degrading vice or crime. There is no reason in his creed, we are assured, why he should refrain from vice or criminality. To be consistent, he should be full of wickedness. But there are atheists who are not consistent, who are not logical,—atheists who persist in leading decent, honorable, and helpful lives.

If magnanimous atheism could exist only within these limits, I should be obliged to say that there is no such thing. I can see nothing specially magnanimous in a man's still refraining from vice or crime, when his intellectual nature can no longer make the theistic affirmation; for I can see no reason why he should not be as moral after his hold upon this affirmation has been broken as before. In simple truth there is here an indirect confession of the sordidness of the prevailing creed. To make belief in God and immortality a reason for doing well may well make such well-doing as does not depend on these beliefs appear magnanimous. It is so relatively to the little-mindedness and selfishness of those who say as did the clergyman already quoted, "If it were not for immortality, I would have my fling," or, as many others do, that without belief in God there can be no morality. But absolute magnanimity there is none in declining to be immoral, when one can no longer affirm immortality and God. For morality is the secret of men's living together with the least possible friction and the greatest mutual advantage. It is still this, God or no God; and therefore it is a secret to be learned and practised, whatever our belief or disbelief concerning immortality and God. Until it can be shown that the reasons for being moral do not appeal equally to the theist and the atheist, the magnanimity of the moral atheist because of his morality can in no wise be conceded.

There are those who seem to think that atheism is magnanimous simply in virtue of its being atheism. But it seems to me there is plenty of atheism, or at least would-be atheism, which is not by any means magnanimous. Magnanimity, for one thing, is great-mindedness; and of little-mindedness there is no surer sign than the persistent disposition to assign petty causes for sublime effects in history or in the natural order of the world. Nothing is more characteristic of the manner of Gibbon, for example, than his eagerness to let down as much as possible the characters of all great persons and events. And hereby, for all

the splendor with which his history is conceived, he is convicted of an essentially little mind. The great mind believes in greatness, and does not delight to make it appear that the great movements of history hinge on contemptible accidents, such as the straightness of a Cleopatra's nose. The determining influence of petty circumstances delights the petty mind. The larger mind sees that the appearance here is largely superficial, sees that the petty circumstance is the merest straw upon the bosom of a stream, the tendency of which it indicates, but does not cause.

As in the sphere of history, so in the sphere of natural development. The would-be atheist often delights in "taking down" those who for one reason or another still cherish a theistic conception of the world. There is nothing so wonderful, after all, in this brain of Shakspeare, this heart of his Cordelia, this tide of spring, rolling its waves of green and blossom to our feet, this azure roof fretted with golden fires. The whole thing can be explained in terms of matter and force. I do not say that it cannot be; but I say that there can be no intellectual magnanimity for him who thinks that he has substituted here a smaller for a larger, a meaner for a grander explanation of the make of things. Where there is magnanimity there will be an overmastering sense of the sublimity and grandeur and mystery and wonder of the world, and a conviction that no cause which is not sublime and grand, mysterious and wonderful, could possibly be adequate to the production of the natural and human aspects of the universe. Where there is magnanimity there will be the conviction that, if the theistic explanation of the world is not an adequate explanation, it is not because it is too exalted and poetic, but because it is not sufficiently exalted and poetic. Where there is magnanimity there will be the conviction that, if matter and force are "all and all in all," it is only because these words are symbols of a mystery and an order that transcend the mystery and order that our theistic thinking labors to express. The would-be atheist is oftentimes affronted at the theist's affirmation of the personality of God. This anthropomorphism is thought to give too high a character to the fundamental Power that underlies the order of the world. But no. If anthropomorphism, the doctrine of a manlike God, fails to express the truth, it is because the "Power not ourselves" is infinitely higher and greater than ourselves, not because it is something less than human. If personality does not inhere in the Eternal Power, it is because it is something more than personal, something higher and better.

The magnanimous are the great-minded. This is the root significance. They are also the generous. Usage has made this the more common meaning of the word. And, as there is atheism that fails of magnanimity because of little-mindedness, so there is atheism which fails of magnanimity because it is ungenerous. It is this in its contemptuous attitude with reference to men's past and present faith in God. To be irreverent of others' reverence,—this is ungenerous always. The generous atheist will have no scorn, no laughter, no derision, for any faith in God that men have ever honestly cherished, for any conception of God that men have ever honestly framed. All rationality is relative, and the most irrational conceptions of deity that have been devised have been the best possible for the men who framed and cherished them. Infinitely pathetic are these conceptions to all generous souls. If we had lived in those old times, we should have been no wiser than were they who did live in them, and framed to themselves such doctrines as they could of man and God and the mysterious world. And their

doctrines did just as much credit to their intelligence and their opportunities as the most enlightened opinions of the most enlightened atheist do to his intelligence and his present opportunity, and even more, it may be.

Let those who think that all atheism is magnanimous in virtue of its being atheism consider whether it is generous for men who have arrived at the negation of all theism to regard as utterly irrational and meaningless all of the vast, incalculable thought and meditation—brains throbbing and aching, hearts yearning and breaking—that have been spent upon this conception of a Divine Being in all the centuries of recorded time. To be generous here, must not one at least allow that all this thought and meditation have been necessary steps in the long march of man's intelligence,—ay, more, that not without deep inner meaning has been all this, however crude and irrational the outward form? The magnanimous atheist believes that, at the worst, without the shoulders of the giant Past to sit upon, the dwarfish Present could not peer over as it does now into the vast unknown, and see—O vision most entrancing!—that there is nothing there. If he has only a little magnanimity, he believes as much as this. If he has much, he believes that there is a soul of truth in things erroneous, and that men's crudest thought concerning God has been the awkward symbol of some honest verity, and so truer to the fact than any mere silence on this head could ever be.

But the magnanimous atheism of the present time is not exhausted by this mental attitude. The fact is that many, finding in the popular statements about God, and in some philosophical statements also, much that appears to them irrational, prefer the repute of atheism to identification with the opinions of the majority. Such men are atheists with an *if*. If, they say, these statements that we hear are fairly representative, not to say exhaustive, of theism, then we are not theistic. One cannot but admire, in many instances, the temper of these men. Theirs is the nicest sense of honor. They dread nothing so much as to appear desirous to enjoy the prestige of a belief which they no longer hold in any of the ordinary forms. To be accounted atheistic seems to them a lesser evil than to be accounted theistic in the ordinary sense, and desirous to be so accounted. There are many, I am sure, in these last days, who, in the privacy of their own thought, esteem themselves truly theistic in their interpretation of the world, while openly they accept the opprobrium of atheism without a murmur, yea, even covet such opprobrium as a convincing proof that they have not hankered for the prestige or honor which the conventional opinions of mankind carry along with them.

But, if here is magnanimity, there is more and better in that reticence which is relative not to the opinions or the formulas of others, but to one's own thought and feeling concerning the deep things of God. It is a higher magnanimity to refrain from all theistic affirmation, because anything that we can say concerning the abounding mystery of the world seems to us infinitely below the fact, than because our affirmation may be confounded with the affirmation of the unthinking and irrational. Nothing is surer than that the silence of some men is more religious than the speech of others. It implies a deeper reverence, a profounder awe, a heart more deeply touched by the infinities and immensities of the outward universe and those mysteries of the inner life which are so much more solemn and appealing.

"Who can name Him, and say, I believe in Him?" The atheism which this line expresses is certainly magnanimous in comparison with a theism that is

trivial, conceited, garrulous. But there is a theism which these words do not define, a magnanimous theism, of which more hereafter.

JOHN W. CHADWICK.

THE F. R. A. CONFERENCE.

Next Tuesday, an important conference of members of the Free Religious Association is to be held in this city at the Parker Fraternity Hall. The vote which directed the holding of this conference contemplated that it should meet "mid-winter." There have been delays, however, in fixing the date: first, by reason of the time required for obtaining the reports on which the business of the meeting is in part to be based; and, second, because of the difficulty in selecting a day convenient to all the persons whose presence is not simply desirable, but quite necessary to the purpose of the occasion. Yet that the conference meets some two months later than was anticipated in no wise detracts from its interest or usefulness; and it is probable that the attendance of members will be larger rather than smaller on account of the postponement.

It is to be noted that this is a meeting for the earnest deliberation of members rather than for speeches and essays addressed to the public, and for deliberation on a question of vital moment to the future of the Free Religious Association. For several years, the question has been coming up whether the Association could not organize its work more effectively. This question has been more than once discussed at the annual meetings; and some things in the direction of further organization have been attempted, but with no marked results. The truth is (and it is no secret that needs to be kept hidden, or which there is any occasion to be ashamed of) that there is a good deal of diversity of opinion in the membership of the Association on this question of more organized activity. Religious Liberalism has always been suspicious of organization, and naturally, since ecclesiastical organizations have been almost universally the foe of mental liberty. For this reason, the Free Religious Association was organized on the simplest and freest basis possible consistent with any form of associated action. Its machinery is of the slightest description, its line of membership indefinite, its constituency not subjected to statistical enumeration. Yet not a few of the most earnest liberal thinkers have objected even to this much of organization, and, though sympathizing fully with the spirit and objects of the Association, and speaking on its platform and through its publications, have never become formal members. There are others who stand near to this group, but who, after seeing how simple and free from entangling machinery the effected organization was, became active members and even officers of it. These naturally incline to question the advisability of any farther appliances of organization, or of very much increase of organized activity. But there are others who think that a society which has such good objects should be able to do very much more for the practical promotion of those objects. And these divide, again, into two or more groups, one section favoring chiefly an extension of work along the line of methods already adopted, another section proposing new methods better adapted, as they think, to the changed conditions of the liberal cause, but not as yet seeing alike entirely as to what the methods shall be.

Now, this conference is to give an opportunity for a full, free, candid, and thoughtful expression of views by members to each other on these questions. Reports from different States and from the special committee appointed last May will

afford a more definite basis for consideration of the subject than has heretofore existed. And it may be assumed, we are sure, that all sections of the Association, however differing in opinion, will come to the meeting equally intent upon so speaking and acting as best to help the cause for which the Free Religious Association stands. Such a comparison of judgments cannot but result in good.

W. J. P.

NOTES ON THE RELIGIOUS PRESS.

W. J. P.

PROFESSOR PARK has so long held such a distinguished and influential position in the Andover Theological Seminary that it may be said he has himself become one of the institutions of New England. As he has resigned his office, there is naturally, therefore, great interest in the appointment of his successor. In years past, Professor Park has been regarded as the leader of liberal Orthodoxy. Now there are others in the Orthodox Congregational body who have advanced beyond him. But, by his great abilities as well as by his office as instructor of theological students, he has been a power in modifying the Calvinistic creeds preached in Orthodox churches a generation or two ago. His selected successor, Rev. Newman Smythe, D.D., though now preaching to a Presbyterian Church in Quincy, Ill., appears to be a man of the same stamp. He is, indeed, a more pronounced heretic than Professor Park. He is so much of a heretic that the Boston *Congregationalist* has opposed his confirmation, though conceding his eminent fitness for the place in other respects. He is the author of several books well known in theological circles, which, it seems, "have caused him to be regarded with serious distrust." But the *Congregationalist* says:—

The chief objection to be urged against Dr. Smythe is that he has expressed himself with too much vagueness upon the subject of future punishment. He has condemned the doctrine of annihilation decidedly, and he evidently believes in the fact of a future punishment; but he has been careful to avoid committing himself to anything more definite than this. We respect him for refusing to assert more than he thinks that he knows, but we believe that considerable more is taught definitely and purposely on the topic by the Scriptures than he has been able to find in them. We should think it impossible for any one holding his views upon this point to subscribe to the creed of Andover Seminary. But, however this may be, we do not believe that his opinions upon the subject are quite what ought to be taught there.

From which, we judge that Dr. Smythe will make a fit successor to Dr. Park.

The *Sunday-School Times* has the following excellent remarks on the falsehood of pretending to know more than one does know:—

Some moralists have gone so far as to say that all lies, reduced to their lowest terms, are lies of cowardice; and, though this broad assertion can hardly be accepted, it is certain that the sum of man's falsehoods would very greatly be reduced, were all cowardly misstatements and equivocations and excuses taken from it. Take, for instance, the single matter of pretending to know what we do not know. Some person or fact is mentioned of which, at the first thought, one is a little ashamed to confess himself ignorant; and so, by word or nod or deceitful silence, he tells a lie, and makes believe that he knows what he never knew, and what, very likely, there was no reason that he should know. And then the falsehood or evasion is pretty sure to come to light sooner or later, to the destruction, or at least injury, of one's reputation and sense of honesty. In no single matter, perhaps, do we all need to watch our words and deeds more closely than in this perilous temptation to pretend to know more than we do. There is, of course, such a thing as the courtesy of silence; but courtesy and dishonesty are two very different things. The *Times*, of course, intended this criticism for

the common matters of conversation in daily life. But we cannot help querying whether a good application might not be made of it to the realm of theology, and especially to theological professors and preachers.

THIS is the way in which the *Independent* speaks of Mr. Miln's change of belief:—

No God, no soul, no immortality, no heaven, no hell, death an eternal sleep, nothing but matter. Such is the materialistic creed to which Mr. George C. Miln, once a Methodist Protestant minister, then, when he next emerges, an Orthodox Congregationalist, then a Liberal Unitarian, and finally, too liberal for the Unitarians of Chicago, has at last ascended, or rather descended. Of course, all religion, in the view of Mr. Miln, is a sheer superstition.

Yet Mr. Miln has been very careful to say that it is belief in "personal Deity" that he has abandoned. He has never denied the existence of "a mysterious force that permeates the universe," and which he calls "indescribable," "illimitable," "unnamable." "To deny this," he says, "were evidence of unsound mind." Mr. Miln has also distinctly affirmed the permanence of religion, and not as "a sheer superstition," but as a rational outcome of human nature. He has affirmed this in the very sermons on which the outcry is made against him; and for his critics to overlook it shows in them a careless disregard of an old commandment, which says, "Thou shalt not bear false witness." Mr. Miln may not be able to believe in the immortality of the individual soul; but, as to "heaven" and "hell," we venture to say that he believes in them very much as the *Independent* does, —namely, as the legitimate consequences, respectively, of man's good and bad actions.

EDITORIAL NOTES.

THE article which we publish this week from the pen of Capt. R. C. Adams, whose views are quite in contrast to the doctrines preached by his father, the celebrated Nehemiah Adams, will be read with interest by his former co-religionists.

NEXT week, Miss M. A. Hardaker will present in *The Index* her views on "The Problems of Russia," and Mr. F. M. Holland will contribute an article on "The Theophilanthropists, and why they failed." A letter sent us from California by Mrs. E. D. Cheney will also appear next week.

REV. E. M. GUSHEE, in a recent sermon, claimed that the laws and principles laid down in books like Spencer's *Data of Ethics* are of vastly greater importance than the studies ordinarily pursued. He urges the systematizing of ethics, apart from differing religious creeds, and their inculcation upon a common basis as a part of our popular education.

WHY does the *Religio-Philosophical Journal* refer to the National Liberal League as an organization arrayed in defence of "blatant materialism," when it is made up in part of Spiritualists, and when among its acknowledged leaders and representatives are men and women like D. M. Bennett, "Prof." Toohey, George Lynn, Mrs. Severance, and Mrs. Lake, who are avowed Spiritualists?

THE *Presbyterian* mysteriously remarks: "Mr. Miln, among other free sayings, late averred that there was a 'religious editor in Chicago who was an agnostic in private.' Who is this religious editor? And, if he is an agnostic in private, what is he in public? These questions are respectfully referred to the *Alliance* for answer." And now we wonder what the *Presbyterian* wishes to insinuate.

A MEMORIAL, signed by a number of Baptist ministers at a conference in New York city, has been sent to Congress, opposing the bill prohibiting or limiting Chinese immigration to this country.

The memorialists say that the country needs the labor of the Chinese, that they as a people are quiet and inoffensive, that under the Constitution of the United States they have a right to come here on the same terms as other immigrants, that it is contrary to our constitution and the spirit of our government and laws to permit them to come or to stay here as bond-servants for a term of years, however limited, and that all restrictions applicable only to Chinese should be obliterated from our statute books.

"MIRACLES" are now performed not by supernatural means, but by natural agencies and forces, simply through the ever-increasing ingenuity and enlightenment of men in communities where science is cultivated and nature investigated. What alleged miracle of theology ever equalled the feat of modern science and inventiveness in bringing persons on opposite sides of the globe into instantaneous communication with one another! Saints used to swim across narrow arms of the sea, carrying their own heads in their teeth; but the miracles of the modern scientist are tainted with no absurdity. They are as useful and beneficent as they are marvellous. Science shows nature to be more wonderful than the imaginary super-nature of the theologians.

COMMENTING on a sermon by Rev. Dr. Ryder, the *Chicago Times* says: "Here is a plain assertion that the people called Unitarians have an unwritten creed, in which they are constituted a church. Yet, when we inquire what it is, they refuse to answer. One man may tell us what he thinks it is, but he at the same time assures us that he can state only his personal opinion, to which every other member of the church may dissent. Mr. Herford has stated somewhat definitely what he understands the unwritten creed of his church to be, or as Mr. Ryder observes, what he desires it to be. But Mr. Ryder's observation and information do not justify him in saying that what Mr. Herford supposes to be the belief on which there is agreement among Unitarians is actually taught in their churches."

LAST week, the Speaker presented to the House of Representatives a memorial of the Legislative Assembly of Utah, complaining that the people of Utah are suffering from monstrous exaggerations and misrepresentations; that they are placed in jeopardy, and are threatened with the deprivation of the right of local self-government; that the aim of the persons who have started the false rumors is to gain control of the wealthy and prosperous territory, and to manipulate its finances; that they have succeeded in arousing the anger of many people against the large majority of the people of Utah. And the memorial urges that it is impolitic and unstatesmanlike to disarrange the political machinery of the Commonwealth in an effort to furnish the alleged offences of a few individuals. Congress is therefore asked to suspend action in regard to Utah until an investigation can be made, facts learned, and a tangible foundation laid for rational proceedings.

REV. R. R. MEREDITH, a popular Methodist clergyman in this city, in his class which meets Saturday afternoons in Tremont Temple recently declared his belief "that evil spirits had actual domination over men in the days of Christ, and that they have not now in such a sense as then." But he "believed in a personal devil, and found comfort (!) in the doctrine from the fact that human nature would look so much worse even than it does now, if all the worst and most devilish acts of men must be attributed simply to a depraved nature." Not much chance for reform then, in Mr. Meredith's view, if the devil is the source of

all evil, unless the Methodists can capture and convert him, which we think even their faith holds out no hope of doing. We prefer the secular view, that what we call "evil" is the result of man's undeveloped nature and unadjusted condition, since thus in the process of evolution there is some hope of the gradual elimination of evil.

A few days ago, a Hebrew, named Rosenstrach was arrested at Paterson, N.J., on complaint of a Catholic, named Deutschle, for blasphemy. The Hebrew denies that he used the language attributed to him, and says that the charge was made in spite, because of his refusal to sell goods on credit. The statute, for the alleged violation of which the arrest was made, is as follows: "If any person shall wilfully blaspheme the holy name of God by denying, cursing, or contumeliously reproaching his being or providence, or by cursing or contumeliously reproaching Jesus Christ or the Holy Ghost or the Christian religion or the holy Word of God (that is, the canonical scriptures contained in the books of the Old and New Testaments), or by profane scoffing at or exposing them or any of them to contempt and ridicule, then every person so offending shall, on conviction thereof, be punished by a fine not exceeding \$200, or imprisonment at hard labor not exceeding twelve months, or both."

THE *New York Herald* does not see how, "with our constitutional amendments and our clearly defined policy of freedom and independence, any valid law can be passed legislating against a race." The *New York World*, referring to the anti-Chinese bill, says that, after declaiming for many generations against "the exclusiveness of the Chinese policy as barbarous, we have no sooner succeeded in breaking it down than we have come to see its wisdom as applied to the Chinese themselves, and to offer it the sincere flattery of imitation"; that, after "bombarding forts and making ourselves generally unpleasant otherwise, in order to induce the empire to admit Americans to China and allow Chinamen to emigrate to America, we have concluded that the Chinese knew all along what was better for them and ourselves than we did." The *World* adds: "We build a Chinese wall, in the form of a protective tariff, against all the products of European nations except men and women, whom we admit duty free. In the case of China alone, we put a prohibitory enactment upon men, so that the three things which we proclaim that we will not have at any price are steamships, Chinamen, and immoral books and works of art."

Look at your tags! We would respectfully suggest to all our subscribers, and especially those who have recently sent money to renew their subscriptions, that they examine the address-tags on their copy of *The Index*. Attached to each address is the date to which subscription is paid. Such date is the subscriber's receipt for payment; and if, within two weeks after renewing, the date on the tag is not changed to correspond with such renewal, a note addressed to this office, calling attention to the omission, will meet with prompt reply and explanation. Many of our subscribers seem not to understand that the dates on their tags are in lieu of a written receipt for their money, and write us, after the lapse of a week or two, requesting us to send them receipts. By looking at their tags also, some of our neglectful friends (and we have too many such) may be reminded of how much they are in arrears; and we hope all these will at once send us the amount due on their subscriptions. Recent changes in *The Index* having increased its expenses, we need all the money due us to meet our bills.

"THE INDEX" will be sent six months to trial subscribers for one dollar.

The Index.

BOSTON, MARCH 23, 1882.

THE INDEX is published every Thursday, at No. 3 Tremont Place, Boston, by an incorporated Board of Trustees nominated by the Free Religious Association. Terms: Three dollars per year, in advance.

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

WILLIAM J. POTTER, BENJAMIN F. UNDERWOOD, } Editors.

NO WRITERS in THE INDEX, editorial or other, are to be regarded as speaking in behalf of the Free Religious Association as a whole; nor is any writer to be held responsible for any opinions expressed in its columns except his own. For all editorial matter not signed, B. F. UNDERWOOD, the office editor, is responsible.

ALL communications intended for the paper and all business letters should be addressed to "THE INDEX," 3 Tremont Place, Boston. Letters for Mr. Potter should be addressed to him, at New Bedford, Mass.

POETRY.

For The Index.

AN AGNOSTIC REQUIEM.

This life, where I have found enough to know,
And love, and hope for, and where all my work
Hath met as fair reward as I can wish,
Will end, as is ordained by laws whose source
Is hid to man. If any other world
Await me, I shall play my part therein
The better for this earth's experience.
Should this life be my last, then welcome rest!
I do not long to go, and do not fear.
I would not have my death cause needless grief,
Or fan the flames of strife I sought to quench.
No friends shall meet to listen round my bier
To pride dogmatic, claiming it has solved
The problems I would have men lay aside,
As far beyond our utmost reach of thought.
Nor would I be a theme for eulogy
Extravagant, by one who knew me not;
And yet I trust my friends would not consent
To see me laid away, without a word
To tell where they may look for strength and peace.
Some friend who knows how rich this life may be
In loving ties, kind deeds, and noble thoughts,
What treasures science opens to patient eyes,
What joy we find in making others glad,
What peace of mind awaits us as we rise
Above the strife of creeds, how bright this earth
Becomes to him who will not be the slave
Of superstition or of vice, shall show
To those who love me, as they meet to see
Me laid to rest, the grandeur of this life,
The sanctity of earthly duties, bliss
Which purity and wisdom give us here!
A nobler requiem I cannot ask.

F. M. H.

THE TREE.

I love thee when thy swelling buds appear,
And one by one their tender leaves unfold,
As if they knew that warmer suns were near,
Nor longer sought to hide from winter's cold;
And when with darker growth thy leaves are seen
To veil from view the early robin's nest,
I love to lie beneath thy waving screen
With limbs by summer's heat and toil oppress;
And when the autumn's winds have stripped thee bare,
And round thee lies the smooth untrodden snow,
When nought is thine that made thee once so fair,
I love to watch thy shadowy form below,
And through thy leafless arms to look above
On stars that brighter beam when most we need their love.

JONES VERY.

—Selected.

GAIN OR LOSS.

BY ROBERT C. ADAMS.

For The Index.

The *Congregationalist* of November 30, under the above title, replied to "A Radical Avowal," published in *The Index* of November 10. Several weeks elapsed before I obtained a copy, as friends were strangely neglectful of my request.

It appeared to me easy to give satisfactory answers to the criticisms; but, having no desire for controversy, especially with so respected an old friend, I decided not to reply.

Numerous letters, some of them anonymous and not a few abusive, show that the readers of the *Congregationalist* consider that my positions have been utterly overthrown; and some of these dear, good people allow me only the alternative of demonism or an unbalanced mind as explanations for my opinions. Therefore, I feel it a duty, to myself at least, to see if I can "give a reason for the (unbelief) that is in me."

After stating my position as fairly as a brief abstract of my words would permit, the *Congregationalist* says it is "characterized, in nearly equal degree, by inconsistency, unfair statement, and hasty inference." The first inconsistency is the denial of a personal God, and yet saying "all things are subject to law"; for the editor says, "if there be law, the very conception necessarily implies a lawgiver." My words were, "I see no proof of a personal God who sits up aloft and makes butterflies and counts hairs, and conjures up squalls to upset the boats of Sabbath-breakers." This is the kind of God I was "brought up on," a being who consciously superintends the formation of every insect, who notes and influences all the details of each human life, and who takes vengeance on sinners through "special providences." Many still believe in such a God, and draw the belief from the Bible. As opposed to this idea of a supreme being, I say, "I see an ever-active, unerring force in nature," and "all things are subject to law." "There is no supernatural interference." Many intelligent religious teachers call the force which works in an orderly method throughout nature God. They personify the principle of action which pervades existence; but this personal God is a great first cause, who endowed matter with the presence of force and the principle of development, by which all events spring from preceding causes, and who only acts through the successions of cause and effect, never exercising his will in an arbitrary way. My only purpose was to deny the existence of such a being as the Hebrew Jehovah or Calvin's God, who walked and talked with men, who destroyed them purposely with flood and fire and earthquake and plague, who turned a woman into salt, made an ass speak, killed fifty thousand and seventy men for looking into the ark, stopped the sun and moon in the heavens that a "Hebrew filibuster" might slaughter the Canaanites, saved a drowning prophet in a whale's belly, and who makes eternal decrees for the salvation of some, and allows others to inhabit an eternal hell.

What "God" is I am not wise enough to say. I am only sure he is not what the Hebrew writers imagined him to be. But, even had I denied the existence of any principle which can be called God, it is not inconsistent to speak of law. Webster gives nine definitions of law. The third is: "(Nature.) The regular method or sequence by which certain phenomena or effects follow certain conditions or causes, as the law of gravitation, a geological law, the laws of physical descent, of trade, etc.; the uniform methods or relations according to which material and mental forces act in producing effects, or are manifested in phenomena; a norm or rule for the working of a force; hence, any force, tendency, profession, or instinct, whether natural or acquired; as, the law of self-preservation, etc."

If law may be defined as "a rule for the working of a force," or the regular method of cause and effect, a materialist, who believes in no existence save that of eternal matter, may as consistently speak of the laws of the universe as may a Christian theist. This play upon words is a stock argument with theologians, but an honest consideration of the customary use of language shows it is a mere verbal quibble.

I claim, therefore, that, though I deny a personal God, who now consciously acts, creates, and repeats

Bible wonders, I may consistently personify the force of evolution as God, and have an infinitely superior being to worship than the one described by Jewish and Christian poets, historians, and philosophers. Or, if I profess to believe in the eternity of matter, and that it is self-acting, I may consistently speak of the regular method of its working as law.

My second inconsistency is rejecting "the theorem that the Bible is a revelation to man, on the ground that it is inconceivable that any such thing can be true as to whose interpretation there is radical difference," forgetting that men differ about "philosophy, politics, medicine, and the like"; and it is asked, "Will he therefore affirm there is nothing which men can trust?"

I reply, There is nothing that men can trust, as an infallible revelation from God, about either religion, "philosophy, politics, medicine, and the like." When God reveals philosophy, idealists and materialists will agree; when he reveals politics, monarchists and republicans, free-traders and protectionists, will cease to quarrel; when he reveals medicine, allopathists, homeopaths, rubbing and electric doctors will adopt an harmonious system of treatment; and, when he reveals religion, the one hundred and sixty sects of Protestants, the Roman and Greek Churches, Mohammedans and Buddhists, will cease to revile each other, and will unite upon one theology. The illustration the *Congregationalist* gives to prove my inconsistency is all the evidence I ask to demonstrate the human origin of religion. Men admit that all knowledge of "philosophy, politics, medicine, and the like," has been slowly gained by the experience of man and his own toilsome efforts, unaided by any supernatural power; but they say religion has been revealed to man direct from a perfect omniscient God. We find, however, that men are no more agreed about religion which has been revealed than about science which has not been revealed. Of what advantage, then, is revelation? And is it not derogatory to God to suppose he could reveal what men cannot understand? The fact that men differ about religion, philosophy, politics, and medicine, proves that God has never given direct positive instruction upon these subjects. I cannot retort that the *Congregationalist* is "inconsistent" for such reasoning is consistent with the style of many of its arguments; but I may say it is illogical, when it maintains that the fact that men differ about unrevealed science is a reason why they may differ about revealed religion, for I assert that a revelation from an infinite God would compel the united assent of human minds. It seems, to my mind, to prove that religion rests on just the same authority as science,—namely, human experience and research; and God has never spoken about religion in any way that he may not be said to have talked politics or given medical lectures. "The Lord spoke unto" Solon and Galen as truly as unto Moses. When men recognize the truth that religious ideas have no higher authority than medical ideas possess, they will become as charitable about theological differences as they now are about varying medical theories. Will it not be a social improvement?

The next charge is, "He seems to us unfair in a statement, whenever he undertakes to describe what is Orthodox." My words are quoted, "The Bible says the world was made in six days by magic; man was perfect, but sinned; Christ died to save a few; and soon God will destroy the world, and punish the vast majority of men forever in hell." The editor then remarks, "We have studied the Bible for years with earnest care, but we have never found either of these statements in it; and, with a considerable acquaintance with Orthodox men, we know of none who would be willing to accept either as true."

This denial that the Bible teaches what I affirm it does, to use a sea phrase, struck me flat aback. Can it be that for thirty years I studied the Bible, and understood it to teach things which nobody else finds there? If so, only one verdict can be given against my intelligence. But, if even a few men of good judgment and fair education have interpreted the Bible as I have, then it is the marvel of marvels that God should write a book expressly to give information on certain subjects, and, when some intelligent men decided what it taught, others equally intelligent should say it teaches no such thing. A governor of Massachusetts who should issue so obscure a proclamation would be elected to stay at home.

Fortunately for my self-assurance, I know many men whom the *Congregationalist* would pronounce

orthodox and intelligent, who have found all these statements in the Bible. But let the book speak for itself. In Genesis, first chapter, we read that God created the present form of the world, its land, seas, vegetable and animal life, sun, moon, and stars, and man, in six days of evenings and mornings. In Exodus xx., 11, we read, "For in six days the Lord made heaven and earth, the sea and all that in them is."

Within a late period, learned men have discovered that the world was not made all at once in this complete condition, but through vast ages has gradually been assuming its present forms and life. Theologians therefore tell us these days, each of which Scripture says was an evening and a morning, were really long periods. If the Bible is God's word, I prefer to take God's statement as my Orthodox and not unlearned father did, who once said to me substantially: "This day-period theory is not consistent with a common-sense treatment of Bible language. I prefer to hold to the plain words of God that he made the world in six days; and, though I cannot reconcile it with what are called geological facts, I believe some day science will come back to Moses." I have at hand literature showing that scholarly men hold in the same way to the literal day theory, and it will not be denied that the Church in all ages before the nineteenth century has followed this teaching. If God's people of to-day do not find it, they must admit that God allowed his church for many centuries to be deceived by false words of his,—a libel upon perfection.

God made the world by magic; that is, by "occult and superhuman agency." He made it "out of nothing" and said, "Let there be," and "there was."

We have found my first statement in the Bible, as an average man would understand it. Now for the second, "Man was perfect, but sinned." In Genesis i., 27, it says, "So God created man in his own image, in the image of God created he him." I used to believe that this meant that man was perfect; but, since I have seen the imperfection of the Old Testament representations of Jehovah, I cannot so regard it, though I think it was the intention of the writer to give the impression that man was made perfect. If the *Congregationalist* will admit that the Hebrew God was imperfect, I must confess that his image will be faulty. As man's sin is spoken of on nearly every page of the Bible, I need not say this can be found there.

"Christ died to save a few." Now, I am in danger from theology. Men have battled for centuries as to whether Christ's atonement was limited or infinite; and the factions have made a kind of compromise, saying it is infinite in design, but limited in extent. Christ died for all, but only a part are saved. It is the practical effect of Christ's death that I refer to; and he said, "Narrow is the way which leadeth unto life, and few there be that find it." "He that believeth not shall be damned," and very few believe. Principal Dawson says of nominal Christians that God would call only two per cent. Christians. When one asked Christ, "Are there few that be saved?" he replied, "Many will seek to enter in, and shall not be able." He said, "Except a man be born again, he cannot see the kingdom of God." Certainly, but few are born again in the Orthodox sense. How then can Orthodoxy deny that but few will be saved? The good taste and intelligence of this age are limiting hell and expanding heaven; but the fact remains that the Church until recent years has found in the Bible the teaching that "God will punish the vast majority of men forever in hell."

"God will soon destroy the world." The *Congregationalist* and the post-millennarians say this cannot happen for a thousand years; but the pre-millennarians, among whom are such able Orthodox ministers as A. J. Gordon, H. M. Parsons, and Brooks of St. Louis, not to mention D. L. Moody and the numerous evangelists of this school, believe that the first stage of this destruction may be ushered in at any moment by the appearance of Christ, "taking vengeance on them that know not God." Multitudes of Christians are looking for the coming of the Lord and "the end of the world" in its present condition. They see that the disciples were taught by Christ to expect this in their own day, and that all the teaching of the New Testament shows that this "hope" inspired its writers.

Perhaps the *Congregationalist* meant this denial for a joke. I can hardly believe it to be serious, though a joke would be so incongruous with its usual staid demeanor in theological discussions. But the second part of its assertion I am prepared to admit,—“With a considerable acquaintance with Orthodox men, we

know of none who would be willing to accept either [of these statements] as true." Men are becoming too intelligent to accept these doctrines as true; but there they stand in the Bible, and millions of readers in the past have believed them, and many do still. After hearing a number of ministers in the neighborhood of Boston, I once wrote to the *Congregationalist*, asking, "Is Christ preached?" I stated that I heard no allusion to man's sinfulness and need of a Saviour. The old-fashioned gospel of sin, hell, and atonement, as I had been instructed to read it in the Bible, which I still find there and which my father and brother faithfully preached, I have found to be tacitly ignored in the Congregational pulpits of cultured societies. Ministers have ceased to believe it, or even to find it in the Bible, by the exercise of ingenious methods of criticism especially designed to bring God's truth "up to the times." They are right to ignore these false notions; but, when they consistently explain their reasons for doing so, they are usually dismissed from their pulpits. I know whereof I speak when I say there are Congregational ministers of high standing who are thorough disciples of the evolution philosophy, who have lost every atom of belief in the inspiration of the Scriptures according to the definitions of creeds, who read the Old Testament with only the same credence that they give to Herodotus and Josephus and Eusebius, and yet by a discreet reticence, a use of old phraseology in a private sense with mental reservations, they maintain their status, and their hearers have no conception of their true belief. They are good and sincere men: they never utter what to their minds in their private understanding is false; but they know that people are not yet generally prepared to receive the truths which modern science has revealed, and they believe that the highest usefulness is subserved by this suppression of their convictions. Others see the light, and know that scholarly criticism has disproved the authenticity and genuineness of many of the books of the Bible, but early training and present surroundings make them shut their eyes and murmur the maxims of their youth: "The finite cannot comprehend the Infinite." "Reason must yield to faith." "God's thoughts are higher than ours." "If we could understand all God's words, it would throw doubt on their divine origin." And they trample on their intellects, as multitudes like myself have done and are still doing, to preserve their faith. My "evidence" of this is asked for. My reason told me years ago that Christianity was merely the best form of morality and religion that the human mind had been able to develop, and its literature was only the best religious writings of men. The difference between them and all other religious and sacred books was only one of degree, not of kind.

I yielded to early training so far as resolutely to trample on my intellect,—there is no other word for it,—and for years I buried myself in the Bible and Orthodox commentaries, upon the theory that the Christian must be "a man of one book." And so he must. A truer word was never uttered. If he could read this book as he reads his newspaper, with intelligence and common-sense, he would see it in its true light as a human compilation of Jewish literature; but the bias of education, church, and commentator is too strong, and it becomes God's word, which only theologians can harmonize. Men therefore become the mental slaves of teachers who have had a life-training in the art of defending preconceived theories formulated by their ancestors. It would be a wonder if such ingenious effort did not produce some seemingly plausible arguments. These teachers are sincere. I was sincere, in spite of my substratum of doubt. Men are unconsciously biased by their interests. The manufacturer is a protectionist, but the farmer and sailor are free-traders; and the minister is a Calvinist or Unitarian, or any thing between, as his environment may determine.

More honest avowal of doubt is a duty which ministers will soon awaken to. They now hinder advancement by fearing to allude to the researches of the ablest scholars of the day, which they privately delight in, but feel it inexpedient to make public.

But I must not neglect the charge of "hasty inferences." Morality, I claim, exists independently of religion, being the result of universal experience. Then why, asks the *Congregationalist*, is the stay-at-home farm laborer more moral than the travelled sailor? If the world lasted but one generation, this question might apply to the case. But the dissolute sailor dies an early and loathsome death in a hospital,

and the farm laborer lives to a green old age in tolerable health and comfort. This experience teaches the next generation that drunkenness and licentiousness are injurious, and in time further experience so impresses this fact upon society that commands are issued against these practices "in the name of God." These theories are too well defended by learned philosophers to be called "hasty inferences" of mine.

The other "hasty inference" is my assumption that "the Holy Spirit leads men to different and often opposing views." "How does he know it is the Holy Spirit?" it is asked. In this way:—Jesus said to his followers: "When he, the Spirit of Truth, is come, he will guide you into all truth. . . . How much more shall your heavenly Father give the Holy Spirit to them that ask him? . . . He shall teach you all things." In the Epistles, the indwelling of the Holy Spirit in believers is too frequently asserted to need quotation. The divine injunctions for the gaining of religious knowledge are "Search the Scriptures," and "If any man lack wisdom, let him ask of God." Prayerful study of Scripture is therefore generally accepted by Protestant Christians as God's channel of enlightenment to man. I was brought up among sincere, godly men, who read the Bible on their knees, and taught me that God's truth embraces everlasting punishment of all unbelievers in Christ, the election of a few to be saved, the baptism of infants, the keeping of the Sabbath, a select ordained ministry of preachers, a post-millennial advent of Christ, the spiritual or symbolical interpretation of prophecy and other dogmas. During voyages to the East Indies, I became intimate with English missionaries holding some forms of the doctrines of the Plymouth brethren. They were godly, self-sacrificing men, intelligent, and wonderfully familiar with the Scriptures. They studied "the Word" with special prayer for the Holy Spirit; and, if the Bible promises are true, they must have possessed it. Here was the result: The Bible taught them adult baptism, the abrogation of the "Sabbath," liberty of ministry for all believers according to their gifts (not their licenses), the pre-millennial advent and near coming of Christ, the literal interpretation of prophetic writings, and so on. My own prayerful study made me see that the Bible, read as it seemed to me God's word to man should be read, gives much support to these views; for God would not give a "revelation" in unintelligible allegories. When he speaks, he means what he says. Afterward, I came across men praying for the Spirit, who found the doctrine of annihilation of the unbelieving; and I met others who saw a limit to eternal punishment, and some who denied the deity and the atonement of Christ. Hell was my strong point, as became the son of the champion of the "Scriptural Argument for the Reasonableness of Future Everlasting Punishment." But here were believers in the inspiration of the Bible praying for the Holy Spirit's guidance, and disproving eternal hell from the very words of the Bible. In dismay, I cried, Of what use is such a word of God and such a Holy Spirit? Man's word, inspired only by man's spirit, teaches me when it pretends to, and men agree upon its meaning. If God's word is true and my observation of men is worth anything at all, some of these men who hold opposing views are led by the Spirit, therefore the Spirit teaches error. This is impossible, therefore God's word is not infallible.

If this is a hasty inference or is illogical, if some one will kindly demonstrate it by some argument other than the Orthodox one,—“You are mad or possessed with the devil,”—I shall welcome it, for this is the root of scepticism with me. Let me repeat and condense my argument. The revelation of an infinite God must convey to men truths which they will understand alike. The Bible is said to be a revelation from God. Good, intelligent men understand it differently. Therefore, the Bible is not the "word of God."

One point more. It is denied that "Christianity ignores this sinful world as incapable of improvement." Bible Christianity does,—not that which now prevails most generally,—though the growing pre-millennial creed is decidedly pessimistic. The Bible calls Christians out of "the world," warns them not to "love the world," reminds them that all will "be burned up," tells them not to "lay up treasure," but to "wait for their Lord." My own sense of consistency has in the past weakened my interest in either the material advancement or the pleasures of the world. Spiritual growth and salvation from hell were the only worthy

objects of concern in this rapidly ending age. How could I dance and smoke and go to theatres, while the multitude of men around me were passing into ceaseless doom! I helped to start a young men's society in the church, "for the moral, social, and literary improvement of the members and their enlistment in Christian work." The pastor was president. We started a night school and a prayer-meeting, which were soon abandoned; and the meetings became jovial entertainments, with violin and piano, songs, readings of Shakspeare and Handy Andy, and finally the erection of a theatre stage in the lecture-room of the church, and the performance of "Bardell vs. Pickwick" in costume. Believing the Bible to be the word of God, I could not approve of this, and left the society. Seeing the Bible to be the word of man, I now say, Do what will make you better and happier now, in church and out of it; take care of your body and mind, and your "soul" will take care of itself. I do not deny that Christians enjoy life and believe in "the world," but I say they do so in spite of their creeds.

I must congratulate the *Congregationalist* and its friends that they have ceased to believe the teachings of the Bible as they were understood by the last generation of Christians. The sermons which I read or hear from Orthodox pulpits show that the most scholarly ministers are adopting the religion of evolution, which scientists and liberal thinkers have propounded, and quietly ignoring miracle and dogma. They add to this a sentimental and exaggerated estimate of the character of Jesus. This they call Christianity, and preach as though it had never been anything else. Heresy hunters are turned off by this enthusiastic loyalty to the person of Jesus. Greatly was I astonished to hear Boston's most talented Congregational minister declare that the Eden stories were allegories, and in their literal sense were offensive to reason and conscience. Would that more ministers would show such "courage of conviction"! Such consistency would relieve them from unfair statement, and save the hearers from the hasty inference that the preachers are still "Orthodox."

I have been treated with more courtesy by the Congregationalists than heretics often receive; and I appreciate the kindly-intentioned desires for my restoration to the faith, though their fulfilment I should only regard as a calamity. I have lost a superstitious belief which I know has been injurious to me. All else is gain, unless my position loses for me the regard of the good *Congregationalist*.

CORRESPONDENCE.

THE DIVORCE QUESTION AND MORMONISM.

Editors of The Index:—

At the present time, our people are interested in two important questions, divorce and Mormonism. The magazines contain articles from pens of the ablest men in the land, senators, lawyers, and divines. So far, I notice very little agreement among the different writers about the methods to be employed for the suppression of the one and the decrease in the number of the other. On one hand there is unanimity,—namely, that they are both great evils: one, Mormonism, being a disgrace to our country; the other, a sign of the growth of lax moral principles among us.

In these articles which deal with these subjects may be detected a method which begins at the wrong end of the question. Thus, the many recommendations neglect the causes which give life to these sins, and advocate measures which would bring the civil power to bear upon them individually, as if they contained in themselves their own vital energy. To speak of suppressing Mormonism by declaring it a crime to be dealt with as a violation of the law prohibiting bigamy, or to recommend that Utah be divided among the adjacent territories, is to forget that by declaring a tree to be part in one State or territory and part in another will not kill the tree, is to forget that the Mormons may emigrate. But the soil which produced Mormonism is still with us, to produce equally bad or worse growths.

Indeed, may we not ask, Is it not producing even now these very growths? Our editors, our senators, our many writers, are they so pure that they can cast stones at the men of Utah? If the men of our time, who dwell in our midst and who profess abhorrence for Mormonism, were as true to their marriage vows as they should be,—if, in a word, there was not from Maine to California a Mormonism deeper, fouler, and

blacker than that of Utah,—the barbarism of that Territory would be of short duration. We are stirred with holy indignation as we read of the sufferings of the women of Mormonism, our moral sense is shocked when we read of the many-wived men; and yet we can easily match, even in our small New England towns, the sufferings of the women and the immoralities of the men of Utah. In witness of this, we have only to bring forward the statistics of divorce.

As these statistics have been very generally published, we will here omit them, and simply say that they show us that the number of divorces is on the increase. And this, let it be remembered, is the fact not only in Western States, but in New England. Not Chicago, but Bangor, Maine, and New Haven, Conn., show the highest ratio of divorces to marriages. In the West, the Western Reserve, Ohio, leads all other sections in the ratio of divorces to marriages. If Mormonism, therefore, had such a bad influence on the land, it should show it in the States adjacent to it and not in those on the Atlantic coast. The truth is patent, almost, that Mormonism is not the cause of much evil attributed to it, but is the effect of an evil which is wide-spread, the lax ideas about marriage. Men and women alike tire of their union, and desire separation. This would indicate that on the part of the women there is much misery in married life, and that we must apply a remedy which meets them not after they have entered into this estate and learned its misery, but before they enter into it. This is beginning at the right end; and it applies also to the men.

We know no right by which a legislature may pass a law dooming individuals to perpetual suffering, as would be the case to restrict the right of divorce to violations of the marriage vow. Many women would be put into very hells, if they were compelled to live with their intemperate and brutal husbands. Nor need we attribute the desire on the part of the women for divorce from such husbands to any peculiar hardness of heart on the part of these women. To grant divorce in such cases is not, as Woolsey suggests, to comply with the present wickedness of the human heart; it is simple justice.

We must therefore, as I have said, begin with marriage. In order to do this, the pulpit, the press, and the family are to handle this subject with less flippancy on the one hand, and on the other with less false modesty. In the articles from the press, we too often notice the careless, flippant tone. It would seem as if marriage were some play in which our young people engaged, an hour's pleasure before the life's sorrow. We are in need that the press treat this most important of all subjects with a seriousness and earnestness which no other subject can demand.

There is need that a voice be heard in the land, which shall arouse the consciences of the young men. As young men, we demand that the women we marry be at least pure. The press might put to each of us these questions: What have you to give in return for what you ask? Are you likely to be a genuine companion to any pure and true woman? Are you likely to make her life brighter and more cheerful? Have your haunts been such as to fit you for the head of a pure home? Do you bring into this new home you are about to form a genuine and high purpose in life, a high moral sense, a pure body? Indeed, the voice should be stern, demanding that we come not into this holy circle, a new home, with low ideas, with the aroma of unholy haunts, with a tainted body which will cast a cloud of misery over the future. We too easily forgive our young men their sins of indulgence, their crime of destroying purity, their degrading of the most holy relationship between man and woman. We cover these over with the easy-going phrase, "They are sowing their wild oats," forgetting that said wild oats are not likely to yield a desirable harvest. The harvest yielded at present, in addition to children diseased, is an increasing number of divorces.

The Church or the pulpit has been remiss in its duty to the young people on this subject. A false idea of marriage has restrained the pulpit from doing its duty, and by its silence it has given countenance to the too prevalent sensual or at least sensuous ideas which the young people have of marriage. To speak to them on the subject is to call up in their minds the mere physical union. Were the pulpit to speak out as it should, instead of avoiding the subject as it does, a higher idea would possess the minds of the

* The writer is a young man.

young people. They would reason thus: If marriage is a subject which may be treated by the pulpit, then it is a religious subject, it is a pure act, it is a holy relation, it has to do with the soul as well as the body. It is this very truth that must possess the minds of those entering into the marriage relation before we can have that union of which it may be said, What God hath joined together let no man put asunder. We forget the weighty sentence with which Dickens closes his third book of David Copperfield: "There can be no disparity in marriage like unsuitability of mind and purpose." There is an affinity of mind, and this and not wealth or social position should be the basis of union. Divorce in such a case would be as impossible as the divorcing of the different parts of the heart.

The Church is culpable in another direction, in that it seems by its actions to favor the idea that celibacy is the more holy estate, and that marriage is to be preferred to a worse evil. Keeping silent about the celibacy of the Roman Catholic priests and nuns, we have only to remember that the highest authority in the Church is the New Testament. Only by a process which the young mind cannot take in, seeing it is untrained in theological methods, can it be made to appear that Paul does not condemn marriage, or at least favor the unmarried state. Again, this estate is lower by the fiction of the miraculous conception and birth of Jesus. These things cannot be overcome in the religiously-inclined young mind by any theological process; and they bear their fruit in making it appear that marriage is not the highest and best relationship in life, whereas in fact there is no relationship so honorable, so holy.

If there is need that the press insists on the purity of the young men, and that the pulpit proclaims the spirituality and holiness of marriage, there is need, too, that parents preach to their daughters the doctrine of helpfulness.

As the financial world is now moving, the prospect before young men without means is not very hopeful. The wealth of the country is centralizing; and to centralize is to draw from the circumference. The men who are dependent on their own exertions, and with no capital behind them, form part of this circumference, which is continually becoming poorer. Two hands cannot as easily supply the demands of one mouth and back as they used to do. What wonder that there is hesitation on the part of young men to undertake the work of supplying the demands of a wife and children? The trouble to-day lies not so much in the fact that young men demand as homes "establishments" as that two hands cannot so readily supply the demands of a home as formerly; and, as the case now stands, it is generally left to the two hands instead of four, as it should be, to meet all demands.

Hence, the need, and in our day of centralization the added need, of parents preaching helpfulness to their daughters. What have they to give to the husband in return for his labor? Their beauty of face will fade. They should be told that they must bring something permanent into the new home. "The things which are seen are temporal. The things which are not seen are eternal." Is the wife's aim to be one in purpose with her husband? Is it to be an inspiration to him, to be his companion in his soul as well as in body? Has she made up her mind to take upon her shoulders a part of the burden, add her two hands to his, so that with four hands the work of life is undertaken. Failing in this, the man has come to the woman with his whole mind aglow with a lofty purpose, seeking further inspiration from her, and hoping for companionship, only to be disappointed, and to find his wife—who a moment ago was his all—a nonentity or a weight. Around the home altar, therefore, let the doctrine of helpfulness be preached.

Beginning at this end of the divorce question, in that we make marriage a serious and pure thing, a spiritual and holy relation, an adding of force to forge instead of a subtracting of forces, we will reduce the number of divorces. Legal processes can at best only smooth the surface, leaving underneath the aches and sores which will show themselves in some form or other. As with divorce, so with Mormonism; for, until we are purer and our ideas of marriage more pure than they are, we are unfit to deal with the subject, no matter how much we may imagine the contrary. We cannot, be it ever so desirable, return to the old laws; nor does history encourage our hope

that any return to the old, if it were possible, can meet the new and present evils. In our present subject, it is not to the old, but to the new, we must look; and that new thing which will aid in remedying our present evil is the exaltation and purification of marriage, and that, too, not from without, but from within.

CREDENS.

THE TEACHINGS OF FREE RELIGION.

Editors of The Index:—

The human mind, in its oscillations through time, has usually followed the movement of the pendulum, and swung as far from the middle line in one direction as it formerly did in the other. And so acquired freedom to many, morally as well as politically, conveys frequently the idea of license. But we know that no country is free whose laws are not well observed; and that citizen is the freest who best obeys those laws.

The majority of men and women need to be taught that the greatest freedom of existence in religion and morality is obtained by the most intelligent obedience to all the laws of our being. But, when we speak of laws, the mind conceives of some Newtonian formula, and the motions of countless worlds, forgetting that there are mental and moral laws equally as binding as the physical, and the disobedience to which is followed by as positive consequences. And it seems to me that the teachings of our leaders of Free Religious thought should take more the form of practical applications, especially when addressed to mixed audiences on weekly occasions or at other times.

There are not so very many minds among us that can follow and realize as an aim an abstract conception. The average mind needs something in a tangible, concrete form that it can measure and bring within the scope of the senses. Not very many can love and admire the beautiful apart from a sense of valuable possession or desire to possess, as a true lover of nature can in nature's own gallery of art. The brilliant possessed by its fair owner would lose its beauty in her eyes, if its value should be suddenly counted by cents instead of thousands of dollars. She has no love for abstract intrinsic beauty.

And so with abstract goodness as a goal held up to men. Thought must be led up to it by gradual development. It must be put before men so that they can grasp it in their every-day life, so that they can shape and build the levers and wheels that run for them in accordance with its laws and plans.

Of what use would it be for a scientist to elaborate abstract theories to a mixed audience? The people need to be taught to use this higher thought in better modes of living and practical applications. And so, while placing an ideal goodness before man, let us not forget to tell him that, if he puts his hand in the fire, it will burn. He knows it in a physical sense, he needs to know it in a mental and a moral one. Nor is it necessary that this concrete form should be an idealized humanity projected to an infinite and named God, that there should be any dread of a flaming hell, that there should be any hope of a crystal heaven. Of these matters, we know nothing. The form most to be dwelt upon should be the realization of goodness in the individual.

What is Free Religion? And what is Free Religious thought? It is freedom from superstition, freedom to apply reason and goodness to any phase of our existence, freedom from the domination of one mind or any number of minds. It is the intellectual honesty of the individual, the honest courage to refuse to accept assumptions as facts, the courageous honesty to say, "I don't know." It is not only to be tolerant of another's opinions, but to have thought for another's welfare. It is not only to have the conception of an ideal goodness, but to possess the thought to act out that goodness. It is not freedom for men any longer to falsify in business. It is not freedom for women any longer to falsify in society. It is not a freedom to raise yourself by the sufferings and misfortunes of others.

But it is that freedom of manhood, that highest, grandest, noblest development of freedom,—freedom from outraging his own noblest nature, the freedom from all that restrains, all that retards a cheerful, intelligent obedience to the laws of our being, physical, mental, and moral. And this, it seems to me, is the height and essence of all true, all free religion.

When men and women are so educated, and have such freedom of action and perception as to see that

their happiness and that of others is obtained by obedience to natural laws, what higher form of religion, what more ultimate conception of harmony, can be formed than of lives so ordered?

And, in reaching toward this ultimate, we must follow one law of our nature, and that is growth, development. First, we learn to obey physical laws; then, on a higher plane, mental laws; then, on the highest plane, moral laws.

And so I would have men taught by our leaders that, as we sow, so will we reap; that there is a future. I do not know whether it is a hundred, a thousand, a million, an eternity of moments: it is and will be to us only and at all times the *next moment*. That moment will be for each of us a consequence of this present; and in it, the present, we must do the task for ourselves. Teach men that obedience to physical laws gives physical health, obedience to mental laws mental health, and obedience to moral laws gives moral health, and that the combination gives harmony and happiness. Teach men to freely do right because it is right, because it is acting out their highest nature, because it is degrading and retarding their development to do wrong. Teach men that to the highest and noblest form that man has ever attained they have the capacity to reach and go beyond; teach them that to the lowest depths that man has ever fallen the same path lies open before them.

The time was, some few hundred years ago, when physical prowess was the estimate of manhood. Now, we bow to mental power, whether rightly or wrongly used. The time will come when a man will be known by his moral endurance, his ability and freedom to do right. We should shun to-day the society of one who continually walked through our sewers, and whose person was polluted with its contents. We should shun and shall shun those whose gold and position we now worship, and have them turn in our eyes to the vilest slime.

Free Religion must have free humanities. The groans and cries of thousands more unfortunate than ourselves require asylums, hospitals, educational institutions, and countless philanthropic paths to be trodden that are yet untrod. These helps to others have been, and always will be, from the promptings of our humanity, and not the outcome of creed or theological dogma. These deeds of kindness to others make men more free than any other act can do. It frees man from the tyranny of himself, and gives a freedom that can never be enslaved. To help, to care for, to encourage, to bear with others, is indeed a *free religion*.

Thus, I have endeavored to put into a concise form what should be Free Religious thought in its relations to humanity. Let us not be charged with want of sensibility. Let our leaders and our followers feel that the emotional portion of our nature needs developing as well as our mental part. If we cannot believe in a crucified God, we can believe in a suffering and crucified humanity around us. Let us give that humanity more than abstract thoughts; let us teach them what capacities they possess of doing for others, and thus to raise all to that life which, though expressed in differing terms, is one and the same,—a life of true, natural religion,—a life of true, obedient harmony to the laws of our being, physical, mental, and moral,—a life of true, manly humanity. Then shall we see men free physically, free mentally, free morally, free religiously. THEO. A. B. PUTNAM.

NEW YORK, Feb. 13, 1882.

A BELLIGERENT BISHOP.

Editors of The Index:—

The subjoined paragraph is from the *Canton Repository*; and it refers to Mr. Underwood, although it gives his name wrong. My attention was called to it by a Liberal in this city who would like to arrange for a debate between Mr. Underwood and the bishop.

CANTON, OHIO, March 10, 1882. c.

"Reason and Religion."

Although several able and interesting lectures have been given in our city during the autumn and winter, we doubt not the lecture of the season will be delivered by Bishop J. Weaver, D.D., Tuesday evening, March 28, on "Reason and Religion." Bishop Weaver is bishop of the north-west district of the United Brethren Church, is an able lecturer, and as a preacher sustains the same relation to his church that Bishop Simpson does to the Methodist Church. He is the man who accepted a challenge to meet Mr. Underhill, of New York, in debate at Massillon a few years ago, and whom Mr. Underhill refused to meet when he found who the champion was. The bishop has had a number of de-

bates with leading infidels and ministers of other churches, and his always winning the day is a guarantee that his lecture will be worth much more than it will cost to hear it, and will more than answer the Ingersolls of the day in an able and eloquent manner. For the convenience of the masses who will want to attend the lecture, it will be given in the Baptist church. An admission fee of fifty cents will be charged for the benefit of the United Brethren Church; and everybody should go and enjoy the lecture and help the church.

[We know nothing of Bishop Weaver's ability. We have never heard of any debates between him and "leading infidels." We never "refused to meet" him. Once, in reply to a letter which he authorized somebody to write us, as we were informed, we distinctly stated that we would be pleased to meet him in a public debate at any time upon which we could mutually agree. After learning of our willingness, he found some reason or excuse for declining to engage in a debate. From that time—some five or six years ago—we never heard of the learned and renowned "Bishop J. Weaver, D.D., . . . bishop of the north-west district of the United Brethren Church," until the letter and notice, printed above, were received. But since the bishop has had "debates with leading infidels and ministers of other churches, . . . always winning the day," and since he now advertises himself or permits his brethren to advertise him as a "champion" we "refused to meet," because of his extraordinary ability and "winning" ways (doing this evidently to attract the attention of Liberals and to get their attendance at his lectures), perhaps he will avail himself of an opportunity to achieve another controversial triumph by consenting to meet us in the near future in a public debate in the city of Canton, Ohio, on the origin and authority of the Bible. With a view to affording him such an opportunity, we have addressed a letter to friends in Canton, authorizing them to correspond with Bishop J. Weaver, D.D., in regard to a debate, and to make all necessary arrangements in our behalf for the same. "We pause for a reply." B. F. U.]

THE PRACTICAL MAN'S CONSCIENCE.

Editors of The Index:—

Unity journal, Chicago, must feel itself almost contemptuously used by such hasty and flippant treatment as W. B. Weedon of Providence and A. V. H. Carpenter of Milwaukee have recently given in its columns to the subjects respectively of "The Manufacturer's Conscience" and "The Railroad Man's Conscience." Mr. Weedon begins: "Your favor of even date, ordering an invoice of the manufacturer's conscience, is at hand. We have none in stock, and are unable to fill the order. I look over the whole premises," etc., and concludes, "You are welcome to this sample bit (of a very indifferent manufacturer's conscience) on paying freight and charges." The quality of Mr. Carpenter's contribution to his theme may be judged from his picture of "the despoilers of railroads to-day," who "rob the innocent, distressed, and helpless, whose all is vested in the stocks or bonds of these omniferent institutions." He regards it safe to assume that "the railway and the railway man of the future will be the strongest reliance of society and government for their integrity," and predicts that no institution "will do as much toward adjusting the proper relations between labor and capital." If we could have no more serious treatment of great problems than such as these writers give us, the state of things would be sad enough. The *Nation* (of March 2) takes a strikingly contrasted view of the railroad question, in remarking that railroad property "has in its more absolute form begun to develop evils and inconveniences very much resembling those created in France and Ireland and England by the concentration of land in the hands of a few owners over-conscious of their proprietorship. It affects the interests of commerce and agriculture and manufactures at so many points, in short, as to make the private property theory untenable, and to make State interference not only justifiable, but imperative, for the very reasons which call for the existence of government at all." The idea of *Unity*, in securing treatment of ethical subjects by specialists, was admirable; and it should be said that the articles on "The Farmer's Conscience" and "The Mechanic's Conscience," appearing in January, were of some value. Let us hope that the future contributors will at least spare us such childish, if not disingenuous reflections upon their respective topics as Mr. Weedon and Mr. Carpenter have indulged in upon theirs. s.

NEW YORK, March 8.

GLEANINGS FROM OUR CORRESPONDENCE.

ROBERT C. ADAMS writes from Montreal, "The weekly visit of your paper is an enjoyable event, and the sense of fellowship with good and intelligent people which it imparts consoles one for the isolation which avowed Liberalism brings, and enables one to endure the pious rant of Orthodox correspondents."

MR. W. F. JAMIESON, writing us in regard to the treatment the junior editor of this journal has received from a certain paper, since his connection with *The Index*, observes: "My idea of Liberalism is that, if you did not wish to work inside the League, you had a right indisputably to work outside in your own chosen way. Coercion is not Liberalism."

ALLEN PRINGLE writes from Selby, Ont., March 6: "I may add here that the *Evidence Amendment Bill*, for which we petitioned, enabling agnostics to give evidence in our courts, has just passed our Provincial Legislature. Hereafter, any 'infidel,' atheist, or agnostic, not otherwise disqualified, can make an affirmation in the courts instead of taking the Christian oath. Ontario has thus made a very important step forward, and the fact that the Bill met with but trifling opposition in the House is another proof of the rapid progress of Liberalism in this country."

ALTHOUGH we do not deem it worth while to publish the many letters we have received in criticism of the action of the National Liberal League or in reply to claims made by its representatives in different papers, justice to Dr. J. R. Monroe, editor of the *Seymour Times*, who it seems was elected one of its vice-presidents at Chicago last year, demands that we give the following paragraph from a letter he has sent us: "I had nothing to do with putting myself forward as vice-president of the National Liberal League. Never authorized anybody to publish me. The League business is now too ridiculous to merit serious thought. As I never went to it, but always opposed it, it is singular they should have the effrontery to use my name in connection with the organization."

J. M. FREESE writes from Mount Pleasant, Carbarus County, N.C.: "This county is a part of Mecklenburg, of 1775 renown. This is a college town, located nine miles east of Concord, in a neighborhood of Pennsylvania Dutch, consequently all Lutheran. I was Lutheran myself, but was treated like Dr. Thomas, of Chicago. The prospects of Liberalism in this section are good, and I expect to work in its interests in my own way. My former brethren are treating me very kindly, and some of them are rather well impressed with rational thought. I have been brought to where I now stand by the force of circumstances. I was through the war, and was taken prisoner at Roanoke Island by Massachusetts troops under Burnside. . . . Science has been ameliorating the race and humanizing theology for a thousand years, and now Christianity claims the honor of these results. As well might we of the South claim the honor of having abolished slavery. True, we did help abolish it; but we happened to be on the wrong side. I have been a free thinker the past ten years, and am happy to say that Dr. Adler first introduced me to the Free Religious Association, with which I am now fully in sympathy."

J. ICK EVANS writes from Toronto: "We are much gratified with the extremely favorable results of recent lecture and soirée, both of which were largely attended, and by many influential citizens who now mingle freely in the meetings of our society. Last Sunday was organized a debating class, principally for the benefit of our younger members, considerable numbers of whom have joined. Great commotion (*in undertones*) is occurring from the fact of nearly every occupant of the numerous Toronto pulpits having scandalized the cloth by becoming a land speculator in the 'Temperance Colonization' scheme, got up here for profit by a few ingenious and not over-scrupulous supporters of the present government of the Dominion. These schemes have actually tempted the Doctors of Divinity and pastors of our churches to turn an honest penny by enhancing the price of lands to the actual settler in our great North-west. I had an invitation to join the general scramble myself; and a convincing argument on the morality of the movement was clenched by the assurance that, if anything unpleasant was said, the scheme would be defended by every pulpit in the city. A great deal is being said on this subject. Our friend Allen Pringle has lately 'nailed the lie' in a very effective manner on our conservative and Church and State organ, the *Mail* newspaper of Toronto, in a

challenge of \$500 in each of two cases of flagrant misrepresentation in connection with the present persecution of Mr. Bradlaugh by the Tories of England."

MISCELLANEOUS.

SAYS the *New York Times*: "Unity Church should reconsider its project of turning Mr. Miln out of his pulpit, simply because he is in advance of his people; for otherwise it will be guilty of the same illiberality which was displayed by the Chicago Presbyterians when they drove out Mr. Swing, and which was widely characterized as the persecution of a man who was in advance of his sect."

COL. INGERSOLL, in reply to recent statements by Rev. Talmage, defends himself in the following vigorous language: "Mr. Talmage, in order to make a point against infidelity, states from his pulpit that I was in favor of poisoning the minds of children by the circulation of immoral books. The statement was entirely false. He ought to have known that I withdrew from the Liberal League upon the very question whether the law should be repealed or modified. I favored a modification of that law, so that books and papers could not be thrown from the mails simply because they were 'infidel.' I was and am in favor of the destruction of every immoral book in the world. I was and am in favor not only of the law against the circulation of such filth, but want it executed to the letter in every State of this Union. Long before he made that statement, I had introduced a resolution to that effect, and supported the resolution in a speech. Notwithstanding these facts, hundreds of clergymen have made haste to tell the exact opposite of the truth. This they have done in the name of Christianity, under the pretence of pleasing their God. In my judgment, it is far better to tell your honest opinions, even upon the subject of theology, than to knowingly tell a falsehood about a fellow-man. Mr. Talmage may have been ignorant of the truth. He may have been misled by other ministers, and for his benefit I make this explanation. I wanted the laws modified, so that bigotry could not interfere with the literature of intelligence; but I did not want in any way to shield the writers or publishers of immoral books. Upon this subject, I used at the last meeting of the Liberal League that I attended the following language: 'But there is a distinction wide as the Mississippi, yes, wider than the Atlantic, wider than all the oceans, between the literature of immorality and the literature of free thought. One is a crawling, slimy lizard, and the other an angel with wings of light. Let us draw this distinction. Let us understand ourselves. Do not make the wholesale statement that all these laws ought to be repealed. They ought not to be repealed. Some of them are good, and the law against sending instruments of vice through the mails is good. The law against sending obscene pictures and books is good. The law against sending bogus diplomas through the mails, to allow a lot of ignorant hyenas to prey upon the sick people of the world, is a good law. The law against rascals who are getting up bogus lotteries, and send their circulars in the mails, is a good law. You know, as well as I, that there are certain books not fit to go through the mails. You know that. You know there are certain pictures not fit to be transmitted, not fit to be delivered to any human being. When these books and pictures come into the control of the United States, I say, Burn them up! And when any man has been indicted who has been trying to make money by pandering to the lowest passions in the human breast, then I say, Prosecute him! let the law take its course.'"

PROFESSORS CHURCH, Emerson, and Woodberry, until recently of the Faculty of the Nebraska State University, have addressed a circular letter to the citizens of that State, explaining the nature of the contest that led to their removal and the issues involved therein. "At the outset," they say, "let it clearly be understood that religion has had nothing to do with the matter. The students in the late so-called investigation were used as tools under a religious pretext. The regents were undoubtedly influenced by religious considerations; but, practically, religion is merely a screen behind which the Chancellor saves himself, a cry to raise the Church on his party, a mask to delude the people." The authors of the circular say that the head and front of their offence are that they have insisted on administrative control by the Faculty as the law provides, a high

standard of admission, discipline adapted to young men and women and not to children, a perfect record and a truthful catalogue, and "a real elective course of study with its consequences in methods of instruction." "These," the circular says, "include every measure of reform introduced. Through such efforts on the part of us and those who have acted with us in the Faculty, the University was taking on the semblance at least of organization, discipline, and scholarship. Ideas were passing into facts, and in these changes men could begin to see the promise of a true university." To these measures, the Chancellor has been an "irreconcilable foe." "He has had no policy of his own save to aggrandize himself, sometimes by plainly illegal methods; he has brought forward no measure, save a feeble 'literary course' that the Faculty speedily reformed and at last entirely remodelled; he has originated nothing, but has stood merely for the defence and continuance of old abuse and the obstruction of all reform. Looked at under any aspect, his administration from the beginning till the present has utterly failed. Nor is it any wonder; for he has no apprehension, sympathy, nor toleration for modern educational ideas. In a true sense, he is an ignorant man; and his ignorance has not only made improvement in the University exceedingly difficult and unstable, but has constantly influenced the students for the worse. . . . At last, seeing that he was losing the educational fight, he has played upon religious prejudice and resorted to the most base and brutal slanders, and by a sudden stroke has gained on the false issues a decisive victory. Now, he, in religion a turncoat, in politics a demagogue, in education a charlatan, is left in supreme control. If the State wishes a sectarian college, conducted on the ideas of a generation ago, it should approve this action of the board; if the State desires a real university, vitalized by living thought, under the influence of the present age, willing to be taught by the experience of successful universities, East and West, it should denounce this action." In the *Lincoln Journal* has appeared a communication signed by a number of citizens, severely censuring the Chancellor and the regents, and concluding as follows: "The State through the press gives the same almost unanimous decision. The people will not tolerate such action, pursued by such methods, in the conduct of its highest institution of learning. As matters are now, it is time the regents began to understand it is no longer the professors, but they themselves, who are on trial before the public."

BOOK NOTICES.

INTRODUCTION TO THE STUDY OF LANGUAGE. A Critical Survey of the History and Methods of Comparative Philology of the Indo-European Languages. By B. Delbrück. Authorized translation, with a preface by the author.

Students of philology will be grateful to Miss Eva Channing for having given them access to this learned work of a distinguished German professor by her careful and pleasant translation. It is a book for the student, and not for the general reader; and a further analysis of its contents is therefore hardly appropriate here.

A PECULIAR PEOPLE. By William S. Balch. Chicago: Henry A. Sumner & Co.

In this work, the scenery and incidents of every-day life in the Orient are described in the form of a romance. It is the story of the adventures of several travellers of different nationalities and more or less piety, and is evidently designed for Sunday-school reading. Though not very thrilling in style, this book will be of use among that class of young people whose interest in books of travel depends upon their romantic sensationalism of recital.

REVUE DE BELGIQUE.—The February number opens with an article called "Germany and Italy," showing how the latter country would be benefited by the departure of the head of the Church, which so often has sacrificed the national independence and prosperity in order to secure her own dominion over a little strip of territory. Then follows a plea that republican institutions have been accompanied with too much corruption in America and too many revolutions in France to be considered fully successful thus far, and that they will never be consistently established until some system of proportional representation be enacted to give the minority its just share in the government. Certainly, our own ideal would be better realized, if the Southern republicans and North-

ern Democrats had more power to send representatives to Congress. We have also a touching tale of a child's labors in a printing-office; an account of the Theophilanthropists (to be noticed next week); and two replies to learned Belgian Romanists, one vindicating the memory of William the Silent, and the other defending the introduction of a car, representing the Inquisition, into the historical procession of 1876, to celebrate the third centennial of the Pacification of Ghent. It has been urged that the Spanish Inquisition was not brought into the Netherlands; but this is only because, as expressly stated by Philip II., they had a more severe institution of their own, based on laws which in 1521 sentenced not only all heretics, but all printers of heterodox books and all givers of food or drink to Protestants to be hung, beheaded, burnt, and buried alive, punishments denounced against even those who failed to betray the non-conformist. Eighteen thousand citizens had been executed in six years, when the Prince of Orange declared on July 12, 1878, that "since religion can never be imprinted on the human heart by violence, and since all Christians, of whatever religion, ought to live together in all peace and unity, it is therefore found good that both Catholics and Protestants should be able to follow their own religions freely."

In the *Atlantic Monthly* for April, just come to hand, we have more than its usual allotment of fiction. There is the conclusion of G. P. Lathrop's serial, the middle of W. H. Bishop's, and the beginning of a third by Elizabeth Stuart Phelps, with two shorter stories by good writers. But there is no consequent lack of more solid articles, as, for instance, "Europe before the Arrival of Man," by Prof. John Fiske; "A Modern Hindu Reformer" (meaning Keshub Chunder Sen), by Charles Wood; "Progress in Agriculture by Education and Government Aid," by Eugene W. Hilgard; and "The Folk Lore of Lower Canada," by Edward Farrar. The poems are of average interest, and the reviews of current literature more than usually complete and interesting.

THE March number of the *Unitarian Review* is a peculiarly strong and interesting one. Every article is extremely readable and timely. Rev. Howard N. Brown treats in a thoughtful manner "The Liberal Movement and Religious Institutions"; Mrs. Frances S. Sanborn writes charmingly of "Dante." Two of the longer articles, "The Defender of the Faith," by Rev. John A. Bellows, and "Henry Whitney Bellows," by Rev. C. A. Bartol, do ample justice to the memory of the late Dr. Bellows; and he is also paid tribute to in two of the editorial notices. In fact, this is in great measure a memorial number, though also an excellent one.

PERSONAL ITEMS.

HON. ROBERT C. WINTHROP expects to spend the coming summer in Europe.

THE Parker and Paine memorial buildings in this city are called "the two T. P.'s."

THE collection of Spiritualist books and periodicals owned by the late Czar of Russia is said to be the largest of the kind in the world.

It is suggested that the statue of Theodore Parker, for which \$9,500 of the \$12,000 required to procure it has been given, shall be placed in front of the new Public Library building.

MR. BANCROFT has almost finished the last volume of his history. The *Critic* says, "Mr. Bancroft writes that the printers can work as fast as they please, and he will keep pace with them."

SOPHIE BARDINE, whose speech on her condemnation five years ago to nine years of hard labor in Siberia for circulating pamphlets was given in *The Index* on January 12, has escaped from Siberia.

BARNUM, the showman, is said to be worth three millions of dollars, and although seventy-three years of age he is as brisk and busy as the average man of twenty-three. His house and grounds at Bridgeport, Conn., are the finest in that city.

AMONG the results of the Centennial Celebration of Kant is a *Commentary on the Critique of pure Reason* by Prof. H. Vaihinger of the Strasburg University, in four volumes, of which the first has just been published by Spemann at Stuttgart.

MRS. REBECCA TAYLOR, the mother of Bayard Taylor, is still living in their old home at Kennett Square, Pa. She is in her eighty-second year, and recently

took the first prize of \$200 for the best silk cocoons at the Silk Culture Fair at Philadelphia.

ADMIRERS of "George Eliot" will be grieved to hear that the publication of her life and letters will be inevitably postponed by the illness of Mr. Cross, her widower and literary executor, whose sojourn in the south of France has not resulted in health.

REV. URIAL GRAVES, an ex-Lutheran preacher, is creating a sensation in Albany, N.Y., as a leader in liberal thought. He has organized a society in that city on a Free Religious basis, and is awakening considerable interest and meeting with much success.

THE Georgia Congressman, Alexander H. Stephens, is so confirmed an invalid that he professes to have remained a bachelor because of his valetudinarianism, declaring that he was by far "too modest a man to have the face to ask any woman to tie herself down to the duties of a nurse under the name of wife."

In a recent number of *Knowledge*, Prof. R. A. Proctor's new London weekly, the editor, in response to a query from a subscriber, says that it is an open secret that Robert Chambers was the author of *The Vestiges of Creation*, and that in his old age Mr. Chambers acknowledged repeatedly that he wrote that work.

MRS. MYRA CLARK GAINES, probably the best known lady litigant living, has one lawsuit on hand which she did not begin herself. Mrs. Randolph, the widow of Mrs. Gaines' lawyer, sues her for payment of Mr. Randolph's services, which, it seems, the sprightly old lady forgot to pay while her lawyer was still living.

REV. S. J. STEWART, a Unitarian clergyman of Bangor, Me., has been exciting considerable interest in that city by his liberal discourses from the pulpit of his church, reported by the city papers in full, and the brave radicalism of articles written by him in reply to comments expressed by the editors of these papers.

At the dedication on the third of this month of the twin monuments erected to the memory of the poet Keats and his friend, Joseph Severn, in the Protestant cemetery in Rome, T. A. Trollope presided; and Story, the American sculptor, gave a brilliant and touching address on the friendship subsisting between Keats and Severn.

ON Victor Hugo's eightieth birthday, lately celebrated in Paris by many citizens who wished to show the patriot-author honor, among other tokens of appreciation he was presented with a bronze miniature of Michael Angelo's "Moses," in accepting which he said he was now "expecting even a greater one,—the greatest boon that can be conferred upon a man,—by which I mean death,—that reward for the good that man has done on this earth."

THE Saginaw *Herald* of the 9th inst. reports the opening of new reading-rooms in East Saginaw, Mich., and says, "The city is largely indebted to Rev. Rowland Connor for the boon it possesses in these rooms. . . . From first to last, he and his good lady have been assiduous in bringing to pass what is to be hoped will prove a great incentive in the education of the masses in popular sound and invigorating literature." Among the weekly papers on file there is *The Index*.

PROF. HAECKEL, the eminent scholar, who, like Humboldt, prefers to study nature in her own wilds, was at last accounts in a small village on the south coast of the Island of Ceylon,—the only white man there. The village, which bears the melodious name of Belligamma, lies on the shore of a fine bay, and is surrounded by dense forests of cocoanut and bread-fruit trees, filled in with other luxuriant tropical vegetation. The professor received an enthusiastic welcome from the governor of the island, and has been afforded every aid in the pursuit of his zoological investigations.

REV. PHOTIUS FISK, the generous-hearted philanthropist (who has outgrown all theological dogmas), has shown us a letter of thanks from Grinnell, Iowa, College for various benefactions received, in which the following paragraph occurs: "There is a beginning of great things here. One of our recent graduates is to be ordained here in two weeks as a missionary to Micronesia. Another, a colored man who came on with me from South Carolina, has finished his studies, and is now preaching the gospel in the Palmetto State." Mr. Fisk is quite as generous in circulating Colonel Ingersoll's lectures and contributing to radical free thought movements.

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THE INDEX.

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EDITORS,

WILLIAM J. POTTER,
BENJAMIN F. UNDERWOOD.

THE INDEX is the continuation of the paper which was founded and for ten and one-half years edited by Francis Ellingwood Abbot. Efforts will be made to keep the same high standard, and merit the same honorable distinction. The paper will still aim—

To increase general intelligence with respect to religion;

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

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

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CURRENT TOPICS.

THE Chicago *Standard* says that the American Bible Society is "the most unprogressive and illiberal organization at present in sight."

IN Greece, the Deputy swears "in the name of the Holy and Consubstantial and Indivisible Trinity." In Sweden, he says, "I will be faithful to this oath, as sure as God shall save my body and soul." In Servia, he says, "I swear by one God and with all that is according to law most sacred and in this world dearest." In Prussia, Holland, and Switzerland, the oath may be taken or affirmation made.

THE Catholic *Review*, describing the condition of Europe in the eighteenth century, affirms that the "Church was mercilessly gagged and bound by statesmen of every Court in Europe that called itself Catholic, and for this Victor Hugo's favorite Voltaire and his associate *philosophes* are chiefly answerable. Voltaire was only the lineal descendant of Martin Luther, and Rousseau was of the same root and branch."

MR. GEORGE MARTIN, President of the Montreal Pioneer Free Thought Club, writes to the *Daily Witness* of that city to say that the Club desires to make "grateful acknowledgment of having received the sum of \$500, bequeathed by the late John C. Baker, Esq., of Stanbridge, P.Q., who was an esteemed member of the Club, and who lived and died a worthy exemplar of the principles of mental freedom."

THE Louisville *Christian Observer* criticises Hammond, the revivalist, for going across the platform on all fours, in order to show the boys and girls how Satan goes after them "like a roaring lion." "But, on the other hand," says the Philadelphia *Times*, "some people say that, on account of dignity put on by most of the regular clergy, contrasts of this sort are called for, just to keep the preaching of the gospel from falling into ruts of rigidity."

THE statement having been made in the debate on the Chinese bill in the House that "Wendell Phillips, the friend of the workingman and the candidate for the governorship of Massachusetts

of the national labor party," was in favor of restrictions on Chinese immigration, Mr. Phillips sent a telegram to Representative Chandler, of Massachusetts, saying: "I am not the candidate of any party. Years ago, I published in California my detestation of all restrictions on Chinese immigration as inconsistent, absurd, unjust, and wicked."

THE Iowa legislators say that their proposed anti-liquor amendment to the Constitution is designed to prohibit the manufacture of alcoholic beverages for sale within the State only. They do not intend to interfere with the home market of the farmers for grain, nor to give up their distilleries and breweries. The Boston *Herald* is provoked to say: "The *Prohibitionists* in Iowa have a morality very like the religion which was 'got' by an impressible woman at a camp-meeting. 'Believing,' she said, 'that the wearing of jewelry was dragging me down to hell, I took it off and gave it to my sister.'"

THE London *Daily News* says: "The right of the junior member for Northampton to take the oath, if he demands that it be administered to him, ought to be supported, not for his sake, but for the sake of a principle much more important than himself or any individual. This being done, an affirmation should be substituted by Parliamentary enactment for the oath, which, to the most religious minds, taken as it is and necessarily must be, in the most perfunctory and business-like fashion, is rather a mockery of religion than a serious invocation of its sanctions, and which is the last relic of the principle of political disqualification for theological opinion."

LAST June, a man in England for kicking his wife to death was sentenced to six weeks' hard labor, and another man for stealing nine shillings from a woman received a sentence of ten years' penal servitude. In November, three men caused the death of a young woman. One received a sentence of sixteen months' imprisonment, and the other two, six months' each. In December, a man convicted of stealing two shillings' worth of coal was sentenced to eight months' hard labor. An English writer who adduces these judicial sentences to show the inequalities of English criminal law remarks, "If a purse had been concerned in the former offence, ten years would have been the least punishment; but a poor woman's property in her life and honor are apparently not vested interests."

THE Dunedin, New Zealand, *Echo* says: "The free-thought movement is becoming very popular, so much so that there is a new society being formed, the name of which is to be 'The Free-thought Christian Association.' This body by implication admit that heretofore there have been no Christian free thinkers, a defect in the churches which they are about to remedy. No wonder the reverend editor of the *Presbyterian* condemns the movement as a 'blunder,' and quite unnecessary, as he holds that the gospel is the true charter of liberty, and that the Christian is the only true free thinker. Be this as it may, one thing is certain, namely, that the term 'free thinker' is no longer one of oppro-

brium, but, on the contrary, one that even orthodox people are anxious to claim as a title. During the late elections, some of Mr. Donnelly's friends, though of course without that gentleman's knowledge or authority, were going about among the electors of the peninsula declaring that the candidate was no longer a Roman Catholic, but a free thinker, and thus endeavored to get him into Parliament under a good name. We cannot approve of the act, though we must accept it as a compliment to ourselves, and a mark of progress."

REV. MERCER DAVIES and Ellen Davies have sent a petition to the Archbishop of Canterbury, with a request that it be presented to the Upper House of Convocation, declaring "That it appears by the example of the Patriarch Abraham, and by other facts recorded in the Holy Scriptures, that the practice of concubinage, as a distinct and lower form of marriage, was allowed in former days without rebuke by Almighty God, and is not forbidden or censured by any part of Scripture; that it was expressly permitted to Christians by some of the canons of the early Church; that it is not forbidden by any law or canon of the Church of England, so far as your petitioners are aware; that, having these facts in mind, in the year of the Lord 1876, your petitioners, being then both unmarried persons, and of full age, did solemnly and deliberately together enter upon this state of concubinage, in a private ceremony, which included a prayer to Almighty God, and the giving and receiving of a ring. . . . That your petitioners, having lived together in faithful concubinage during the space of five years, were lawfully joined together in marriage on the twenty-third day of December, 1880, but that the said Lord Bishop still continues his prohibition [to approach the Lord's Table] as before, thereby depriving your petitioner, the said Mercer Davies, both of his rights of Christian fellowship and also of the means of obtaining any maintenance by the exercise of his sacred calling; that your petitioner, the said Mercer Davies, has set forth the principal facts of Scripture and of the laws of the Church, on which he relies for his jurisdiction in these matters, in a book published by him, entitled *Hagar; or, Scripture Facts concerning Marriage*, which book he now respectfully submits to the serious consideration of your Right Reverend House; and that he is further ready to produce such letters or other evidence as may be required to substantiate the facts above stated." The petitioners conclude by asking the "Right Reverend House" to declare, "firstly, that the state of concubinage such as they have practised, that is to say, when openly declared and faithfully observed, is not condemned or prohibited by the written word of God, nor by the laws or canons of the Church of England; and therefore ought not to be visited with excommunication or suspension from the rights of Christian communion and fellowship. And, secondly, that the said Lord Bishop of London hath gravely erred in charging your petitioners with wilful sin, and forbidding them from Holy Communion."

THE BACK-YARD DEITY.

A gentleman asked a friend of Goldwin Smith, "Does Goldwin believe in a God?" "Well," replied the other, hesitatingly, "he keeps him in the back-yard to fly at anybody he doesn't like." I should be far from giving this as a true description of the Professor's theism, but the similitude fairly expresses the main use to which the deity is put in England just now. All the beautiful reasons of Francis Newman, the fine statements of Martineau, and the pleadings of Frances Power Cobbe, for theism, are overwhelmed by the shout and yelp of the pulpit and parliamentary pack hunting down Bradlaugh in the name of God. The scene of the Wild Huntsman's train in *Der Freischütz* is but a faint picture of what has occurred in the House of Commons, so often as the member for Northampton has tried to take his seat as commanded by the law. Jews, agonizing over the *Judenhetze* of the continent; Irish Catholics, enraged because some of their number are shut out of Parliament for treasonable patriotism; orthodox non-conformists, whose forefathers had their noses slit for dissent from the Church,—these now join with that political party which resisted successively Non-conformist, Catholic, and Jewish emancipation, in a grand "meet," as the fox-hunters say, to run the latest heretic to the ground. There is no circumstance of heartlessness, injustice, meanness, hypocrisy, and falsehood wanting to this last carnival of theological hatred and ferocity. These wealthy and luxurious defenders of the faith have not spared the honor of woman or the simplest rights of man. They have reiterated slanders disproved in courts of law. They have unblushingly maintained that atheism is to be thrust out of Parliament only when it has the courage of its convictions, thus setting a premium on hypocrisy. There is no question at all that the law is on Bradlaugh's side. He has acted throughout with strict legality and perfect veracity. When nearly every eminent lawyer in England, including the law officers of the crown, believed that he had the right to choose whether he would swear or affirm, he of course preferred the affirmation. When it was decided that he could not legally affirm, he offered to take the oath,—just as anybody but a pedant would go through any form of asseveration rather than let a great injustice be done to man or woman. The Speaker, who throughout has acted with gross partiality, has no legal right whatever to decide upon the theological state of mind in any duly elected member who advances to take the oath. When Bradlaugh came up to perform his duty, the Speaker could not know but what he had joined the Salvation Army the night before. The only creditable thing about the action of the House, and its cowed Speaker, is that it has not pretended to act in accordance with law. These law-makers have cynically accepted the rôle of law-breakers,—that is, morally, for technically there is no wrong where there is no remedy; and, the will of Parliament being supreme law, its conduct is technically legal while plainly unconstitutional. I wish it were in my power to believe in the religious sincerity of these gentlemen. They affected to be sorely aggrieved when John Bright said, "The working classes care as little about the dogmas of Christianity as the upper classes about its practice." But the long parliamentary howl which followed this hit confessed that it had gone home. The old Quaker Commoner's Christianity is a survival: it means honesty and humanity. It was born amid such persecutions as those which, to humble believers hiding in the catacombs, made human kindness seem so beautiful that they drew on their subterranean wall a picture of the Good Shepherd carrying on his shoulder—a goat. But observe

what, to a Christianity grown imperial, among worshippers of a golden-fleeced Lamb, has become the standard of fair dealing and moral conduct. Sir Stafford Northcote secured the votes of some members against Bradlaugh's taking a seat by an implied promise that the Opposition, which he leads, would favorably consider a bill to render the oath optional. After he had secured his practical point, he and his party prevented even the introduction of such a bill by Mr. Labouchere, the sitting member for Northampton. Mr. Brand, the Speaker, whenever Bradlaugh tried to take the oath, was sure to have his eye caught by him who arose to oppose it. But when Mr. Collins, a newly elected member and a ritualist, came forward to take the oath, and Sir Wilfrid Lawson, in accordance with an announced intention, stood up to ask him (Collins) if he believed in the words of the oath, the Speaker alone, of all the members present, failed to "see" Sir Wilfrid; and this pretence was received with mirth and delight by the majority of the legislators of England. When Parliament had decided that Bradlaugh might "affirm," at his own legal risk, and was about to do, Mr. Newdegate secretly instigated a common informer, supplying the necessary funds, to prosecute him in the law courts (as was afterwards confessed by the informer, one Clark), so voting in a matter in which he was peculiarly interested, and also violating the law against promoting a prosecution without open responsibility. Sir Hardinge Gifford, law officer under the Beaconsfield government, voted in the House that Bradlaugh should not take the oath, then appeared in court as the informer's counsel to prosecute him for not having done what he helped to prevent his doing. The Judges fined Bradlaugh five hundred pounds and costs on the evidence of a clerk who had, the judges admitted, "prevaricated."

In speeches before their constituencies, generally made during recess, his parliamentary enemies, with hardly an exception, have declared that Bradlaugh had asked to affirm because the oath would not be binding on his conscience. This is an unmitigated falsehood. Bradlaugh, from first to last, has declared that the oath would be binding on his conscience exactly the same as an affirmation. Samuel Morley, leading representative of the Dissenters in the House, when, at the last general election, it seemed doubtful whether Gladstone could defeat Beaconsfield, sent a telegram to Northampton, advising all Liberals to sink their religious objections and vote for Bradlaugh, in order to prevent the return of a conservative. But, now that his party is in power, Samuel Morley remembers his God, and has written a letter to Northampton, begging all pious people to vote for the conservative against Bradlaugh. Samuel Morley's letter for God was placarded one day this week all over Northampton. Next morning found his telegram of two years ago for his party placarded beneath it; and nothing more is needed but a picture of Mr. Facing-both-ways. This same Samuel Morley sits for Bristol. In a recent speech there, he declared that, if any considerable number of his constituents called for his resignation, he would resign. A meeting was convened, and three thousand persons unanimously called for his resignation. Samuel Morley has made no response. He is the wealthiest and most eminent member of the Orthodox Congregational body, and he may now be regarded as the man whose recent record is more particularly mean than that of any member of the House of Commons. This is saying a great deal. I have already admitted that the Tories have been cynically bold in planting themselves on brute force in dealing with the junior member for Northampton. But what shall be said of the so-called Liberals, whose evasions or half-hearted action

led to the great wrong? The late Rev. F. D. Maurice, at the conclusion of a Bible-class talk, in which Jacob and Esau were declared types of the spiritual and natural man, remarked: "As for that matter of the mess of pottage, it only illustrates what has been observed in all ages,—the tendency of the spiritual man to become a sneak." Ninety Liberals sneaked out of the House when the vote came on. And they did so because of the half-hearted course of Gladstone, between whose hesitating words, spoken so low that the reporters could hardly hear them, could be felt his plain desire to have the parliamentary victim offered up to his church idol, provided it could be done by the Tory mob. Gladstone had courted Bradlaugh's support when the latter seemed to be securely placed in Parliament, for he could not despise Bradlaugh's large following. If Bradlaugh is defeated to-day at Northampton, it will be by the Irish vote there going solid against him, because of his support of Gladstone. Yet, when Bradlaugh was brought up for sacrifice, Gladstone washed his hands and said, "See ye to it." The *London Times* expressed next day the disgust of all brave Englishmen, when it remarked that Gladstone had put the matter upon the lowest instead of the highest and broadest ground. One word from him appealing to the House to defend the constitutional principles of religious liberty and the rights of constituencies would have prevented the miserable spectacle of the Commons of England joining in a rite of human sacrifice. Religious liberty in England has suffered under William Ewart Gladstone.

And all this catalogue of meannesses and outrages has been run up in the name of God. One of the sorriest facts is that those "liberal thinkers" who style themselves theists have uttered no protest against this wrong. Professor Newman has indeed been suffering too much of late to make his voice heard, or I cannot doubt that he would have made it heard on the right side. But, apparently because Bradlaugh is despised and rejected, the theists have also washed their hands of him, and allowed the wrong to go on.

I am happy to say that two Unitarian ministers—one of them, Mr. Sharman, who was for some time in America—are now in Northampton working for Bradlaugh, where, indeed, the writer of this would be, were it not that his advocacy might be injurious to its object. But there will be other hand-washings after this episode in the recent history of intolerance. "What is truth? Bring me the wash-basin, is Pilate's reply." And, amid all this dirt that is set afloat in the name of truth, the common-sense of England and its just heart, though it may not save the right, will call for the wash-basin. To Heine's words just quoted may be added those of Thoreau, who, in the days when piety and slavery went hand in hand, said he thought that "atheism might be comparatively popular with God himself." It is utterly idle to suppose that the name of God can retain its hold upon the reverence of this people in the face of the crimes against human liberty, justice, and charity, committed in that name whenever it has been invoked. Already is heard in the streets the contemptuous epithet, "Goddite." This week, when the bitter struggle has been going on which will end to-day, the name of God has been kicked about like a football between the parties. The House of Commons having appealed to brute force—having dragged Bradlaugh by physical violence down the lobbies, in the name of God—has succeeded in arousing the people of Northampton to a like wrath and violence. The problem of the divine existence is being settled in Northampton by fisticuff. If the Tories win the seat, there will

be triumphant Christian jubilees throughout the land. But there will be in the breast of a million men a rankling hatred of all religion, a detestation of the ministers of religion, a festering sense of the wrong and brutal oppression, whose gilded figure-head is labelled "God." Bradlaugh may lose his seat, but a rude radicalism will gain the victory. All the atheists that have lived in England have never done so much to degrade belief in a deity as Christian bigotry has been doing these two years. And all the theistic kings, their horses and men, will not be able to put together again that invisible graven image which devout thinkers have been trying so hard to spiritualize. Whatever may be the fate of "theism" in America, in this country it has very little prospect of a career. It cannot be saved from its friends. Theism has been caught away out of the region of philosophical and scientific discussion, so far as the people are concerned, by partisan political passions. The doctrine is judged by its seeming fruits, and they are bad. The question of God means whether radicals shall be free to criticise the monarchy, and attack the perpetual pensions of idle aristocrats. It means whether Gladstone cannot be got out of office and Northcote or Salisbury got in by flying at him (Gladstone) the small pulpit-god of Scotch, Welsh, and Irish fanaticism, for having voted to admit an atheist into Parliament. Fancy a Martineau defending the same God as that wild Irishman to whom, after his scurrilous speech, a member remarked, "You may be a gentleman among pigs, but you are certainly a pig among gentlemen." Heine, in his light way, has described how he was converted from atheism by the atmosphere of brandy and tobacco in which it flourished in Paris. But the intellect and heart of England are, to a large extent, unconsciously abandoning theistic dogmas, because of the lower-class vulgarity and the upper-class brutality which have made the established deity into their own image and likeness.

MONCURE D. CONWAY.

THE THEOPHILANTHROPISTS, AND WHY THEY FAILED.

"Lovers of God and Man" was the name under which the friends of natural religion were organized on December 26, 1796, by Professor Chemin and Haüy, brother of the mineralogist, in a room at the Blind Asylum, 34 Rue Saint-Denis in Paris. Their number soon became so great that they got possession of ten churches in 1797, as well as of Notre Dame after April, 1798. Among their numbers were Thomas Paine, Saint-Pierre, the author of *Paul and Virginia*, and Larevéillère, a member of the Directory. Other cities followed the example of Paris; and church-bells, which had long been silent, awoke to summon worshippers in many villages to the new rites. Efforts at propagandism were made in Switzerland, Italy, Germany, and England, but with little success. Even in France itself, the movement was declining, when it was suppressed by Napoleon, with his usual despotism, on March 1, 1803. Such was the end of a religion which had no creed, except belief in God and immortality, whose chief commandments were, "Worship God, love your neighbor, and serve your country," and whose rule of life was, "Whatever tends to preserve or develop man is good; all that would destroy or degrade him is bad; to serve ourselves by harming others is crime; to serve others by sacrificing ourselves is heroism." The public worship commenced by a hymn, followed by the offering of a basket of fruit or flowers on the altar by children, or the burning of incense. Then came an invocation, in which the head of a family, clothed in a long blue tunic, a red girdle, and a white robe, took the lead, and the congregation responded. Two

more hymns were separated by a pause for self-examination, in silent reply to questions read aloud from the ritual, and a prayer, followed by reading from ancient and modern moralists in the pulpit; where, after a fourth hymn, a sermon of not more than fifteen minutes in length was preached. A fifth hymn introduced an invocation of the mother country, and to her was sung the closing hymn, after which came the benediction. These hymns commemorated the glory of God, the bounty of his providence, and the changes of the seasons. Patriotism, too, held a prominent place; and festivals in honor of Liberty were frequent, too frequent to please Napoleon. Among other ceremonies was the presentation of each infant by the father, who swore to train him to virtue, and the hearing of a nuptial discourse by each newly married pair, who were placed before the altar, bound together with ribbons and flowers. To the childish character of many of these ceremonies is justly attributed the failure of Theophilanthropism by James Hocart, whose article in the *Revue de Belgique* for February has furnished almost all these particulars. He is further right in condemning the violent rupture with past history, and the small place given to the sermon, which is the main strength of Protestantism. His own ideal of worship involves preservation of all the truth and goodness in Christianity, with cordial welcome of all the results of science, so as to satisfy at once all the wants of the reason and of the heart.

Our readers are aware of the progress made by liberal Unitarians and Free Religionists in establishing a scientific religion. This work would be comparatively easy, if it were not for the rapid growth of agnosticism. The *Nation* seems to me perfectly correct in saying, as it did on February 23 and March 2, that agnostic worship is a contradiction in terms, and that the genuine agnostic who knows nothing about the supernatural will not pray to it or preach about it. And I must add that the existence of agnosticism, whose fundamental basis is complete indifference to theology, goes far to weaken the position, taken by M. Hocart and most other writers, that human nature is necessarily and permanently religious. He who considers how much less power the Bible, the church, and the habit of family and private prayer have to-day than they had even fifty years ago, and who duly estimates the effect of scientific education on future generations, will find it difficult to deny that we are passing through a great change, and departing farther and farther from such a supremacy of religion over all national, social, and individual life as was seen in the Middle Ages. We shall never go back to the days of the crusades and the founding of the great monastic orders. Nothing shows how far we are from the age of faith more plainly than does the appearance in *Puck* for March 8, 1882, of a two-page colored cartoon representing the "Light of Reason" as a golden beam, in which shine the faces of Kepler, Spinoza, Kant, Voltaire, Thomas Paine, Franklin, Jefferson, Darwin, Tyndall, Huxley, and Haeckel, while ministers, priests, and rabbis, holding croziers and books marked "Bible," "Talmud," etc., are hiding themselves under an immense umbrella inscribed "Supernaturalism," and held up by Henry Ward Beecher, beside whom stands Talmage. This picture is published, with comments to match, by men who have made it their business for the last five years to know what the average American likes to read and look at. No one knows better than *Puck* what is popular. Tens of thousands of business men, mechanics, and school-boys will laugh with delight at this attack on supernaturalism in the name of Voltaire, Darwin, and Paine. There can be no plainer proof that the hearts of our

people are no longer with the Church. And there are many other indications in the character of our literature that the demand for religious institutions is on the wane. He who outgrows the Church may be glad to join societies like that of the Theophilanthropists, but he has only to take one more step to find that his new forms cannot fill the place of the old, because for him all such needs are passing away.

F. M. HOLLAND.

THE ENGLISH LANGUAGE.

To speak the English language or, better, the English-American language as one's mother tongue is a sign that one belongs to the most powerful and advanced moiety of the human race. Prof. John Fiske calculates that by the twentieth century English will no doubt be spoken by something like eight hundred million people, crowding all over North America and Australia, as well as over a good part of Africa and India, with island colonies in every sea and naval stations on every cape. By that time, the Professor concludes that so large a proportion of the business of the world will be transacted by people of English descent that, as a mere matter of convenience, the whole world will have to learn English. Such are the imperial prospects of the English or English-American language in a not remote future. And it is a language in every way fitted for its great destiny. It is more than any other current language a composite speech. In it, the Latin races and the races of the Levant find a copious admixture of their own tongues; while at bottom it is a Teutonic language, as its monosyllabic element shows. Thus, it is fitted by its very polyglotness of composition beyond any other to become a cosmopolitan speech. Meantime, it has been more than any other the language of civil and religious liberty, a most important consideration in these days of a universal aspiration for spiritual and political freedom. As Wordsworth says:—

"We must be free or die, who speak the tongue
That Shakspeare spoke."

It is of course useless for any other language on this continent to undertake to coexist with English in any other shape than as a provincial speech or *patois*. English was the language of the old thirteen colonies, and is the language of the no longer homogeneous but highly heterogeneous great Republic. It has grown with the country's growth, and can vindicate itself against all later comers. Of course, the many-languaged immigrants hither will continue to speak their mother-tongues, but their children "to the manner born" will be English-speaking. Such exceptional alien-born citizens as Carl Schurz quickly learn to think and speak in English as well as in their native tongues. Spanish, which was once far more widely spoken in this hemisphere than English, and which is still as widely spoken at least even now, though a noble language, the finest indeed of all the Romanic languages, is a tongue of the past when compared with English voicing antiquated ideas and beliefs. English is in fact the most modern in its spirit of the Indo-European group of languages; while the unequalled nautical, commercial, and colonizing energy of the English-speaking people has made the air of every region of the globe vocal with its accents. Grimm, the great German lexicographer, with the cosmopolitan spirit of a true philologist, long ago eulogized the English language as the fittest and most likely to become a world-speech, and to realize the dream of Leibnitz and others of a universal medium of thought as pervasive as the atmosphere. Such a universal medium of intercommunication is beginning already to be a desideratum in these days of an ap

proaching federation of the world. Alexander the Great made Greek the language of the civilized world of his day. Later along, Latin was the language of civilization, of the camp, the court, the school. Still later along, French fulfilled that function. But the civilization of which Greek, Latin, and French were the lingual interpreters, was narrow and limited in its area. But the civilization of to-day is getting to be truly cosmopolitan, being as wide-spread as locomotion by steam and the printing-press. Thus, the language of civilization hereafter will be literally a world-speech, coextensive with the globe. In the past, sectionalism and nationalism have prevailed, despite a few great, overweening, imperial sways. Every race and community has had its own language or dialect or *patois* at least. And, on the whole, it has been better so. The confusion of tongues was brought about in no miraculous way of course, albeit the old Mesopotamian legend asserts that it was. But this venerable myth is not without historic significance. Difference of race and of local environment accounts largely for the variety of languages which still distinguishes the different divisions of mankind. Every language voices the peculiar genius of the people speaking it, and will be found to have been modulated by that genius and the peculiar aspect of the scenery in which it is spoken, each language expressing shades of thought which no other language expresses, so that by means of variety of language thought has found a fuller embodiment than a single universal tongue could have given it. Thus, a familiarity with a variety of languages enlarges the mind. Familiar ideas in the garb of a foreign language assume a novel aspect, and lose their triteness and commonplaceness. An ability at least to read the principal languages of the West is almost indispensable to the scholar and thinker of to-day. But the time for sectionalism and nationalism, in the old narrow sense of the word, is rapidly passing away. The cosmopolitan spirit of to-day demands a world-speech to promote it. The English language, being spoken already in all regions and climates of the earth, and being itself a complex of the chief languages of Western and Southern Europe with an admixture of Oriental words, naturally enough is most likely to come to the front as the language of the cosmopolitan civilization of the future.

B. W. BALL.

IN MEMORIAM.—R. W. MACKAY.

Robert William Mackay, whose death was recently recorded in the journals, deserves the recognition due to scholarship and independent thought. Mr. Mackay was born in London, 27th of May, 1803, and educated at Winchester and Oxford. After graduating in honors, he was called to the bar, but never practised. In 1851, he married Frances, a daughter of Dr. Fellowes, the author of the *Religion of the Universe*, a third edition of which was edited by his son-in-law in 1864, and whose sincere devotion to what he deemed the cause of truth was attested by the practical sacrifices which illustrated it. A life of thoughtful leisure and literary activity was closed by Mr. Mackay, after some years of patient suffering, in a death which came like a sudden sleep, at his residence in Hamilton Terrace, London. In early life, Mr. Mackay turned his attention to the study of political economy. The science of chemistry had also a fascination for him. Philosophy, however, was his chief attraction. In particular, the works of Plato and Aristotle, the speculations of the German metaphysicians, and the profound criticism of the German theologians, preoccupied and stimulated his reflective and logical mind. The result of prolonged reading and careful inquiry, his most im-

portant work, *The Progress of the Intellect, as exemplified in the Religious Development of the Greeks and Hebrews*, was given to the world in 1851. The book is, in the main, an attempt to interpret the myths of the classical world; but it is also an essay on Jewish symbolism, Alexandrian theosophy, and speculative Christianity. If reason presides over the process of interpretation, the "free fancy that wove the web of Mythus" is not unrecognized by the philosophical critic, nor is the poetry of the symbol obscured by the erudition which explains it. In 1854, Mr. Mackay published *A Sketch of the Rise and Progress of Christianity*, defining that religion as originally a reform of the narrow ceremonial Judaism of the time, and tracing the various phases of its historical development from the Catholic concentration of the second century to the rise of the papacy and the scholastic philosophy of the Middle Ages. In *The Tübingen School and its Antecedents* (1863), he reviews the history and the present condition of modern theology, with a general acceptance of the critical results of the labors of Dr. F. C. Baur and his followers. In *The Eternal Gospel* (1867), he identifies Christianity with ideal morality, absolute harmony of the will, or the free perfection affirmed by Saint Paul. To a translation of the *Sophistes* of Plato (1868), he prefixed an introductory essay on ancient and modern sophistry, containing strictures which will not command universal assent. Divergence, indeed, from some of his conclusions, here as elsewhere in his writings, is inevitable. In theology, Mr. Mackay was a pantheist of a refined type. His rational Christianity repudiated all supernatural intervention. His idealism was that of an independent Platonist. With his passion for all philosophical studies, he united a strong predilection for poetry and painting. He was himself no mean amateur artist. The chief personal traits which impressed his friends were his truthfulness, or fidelity to conviction, and his simplicity of character.

W. M. W. CALL.

ADDISON GARDENS, SOUTH LONDON.

THE CHURCH, PRESENT AND FUTURE.

So much of Mr. Clarke's interesting paper (published in *The Index* of March 9) as relates to the decrease in the number of attendants upon the English churches may perhaps be supplemented by the present essay:—

The tendency of the age is toward investigations of doubtful creeds and dogmas, not less than the annihilation of false doctrines. Men are not satisfied, as formerly, to accept without question the statements of self-exalted teachers. There has come into the life of to-day a spirit of contradiction, of questioning, fatal alike to the continuance of repulsive observances and to the belief in absurd and self-contradictory tenets. "Religious matters," so to say, are receiving more attention than ever before. But the modern seekers after truth do not find the object of their solicitude within the pale of the "Christian" Church; and the consequence is that the Church visible, if I may so speak, is losing ground, while the Church spiritual is adding many who have heretofore been content with the old wives' fables of popular theology.

The Church cannot attract nor hold men by argument; for its logic is unsound, its reasoning is fallacious. Plainly, it must appeal to passion and prejudice, or it must veil its dreary platitudes behind attractive observances and solemn ceremonies. The Catholic Church is enabled to maintain undiminished the number of its worshippers, partly because its communicants cannot or will not think; and, again, because, by means of its

feast-days and shows,—savoring always of the "vain pomp and glory of the world," as our ancestors would have said,—it appeals to man's sense of the sublime and beautiful, and holds him rapt in an ecstasy of admiration which has no place for reflection. The "High Church" party among the Episcopalians realizes that this outward seeming is the only thing that can save their Church, which else must meet the fate of its more consistent though more rapidly dying orthodox neighbors. The "Low Church" faction opposes the movement—which is, outwardly, in the direction of Catholicism—now. Will this opposition be exerted when it comes to be realized that in a more perfect secularization lies the only hope for the Church?

The other Evangelical churches recruit their membership, as a general thing, by means of "revivals," "special" services conducted by men of much zeal and little knowledge, who make converts chiefly by depicting the torments of the damned and the bliss of the saints. Is the man who is "converted" during a revival season likely to be made, for all time to come, a better man? Experience teaches us that such is seldom the case. The statements accepted without question, under the pressure of strong excitement, are seen, upon after examination, to have been partial or, worse, false, and misleading. It is found that the belief rashly and hastily professed cannot be defended against the assaults of science, progress, truth. If the convert is an honest man, he will, when he discovers where he has been led, abjure his faith and look for something more reasonable: otherwise, he will become and will remain a hypocrite.

Let us turn from church methods to consider for a moment the use which is made of them and of the Church.

It is not pleasant to believe that, as would seem to be indicated, the Orthodox Church membership of to-day is made up of the ignorant, the thoughtless—not as literally without thought, but thoughtless—and the dishonest; and perhaps the division ought not so to be made. Yet we know that many persons receive their religious beliefs, as they do their real estate, from their parents, never stopping to inquire into the creed which they profess, because of the mistaken idea that, "My father's religion is good enough for me"; that there are those who join a church as they would join a literary club, and attend it as they would attend the theatre, with a thought for only the amusement of the hour or the demands of etiquette; that business men, politicians, people who have to "make their way in the world" profess Christianity as a blind, and use the Church as a stepping-stone to place or preferment. It is not pleasant or consoling, I say, to believe all this; but what are we to think? And it may fairly be asked, Does not the Church, through selfish motives, encourage this ignorance, overlook this carelessness, and condone this dishonesty?

The Church of the Future will not seek to make proselytes by first frightening those whom it would aim to reach, it will not address itself to their passions and prejudices, it will not depend for its support upon the beauties of its ritualistic ceremonies. It will not commend itself to wilful ignorance, it will not aim to attract those who cannot comprehend its teachings, it will not take the place of a coöperative store or serve as an adjunct to a political "machine." Its beginning and ending will be in reason, truth, and justice; its creed will not call for supernatural demonstration; its theories even—if it has any—will be at least reasonable. This, as I have said, will be the Church of the Future. With those of us who will, it may be also the Church of To-day.

WALTER L. SAWYER.

THE ANTI-CHINESE LEGISLATION.

The bill to prohibit for twenty years Chinese immigration into this country has passed both houses of Congress, and, unless it meets the veto of the President, may be the law of the land before this number of *The Index* reaches its readers. It is not pleasant reading. Even from the point of view which regards our national affairs only from the plane of commercial values, the legislation is short-sighted and narrow. But to those who have been accustomed to consider the Republic of the United States as standing for certain ideal principles of liberty, equity, and equality, such as are enunciated in the Declaration of Independence, the bill is much more than merely narrow or short-sighted: it is a violation of the nation's most sacred trusts, a departure from its best traditions and aims, a deliberate abandonment of the fundamental polity which this country has hitherto claimed to have in all its international relations. There is some hope that the bill may be vetoed,—not, perhaps, on this high ground, but because, as some of the best jurists in Congress believe, it violates the treaty now existing between the United States and China. Senator Edmunds, in particular, though favoring the general principle of the bill, voted finally against it, because of the failure to amend it by reducing the period during which immigration from China is to be prohibited from twenty years to ten; the longer period, in his view, being in conflict with the treaty rights guaranteed by our government to the Chinese. The executive department of the government being especially charged with the responsibility of guarding treaties, it is to be presumed that the President and his advisers will scan this feature of the bill carefully, and that, if their judgment accords with that of Senator Edmunds and others on this point, the President will return the bill without his signature. Nor should he be deterred from a veto on this ground, nor, indeed, on any other that seems to him good, by the largeness of the majorities by which the bill passed. In the House, the majority was much above two-thirds. In the Senate, it lacked one vote of being two-thirds. But even if the bill could be passed over his veto, which is not probable, the President, if he does not really approve it, should none the less state his objections, and then leave the responsibility to Congress of passing it without his signature, by the requisite constitutional majorities.

One of the objectionable things about the bill is that, so far as concerns the great majority of those who have voted for it, it cannot be called sincere legislation. There has been no general demand for the bill, nor any real belief in its necessity for the good of the country among the constituents of the Congressmen of either party who have favored it. It is only in California and its two or three adjacent States on the Pacific Slope that there has been any special interest in securing this legislation. It may be said with entire safety that such legislation could never have been introduced into Congress, or, if introduced and left to the judgment of the States this side of the Rocky Mountains, could hardly have received a dozen votes in Congress, had it not been for the pressure exerted from the Pacific States. And this pressure has not been the legitimate power of argument. The Californians, there is no doubt, are sincere in this matter, though it be the sincerity of passion and short-sightedness. They, it must be admitted, though not without many exceptions, are deadly in earnest in their opposition to the continuance of Chinese immigration. But there is no such opposition in the country at large. Nor could the large majorities have been secured for this anti-Chinese bill, were it not that the two

great political parties are now so nearly equal in the country, both on the popular vote and on the presidential electoral vote, that the Pacific States hold the balance of power between the two, and neither party dares to offend them. The bill, therefore, is a triumph of sheer partisan competition,—a triumph, not of one set of party principles over another, but of party fears on both sides over the best judgment of both. California has secured the anti-Chinese bill, not through the justice of her cause, but by reason of the fact that she was in a position to bribe Congress by giving her electoral vote to whichever party would show most zeal in favoring her special measure.

Yet it is doubtless true that the enemies of the Chinese in California have infected some of the leaders of both parties with a measure of the spirit of their own passionate proscriptiveness, and convinced them that the Chinese are really a dangerous element in our civilization. Senator Edmunds, for instance, is a man who would not favor the principle of such a bill, if he did not believe in it as necessary to the good of the country. Others of the Eastern Congressmen who have spoken for the bill are unquestionably sincere in their advocacy. There is a class of men prominent in American political life who are specially susceptible to such arguments as the Californians bring, when they aver that the Chinese are so utterly different in race, religion, and habits of life that they will never assimilate with the American people and institutions, but will remain as a parasite on the body politic, drawing from its life and contributing nothing to it. This is not the first time that Senator Edmunds, in particular, though one of the very ablest and most conscientious of our national legislators, and eminently faithful to the special tasks of the Republican party, has shown a deficiency of vision for grasping the full breadth of the application of the principle of equal rights to national affairs. A few years ago, when the amendment to the Constitution was proposed, forbidding Congress and the States appropriating money for sectarian schools, it was under Senator Edmunds' lead that a proviso was added in the Senate, to the effect that the amendment should not be construed as prohibiting the reading of the Bible as a religious exercise in the public schools,—a clause that would make the Constitution, contrary to its whole present tenor, distinctly recognize the Bible as a religious book, different in character from all others. Some such apprehension of harm to the Christian institutions of the country is most likely now at the bottom of the opposition felt by Senator Edmunds, and others like him, to the continued immigration of the Chinese.

But, whatever the motives of those who have voted for this measure, the measure itself is a denial of the fundamental principles of the Republic and a reversal of its policy. It is a measure especially antagonistic to the doctrines which the Republican party has been laboring to establish, and which a few years ago it secured an express and complete recognition of in the amendments to the national Constitution forbidding any discrimination in civil or political rights on account of "race, color, or previous condition of servitude." The anti-Chinese bill is not technically a violation of these amendments to the Constitution; but it is certainly a violation of their spirit. It discriminates in our immigration laws against a certain race. It forbids laborers of a certain nationality from coming into the country to pursue their vocation. To laborers of every other nation and country, we keep open doors. To those of one race only, we bar admission. Even those citizens of China who may wish to come to this country for purposes of travel and study must hereafter, by

this bill, bring passports from their government. It has been our boast heretofore that any person from any country on earth could travel from one end of the United States to the other without any question asked as to his right to travel, provided only he paid his fare and obeyed the laws. Now, if this bill becomes law, travellers may continue to come as freely as ever from every other country but China,—from Germany or Ireland or Turkey or Guinea or Patagonia. The Chinese only are to be subjected to the humiliation of a passport.

And yet the Chinese are by no means barbarians that they are to be thus excluded and humiliated. They are the living representatives of the oldest civilization on earth. They are a peaceable, law-abiding, ingenious, industrious people. They have not a few national characteristics which this country would be the better for learning. It is not many years since the people of the United States were glorying over the fact of having succeeded in establishing diplomatic and commercial relations with them. This iniquitous bill, specially excepting them from privileges we grant to all the rest of the world, is the return this country now makes for the opening of their country to the intercourse we then sought. They will be hardly human, if they do not retaliate by excluding Americans from their territory and cutting off our trade. When they see that they alone, of all the nations of earth, are singled out for this treatment, they would be amply justified in recalling their minister from Washington and sending ours home from Peking. Some such spirited action as this might convince the American Congress that they have passed a law which not only violates our own national principles of equal justice, but is poor political economy also, as well as an insult to a nation with which we are at peace. WM. J. POTTER.

INSINCERITY IN RELIGION.

Although, during the past few years, a multitude of causes have combined to lessen the influence of theological beliefs, they are still, even in their modified form and deprived of much of their authoritative character, an obstruction to progress. A faith that has prevailed for centuries, and that has become a wide-spread and popular religion, continues to affect most powerfully the character and conduct of the masses long after the profoundest thinkers have outgrown it, and when scepticism in regard to it has become general. Its past influence, whether for good or evil, continues to exist in the inherited tendencies it has produced and in the habits of thought, the customs, conventionalities, laws, and institutions, secular and ecclesiastical, which it has helped to establish. As every belief is but a modification of some preëxisting belief, and as every belief influences, however imperceptibly, character and conduct, even the earliest and crudest thought of man must be felt to the remotest generations. So far as the superstitions of by-gone ages can be perpetuated or the waning tendencies which they produced can be revived, the advocates and adherents of conservatism will retain their influence and have an advantage over the friends of progress. Coincidentally with religious revivals, we have noticed in several places, the past few years, a revival of the old spirit of intolerance and persecution, generally encouraged and fostered, we regret to say, by the orthodox clergy. But its influence is largely neutralized and continually weakened by the diffusion of knowledge and the growth of liberal thought, to which many inside, as well as outside of the churches are contributing in their own way.

One of the inevitable and legitimate results of the power and prestige of the old faith in connection with the progress of free thought is a vast amount of insincerity and downright hypocrisy.

The orthodox theology makes its adherents intolerant in proportion as they believe in and are dominated by its doctrines and spirit. On the other hand, liberalism makes men broad, catholic, and charitable, in proportion as it exerts on their minds its legitimate influence. The adherents of Orthodoxy know they are in no danger of persecution or proscription from Liberals. But, as Rev. Dr. Thompson once said, Christianity is "a religion which by its very nature is intolerant, which declares war against all difference, which has a clear-cut, definite faith and creed, and says, 'There is one God and one Lord Jesus Christ, and there is no other name given among men whereby they can be saved.'" Christianity, in this land, no longer burns heretics, but it injures them in their business and subjects them to social ostracism, and thus offers a premium on hypocrisy. Politicians who want office, merchants who want patronage, lawyers and physicians who want practice, teachers who want schools, are bribed into silence respecting their views on religion, and even into hypocritical assent to what they disbelieve. The premium is too great for them in the competition of life to resist; and thus theology, by its absurd teachings and intolerant policy, makes men insincere, dishonest, and corrupt.

There is, perhaps, no class on whom this theology has a more pernicious influence than the clergy. They are educated to a profession which is to them a means of support. They know that wealth is timid and conservative, that the press panders to popular prejudice, that their congregations are composed in part of men and women who are narrow and intolerant, that the more liberal element they address is cautious and reticent in consequence of the strong pressure brought to bear upon it from every quarter, that the creed, discipline, and machinery of the Church put them at the mercy of the more orthodox and unprogressive of their supporters; and it is not strange, therefore, that only now and then a minister who has advanced beyond Moses and St. Paul has the courage to avow his honest convictions,—“is bold enough to be honest, and honest enough to be bold.” The result is very general insincerity in the pulpit, great as a rule in proportion to the intelligence and culture of the minister. During a recent lecture trip through the West, three orthodox ministers, two of them Congregationalists and one of them a Baptist, called upon us and expressed themselves in sympathy with the general thought of our lectures, and asked our advice as to the best way of harmonizing their interests and their honest sentiments with the requirements of their profession. Mr. Miln was frank enough to state his views, and the result is well known. And yet, to our knowledge, a large number of the Unitarian ministers in the West have no more belief than Mr. Miln in any form of theology. The treatment he has received from Unity Church can have no other effect than to intimidate other Unitarian ministers from the expression of their views, when their views are not in accord with the right wing of Unitarianism and when they think more of a good salary and easy living than they do of loyalty to truth and fidelity to their convictions. During the next few years, the proportion of temporizers and trimmers among Unitarian ministers will be as large we fear as among the preachers of any orthodox denomination. It is gratifying, however, to know that the influence of the clergy diminishes in the same ratio that their insincerity becomes anifest.

B. F. UNDERWOOD.

"THE INDEX" will be sent six months to trial subscribers for one dollar.

EDITORIAL NOTES.

THE article by Miss Hardaker, promised for this number of *The Index*, is unavoidably deferred until next week.

WE are glad to hear that a new edition of John Weiss' book on *The Immortal Life* has been issued. No other book by Mr. Weiss so fully preserves his rare genius both as a critic and a positive believer as this. That another edition has been called for shows that its circle of appreciating friends is increasing. Its price is \$1.50, and the book will be sent from *The Index* office to any one forwarding to us this sum for it.

For the word "liberal," we have always had a fondness, and are pleased to quote the following from the orthodox *Congregationalist* as to the primary sense and real meaning of the word: "The philologists tell us that the word 'liberal' etymologically runs back through French and Latin to a Greek and even Sanscrit root, having the primary sense of acting according to desire, and hence of self-mastery and independence of external control. Upon this is superinduced the secondary sense of living in a manner befitting one thus free. Hence the term 'liberality' grew to signify that largeness and comprehensiveness of mind which fairly considers other interests than its own, and duly estimates the claims of all related facts and welfares in making up its final judgments."

WE regret that Mr. George Schumm has been obliged to discontinue the *Radical Review*, an excellent liberal journal started some months ago at Madison, Wis.; but, as its discontinuance could not be avoided, we are pleased that an arrangement has been made by which *The Index* will be sent to the subscribers of the *Review* for the unexpired time of their subscriptions. In the last number of the *Review*, Mr. Schumm says: "The subscribers of the *Review* will suffer no loss from its discontinuance. Those who have sent us their subscriptions will be supplied, for a proportionate time, with *The Index*,—the best free-thought paper in the country. Those of our subscribers who also take *The Index* will be allowed their time. We have been enabled to make an arrangement to this effect chiefly by the great liberality of the business managers of *The Index*, which we feel bound publicly to acknowledge. We trust that those of our friends who do not already take *The Index* will become permanent subscribers to it."

IN a discriminating notice of one whose death has touched the hearts of millions, the *Springfield Republican* says: "The death of the poet Longfellow has awakened a quick utterance of sympathy over the world. The English papers have repeated their old praises of him, and, so far as the cable tells us, only one of them has described him falsely as 'America's greatest literary son.' He, with his unaffected modesty, never so esteemed himself; and no careful critic, respecting not merely the canons of taste, but the poet's own fame, would call him so. It is the English fashion to do it for two reasons,—one that he was almost the first of American writers to catch the ear of England; the other and later reason is that such an attribution would restrict our literature to a certain level of excellence, which, without doubt, has been far exceeded by others of our authors. But, while the tremendous artifice of Swinburne will inevitably pall on the ear and finally sink into the half-forgotten abyss of curiosities, Longfellow's pure and simple melody will live in perennial freshness, because it is sweet, unaffected, genuine, and, beyond all, because it conveys noble messages instead of ignoble. It is in this point that Longfellow stands armed against any captious assault. His soul was

as clean as a child's through his whole life, and yet nowhere devoid of manly strength and fellowship."

THE Republican movement in Europe finds itself everywhere confronted by ecclesiastical hate and opposition. The clergy and established churches are its implacable foes, bitterer toward it than kings and nobilities. It is not strange, therefore, that Garibaldi has a sort of priestphobia, and that in this respect he is only a model of the living European revolutionists and agitators. They evidently see that a population which is under the influence of ecclesiastics must be unfit for the robust and manly business of self-government. European priests are harder to tame than kings and nobles; but they will be tamed in the process of the Republicanization of civilized society. The humble pie which hierarchies are even now eating is only an antefast of what is evidently to come. Protestantism at the start partially reduced the priest to the level of ordinary citizenship and humanity. It made him simply a minister dependent on his parishioners and fellow religionists for support, and removable at their pleasure. Protestantism further transformed the priest from a celibate, having no interest but that of his order at heart, to a domestic man with a family and a stake in society as a citizen and a parent. Thus, he was no longer a conspirator against society as it were, seeking to make the people his spiritual slaves and moral serfs, and benefited by their ignorance, cruelty, and lack of moral fibre. In this work, Protestantism did a service of inestimable advantage to society. Without this transformation, there would have been no progress, no popular liberty. But much remains to be done in Protestant as well as in Catholic countries.

POETRY.

REDEMPTION. *For The Index.*

A pagan dreamer dreams of Truth,
And finds the world way vain,
And in his honest-hearted youth
Conjectures after Gain.

Saith: Inspirations of Regret
And Love that answers Loss
Are poems that the priests forget
Beneath the Roman Cross;

A cross above the market place,
Dome-borne against the sky,
Above a world-way trader race
That lives to moll and die.

A race that offers beaten straw
And thorns and thistle bloom,
And writes its lines of trader law
Upon Nazara's tomb;

A race that makes Contentment wage
Its way of trader reign,
That measures with a brazen gauge
The Light and Law and Pain,
That measures with its brazen gauge
The thought of God and Gain.

Saith: Faith of hopeful discontent
'Gainst low and littling things,
Negation toward the shame-descent
That light pretension brings,

A faith of hopeful use-prepense
That answers Lack and Loss,
Is more than sin or priest's pretense
Or Roman torture-cross;
And it shall overthrow the fools
That scatter thistle-seeds,
And overthrow the shameless schools
That teach the trader creeds.

Saith: Inspirations of Regret
Must bring us truth for loss:
The poems that the priests forget
Are more than creed or cross.

WILLARD PENNINGTON.

The Index.

BOSTON, MARCH 30, 1882.

THE INDEX is published every Thursday, at No. 3 Tremont Place, Boston, by an incorporated Board of Trustees nominated by the Free Religious Association. Terms: Three dollars per year, in advance.

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

WILLIAM J. POTTER, } Editors.
BENJAMIN F. UNDERWOOD, }

NO WRITERS IN THE INDEX, editorial or other, are to be regarded as speaking in behalf of the Free Religious Association as a whole; nor is any writer to be held responsible for any opinions expressed in its columns except his own. For all editorial matter not signed, B. F. UNDERWOOD, the office editor, is responsible.

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THE PROPHET AND HIS WORK.

A Discourse commemorative of Samuel Johnson, delivered before the Free Religious Society of Providence, R.I., March 5, 1882.

BY FREDERIC A. HINCKLEY.

Probably few great men have been less appreciated by their fellows than Samuel Johnson. The simple announcement last week that he, a co-laborer with Garrison and Phillips during the early anti-slavery agitation and the author of several religious works, died at North Andover, February 19, age fifty-nine, was perhaps hardly noticed by many Liberals; and its real meaning to the cause of religious freedom was little comprehended by many more. And yet in him, as in very few men and women, the spirit of Free Religion was manifest; and in his departure the principles which we individually hold dear, and for which our Society, as such, stands, have met with a momentous loss. I ask you to contemplate with me for a few moments to-day the prophet and his work.

I call him a "prophet," because it was preëminently his life's business to interpret the universal will to man; because he was inspired to speak in the name of the Ideal, and to summon man to its service. More than this, he was a prophet of the rarest order. He could have said with Jesus at any time, had not his own modesty forbidden it, "To this end was I born, and for this cause came I into the world, that I might bear witness to the truth,"—not a fraction of truth, as exemplified in some one sectarian or reformatory movement, but the truth, exact and unqualified, in all its cosmic beauty and wholeness.

It was Mr. Johnson's good fortune to enter upon the consideration of the world's problems through the spiritual training of the Transcendental School. In his youthful days, New England was stirred to its profoundest depths by the new German philosophy. Have we or have we not ideas that are true of necessity and absolutely,—ideas independent of experience in their origin, and out of the reach of experience by their nature? That was the problem. On the one hand, it was contended, as it is now contended by some, that all knowledge is empirical; that is, is derived from observation and experiment. This was and is the doctrine of Materialism. On the other hand, it was contended that at least a portion of knowledge comes directly from the mind itself. This was and is the doctrine of Spiritualism, using the word in its philosophical sense. As a metaphysical discussion, incapable perhaps of satisfactory settlement, I confess to little interest in this controversy; but in its bearing upon certain phases of thought, in the effect it has had upon certain phases of life, I feel very great interest in it. The idea that the mind is the man, "the mind is first, foremost, creative, and supreme," and that it has laws independent of expe-

rience or contact with outward facts, whether strictly true or not, was an emphasis of the unseen, spiritual side of human nature. It tended to lead men away from the merely physical, animal facts of life to the Ideal, not—as I believe will some time be proved—in any antagonism to science, but only as elevating and enlarging the sphere of science. One of the great writers of the Transcendental School, to whom Frothingham claims the idealists of New England were much indebted, wrote: "I give myself no concern about external things. I endeavor to be, not to seem. I am no man's master and no man's slave." There are some things superior to matter, said the Transcendentalist in effect. There is a knowledge which does not come by observation and experiment,—a knowledge which betokens the supremacy of mind and its power to grasp or to receive truth through some at present ill-defined spiritual process. Emerson, the very prince of idealists, expressed the same thought in 1836, when he said:—

"In the presence of ideas, we feel that the outward circumstance is a dream and a shade. While we wait in this Olympus of gods, we think of nature as an appendix to the soul."

It is not necessary to my present purpose to enter into the debate which has been long carried on between the materialistic and the spiritualistic schools as to the relative merits of the transcendental and the scientific methods of inquiry. The point to which I now wish to call attention is this,—that he is best able to meet the problems of his own and of his neighbor's life who starts out with a clear recognition of the supremacy of mind over matter, and the inherent power of ideas. The man who is floundering in a swamp of empirical facts is not half so likely to be a reformer, either of his own or his brother's condition, as one who is clinging to a principle or truth to which he believes all facts should sooner or later conform. In other words, life is rendered holy, not in reasoning from facts to ideals, but from ideals to facts. Practical ethics, it is claimed, never had a more stanch supporter than Immanuel Kant. Boston and vicinity, the hot-bed of Transcendentalism in America, was the hot-bed of reform here. From this one central thought of the divinity of the human soul, expressed in divers ways, have grown all the fair humanities. Now, it was into this school of thought that Samuel Johnson was spiritually born. In it he lived, in it he died. It shaped his whole career. In no small degree, it made him what he was. And in most cases it caused him to go right where very often the lack of it caused others to go wrong.

If you should ask what was the one grand principle around which in his mind all others revolved, I should say it was the consummate flowering out of these early influences; namely, *the dignity of man as a spiritual force.*

The profound significance of the word freedom for our age, he says, lies in the full consciousness, by mind, of its own essential validity. To his thought, as to our own, the gigantic error of the old systems was in looking *outside* instead of *inside* man for the divine revelation. Not more certain to him were the material than the spiritual facts of existence. As rock is rock, as hand is hand, so is soul soul,—realities all. We must have implicit faith in the soundness of the spiritual organization of man,—that was to him an axiomatic truth, needing no demonstration. In all that he wrote and said, he regarded humanity from this fine stand-point of the Ideal,—not simply as an animal existence, with necessities for shelter, with bread and butter to earn, all included in a body to be pampered, indulged, and at last buried, but a spiritual existence, here and now and always, with necessities for eternal growth, hungry for truth, as boundless and aspiring as the universe of mind. In an age trying its best to justify the divine by degrading the human, with its doctrines of everlasting punishment and total depravity, and shading off its bigotry into nothingness on the one hand and absolute denial on the other, Samuel Johnson struck the key-note of the coming faith, when he said, "Nothing less than the justification of human nature can justify God." And so accepting man, in his highest and sublimest characteristics,—man the living soul,—as his fundamental article of faith, he took his place, both by temperament and by conviction, as a prophet of individualism. He had seen all about him, as we may see if we will all about us, how the Ideal is lost from sight, how the soul is swamped, as it were, in a sea of forms and ceremonies, and how law and custom frequently

lose the individual in the mass, and sacrifice the finer to the coarser side of human nature. With all the keen perception possible to a sensitive soul, he felt the pressure against his own vitals of the straight-jackets others were wearing. He came to think, as a wise man has put it, that every institution is an iron dress for a growing child. And, when he joined his protest with that of others against increasing ecclesiasticism and religious tyranny, it was not with the slightest intention of helping the formation of a new organization: it was only to affirm the supreme majesty of the unfettered, individual soul. It is often said that individualism and egotism are inseparable parts of one whole. They may be so sometimes; but there was no egotism in this man. He was retiring and undemonstrative in the extreme. So much so that, amid the less solid but more noisy movements of many of his contemporaries, the calm but eternal undertone of his song has been of late scarcely heard. He was a reverent, awe-struck worshipper at the shrine of spirit. When he emphasized the individual, it was the individual spirit which he ever saw struggling upward into the ideal realm. How beautifully come back to us now such words as illustrate this characteristic! They often fell from his lips. The feeling which prompted them was always in his heart. "We worship wisdom, justice, love," he says, "not as mere outwardness, but as our best and highest, as *our liberty, our infinity.*" Nor was there the slightest tinge of selfishness with him in this position. Our country and our institutions derived their greatness, in his eyes, from the fact that they meant the largest opportunity for individual aspiration after and reception of divine life. He saw, and exulted in seeing, that, when human nature honors individuals, it is more loyal to character than to peculiar genius or class interests. The soul, all souls, are inexpressibly sacred. The real man, all men, are at least germs of the Divine. With such a philosophy as this, he was of course a prophet of freedom.

The great religious question of the ages, he says, is that between outward authority and inward freedom. It is the work of this age to test utterly the principle of inward freedom. To this work, he gave himself with rare ability and devotion. The spirit man was not to be bound. The mind could, in the nature of the case, know no law which should interfere with its own action. To say to a human soul seeking the light, *Thus far shalt thou go, and no farther*, was an absurdity. Every power of man must be developed in its natural way. The right of all faculties in the individual and all individuals in the State to complete culture was among the "blazing ubiquities." The conditions which should make the acquirement and exercise of this right easy were among the things to be taken for granted. First among these conditions, he recognized freedom as the necessary method of all true culture. That he should ever be a mere administrator of forms was an impossibility. That he should ever trim the sails of his thought to catch the popular breezes was inconceivable. He entered the ministry to preach the truth as it was given him to see it, and the sect never existed strong enough to seal his lips. He was a man of faith. Nothing human or divine could swerve him from a steadfast loyalty to his own soul. The infidel, he affirmed, in clear-cut English, is he who deliberately declines to speak what he thinks, or to trust humanity with what helpful truth has been intrusted to himself. Faithlessness, not to a church, a book, a system, but to the divine temple which he himself was, and to the divine revelation which he himself contained,—this was the infidelity he shunned as he would a viper.

But freedom was never confounded in his mind with license. It was not the body, of the earth, earthy, which he would release from proper and wholesome subjection. It was the immortal spirit, the real man, within, without, transcending the body, which he sought to free

"From binding law to glorious liberty."

And just here came in his conception of *Moral Order*. From the humblest to the highest form of life, he saw the beauty of wholeness, which is but another name for the beauty of holiness. He saw it in the outward universe. He saw it in man. To him, the lofty ideal was but an expression of moral need. To him, the true dignity of the citizen was to concentrate moral power. To him, the only unmitigated atheism was to doubt the moral brotherhood of man. And, when contact with the baser phases of human existence

cast a little shadow, not of doubt, but of sadness, over his faith, he felt how healthful was that intimate communion with the physical universe, which also speaks of infinite integrity. I confess, he says with poetic beauty, I confess the splash of my oar in the lake in moonlight drowns the murmurs of the busy town: the nestling song of a bird at nightfall out of the still, dark forest will not let me hear the caucous speech and the drum-beat of the canvass; the boast of Christendom in its only truth and way dies out of my hearing, at the rebuke of the serious and spiritual pine woods; the newspaper is trivial, and I cannot be roused by the latest sensation or the wickedest lie; the telegrams are like heat-lightning on a summer eve, and the new political conspiracy flits like a ghost on the far horizon.

But let none think that this mood in him meant any lazy indifference to practical affairs. For he adds in almost the next breath: "Does nature eclipse the social conflict, and make it dreamlike for a while? It is only that our faith may the better master its discouragements. How puny does evil seem, when the heavens and earth swim in tender purity and beauty, and every rock is older than the oldest sin!" Thus, it was that this idealist could reinforce himself for the struggles of the world at the altar of a temple not built with hands, whose priests were the gnarled oaks and tall pines, and whose sweet-voiced choirs were the feathered songsters of the grove. It was because he saw in and through it all universal order, blending freedom and duty as the warp and woof in the divine fabric of life. It was because above all the senseless parade, the immoral ambitions, the unholy practices of the street and the senate-house, he saw the equality of men before the moral law. It was because in that spiritual communion with nature, which only the holiest may know, he seemed to draw near to the universal wisdom, and to better understand the law which, in the long run, must know only universal good.

In such idealism as this, we naturally expect to find the spirit of reform. And in his case we shall not be disappointed. All may not have realized it, but Samuel Johnson was a *thorough reformer*. Unlike those writers who think science means dealing with physical facts merely, and on that basis proceed to demonstrate that one race is inferior to another, and women inferior to men, he saw beneath the superficial—the color of the skin, the differences of size, weight, and outline—to the essential, spiritual unity underlying all. No man was ever stronger than he in the conviction that the world could not do without love and justice. Natural religion, he believed, must find in its humanities that holy living which supernatural religion could not find in its miracles. Natural religion is, he said, absolute confidence in thought, in liberty, in progress, as human functions and forces. Its watchword is: let each be true to his own soul; let the whole guard the rights that are shrined in each. There was no disposition in him to think social reform a thing beneath the interest and active participation of the scholar. It was not less a necessity of self-respecting scholarship than of reform that they should be identified the one with the other. It was eminently fitting, therefore, that, in the bare announcement of his death, the newspapers should speak of him as a co-worker with the anti-slavery reformers. Only, he was not limited to one movement. His mind grasped the universal equities. His heart took in the universal loves. Office-seeking was an inexcusable offence in his eyes. A nation, he said, rests on loyalty, not on greed. Drill of children to uniformity in mental processes in our public schools, he pronounced a kind of social absolutism. It may make smart human apes and effective parrots, were his words, but we must educate our youth to free thought and noble aims. He was an ardent believer in equality of rights. He found his way to the side of Garrison, in his onslaught on slavery. In the discourse upon "Natural Democracy," published during the war, and one of the finest productions which have come from the pen of modern thought, he says: The negro slave judges the Saxon freeman. It is in him that democracy concludes her great argument: I take this least of men, by your showing, and prove by him that, wherever man is, there are all things possible that have honored manhood. I show you in him valor and loyalty, a piety, a fortitude, a patience and trust, a glow of faith in the present and the future, that put your petrified religion to shame and your traditional creeds to school. I show you

inspiration again: the living God felt once more closer than life, in the touch of liberty, and this by the children of night, the little one among the races. Ah, yes, sainted leader, thou readst the lesson well; and if at times some of us are inclined to reject the faith in the presence of ignorant, unthinking exercise of a freeman's rights, thou still pointest us to the Ideal as containing the solution of all difficulties: thou makest us to feel anew the divine touch ordaining freedom.

Nor did this man's reformatory impulse expend itself in asserting the rights of his own sex. He saw easily and defended bravely the application of the democratic principle to woman. He believed fully in the mutual influence of the sexes in common cultures and disciplines. It was the spirit man and the spirit woman he saw always. He had a profounder task on hand than that of gauging the relative capacity of skulls. He was pioneering in a universe of souls. And so when little minds, unable to look beyond the immediate, overshadowing fact to universal and eternal principles, were debating the latest interpretation of human rights, his voice sounded as from the spirit world the vital question and its only possible answer. "Argue whether it will do to let women have equal political rights with men? Drop the word 'male' out of your statute books rather, as silently as you can, and with a blush of manly shame!" We hear very much in these days about the decay of Transcendentalism. Facts, sir, all we want is facts, is the cry in scientific monthlies, in the counting-rooms of trade, and on the platforms of some phases of so-called advanced thought. I tell you, friends, if we could have a heaven of such Transcendentalism as Samuel Johnson's working among us now, we should not find men so anxious to prove their wives inferior to themselves. We should not find men, and, alas! women, too, dealing with this question on exclusively physical grounds. Their sense of honor, their love of liberty, in a word their spiritual natures, would take the matter into their jurisdiction and settle it in accordance with spiritual laws such as belong to science, though science does not as yet own and proclaim them.

I think we may say of Mr. Johnson as he once said of another, who was like him interested in every good work, that in him justice was so reconciled with love that it took all his gravitations with it. In him, creed was dissolved in conduct. His mind accepted the principles of Liberty, Equality, and Fraternity. His heart responded to the clarion appeal of the reformer, whether from the platform or the scaffold. Like Emerson, he accepted truth as the summit of being. He recognized justice as simply its application to human affairs. On this rock as the basis of all real progress, he stood with any who would stand by his side, or, if need be, he stood alone. If he is to-day enjoying that immortality in which he so firmly believed, he can say with the old Egyptian, "I have given bread to the hungry, water to the thirsty, clothes to the naked, and a shelter to the stranger."

And now what is the one word which comprehends the creed of Samuel Johnson—the dignity of man as a spiritual force, freedom, moral order, practical reform, what is the one word that covers and comprehends it all? That word, friends, according to his own definition and ours, is religion. Religion in our way of thinking includes all of life and all that life contains; and because his philosophy while it soared to the infinite held fast to the finite, because his vision took in the entire sweep of thought and action, he was a *prophet of religion*. Among the many good statements of the modern conception, as distinguished from the old definitions which are not yet expunged from the dictionaries, I know of none better than some of his. Religion, he says, is the natural movement of the faculties: it is gravitation by inherent affinity.

Religion is a constant sense of the infinite. It is the natural attraction of mind as finite to mind as infinite. It includes both finite and infinite in the process of personal growth; it is pursuit of ideal aims; it is unity.

Previous to Mr. Johnson's day, religion had been, as to some extent down to this very hour it is still, regarded as the worship of God, pure and simple. Such a conception has made its sphere a narrow and limited one. It has enabled men to say this thing is religious, that is secular or non-religious. It has made it possible for one to lead a very questionable life during six days of the week, and still to be classed as religious because of compliance with certain forms and cere-

monies on the seventh. In a word, it has made religion depend upon intellectual assent to certain dogmas and outward physical compliance with certain artificially established conditions. And when the new movement in thought came, protesting against spiritual lordship and tyranny, the old devotees who believed Jesus a superhuman being said, You radicals have no religion then, because you reject Christ and Christianity. And other devotees who had rejected the Christ, but believed the worship of a personal God was what constituted religion, said, You radicals then have no religion, because you are in doubt about the divine essence and character. So much was this feeling prevalent at one time that many radicals, admitting the charges to be true, declined to take the name "religion," and even spoke of the thing itself as something to be despised and rejected. I doubt if any idealist ever made that mistake. Certain it is Mr. Johnson never made it. With clear vision, he saw at once that worship was an irresistible instinct of human nature, and that the worship of the true and the beautiful, by whatsoever name called, was what made the substance of religion. He could not fence in his faith by traditional walls. He could not see that the ancient time contained all of good. What we owe to the past, he said, we owe not to one Bible, Church, Messiah, race, but to every hair-breadth fraction of the past. Its robe was seamless, and every thread was needed for the tissue. But, much as he enjoyed the study of the past in all its wholeness, how beautifully he affirmed the superior value of the present time! "Not there the fountain-head, not there the morning of the spirit, not thence its viewless wind. Not there, but here! Not then, but now!" Such was the sublime faith of this man to whom religion was a present and a constant inspiration. He could see no antagonism between religion and philosophy, between religion and reason, between religion and science. Religion was universal philosophy, universal reason, universal science to him. To such confession, he believed nature would hold mankind, until they should become one in the unity of the spirit. More perhaps than any man of his time, save Emerson, he stood on the pedestal of personal religion, the representative of soul liberty, unwilling to be hampered by the slightest threads of organization, but always bearing his testimony, pure and strong, to those causes of love and freedom which organizations have been so largely designed to serve. Wholeness, holiness, such as knows no bounds for love on the finite or for aspiration on the infinite side, was his: it stamped him as a great spiritual force, coming almost without observation, exerting an influence at once as silent and as immortal as the stars.

There was a point concerning which Mr. Johnson and some of the earlier and most of the later advocates of Free Religion did not agree. His experience with the old organizations, his natural disposition, and perhaps most of all his emphasis of spiritual freedom, led him to distrust all cooperative movements. He thought that even three was one too many. While I dissented from his view in this respect, I shall always think him nearer right than many of the advocates of combined effort have thought him. What he saw in such effort, what he believed was an inevitable accompaniment of such effort, is bad, inherently bad, whether exercised by a Catholic or a Free Religious pope. Spiritual tyranny is not to be tolerated; and, if cooperation must lead to that, if it means, sooner or later, a fetter, however small, upon human thought, or a gag, however slight, upon human lips, then I think Mr. Johnson was right in this as in other things. Certainly, those of us who are engaged in the work of organization cannot afford to lose sight for a moment of his cherished philosophy; namely, that, if a man will but act from his own centre, better forms will in time arise than he or his wisest comrade knows how to plan. We must agree with him in thinking of man as a part of society, not as the piston is part of a machine, but as the lark is part of the morning. Any clipping of the soul's wings was, of all things, the most disastrous in his eyes. I think in all this he was largely right; but, as it seems to me, he failed to comprehend the possibility of organization on a basis of freedom. He failed, if I do him justice, to recognize the beauty and safety of the cooperative principle. Possibly, opinion, even among Liberals, justified him in this view. I know it is not unusual for those holding the best conceptions of truth to be intolerant and oppressive toward those who do not receive them. But, allowing for all such weakness, I still believe that a local movement like

ours, furnishing a platform on which the universal gospel of spiritual liberty, as he understood it, can be preached, is a good thing; and I feel eager, as he did not, to coöperate with my fellows in making easy the spread of the ideas which were so dear to him, and which he served so long and well.

Still, I do not regret his attitude even on this matter, which is to me and to those who agree with me so vital. During his last years, while we have been dealing with affairs, he has been giving, as he could not have done had he agreed with us, his almost undivided attention to the great and crowning work of his life. He has been furnishing us with the weapons of history with which to fight the spiritual battles of the future. If his own character, dear in memory to all who knew anything of it, if his noble hymns and discourses, were not a sufficient memorial, his volumes upon the *Oriental Religions* would be. With less of outfit in some respects for his work than some of the foreign writers, he has the great advantage of having approached it from the democratic, the American, the ideal stand-point. Among our own New Englanders, Mr. Clarke's *Ten Great Religions* takes more popular form, but his Christian bias constantly mars his work; while the various collections of beautiful sentences, like Mrs. Child's *Aspirations of the World*, are exceedingly important, though of course making no pretension to completeness. It was Mr. Johnson's fortune to start upon a broader basis in a broader work. For Christianity, he substituted universal religion. For detached phrases, he substituted a history. Without prejudice in favor of one form as against another, with a judicial state of mind toward all, he has sought to bring out, as only one more or less tintured with the transcendental philosophy could, the many good things in all religions. He bases his work on the unassailable proposition that those great truths, which are found expressed in differing language in all, must form a portion of one great universal faith, the natural religion of mankind. The corner-stones of worship, as of work, he says, are no longer to be laid in what is special, local, exclusive, or anomalous, but in that which is essentially human and therefore unmistakably divine. Read the introduction to the volume on India, and you will find there an expression of the spirit in which this task was undertaken and in part fulfilled. These books—the religions of India, of China, and of Persia, should the latter be published—will ever remain his fitting monument, reminding us of how much the cause of religious freedom is indebted to him, how much it has lost in his premature death. Col. Higginson, a critical judge surely, says of *The Oriental Religions* it is a work of which Johnson's friends may well be proud, and on which they may be content to rest his reputation.

As I have recalled in the light of his completed earthly career the fine words and manly deeds of this prophet, one of the most loved of the original leaders of our movement, it has seemed to me that his life was marvellously full of lessons which we who gather here from Sunday to Sunday ought not to overlook. The things for which he stood, they are the very things for which we need to stand. His emphasis of the soul, his love of freedom, his sense of moral order, his instincts toward practical reform, combined in a free, practical, and universal religion,—they should be ours too. Like him, we should aim at wholeness; like him, we should seek the good in everything; above all, like him, we should worship at the shrine of the Ideal. Art thou cast down, dear friend, does life's load seem to thee too heavy to bear, is thy existence one prolonged struggle to make physical, mental, and moral ends meet? Cling then to the Ideal as to the very rock of ages. It alone can save thee from the engulfing flood: it alone can lift thee to the Eternal Calm. Is our collective work disappointing, does it fail at times to reach human minds and touch human hearts, does it appear to pay small dividends? By all that is worthy let us keep it true to the soul, let us make it the means of spiritual salvation. Do not count numbers, do not count receipts only, count ideas. That is what he always did. That is what his example summons us to do. I can seem to hear his words ringing in my ears now: "Up, heart, conscience, will,—up, love of man, believing all things, hoping all things, enduring all things! O happy youth, to whom this morning calls! Into each golden moment may go such reality of living that should you die the next, you would have known Immortal Life."

Samuel Johnson knew such immortal life here: he has shown us how we may know it too. Blessings upon thee for such a legacy, O thou prophet of the soul, so finely poised to the Ideal! No one is left to take up from thy spiritual altitude the task which has fallen from thy nerveless hands. There are brave souls, doing other noble work; but it is theirs, and not thine.

"Thou hast left us, O our brother,
For the spirit-land!
Vainly look we for another
In thy place to stand.

"Oh, thy gentle smile of greeting
Who again shall see?
Who amidst the solemn meeting
Gaze again on thee?

"Who, when peril gathers o'er us,
Wear so calm a brow?
Who, with evil men before us,
So serene as thou?

"Peace be with thee, O our brother,
In the spirit-land!
Vainly look we for another
In thy place to stand.

"Unto Truth and Freedom giving
All thy early powers,
Be thy virtues with the living,
And thy spirit ours."

CORRESPONDENCE.

FREE-THOUGHT CONGRESS AT ROME. 1882.

[Translated for *The Index*]

The Committee of Arrangements for the Universal Congress of Socialist Free Thinkers for 1882 to all free-thought assemblies, anti-clerical societies, rationalistic or atheistic bodies, masonic lodges, and to free thinkers constituting as yet no part of any body or association:—

Fellow Men and Women.—The Universal Free-thought Congress of 1881, held at Paris in the month of September last, in accordance with the decision of the Congress assembled the preceding year at Brussels, has appointed, in conformity with the by-laws of the International Federation, that the session of the Universal Congress for 1882 be held at Rome.

A committee of arrangements, consisting of fifteen members, was elected by the Congress. This committee is already organized. It enters at once upon its duties by addressing to you the present appeal.

Without going into an analysis of the reasons which decided the Congress to fix upon Rome as the place for its next meeting, we ought nevertheless to mention the determination of free thinkers to protest once more against the malevolent insinuations purposely disseminated by the worst enemies of progress and liberty, and to solemnly affirm the strong and permanent union of republican and anti-clerical France with all Italy, animated by the spirit of liberty, and desiring, like all civilized nations, to free herself from the clerical yoke.

To the valuable and indispensable coöperation of Italy, which is certainly assured us, should be added the support of all free thinkers, organized or not, who are pursuing in their own sphere the common end, the importance and utility of which were demonstrated by the Congress at Brussels and that of Paris.

We consequently urgently appeal to all associations and to free thinkers in all countries, inviting them to unite with Italy and France to make the Congress at Rome still more remarkable and effectual than that of Brussels and of Paris.

At Rome, in the presence of the Vatican, face to face with the papacy, is the very place where free thought should raise her standard decisively, go up to the capitol and render thanks to humanity, which is at last freed from the sacerdotal yoke.

We adjure you then, fellow men and women, to send in to us, with the least possible delay, your adhesion in principle to the Congress at Rome.

A list of the questions to be discussed at the Congress of 1882 will be sent to all associations whose address is known, and to all free thinkers who request it.

A general correspondence has been organized at the session of the committee. We urgently entreat all those who are interested in the progress of free thought, and who have at heart the success of the Congress at Rome, to have the kindness to enter at once into communication with the committee.

Circulars indicating all the practical means to be used will be sent to the adherents.

Besides, a quarterly bulletin containing an account of the labors of the committee and of all international communications concerning the Congress will be addressed to the associations and the free thinkers in affiliation with us, whenever requested.

The funds collected or to be collected by associations or furnished directly by free thinkers may be for the present sent to Théodore Brisson,—former municipal councillor of Paris,—Treasurer, 40 Quai de la Rapée, Paris.

The list of subscribers will be published.

A series of conferences has already been planned with a view to obtain memberships (*adhésions*) and funds for the Congress. We invite all associations to multiply conferences and meetings to this end.

A large number of deputies, journalists, and men in politics have already promised us their coöperation. The list of adhesions, comprising the names of the most upright and esteemed of the French democracy, will soon be published. The list of adhesions coming from foreign countries will be published later. We ask all associations to send us on this account, as soon as possible, the names of the adherents of every nationality.

Fellow men and women, the Universal Congress of 1882 is neither the work of a few persons nor of any nation whatsoever: it is in an especial sense an international work. That federation of the united states of Europe, which will be the political formula of the future, must have the way prepared for it by a federation of minds. Rome, in ancient times, was the point of convergence of all peoples, as also of all despotisms. In modern times, Rome has been the centre of all military and sacerdotal civilization. Thanks to your efforts, thanks to the coöperation of all the free and generous minds of the world, it shall hereafter become the centre of scientific civilization, the centre of progress and of human knowledge.

In the name of universal free thought, we hope to meet you all at the Congress of 1882 at Rome.

Liberty, Equality, Fraternity.

THE COMMITTEE OF ARRANGEMENTS.

For the Committee: *Secretaries*, Bergerol, Charlier, Sleyden.

The Committee of Arrangements is composed of the following persons: Amoureux, Bergerol, Madame Bonneval, Théodore Brisson, Raoul Canivet, Madame La Cécilia, Charlier, Deluc, E. Digeon, Edmond Lepelletier, Pempel, Perrinelle, Emile Richard, Madame Sleyden, Van Cauberg.

Address, for the present, letters and adhesions to M. Pempel, 153 Quai Lafayette, à Paris, France.

Treasurer, Théodore Brisson,—former municipal councillor of Paris,—40 Quai de la Rapée, Paris.

Form of Adhesion.

I (or we), the undersigned, in the name of the Association of — (or personally), declare my (or our) adhesion to the Universal Congress of Socialist Free Thinkers, to be held at Rome.

(Signature.)

A RIDE ACROSS THE CONTINENT.

Editors of The Index :—

A ride across the continent can hardly be called a novelty or an adventure now; yet, to one who experiences it for the first time, it is a wonderful revelation of the life and character of our own times, of the immense resources and possibilities of modern science and mechanism, of the varied wealth of nature, and of the mingling of the most distant and unlike races in our modern civilization. In a week or two, we pass over three thousand miles of land, from one ocean to another, from the snow-storms of New England to the palm-trees and orange-groves of an almost tropical climate, from the elegant Back-Bay residence to the adobe hut of the Mexican, the Indian's tent, and the Chinaman's lodge. You hear the German, French, and Spanish language familiarly spoken, with the Mexican patois and the Chinaman's unknown tongue; and yet everywhere in the Pullman you carry with you the best results of ingenuity in the production of comfort, everywhere you feel that you are in your own native land, and the familiar evidences of American government and civilization, the flag, the post-office, the railroad station, and, alas! the drinking saloon and the hateful cigar, prevent the illusion constantly trying to creep over you that you are out of bounds in a foreign land. The sharp, nasal twang of the Yankee overpowers the soft Spanish gutturals.

And what a medley of people filling these cars, and

all so intent upon schemes of work and profit! A journey for pleasure or sight-seeing only seems an anomaly one is half-ashamed of, where all others are going to the engineer's camp or the mines, or to establish a new home in these distant lands.

The journey to St. Louis over the Pennsylvania and Ohio roads offers little of interest except the passage of the Alleghenies, which, owing to the impossibility of getting our tickets in New York on Washington's birthday, we unfortunately made in the night. Pittsburgh with its huge furnaces and deep ravines looked wilder than usual in contrast to the white crown of snow upon the hills. We were detained a few hours at Greenville, Ill., by the floods which had washed the roads, and took advantage of it to walk up to the village and buy milk. We then lighted up our *Ætna*, and made a delicious cup of breakfast cocoa, whose flavor was a little enhanced by the accounts of the scrabbled and unsatisfactory breakfast obtained by those who went to the hotel. In our car was a Swiss woman who spoke no English, who was going all the way to Leadville. The passengers were very kind in trying to talk French and German to her, and it was touching to see the patience with which she sat day after day looking out of the window at the strange, flat country, which must have seemed so dreary in contrast with her home. Owing to the delay, she had to wait six weary hours in the station at St. Louis; and she was glad indeed to see us when we came back from a visit to a friend in the city. But she had found a German-speaking policeman, who had made arrangements for her going on; and our last glimpse of her was at Kansas City, established in a sleeper for Leadville.

Kansas City, built up in the most rapid manner on high bluffs, surpasses all places that I have ever seen,—in mud. Only on the plank sidewalks could one walk without danger of leaving boots sticking in the tenacious clay. The State line runs through the city; and, as our hotel is on the Missouri side, the bar was constantly full of visitors whom the strict liquor laws of Kansas debarred of their Sunday drink. Here, we took the Atchison, Topeka and Santa Fé Railroad. The day's ride across the Kansas plains, at least at this season of the year, is almost wholly devoid of interest, flat, and monotonous; and we were forced to beguile the time with cards or books. Still, it passes away rapidly. The motion of the cars produces a certain inertia of mind and body similar to that felt on shipboard; and one has to rouse up the will to take the walk at every stopping-place which does so much to preserve one's digestion in good order and promote sleep. But, on entering New Mexico, the scene changes, and at Trinidad begins a glorious ride of two hundred miles through mountain scenery which for extent, variety, and grandeur surpasses everything I had ever seen before.

It was hardly daylight at Trinidad, and we could only see the shapes of the mountains as they loomed up through the twilight; but, all through the morning, the mountains were becoming more and more grand, until at last we had to sit out on the platform to enjoy to the utmost the glorious panorama.

The mountains are generally either of red sandstone or of limestone, and the wear of these comparatively soft rocks gives very great variety and picturesqueness to the forms of the peaks. One realizes that this is a far newer formation than New England; and indeed nature seems to have prepared a geologic demonstration before your eyes; for in the mud hills and clay banks on the sides of the roads washed by the rains you see, in miniature, the same processes going on and the same shapes produced as in the grand mountains which shut out the horizon from view. The most striking peak which remains in view for many miles is called Starvation Mount, from a tradition that the Spaniards drove a party of Indians to seek refuge among its rocks and caves, where they starved to death. The summit is an immense parallelogram of limestone rock, which looks like a grand mausoleum for a giant monarch. Below the sides slope down in symmetrical lines, and a long grand sweep connects it with the succeeding peaks of similar but less striking formation.

The color is extremely rich; for the rock, varying from the red sandstone to the almost pure limestone, takes on almost every shade of yellow and red, which is splendidly contrasted with the dark rich green of the pines and the brilliant glancing of the dry stubble, which looks like white sand in the distance. The snow mountains rise in the distance, giving the appearance of immense height.

For over two hundred miles, we passed over scenery of this character; and the foreground was constantly enlivened by the most novel forms of human life. Here, we first saw the adobe, or sun-baked brick house, which is the general habitation of the whole territory. The poorer ones are dreary enough, sometimes built into the bank, so that you only know by the protruding funnel that it is not the cave of some animal. At other times, you see the Indian huts, with the shy, wild-looking papposes around, or a group of Irish laborers working on the road, and once in a while a gayly dressed Mexican dashes by on horseback. We begin to see the agaves, which first give a hint of the new vegetation of the South. The pines are unlike ours, being less fine and graceful than the white pine, but very full and rich in form and deep in color. The cedars, too, are less pointed, but very full and rich.

It is curious to see how the railroad is settling the country. At every stopping-place, the same features recur. The station agent has a good wooden house, neat and orderly, often with a little garden around it. A saloon and an eating-house, showy and shabby, next appear, while around them are grouped the poor huts of the people who work upon the road. The Atchison and Topeka is a very interesting road, and we felt perfectly satisfied both with its construction and management. They are busily engaged now in protecting it from the wash-outs, which have been so troublesome this summer, by building up high board-fences by the side, which are filled in with stones. The familiar pile-driver was at work, inserting the posts.

It was pleasant to see the little donkeys—which we generally see starved, overworked, and beaten—grazing at freedom in the pleasant valleys. Perhaps this is the paradise to which worn-out donkeys go, when, as Sam Weller says, a post-boy and a donkey ride off together.

Occasionally, between the mountains, the plain opens in the distance, and it is hard to believe that the sea is not breaking in beyond. Often, indeed, in crossing the plain, the illusion was almost perfect. One seemed to see the sand-dunes with their covering of dry grasses, and needed to go only a few steps to find the sea, which is two thousand miles away. Occasional heaps of bones of buffaloes or other animals add to the wildness of the scene; and flocks of crows, seeking their prey, look like flitting sunbeams, as the sunlight is reflected from their glossy wings.

The Apache Cañon is wildly beautiful. The railroad crosses the little stream which has worn out the gorge, and you almost try to touch the rocks and shrubs on either side.

While the general character of these mountains is unlike any others I have ever seen, there is very great variety in them, and occasionally one is reminded of Switzerland by a rounded dome covered with snow or, very rarely, by sharp pointed rocks almost like the Aiguilles; and, as we left Lamy to go up to Santa Fé, a distant range of mountains rose in the south, which at once called out our exclamations of "These are like the White Hills!" It was indeed strikingly like the view of the Pemigewasset Valley from the Flume House. Indeed, two hundred miles of mountain scenery, rising from a perfect plain to heights of thirteen thousand feet, can hardly fail to give immense range and variety of form. ENNAH D. CHENEY.

(Concluded next week.)

WHAT CAUSES IMMIGRATION?

Editors of The Index:—

Speaking of the emigration from Germany, *The Index* of February 9 says: "One of the causes of this departure [emigration] is clear. Prussia is a military power, and extracts from its male subjects in army service the best years of their lives."

Allow me to say in reference to this: first, that France is even more of a military power than Prussia (by some twenty per centum), and yet emigration from France is slight; second, that emigration from Great Britain is far more considerable than emigration from Germany, and yet Great Britain exacts no military service from her citizens.

Hence must we infer that the emigration from Germany is *greater* than that from France, because France is *more* of a military power than Germany? Or (2) emigration from Germany is *smaller* than emigration from Great Britain, because Great Britain is *less* of a military power than Germany?

Is not the simple explanation of the increased im-

migration from both Great Britain and Germany to be found in the excess of population in those countries and in the *flourishing condition of business in the countries to which emigration is chiefly directed*? It is a fact that immigration decreases when business is bad in this country, and increases when business improves. Immigration is therefore a very accurate barometer of our business prosperity.

Very truly,

C. A. EGGER.

IOWA CITY.

REV. ORVILLE DEWEY, D.D., died at Sheffield, Mass., on the 21st inst., being within one week of eighty-eight years old. For a number of years, Dr. Dewey has lived in comparative retirement on the ancestral farm where he was born and where he has now died. But, when he was in active service, he stood in the very front ranks of Unitarian clergymen. Nor, after old age gradually threw its mantle about him in his quiet Sheffield home, did he lose his interest in the questions that had absorbed his manhood. He was fond of reading the new books and of hearing of the new thought. The theological changes did not disturb him. His own thought changed and grew with his years. Ten years ago, he preached in several places what he called "an old man's sermon." Yet he delivered it with a young man's fervor, and it had all the characteristics of a young man's hospitality to the fresh views of the time. One sentence from it still rings in the present writer's ears in the tones as it came from his lips,—"All the religions may go, yet religion remain." Dr. Dewey was educated at the Andover Theological Seminary for the orthodox ministry. The controversy between Orthodoxy and Unitarianism was then at its height, and soon after his graduation he sided with the Unitarians. For a short time, he was an assistant to Dr. Channing in Boston. In 1823, he was settled as pastor over the Unitarian society in New Bedford. His able and liberal ministry there, of ten years, drew into the society a large number of Hicksite or Unitarian Quakers, and built it up into a strength and an independence it has never lost. Afterward, he was settled in New York over the society of which Robert Collyer is now minister. A special characteristic of his preaching was always a marked emphasis on the moral element of religion over the doctrinal, and his topics were most habitually such as concerned the common interests of daily life.

W. J. Z.

BOOK NOTICES.

COFFEE-HOUSES AND COFFEE-PALACES IN ENGLAND. By James Freeman Clarke. Boston: Geo. H. Ellis. Price 20 cents.

This pamphlet is a condensation of two English works descriptive of the temperance work done in England by means of coffee-houses, as an encouragement and inducement toward their more general establishment for the same end in this country, and will be found interesting and useful reading for all.

A SHORT HISTORY OF THE BIBLE. Being a popular account of the formation of the Canon. By Branson C. Keeler. Chicago: The Century Publishing Co. 1881. 75 cts.

The author of this work aims to show that the most important books of the Bible, those most relied on for doctrinal support, are compilations from preëxisting records, and that who wrote the books or made the records is wholly unknown, that the books of the Old Testament were not considered inspired when they came into use, and that the same is true of the books of the New Testament. At the close of the second or the beginning of the third century, the necessity for some source of authority to settle doctrinal disputes led the Fathers to institute the theory that certain books were inspired and divine; but the books thus stamped were not always the same books we now have. Books were declared inspired that are not so regarded now by anybody, and books were refuted that now form a part of the New Testament. The contending sects could not agree on the Gospels first in use, and they were discarded, and the present Four Gospels accepted in their place. To invest them with authority, they were ascribed to the persons whose names they bear. The Fathers were destitute of critical ability, and were credulous and superstitious. After much controversy, councils took the Canon in hand and discussed it for nearly twelve centuries, when the Roman Catholic Church in the Council of Trent and the Greek Church in the Council of Constantinople decided once for all what books should be regarded by their adherents as canonical. The

Westminster Assembly gave the English-speaking Protestants their catalogue. Such are the author's claims. The book is well written, authorities carefully cited, and a large amount of information in regard to the Bible is brought together in a form adapted to common readers.

HOW WE MADE A NINE CENT DINNER. With some other Economies. Boston: Geo. H. Ellis.

For ten cents, the careful housekeeper will find in this little pamphlet much more than her money's worth of valuable suggestion and information as to economic cookery; while the story of the nine-cent dinner is told in a bright, attractive style that will insure the interest of all readers.

THE April Wide-Awake is full of good reading as usual. There is an excellent instalment of the serial story written by a boy, "Their Club and Ours." Edward Everett Hale discourses in sensible fashion on "The Aesthetic Movement." "Little Peachling, a Japanese Folk-Lore Story," is rehearsed in delightful verse by Mary E. Wilkins. Another charming poem is "A Deep Sea Dream," by Mary A. Lathbury. Ernest Ingersoll, in a paper on "Old Ocean," gives some useful information regarding ships and ship-building. There are also timely articles on Fast-day and the First of April. The illustrations are as numerous and fine as usual. Among the best in the present number are those illustrating the first of a series of "Wild Flower Papers," drawn by Miss L. B. Humphreys, who won so many of the prizes in Prang's last Christmas Card Competition. D. Lothrop & Co.

The articles in the *North American Review* for April are all of timely interest, treating of the current questions of the day. Gov. Eli H. Murray, in "The Crisis in Utah," gives his view, as a practical observer of the Utah problem. "Why They Come," by Edward Self, considers many important questions connected with European immigration to this country. Dr. Henry A. Martin replies to Henry Bergh's recent anti-vaccination article. E. L. Godkin writes on "The Civil Service Reform Controversy," Gen. A. Ordway on "A National Militia." Senator Riddleberger, in "Bourbonism in Virginia," replies to a previous article from Senator Johnson, of that State, on "Repudiation in Virginia." The remaining paper is one of a series by Désiré Charnay, descriptive of his latest explorations in Central America.

The *Popular Science Monthly* for April is a little more fragmentary than usual in its scientific articles, but not much less interesting therefor. Among the longest of its papers is one from Goldwin Smith, "Has Science yet found a New Basis for Morality?" to which the editor gives a page or two of reply. Gerritt L. Lansing, of San Francisco, scientifically considers the Chinese problem under the title, "Chinese Immigration, a Sociological Study," in which he seems to come to the conclusion that "the Chinese must go." H. D. Macleod gives a graphic sketch of the condition of thought in the Middle Ages, which he calls "The Scholastic Prelude to Modern Science." The other articles are all of interest to the general reader, if not to the student.

BABY-LAND for April, from the above publishers, is also received, full of pleasant pictures, stories, and verses for the babies.

JESTINGS.

The *Popular Science Monthly* has an elaborate discussion on the question "Are Cemeteries Unhealthy?" We should imagine they were not, from the fact that doctors are constantly sending their patients there.

A MISERABLE shoemaker was brought up before a Western court, the other day, charged with bigamy. It transpired in the evidence that the knight of the last had married eight wives, all of whom are living. The judge, who is an aesthete, besides sending the man up for trial, commented severely upon the case, declaring the conduct of the offender to be "too utterly Utah."

A BOSTON man took occasion to remark to his wife: "My dear, the infinite is always silent. 'Tis the finite only that speaks." She was a dull woman, who didn't take hints; but she never forgot the remark, and long afterward, when some friends expressed a wish to visit the deaf and dumb asylum, she turned to her husband and asked, "What days, my love, is the asylum of the infinite open for the reception of finite visitors?"

PERSONAL ITEMS.

GEORGE JACOB HOLYOAKE writes us that he intends to visit this country again the present year.

B. F. UNDERWOOD will lecture at Haverhill, Mass., Sunday evening, April 2, on "What Liberalism offers in the place of Theology."

REV. A. N. ALCOTT, until recently a Presbyterian minister at Fredericksburg, Ohio, is now speaking for the Unitarian church at Kalamazoo, Mich.

THERE will be a memorial service at Parker Memorial Hall on Sunday, April 2, in honor of the dead poet Longfellow, conducted by James Kay Applebee.

A DOZEN essays compose Mr. Huxley's new volume, *Science and Culture*. The key-note of all may be said to be the question, What is the position of science in modern culture?

THE Free-thinkers' League has invited Mr. Bradlaugh of the British House of Commons to accept the presidency of the International Congress which is to be held at Rome next autumn.

JAMES FREEMAN CLARKE proposes to spend a longer time abroad than first contemplated. He sails in season to be in London at the May anniversaries, called there the Exeter Hall meetings.

ALFRED TENNYSON publishes a song of thanksgiving for the Queen's escape at the hands of MacLean, which will be sung throughout the colonies on the anniversary of her Majesty's birthday.

WE received a pleasant call last week from Col. John C. Bundy, editor of the *Religio-Philosophical Journal*, and his wife, who passed several days in this city and vicinity, where they have many friends.

MISS ALICE FLETCHER of this city, well known as a public speaker and writer on progressive topics, is studying practical ethnology among the tribes of American Indians in the great West. She lives with them, enduring the hardships of their daily life and fare in the interests of science.

PRESIDENT WHITE of Cornell University condemns the efforts making to secure a remission of Sergeant Mason's sentence. He speaks of the crime as "one of the most dangerous known, either from a civil or a military point of view; and it is rendered infinitely more dangerous by the proposed glorification of it."

"JOSH BILLINGS" (Henry W. Shaw) is sixty years old, has longish iron-gray hair and a stiff, drooping moustache of the same color. He is said to be rather unsocial and eccentric in his private manners. From the proceeds of his comic writings and lectures, he has amassed, according to rumor, a fortune of over \$50,000.

THE German Emperor William celebrated, on Wednesday last, the eighty-fifth anniversary of his birth. Among the many congratulations received by him on that day was a very enthusiastic one from the Czar and Empress of Russia, assuring him of their warm friendship and wishing him many years more of health and prosperity.

MRS. CLARA NEYMANN, 343 West 58th Street, New York city, has ready two interesting and timely lectures, one on "Woman's Mission in the Service of Humanity," and another on "The Spirit of Republicanism," which she will deliver before any society desirous of her services. Those who have once heard Mrs. Neyman will be glad to hear these new lectures from her, given with her accustomed fervor, earnestness, and devotion to truth.

REV. O. A. BURGESS, a popular pulpit orator and debater of the denomination known as Campbellites, and for several years President of Butler University at Indianapolis, died in Chicago on the 14th, of heart disease. He was fifty-two years old. He was rather conservative in his theology, and omitted no opportunity to oppose modern liberal thought. Mr. Burgess and the junior editor of *The Index* were in public discussions at four different times.

THE London *Daily Telegraph* says: "The place Longfellow occupies in English literature is decidedly bright. He is almost as well known and widely read in England as in America. His influence has been wholly good. As long as the English language lasts, his works will be quoted as models of simplicity of style and purity of thought. Death has taken America's greatest literary son." The London *Times* says: "The news of Longfellow's death will be read with deep regret wherever the English language is spoken. The death of no literary Englishman could excite more genuine sorrow than that of the much-loved author of *Evangeline*. He will be no more sincerely lamented in America than in this country."

POPULAR BOOKS

Sent by mail postpaid at
PUBLISHERS' PRICES.

The Christian Religion. By Ingersoll, Black, and Fisher.....	50
A Critical History of the Doctrine of a Future Life. By W. R. Alger.....	\$3.50
The Friendships of Women. By W. R. Alger.....	1.50
The Genius of Solitude. By W. R. Alger.....	1.20
Creed and Deed. By Felix Adler.....	1.00
Radical Problems. By C. A. Bartol.....	2.00
The Rising Faith. By C. A. Bartol.....	2.00
History of Civilization. By Buckle. 2 vols.....	4.00
The Bible of To-day. By J. W. Chadwick.....	1.50
The Faith of Reason. By J. W. Chadwick.....	1.00
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CURRENT TOPICS.

RECENTLY, a quarrel between the Armenian and Syrian Christians who worship in the Church of the Holy Sepulchre at Jerusalem, originating in some question as to the ownership of the chapel, resulted in a Sunday fight, in which several persons, including the Syrian bishop, were seriously wounded.

THE *Catholic Review* says that, "in Catholic lands like France and Italy, the secular press is distinctively and aggressively anti-Catholic," that "the number of sincere Catholics is far larger than that of all non-Catholics put together, and yet they have no press that begins to compare with the anti-Catholic press."

IN regard to the exclusion of Bradlaugh, Cardinal Manning says: "When we are told that this is a violation of constitutional and religious liberty, we answer that constitutional liberty is not legislation without morals, and religious liberty is not the equalization of theism and atheism." Although Bradlaugh is in accord substantially with the Irish members of Parliament, they are a unit in opposition to his taking his seat, because he does not, and says he does not, believe in a God.

THE superintendent of the Presbyterian Mission in Utah writes to Representative Willets that, though the school laws of that Territory expressly forbid the use of public school funds for the support of sectarian schools, yet the Book of Mormon and the Mormon catechism are used as text-books, and children have been expelled for refusal to study and recite from those books. He says further that throughout Utah none but Mormons can obtain a situation in the schools as teachers. Here, we have an illustration of the injustice of introducing religion into public schools which even the Christian clergy can understand.

THE *Congregationalist* says, "We hear a painful rumor that one at least of the Professors of the Johns Hopkins University is a pronounced infidel, and has used his influence over the students in the direction of his scepticism to a degree which has caused some Baltimore parents to decline to have

their sons educated there." A "pronounced infidel" should not take advantage of his position as a university professor to inculcate his views on disputed religious questions; and, judging from the indefiniteness of the *Congregationalist* statement, we doubt whether this has been done in the case referred to; but it is quite as fair and just that a "pronounced infidel" should do this as that a pronounced Christian, under the same circumstances, should teach his theological notions.

THERE appears to be good missionary ground in Kentucky, whose convict camps have lately been undergoing an investigation which revealed horrible cruelty on the part of those employed to guard and care for the unhappy convicts. "In one camp, only thirteen out of fifty convicts survived a year of excessive labor at lumbering, insufficient food, scant clothing, and entire absence of medical attention. Suicides have been common among the prisoners; and deliberate murders by the keepers, under the plea of enforcing discipline, have come to light. In a coal-mining camp, when the men protested against going into a dangerous tunnel, the keeper drove them in at the mouth of a cocked revolver. Three hours afterward, a fall of earth killed eleven of them. The lash and the thumb-screw have been in use." Public indignation over these revelations is causing the State government to make some efforts to correct the existing abuses. It would have been better if the right sort of men had been put in such responsible positions in the first place.

THE Mormons have been quite successful of late in making converts in England, chiefly among the poor and ignorant population. The *Pall Mall Gazette*, describing one of their meetings in London, says: "The congregation numbered about one hundred, one-third being girls whose ages ranged from ten years to about eighteen. There were, perhaps, two dozen men present. Six of these, elders or office-bearers, were seated around a table, which does duty for a pulpit, at the head of the room. The 'saints,' both male and female, seemed to belong to the lower working class, and to be such persons as would be likely to find a strong argument for the Mormon religion in the fact that it has an earthly Zion. . . . On Sunday night, the proceedings began by singing a hymn to a galloping tune, from a book which has a short preface signed by Brigham Young, Elder Pratt, and John Taylor. After the hymn there was a minute's pause, and then a stalwart young 'elder' from Utah, in a voice which comes through his nose and his mouth, rose to preach what he spoke of as 'the gospel.' He preached a rambling sermon, in which he said that all sects but his own were wrong, and then, producing a bottle of oil, anointed the sick, who, he said, would be healed, if they had sufficient faith."

THE event of the past week in this city has been the visit of the chiefs of the Zuñis of New Mexico, with their white guide and "brother," Mr. Frank Cushing, who, if the reporters of the daily papers are to be believed, has been exceedingly "Frank" and even garrulous in his revelations as

to this mysterious people during his short stay here. The inborn and unconquered love of the marvellous in the average civilized man has been catered to in no small degree among our citizens during the visit of these semi-savages, and those who were unable to accompany them to Deer Island, and witness their strange incantations and worship in presence of the sea, have read with a sense of romantic satisfaction of the strange rites and ceremonies performed in the initiation of Mr. Cushing at that time into one of the higher orders of their system of faith. Some of the romance so extensively fostered by the daily press during the past week in regard to the Zuñis will be rather dampened in some of our readers by the interesting letter of Mrs. Dall in this number of *The Index*, concerning this people. But Boston vindicated itself as a centre of "culture," and showed its intense interest in the study of ethnology by the attentions it showered on these strange guests. Every sight likely to impress the uncivilized mind of these Zuñis was shown freely and at its best. If civilization can impress such minds, these visitors will certainly return to their people, in a sense, missionaries of our civilization. Within a few weeks, Boston has feted and petted two extremes,—Oscar Wilde, the apostle of "tootoo" culture, and these uncivilized, isolated remnants of the earliest culture. What next?

EX-CHIEF JUSTICE AGNEW, of Pennsylvania, recently gave a lecture at Pittsburg on "Christianity the Religion and True Life of the American People," in which, after a labored argument to prove that ours is a Christian government and we are a Christian nation, he said: "Already, we have a great problem in the negro race. But add to this the Mongolian races, and the Christianity of America must fade in the face of a foe to be encountered in our very midst. . . . Unless we are willing to give up our Bible, our Christianity, our high standing as a civilized people, our free institutions, and suffer our people to become a mongrel nation, we must oppose the assimilation of the pagan Mongolian races." The *Pittsburg Leader*, commenting on this lecture, remarks: "When we read in our morning paper to-day that ex-Chief Justice Agnew had delivered 'an able argument at the First Church last night to prove that we are not a heathen nation,' it occurred to us as consummately funny that at this late day 'an able argument' should be thought necessary to prove such a thing as that. . . . And when we next saw the ex-Chief Justice suddenly and unexpectedly come out in favor of putting up a prohibitory barrier against the coming of the Mongolian heathen into this country, lest, in the contest between the faith of Confucius and the faith of Christ, the former should prove the stronger, and overwhelm and extinguish the latter, we began to realize that there wasn't anything funny at all in the case. When the very champions of the cross themselves confess to having lost faith in the power of the gospel, and beg the heathen and infidel to spare it, things have indeed come to a very serious pass in this alleged Christian America of ours."

THE PROBLEMS OF RUSSIA.

There is a prevalent conviction that the great part which Russia is to play in the European drama must be a political one. Her tremendous numerical strength, vast territory, and restless energy are the external marks of power; and it is not strange that the nations of Western Europe watch her apprehensively, and chronicle every new movement as food for suspicion. International politics still consist largely in theoretical estimates of the military resources of one's neighbors. Hence, it behooves each nation to see to it that no other makes dangerous additions to its population or territory.

Eighty millions of people in ownership of one-seventh of the land surface of the planet is a phenomenon that might make even cisatlantic statesmen thankful that they have seldom to reckon with such a gigantic power. But a close look at Russian character and history proves that the half-expressed fear with which the other nations regard Russia is a hasty half-interpretation of her spirit. This giant of the North has thrown itself against the civilization of the West, in obedience to the ambition of its warlike czars. Religious fanaticism has inspired it to repeated quarrels with Mohammedan Turkey. But the military spirit is, after all, rather a matter of example and discipline than of innate tendency in the Russians. The spirit of aggression, of plunder, and of military conquest has been tenfold stronger in France, in Austria, and even in England, than in this half-barbarous offspring of Asia. It seems, indeed, as if Russia had imbibed the petty spirit of conquest along with other lessons from civilized Europe.

But this statement, which seems at variance with surface facts, needs elaboration. The present Russian people have had a double historic origin. The imperial family and a part of the nobility are the undoubted descendants of the roving and plundering Normans. The lesser *noblesse* and the great mass of the people are of the more passive Slavonic type. Their blood flows sluggishly, they love peace, and are not disturbed by aspirations. The average Russian of the industrial classes is silent and phlegmatic; but he is well disposed, he does not seek a quarrel, and is not revengeful. He lives in unexpressed but substantial good-will toward his neighbor. Hatred of the foreigner, or at least distrust of him, is something which he imbibes with his mother's milk. The genuine Slav asks only to be let alone. He would never of his own accord take up arms for the conquest of foreign territory. Holy Russia, with all its barbarisms, is dearer to him than the wealth of other lands; and he nurses no visions of military glory. The common peasant and the emancipated serf are often gloomy, obstinate, and dull in character; but they, too, are lovers of peace. They till their fields and gather their crops by the slow application of brute strength. Their ideal of success is the timely payment of the annual rent. Their recreation is the pipe and, too often, the brandy bottle. These rural proprietors, agricultural laborers, and freedmen make about sixty-four millions of the present population of Russia, over three-fourths of the whole. To these, we may add nearly seven hundred thousand of the clergy, who in Russia as elsewhere must be classed as non-belligerents.

Looking at further statistics, we find that the Russian nobility numbers a little more than a million souls. In this petty fraction of a great people dwells the military spirit which makes Russia dreaded by Western diplomats. The commercial classes do not desire war. The army itself, two millions strong, does not desire it; but this same army will fight valiantly, and would blush to dis-

grace itself in the eyes of Europe. But the aristocracy, the educated and privileged minority, who crowd the civil service and the universities, are the very ones whose opinions get expression and dissemination. Still, the great burden of responsibility has always been with the autocratic rulers of the nation. The personal will of the czar has caused the repeated formation and destruction of great armies. Just here, one realizes the immense restraint which constitutionalism puts upon absolutism. Neither the King of Prussia nor the Emperor of Austria can declare war without parliamentary sanction. In the last war with Austria, Bismarck's impatient blood seethed in his veins at the parliamentary delay in granting supplies. But the task of Russia has always been simple obedience. Not until the reign of the lately murdered Czar Alexander II. did Russians feel something of that self-respectful ease which comes from a sense of personal freedom; and, although this added freedom came as the arbitrary gift of one man, the nation bloomed beneath it as beneath a warm spring sunshine. The experiment which has been tried in Russia for the last quarter of a century proves that many of the advantages of democracy may be gained without democratic machinery. Still, not only the fiery Nihilists, but the large-minded and educated "liberals" among the imperialists, prefer free institutions of their own making to those granted by the generosity of a czar. Trial by jury was one of Alexander's free gifts. But no ardent lover of constitutionalism but would rather have waited ten years longer for the sake of doing this work himself.

Religious veneration for the czar is still very powerful among the ignorant and affectionate Russians. The revolutionary spirit is still faint among the cultivated classes. They hope for governmental reforms, but are inclined to wait the voluntary action of the czar. These moderates expect the pressure of public opinion and the example of other European States to act as a moral coercion upon the mind of Alexander III. This one short year, however, gives little promise of any initiative from him. All the signs show that he expects to compromise with the nineteenth century, cling to his absolutism, and put off the evil day. Nihilism, the revolutionary movement which has drawn the eyes of all the world toward Russia, has undoubtedly been immensely magnified. Nihilists are so bitter, so intense, and so active, that their deeds have led to an exaggeration of their numbers. Moreover, the trials and executions of the past ten years have roused such pain and pity throughout all civilized countries that the proportions of this revolution have gained false dimensions. Nihilism is chiefly confined to the cities. Traced far enough, it turns out to be some fifty years old. But the name belongs to the past fifteen years, and was invented by the novelist Turgenev. Robbed of its political quality, Nihilism is just as abundant in Germany, England, and America as in autocratic Russia. As held in Russia, it is a perverted and ignorant application of Darwinism, Comteism, and of the whole materialistic philosophy. Even Herbert Spencer and George Eliot are tortured into support of Nihilism by the hot-headed students of St. Petersburg. This modern capital is the chosen home of Nihilism, as ancient Moscow is the head-quarters of political conservatism.

It seems impossible to write of Russia without making politics of prime importance, yet politics make but the superficial life of any country. The form of government is but a vessel to hold the social, educational, and industrial activity of the people. In judging the national traits of the Russians, we must not forget how late civilization

came to them and how greedily they have absorbed it. But here again we must make a distinction. It is the aristocracy who appropriated European customs, dress, manners, and language, even to a ridiculous apishness. But the peasantry can hardly be induced to use an imported plough or rake, and still wear the primitive sheepskin for an invariable costume. The imperative need of Russia is more intelligence, more activity, more education and enterprise among the millions who make the body of the people. Only one million of her children are in the public schools. Only one soldier in five of her great army can read. Her mines are lying idle, her fields are wretchedly cultivated. Her highways are impassable from mud. The machinery (almost all imported) rusts in her manufactories because they have no intelligent supervision. Forty millions of her peasantry live but from hand to mouth, and have no dream of better things. Many of her tradesmen are Jews. Many of her teachers in the universities, in schools, and in families, are Germans. Private tutors and governesses, French, German, and English, are in all the wealthy families. City life is deeply colored by foreign influences. Newspapers and periodicals, in French, German, and Russian, abound at St. Petersburg. Russian classical literature is by no means imitative. Art and music are imported into Russia, but her literature is her own. It is vigorous, natural, sweet, and strong. Englishmen and Americans should love Russia and have hope of her, if only for these beginnings of a splendid literature. Her greatest misfortunes are such as cannot be cured by any legislative reforms. Were Nihilism to explode the Winter Palace, destroy the last vestige of the House of Romanof, and end imperialism, not all these and more revolutionary measures would stir the mass of the people from their contented apathy. The best things and the worst things grow and thrive the world over independently of any system of government.

M. A. HARDAKER.

DEBATES AND DEBATERS.

People generally enjoy a debate, especially if the subject is one of interest, and the disputants possess ability. The prospect of a lively debate in Congress is sure to fill the halls and galleries with eager listeners. The famous debates between Lincoln and Douglass brought together immense crowds, and the published reports of the speeches were read throughout the country with avidity. In the West, during every political campaign, public oral debates constitute no unimportant feature of the contests. The discussions at the meetings of the Anti-Slavery Society not only gave to them a sort of democratic character, but infused into them an earnestness and invested them with an interest for the public, which greatly added to the influence of that organization. Religious debates, from the days of Luther to the present time, have awakened great, often general, interest, and contributed to modify public sentiment. The best meetings of the Free Religious Association, those the proceedings of which are the most entertaining and instructive, are the meetings which are open to discussion and in which variety of thought is elicited.

Yet many have an aversion to debates. They regard them as undignified and unwise, and to be discountenanced rather than encouraged. The written essay and the published discourse they think better than oral debate. Perhaps one reason for this view is that much which is uttered in debate is superficial and commonplace, being often mere declamation or special pleading, in which the suppression of facts, the distortion of truth, exhibitions of ill-temper, offensive personalities, a defi-

ciency of knowledge, and an exuberance of zeal are the most prominent characteristics. But this is hardly less true of very much that is given to the public in lectures, and it is really no valid objection to debate as a means of bringing out the truth and exposing fallacies on both sides of questions.

The art of debating has been but little cultivated, especially in New England, of late years. We have no such debates in Congress now as represented the people and the States a half or even a quarter of a century ago. Lawyers depend for success in practice now less than formerly upon ability for effective extemporaneous speaking. And it is safe to say that not one clergyman in fifty is able to state and defend his views in debate with precision, clearness, coolness, and force. Unaccustomed to adduce evidence and meet objections in the presence of opponents, they are, as a class, quite unfit to meet a trained debater even in the discussion of subjects to which they give their time and study. This may be one reason why they think, as they often remark, that "no good can come from debates." A few years ago, an educated speaker hardly dared appear before an audience in New England without a manuscript before him. But a change has been taking place in this respect the past dozen years, and now lecturers who can speak well without the aid of manuscript do not feel it necessary to hamper themselves with it. With the cultivation of extemporaneous speaking in New England, the practice of presenting both sides of important subjects in joint discussion before the people may grow in favor.

A good debater must possess ability to express his thought with conciseness, clearness, and vigor; his mind must be well stored with facts, and he must know how and when to use them; he must understand human nature and have the tact to use arguments and illustrations adapted to the condition of his hearers; he must be earnest yet imperturbable, courteous yet direct and forcible in speech, discreet and magnanimous to his opponent, yet alert, critical, and aggressive; and, to retain the confidence and respect of intelligent people,—without which he loses his influence even among the adherents of the movement he defends,—he must be above the tricks of the demagogue, must state facts correctly, must cite authorities honestly, and state his opponent's position with fairness.

Debates are of the greatest advantage to a theory or reform, if it has truth or justice as a basis, when it is in its infancy, when it is unpopular and is struggling to gain the attention of the public; but they are always helpful to any cause in proportion to the amount of truth it has to contribute to popular knowledge, or the importance of the work it aims to advance. Debates between advocates of liberal thought and the clergy have been of great advantage in bringing large numbers to listen to arguments they could not be induced to hear under other circumstances. A joint discussion between Rev. O. A. Burgess and the writer, which was held about twelve years ago in Illinois, lasting five days, was attended daily by fully two thousand people, including one hundred and fifty ministers. In no other way, at that time especially, could so many people, a large proportion of them believers in the orthodox theology, have been reached by the views and reasonings of an advocate of free thought. More than a third of a century ago, George Jacob Holyoake was debating with clergymen in England; and no one acquainted with the history and progress of liberal thought in that country can doubt the good effects of his criticism of theology, and his able advocacy of secularism in the many debates he held with the clergy. Others were en-

gaged in the same heroic work at the same time, and contributed to the liberal sentiment that now prevails in that country.

In this country, the sect known as the Campbellites have been the most ready of any of the denominations to encourage debate on the origin and authority of the Bible. Some fifty years ago, a debate was held in Cincinnati between Alexander Campbell and Robert Owen, the former a scholar and an accomplished debater, the latter an intelligent and kind-hearted man, but poorly qualified to meet in debate a disputant like Campbell, especially before an audience made up almost wholly of Christians. The Campbellites claimed a great victory, and since that time they have referred to and quoted from that debate with pride. Nearly all Campbell's arguments are now obsolete among the more advanced theologians; but the impression that Campbell's reasonings produced on the minds of his adherents accounts in part, perhaps, for the confidence they evinced years afterward in the unanswerableness of his positions. The past eight or ten years, since Campbell's arguments are seen to be weak if not worthless, the preachers of that denomination have been less inclined than formerly to engage in such discussions; for not many of them have kept up with modern discoveries and researches, without acquaintance with which the theologian to-day appears to poor advantage in public debate with the free thinker. Cradled however in controversy, the sect retains its fondness for discussion, but shows a marked preference for discussion with other Christian denominations, on doctrinal points.

Of the nearly one hundred Christian ministers we have met in debate the past fifteen years, perhaps a dozen may fairly be considered good debaters. Prof. T. F. Campbell of Monmouth College, Oregon, Prof. J. B. Walker, author of the *Philosophy of the Plan of Salvation*, Rev. W. I. Gill, author of *Evolution and Progress*, Rev. Frank Evans of Iowa, are among those with whom we have debated who have evinced ability to take comprehensive views and to make an ingenious defence of supernaturalism.

Our latest opponent, Rev. A. R. Horne, D.D., with whom we debated at Doylestown, Pa., last month, deserves brief mention. This gentleman is "President of Muhlenberg College." Of this, we were repeatedly informed before we met him. He did not wish to discuss successive evenings, "because," he wrote, "time is needed between every debate to hunt up authorities, make tests and experiments in science and philosophy; hence, may necessitate visits to Philadelphia, New York," etc. "I have," he continued, "devoted the greater part of twenty years to the study of the harmony of science with the Bible as well as historic corroboration, and I am desirous to discuss the topics with a fair, scholarly, and truth-dealing opponent. The man with whom I am willing to debate must be able to translate Latin, Greek, Hebrew, and Syriac. We want no second-hand translations or guessing at renderings." Evidently, this was a "bluff game." We were three evenings in debate with Mr. Horne; and if he has any knowledge of any of the languages he mentions, or any acquaintance with even the rudiments of science, there was at least nothing in his speeches to indicate it. It was indeed apparent to those of his own denomination (Lutheran), the first evening, that he was utterly unqualified to discuss the issues between orthodox Christianity and modern science. We went to Doylestown expecting to meet a man of unusual ability and erudition. But we found Mr. Horne, although a "D.D.," and "President of Muhlenberg College," a mere exhorter, with very meagre attainments, and with no argumentative ability whatever. Yet the debate in

Doylestown gave us an opportunity to present our views in an extremely orthodox community to audiences three times as large, at least, as would have assembled to hear a lecture, and composed largely of Christian believers.

B. F. UNDERWOOD.

"THE SCIENTIFIC METHOD."

MR. SALTER TO MR. SAVAGE.

You say in to-day's *Index* (16 March): "The only things of which we have any direct knowledge are facts of consciousness. All things else are known only by inference. But these inferences may be based on so many and such uniform experiences as to become to us practical certainties." I suppose an illustration of what you mean by an inference would be the existence of my mind, as the explanation of the various phenomena, sounds, motions, changes of countenance that you have witnessed in connection with my person, and now these sentences that I am writing, which will, I trust, by their orderliness and sense evince an origin in intelligence of some kind. The phenomena are all, sooner or later, states of your consciousness; but my mind is not such a state, but a cause which you project to account for them. You are aware that your thought causes similar phenomena in your own person, and so you infer that my thought produces them in my own.

But how much verification is there for your inference? It may seem to you very strange, but I confess that I do not see how there can be any verification whatever. If I ever incline to regard the law of gravitation as a mere hypothesis, I can very easily have it verified to my complete, perhaps painful satisfaction, by attempting to suspend myself in the air. And, if I analyze what I mean by verification, I find it is that the idea or hypothesis about which I was doubtful becomes an experience. All ideas that may be thus tested by experience are verifiable ideas. Or, to take another example, since I do not find a certain book on my table, I infer that I left it at a friend's house, where I made a call last night. My inference in this case may be verified by going to the friend's house, and is verified, if I find it there. Any other manner of verification than this of experience is to me inconceivable. If there is any matter in regard to which, whether from my limitations or from the nature of the case, I can have no experience, any notion I may form of it must be at least unverifiable. Is it then possible for you to have an experience of my thought (I will avoid the use of the term mind, since it is, to some, suggestive of a substance, and a discussion of this would lead us wide of the mark), so that you may thereby verify the inference, which you make from the phenomena presented to you in these words I am writing?

That there is some cause for these phenomena you may indeed assert, as this is the demand of your causative instinct in general (and whether this instinct is derived from experience or not is immaterial for our present discussion). But how can you verify the assertion that the cause in this case is my thought? You have known similar phenomena coming from me in the past, and you may by questioning provoke more; but can you ever get more than phenomena into your consciousness, can you ever get my thought itself? Yet, without such a successful endeavor, how can you properly speak of verifying the inference that I have thought? Is not the truth of the matter what I have already stated, that the only ground you have for asserting thought in me is that you have it in yourself and that it produces similar phenomena in me to those which you are conscious of producing yourself? The causal connection in you is not inference, but

immediate knowledge (*i.e.*, if there is any immediate knowledge about the matter at all); but in me, and every other man you know of, it is inference: you simply imagine or believe that thought is in any of us; and, though this imagination or belief you always and unhesitatingly act on, I do not see how you can ever verify it. You will hardly say that you can verify it by provoking new manifestations of intelligence, since the question is, Are they manifestations of intelligence? I do not doubt that you interpret them as such; but the question is, How do you justify your interpretation?

I have reflected a good deal on the simple psychological facts of the case; and it seems to me that what we are all of us doing is simply to make a leap, though we have become so accustomed to it that it is an easy leap. From what may seem philosophically a very slender foundation (namely, the consciousness of the connection of thoughts and words or acts in ourselves), we throw out an hypothesis with regard to certain phenomena which do not come from ourselves, and hold to it all our lives, not because we have any experimental evidence of its truth, but in spite of the fact that we have no experimental evidence with regard to it whatever. I know that we speak of knowing one another's thoughts; but any one can on very slight reflection perceive that it is really words, sounds, glances, etc., that we know and interpret as expressive of thoughts, but that are not thoughts themselves. Hence, it would seem as if unverified, if not unverifiable, inferences make up a very important part of the mental furniture we are constantly using. We all unhesitatingly believe that other people have thought, as well as ourselves; but it is, strictly speaking, belief or opinion or conviction, not knowledge, that we are thus possessed with.

A little reflection realizes to us that the same is true of the pain which any animal experiences. We have no sensible knowledge of it. We can see the contortions, perhaps, of the body, and hear its cries, and we involuntarily associate therewith the suffering; but this is a mental association, and not an experience on our part. We may be confident as to the amount and character of the suffering, by reason of its sensible accompaniments or manifestations; but it is a confidence, and not a knowledge, however much practical certainty is connected with it. If science is to take no account of things in regard to which we cannot have experimental evidence or verified inferences, I see not how it can avoid ignoring all thought, save that of the scientific investigator himself. And, as he may view his own thought objectively, —*i.e.*, as expressed in the various sensible phenomena connected with his own physical organism,—he can be allowed to say that science is in its very nature materialistic. No one need quarrel with him, who is persuaded that the sphere of human belief or conviction is and must be larger than that of "scientific" knowledge. As to morality and theism, it seems to me that the scientific method of observation and experiment is, if possible, still more inadequate,—and this without denying at all that, after we have made certain unverifiable hypotheses or inferences, the scientific method may be of great service to us.

P. S.—You say, "The next step [*i.e.*, after having noted the fact of consciousness] is to discover what external reality, if any, corresponds to and produces this internal impression. *This is done by experiment*" (italics are mine). I confess that your meaning is very obscure. You have told us before that "we cannot go outside of consciousness to see what this external thing may be." How, then, we can speak of experimenting with external reality is really unintelligible to me. What we do

learn by experiment is what other fact of consciousness stands in constant connection with the one we have already noted; *i.e.*, we thereby connect phenomena with phenomena, but not with their causes, whether external or internal, save in the one solitary case where each individual connects certain phenomena inhering in his physical organism, namely, his words and acts, with his own thought or volition. But this thought and volition are matter of belief or imagination to every one but himself.

W. M. SALTER.

NEW YORK, March 16, 1882.

REPLY TO MR. SALTER.

Let me first thank my kind and courteous critic for his letter. It is a model of fairness, and shows plainly the truth-seeker as opposed to the carper; and with a keen instinct he has put his finger on the central point of the whole discussion. He has thus simplified my task, whether he has made it easy or not. All his questions and all his illustrations converge and point toward one central difficulty, which it is thought cannot be disposed of by the scientific method.

This difficulty is substantially the same one insisted on by Mr. Wasson. Let me lead toward a clear statement of it by quoting one of Mr. Salter's own sentences: "If science is to take no account of things in regard to which we cannot have experimental evidence or verified inferences, I see not how it can avoid ignoring all thought save that of the scientific investigator himself."

(Science is to "take account" of everything within the reach of human faculties; but it is to say we know only those things which are verifiable. So much, in parenthesis, to avoid misunderstanding.)

This sentence, in the light of the various illustrations used to illuminate and enforce its thought, puts Mr. Salter in the position of holding that, while the scientific method is competent to deal with physical phenomena, so called, it is not competent to deal with *psychical* phenomena. He thinks we can have experience of and can verify the one class, but not the other. Let me call attention to some of his illustrations to show that *this is his point*.

He thinks "the law of gravitation" can be verified as something more than a hypothesis, and this by personal experiment. On the other hand, he thinks that the existence of his "mind" cannot be thus verified. In the latter case, he thinks we "make a leap" in logic, of which, whether we can help it or not, science can take no account. Instead of confusing ourselves with more, let us fasten our attention on these two illustrations. I cannot help thinking the difficulty may be solved by a little clearer thought and more exact definition. Mr. Salter expects too much in the matter of finding "intelligence," and thinks he gets more than he really does in the matter of "the law of gravitation." Let us make this point clear.

He says, "The phenomena [from which I infer his mind] are all, sooner or later, states of your consciousness; but my mind is not such a state, but a cause which you project to account for them." Of course. But is not the same thing true of gravitation? Certain phenomena, caused by what we call gravitation, are "states of your consciousness," or rather, report themselves in states of consciousness; but "the law of gravitation is not such a state, but a cause which you project to account for them." I can see no difference whatever in the method by which we come to our conclusion in the two cases. I can never be conscious of his mind as a thing. I can never be conscious of gravitation as a thing. And, though Mr. Salter seems to

think we are directly conscious of our own minds, I cannot agree with him even in that. I am not conscious of my own mind. I am conscious only of thoughts and feelings, for which I infer an adequate cause or occasion. That ground from which spring thoughts and feelings may be called by any name, but the fact remains. Science does not attempt to determine what mind is in itself, and could not, if it did. But it can do it quite as easily as it can determine what gravitation is in itself. In the one case, we can observe and verify "words, sounds, glances," etc., for which intelligence is inferred as an explanation. In the other case, we can observe and verify certain movements of stones or stars, for which gravitation is inferred as an explanation. Intelligence and gravitation both are only our names for forces which experience compels us to believe are real, but which can never be known to us except in their phenomenal manifestations. The method of whatever knowledge we can have in the two cases seems to me precisely the same.

Let me now take an extreme illustration of my own. Let me place before myself two supposed realities, concerning which I wish to learn as much as I can. Let one of these supposed realities be Mr. Salter's mind and the other a bar of iron. Of the bar of iron, everybody concedes that what is called "scientific knowledge" may be obtained. Of the mind, Mr. Salter, and with him many others, think no such knowledge is possible. Mark, please, that I do not say that a great deal of knowledge can be obtained of either of them. But the point I wish to make is this: *Whatever knowledge can be obtained of either of them is equally real, and is to be gained in precisely the same way.* Now, let us look and see.

First, note two or three things we do not know. What mind is in itself we do not know. What iron is in itself we do not know. Whether mind is a distinct entity at all, or whether iron is a distinct entity at all, we do not know. So long as we cannot tell what mind is or what matter is, of course we cannot tell whether mind is a manifestation of what we call matter, or whether matter is a manifestation of what we call mind. All we know is that here are two classes of manifestations or phenomena, each of which report themselves through our senses in facts of consciousness. My knowledge of my own mind comes to me in the same way; for, if my senses are all taken away or paralyzed, I have no longer any consciousness of self; and all I know of my own mind is certain facts, from which I infer it as an explanation, just as, from certain other facts, I infer Mr. Salter's mind as an explanation.

Now, then, what do we really know in regard either to Mr. Salter's mind or the bar of iron? After observation and experiment with the iron, I say, it reports itself in my consciousness as representing a reality, possessing certain qualities or attributes which I name hardness, weight, color, dimensions, etc. What this thing is, I do not know. I only call it, for convenience' sake, iron. Thus, after observation and experiment with Mr. Salter, I say, Here, too, is a reality which reports itself in my consciousness as possessing certain qualities or attributes which I name thought and feeling, love, hate, hope, etc. What this reality is, I do not know. I only call it, for convenience' sake intelligence. That the iron and the intelligence are different, I know: that both represent something real, I know. But that we have a different kind of knowledge concerning the two I cannot see. We deepen and darken the mystery of mind, as compared with that of matter, by constantly assuming—what is not true—that we have a truer knowledge of one than we have of the other, or else a different kind of knowledge. From the phe-

nomena in one case, we infer a ground that we call mind: from the phenomena in the other case, we infer a ground that we call matter.

The point made in the *postscript* calls for an additional word. Mr. Salter thinks he cannot see what is meant by finding out "by experiment" "what external reality corresponds to and produces internal impressions." If I make the experiment of touching a hot coal, though I only know it by the resulting sensation which reports itself in consciousness as what I call heat, am I not nevertheless justified in inferring a tolerably vivid external reality as an explanation? And if, on the other hand, Mr. Salter tells me a funny story, and gets me to laughing, am I not again justified by experiment in supposing another external reality as an explanation for my sense of the ludicrous? And the inference seems to me as direct and certain as in the "one solitary case" which he admits. My own words and physical movements are quite as external to my consciousness as are the words and movements of Mr. Salter. When he touches me with his hand, he is as near to my consciousness as I am when I touch myself with my own hand. And I infer the cause of the sensation in the two cases in precisely the same way.

M. J. SAVAGE.

Boston, March 21, 1882.

THE F. R. A. CONFERENCE.

The proposed Conference of the Free Religious Association was held, according to announcement, in the Parker Fraternity Hall, Boston, on Tuesday, March 28. About fifty persons were present, though not quite all of them were members. The business for which the Conference was called was completed in the forenoon and afternoon sessions, so that no meeting was held in the evening. Prof. Felix Adler, the President of the Association, presided during the greater part of both sessions.

The morning session was devoted to hearing the reports from State correspondents in answer to inquiries sent out by the Executive Committee, in accordance with the instructions voted at the last annual meeting. These inquiries covered a pretty large field, and were classed under four heads: 1, Constitutional and statute provisions respecting religious opinions; 2, Schools as affected by sectarian influence; 3, Social conditions as making sectarian discriminations; 4, Conditions as to liberal religious organizations, favorable or unfavorable. Considering the wide range of these inquiries, the number of questions under each head, and the shortness of time since the appointment of the correspondents, the members of the Conference were surprised at the number and fulness of the answers received. And the Association is greatly indebted to those friends in different States who were ready to undertake this gratuitous service, involving no small amount of time and labor. In nineteen States, correspondents have been appointed, and, from sixteen of these, reports more or less complete had been received. From all the New England States, and from New Jersey, Michigan, Illinois, Wisconsin, Kansas, Nebraska, and California, the answers covered the whole range of inquiries, and the majority of them were prepared evidently with care and with all the thoroughness admissible under the circumstances. In the other States, the correspondents as yet have returned answers only to portions of the questions. But one Southern State was reported at all,—Arkansas. Several of these reports were read in full, selected from both Eastern and Western States, and portions of others,—especially the portions concerning the conditions of liberal religious organization. Together, they contain valuable information, which, with that yet to be received from other States, can by and by be

put to good use in the interest of the Free Religious movement. On the whole, it may be said that they speak hopefully of the conditions for the progress of liberal religious ideas. And even if the correspondents have doubts as to whether much impetus can be given to effective local organization through the agency of conventions and lectures arranged by the Free Religious Association, yet, almost without exception, they express a hope that something of the kind might be attempted, to see what it would develop. At the close of the Arkansas report, however, the suggestive and doubtless wise remark is made that what that State is in most urgent need of at present is *public schools*.

The afternoon session of the Conference was occupied with the hearing and consideration of the report of the committee appointed at the last annual meeting to consider and if possible devise some plan for increasing the activity of the Association and making its work more national and more effective. This committee consisted of Mrs. Anna Garlin Spencer and Mr. Arthur G. Hill, of Florence, Mass., Mr. B. A. Ballou, of Providence, Mr. W. H. Hamlen, of Boston, and Mrs. Annie L. Diggs, of Lawrence, Kan. The report was prepared and presented by Mrs. Spencer, as chairman of the committee, and embodied the views of all the members excepting Mr. Hamlen, who sent a minority statement expressing his dissent from the plan proposed by the majority, chiefly on account of the great pecuniary expense, as he thought, involved in it. Next week, the majority report and Mr. Hamlen's statement will be given to the readers of *The Index* in full, together with the action taken by the Conference upon the matter. Therefore, it must suffice to-day to say that Mrs. Spencer's paper was an able and earnest presentation of the views of those members of the Free Religious Association who believe that the Association is intrusted with a mission to the American people which it cannot fulfil until it adopts a more effective working organization. And the gist of the plan proposed for such organization is the employment of an agent or agents who should visit the States where the conditions appear most favorable, seek out the friends of Free Religious ideas, awaken their interest, arrange for conventions and lecture courses, aid in the formation of State Associations (which should have, however, no official affiliation with the National Association), and encourage and counsel the organization of local societies according to the opportunities and needs of different localities,—these local societies for a limited time to receive pecuniary aid from the National Association, at the discretion of its Executive Committee, in places where such aid may appear likely to result in a society that will soon become self-sustaining.

With the large and generous spirit and enthusiastic faith in the practical power of Free Religion manifest in this majority report, the members of the Conference appeared to be in entire sympathy; and up to the point where it is recommended that direct aid be given toward the formation of local societies, not only by counsel and personal assistance, but by financial help, there was little difference of opinion. But on this point a divergence became evident; and, after a free expression of views, the voting showed that this part of the plan, though it had a small majority of the members voting, divided the judgment of the Conference pretty equally. The discussion doubtless would have been more thorough, if it had been within the province of this Conference to decide the question finally. But it now goes forward to the annual meeting of the Association, for further consideration and action. In the mean time, the report will be spread in full before the members, so that they will have opportunity to give it their thought, and

will come to the annual meeting in May better prepared to act wisely. It were well also if the subject were to have some discussion in *The Index* between now and then by persons who may have matured ideas upon it on either side. Let the discussion, whether in *The Index* or at the annual meeting, be conducted with the candor, fairness, and fraternal spirit that prevailed at the Conference, and it is not improbable that some plan of greatly increased activity may be devised which shall harmonize the present diversity of opinion without weakening the interest of any section of members in the Association's aim and work.

W. J. P.

NOTES ON THE RELIGIOUS PRESS.

W. J. P.

THE Congregationalist continues its opposition to the appointment of Dr. Smyth as successor to Professor Park at Andover. Its heaviest gun is an elaborate history of the founding of the Theological Seminary and of the extraordinary pains taken by the founders to prevent their endowments ever being perverted to the teaching of any other doctrine than Calvinism. That the professors are required to subscribe to an Orthodox creed has been generally understood; but it is probably not so generally understood of what a rigid and antique form of Orthodoxy this creed is. *The Congregationalist* says that the creed which every professor must sign at his inauguration, and every five years thereafter, contains, among others, the following declarations:—

I believe . . . that Adam [was] the federal head and representative of the human race; that by nature every man is personally depraved, destitute of holiness, unlike and opposed to God; . . . that, being morally incapable of recovering the image of his Creator, which was lost in Adam, every man is justly exposed to eternal damnation; . . . that God, of his mere good pleasure, from all eternity elected some to everlasting life; . . . that, agreeably to the covenant of redemption, the Son of God, and he alone, by his sufferings and death, has made atonement for the sins of all men; . . . that no means whatever can change the heart of a sinner, and make it holy; . . . that the wicked will awake to shame and everlasting contempt, and with devils be plunged into the lake that burneth with fire and brimstone forever and ever. . . .

The Associate Founders, to make it still more difficult for heresy to enter the seminary, made, according to the *Congregationalist*, these additional provisions:—

1. They required that "no man shall be continued a professor on said foundation, who shall not continue to approve himself a man of sound and orthodox principles in Divinity agreeably to the aforesaid creed."
2. They "strictly and solemnly enjoined" and left it "in sacred charge" that "every article of the aforesaid creed shall forever remain entirely and identically the same, without the least alteration, addition, or diminution."

And then, to crown their work of guarding their faith, the founders appointed an independent and self-perpetuating body of "visitors," three in number, outside of the corporation of the seminary, who shall themselves subscribe every five years to the iron-clad creed made for the professors, and one of whose duties it is to see that the professors do not depart from it. In such a state of things, we confess we do not see how Dr. Smyth can receive or accept the appointment of professor there, any more than we can see how Professor Park could have been "continued" in the office there so long. Indeed, we see not how at this day the Orthodox Congregational body on the terms of this creed can supply men enough of the requisite learning to keep the professorships filled. If done at all, it is to be feared it must be done at the cost of an amount of mental reservation which should

require the serious attention of a professor of ethics. The editor of the *Congregationalist*, for instance, is commonly regarded as one of the leaders of the right wing of Orthodoxy. But could he subscribe unreservedly to all the creed above quoted? We doubt.

THE *Christian Union*, in an article opposing the anti-Chinese bill, says:—

No movement in modern times is so impressive as the reunion of the East and the West, and none promises such vast and beneficent results in the future. The East still keeps the homestead of the race and all its common memories. Society, law, art, literature, government, religion, were born there; and few, indeed, are the commanding ideas which cannot be traced to the Orient. Long separated by mutual suspicion or by actual antagonism, the parent and the child have been slowly coming together during the last century and a half. Eastern thought has found sympathetic students in the West, and Western energy, order, and wealth are slowly moving over the East. These comminglings of races have always been followed by epochs of immense advancement, and no one who has given thought to this subject can doubt this is one of those vast movements by which civilization is moved along the path of progress.

ONE of the results of Rev. Joseph Cook's recent visit to India is said to be the establishment of an antichristian newspaper there.

EDITORIAL NOTES.

"THE INDEX" will be sent six months to trial subscribers for one dollar.

In the advertising columns of the *Chicago Tribune*, we find the following: "A handsome family Bible, perfectly new, cost \$20, to exchange for almost any new goods of same value."

We mention, as an indication of a growing interest in liberal thought, the fact that an audience of eight hundred persons assembled last Sunday evening at Haverhill, Mass., to hear a radical lecture by the junior editor of this journal.

We are of the opinion that, if as the *Presbyterian* says there is "no responsibility on the part of God to man," there is no obligation on the part of man to God. A radical change would have to take place in our moral nature or in our conceptions of justice before we could worship, or even contemplate without aversion, such a being as the God of the *Presbyterian*.

"The good chaplain of the State senate," says the *Rochester Democrat*, "makes invidious distinctions. Several times, he has prayed that mercy might be shown to all 'Turks, infidels, and Jews.' Whether there are any 'Turks, infidels, or Jews' in the senate or not, he might avoid an insult to a portion of the community by omitting to specify any class especially deserving of God's mercy. The belief is that there are those in the State legislature not known as 'Turks, infidels, or Jews,' who, to achieve salvation, must be recipients of divine favor. Their own merits will hardly save them."

THE *London Times* says: "A pitched battle is certain to be fought very speedily over the revised version of the New Testament. Already a respectable organ of Conservative opinion has sounded the war-cry against its new readings with as much feeling as if it thought Mr. Gladstone had been among the revisers. Vituperation and taunts will not arbitrate finally between contending scholars. If at the end of the wordy warfare the public be able to perceive what is the actual amount of questionable matter, something will have been gained. The high probability is that a majority of persons who speak the English language will be content to regard the uncertainties as still uncertain, provided they may keep so much as remains behind admitted."

In the most intelligent quarters, current civilization has practically passed the theological stage, and emerged upon a rational plane,—upon fresh fields and pastures new. Right conduct is enjoined upon every thinking person by his reason and not by creeds. Ethics are rational, not theological. The sense of duty is to the enlightened consciousness what gravitation is to matter, native to it. With theologians, ethics are secondary to faith, right conduct to creed,—that is, such is the direct teaching or necessary implication of their faith; but its influence is almost neutralized by rational thought, and theologians, although lagging behind, have to conform to the demands of advancing civilization, and march with the army and under the banner of human progress.

THE Fergus Printing Company of Chicago, Ill., have just issued a small volume consisting of five of Mr. George C. Miln's recent discourses, entitled *Last Words in the Pulpit*. The subjects of these discourses are as follows: "The Church: Its Past"; "The Church: Its Present"; "The Church: Its Future"; "The Mastery of Love"; "Last Words in the Pulpit." Those of our readers who have read the sermons or essays of Mr. Miln, published in these columns since his open avowal of Agnosticism, will be glad to obtain this series in one compact volume, which they can do by ordering from this office. In paper covers, the price is 50 cents; in handsomely bound cloth covers, 75 cents. An excellent portrait of Mr. Miln adorns the first page, and the volume is appropriately dedicated "To All who believe in Reason as the Supreme Authority for Human Conduct."

A SUBSCRIBER writes requesting us "to name a juvenile paper suitable for the children of a free thinker." As this is a question frequently asked us in one form or another, we would here state that, so far as we know, there is no juvenile paper distinctly antichristian or distinctively free thought in its teachings. But we find that all juvenile literature nowadays, except that published for Sunday-school use or in the avowedly religious organs of the various sects, partakes largely of the scientific spirit which permeates the literature designed for maturer minds,—a spirit that is sure to awaken thought and inquiry, and especially in the naturally inquisitive brain of youth, and so is sure to give a strong impulse in the right direction, the search after truth. In such papers as the *Youth's Companion*, published in this city, and *Harper's Young People*, New York, and in such magazines as *Wide-Awake* and *St. Nicholas*, there is no danger of any strong orthodox bias being given to any youthful mind. The best and highest talent in the land is secured by the publishers of these and other juvenile periodicals for the purpose of instructing, as well as amusing the children of this generation; and the result is that they are healthful in tone, scientific in spirit, and moral in purpose, and no parent need to hesitate to put such literature into his children's hands, nor any free thinker from fear of warping his child's mind in a wrong direction.

THE *Presbyterian*, true to the spirit and history of its faith, says: "And now the latest occasion for intermeddling in Russian affairs and denouncing that country is the Jew, who, we think, is to be pitied more on account of his poverty and consequent sorrow than his innocence. How is it that the Israelite is persecuted everywhere? Not many would answer it is the wrath of God indiscriminately. History tells the tale, and it is that they are disturbers,—sorely persecuted and oppressed and objects of pity, but like the child that has brought chastisement on itself, and become an object of pity when that chastisement is cruel. They generally have no home feelings and care but little for governments. With few noble exceptions, they make no effort to sus-

tain governments. . . . We say this from the records of history that the Jew is persecuted as no other race; and the facts show that he has had a hand in most of it, and it is the marvel of marvels that, if he is always innocent, he should always suffer." The logic of the *Presbyterian* is evidently something like the following: The Jews rejected and continue to reject Christ. They are therefore a wicked people with whom God is displeased, and Russian soldiers and peasants who rob and kill them and outrage the women are but instruments in the hands of the Almighty for punishing them as justice demands. All this is not expressed in the quotation, but it is an implication of the article from which the quotation is made, in connection with the theology of the *Presbyterian*.

JULES SIMON is arrayed among the enemies of secular education in France. He recently defended in a vigorous and passionate speech an amendment to the education bill, making it obligatory upon teachers to instruct children in the primary schools on their duties to God. The republic, he said, was drifting away from reverence for sacred things, and the present government desired to become entirely godless. M. Jules Ferry, the Minister of Public Instruction, replied that the pupils' duties to God and country were always sufficiently taught, and in a spirit of proper reverence, in all the schools of France; that there was no reason for inserting this paragraph in the education law, except the reason that the clericals wanted it inserted, so that they might have a pretext for insisting upon religious teaching in school hours. Every member of that party was opposed to secular instruction, and every member was glad to fight under M. Jules Simon's banner. M. Simon called himself a Liberal and a philosopher; but it was notorious that he was fighting the battles of the party which did not believe in liberty of conscience. Why was M. Simon more anxious at present to see the name of the Supreme Being inserted in the text of a law than he was when, a member of the Opposition in the Corps Législatif under the Second Empire, he scouted the idea of prosecuting newspapers for printing articles against religion, on the ground that it was irreverent and absurd to pretend that an all-powerful God needed the protection of human laws? M. Simon's amendment was voted down by a large majority.

POETRY.

For The Index.

NORTHERN LIGHTS.

Tintings of tremulous space,
Pulsatile rhythms of rose,
Violet throbs from the hidden heart of days,
Glory of ether that wanes and grows,
Cosmic thrills of the great harmonied motion,
Zenithward waves of the vast, magnetic ocean,
Spears of Ithuriel glancing,
Sin-smiting, mailed hosts of the Infinite swift-advancing,—
Are ye the things ye seem,
Or hopeless wraiths of the unquiet dead?
Heroes of Greece, or ghosts of Vikings read
Whose sword-blades caught that red, eternal gleam,
Stain of a brother's life,
When ceaseless shocks of battle hurled
Fierce, in the dim, sad morning of the world,
When man's existence was but storm and strife?
Now, in your centuried woe,
Anguished, repentant of that Long Ago,
That time of doom and dearth,
Come ye to warn the later sons of earth?

And, lo! from heavens serene
Vanished the flame-thrusts scintillant and slender,
Spears, waves, and color-throbs a bygone splendor,—
Naught but the stars' cold sheen!

HELEN T. CLARK.

The Index.

BOSTON, APRIL 6, 1882.

THE INDEX is published every Thursday, at No. 3 Tremont Place, Boston, by an incorporated Board of Trustees nominated by the Free Religious Association. Terms: Three dollars per year, in advance.

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

WILLIAM J. POTTER, } Editors.
BENJAMIN F. UNDERWOOD, }

NO WRITERS in THE INDEX, editorial or other, are to be regarded as speaking in behalf of the Free Religious Association as a whole; nor is any writer to be held responsible for any opinions expressed in its columns except his own. For all editorial matter not signed, B. F. UNDERWOOD, the office editor, is responsible.

ALL communications intended for the paper and all business letters should be addressed to "THE INDEX," 3 Tremont Place, Boston. Letters for Mr. Potter should be addressed to him, at New Bedford, Mass.

For The Index.

COMPENSATION.

BY J. VILA BLAKE.

Recent scientific discoveries have developed the law of mechanical compensation with great rigorousness. The mechanic will show you now the precise amount of work that the combustion of a pound of coal will do; and, conversely, he will show that, if the weight which it will raise a thousand feet be permitted to fall again, when it rushes through the air and strikes upon the earth, it will evolve heat precisely identical in amount with that of the combustion of the coal. More than this: he will show you by nice experiment and calculation that it is impossible by any device to trick nature out of this established equation.

You can in no wise get more than just so much mechanical equivalent from so much heat; and, if it be applied in one way, it will be lost in another. You may, for example, construct a device which shall raise ten times as much weight as another one with the same amount of heat as power; but you may be certain that the weight will move ten times more slowly and accomplish only a tenth of the distance. Or you may choose to aim at rapidity of motion; but you must diminish your weight in proportion. What is gained in time or space is always lost in power, and contrariwise. So, in the mechanical appliances, a screw with a very fine thread will exert great pressure, but it will move very slowly; a lever with very great difference in the length of the arms will lift an enormous weight, but will require a long time to lift it far. Weight and velocity make up momentum; and, when either is diminished, the other must be increased to maintain the equation. A mosquito could stop a locomotive and cause a horrible calamity, if it could fly full against the front with a velocity as many times greater than the speed of the engine as its weight is less.

This strict numerical equation maintained in the mechanics of nature has its analogue in man. In truth there is not, and probably cannot be, a great general law of physics which has not its part also in the explication of mental and moral life. I heard a great astronomer say that mathematics would yet have its formulæ for the poet and philosopher, and analyze the dream of the enthusiast or reformer with algebraic symbols. I would not risk this dictum without hesitation. There is more in spiritual being than we dream of. It may be impossible for mathematics to formulate itself, and equally impossible to reduce to symbols of numerical relations the structure

and processes of that mental and moral nature which includes the possibility of numbers, and is, as it were, the essence of the distinctions which the mathematician studies in their relations. At any rate, I should recommend the disciples of the calculus to try it first upon the human face, wherein the emotions take material and permanent form. Let the formulæ for an aged face be set down: let its history be wrought out backward, and every emotion of a long life be credited with its delicate chiseling. Let the curves which pain furrowed be counted and formulated, till the kind, the time, the endurance, the comfort, be rehearsed. Let anger, love, hatred, disappointment, thought, resolution, joy and grief, business and pleasure, hope and despair, hypocrisy, honesty, marriage, religion, parenthood, be set down in their values and sequences on one side of an equation, and their culmination in an aged countenance with all its mystery of meaning and beauty on the other. But, when such a feat be achieved, I suspect that the science of quantity will still be far from formulating the arising of emotion and reflection out of the abyss over which life broods.

Nevertheless, the laws of mechanical compensations have their analogous laws in moral development. Here, as in physical relations, something must be sacrificed for some other thing: to gain in one direction is to lose in another. Yet there is an extraordinary difference in the aspect and operation of the law of compensation in human life from its nature and results in physical connections, a difference which appears to me full of meaning and instruction. This I will endeavor to unfold, if you will follow me in a discourse which aims simply to set forth the old sanctities of experience and homely truths of life, so combined as to distil a draught of richer spiritual significance.

Lord Bacon, in his essay on "Youth and Age," holds the two up in contrast, and states the compensating balance whereby one seems infallibly to lose what the other gains. Youth excels in invention, in imagination, in executive activity; but it lacks care and discretion, "and, that which doubleth all errors, will not acknowledge or retract them." Age has experience, judgment, authority, calmness, but "men of age object too much, consult too long, adventure too little, repent too soon, and seldom drive business home to the full period, but content themselves with a mediocrity of success."

The judgment of age is itself a snare, and may be as bad in regard to the new as it is good in regard to the old; "for the experience of age, in things that fall within the compass of it, directeth them, but in new things abuseth them." And then follows what seems to me a somewhat remarkable passage: "But for the moral part," says the philosopher, "perhaps youth will have the preëminence, as age hath for the politic. A certain rabbin upon the text 'Your young men shall see visions, and your old men shall dream dreams,' inferreth that young men are admitted nearer to God than old, because vision is a clearer revelation than a dream. And certainly the more a man drinketh of the world, the more it intoxicateth; and age doth profit rather in the powers of understanding than in the virtues of the will and affections." Is it now to be supposed that each human being represents a given power; and if, in the process of growth into old age, it be used to enlarge "the powers of understanding," there will be so much the less to maintain virtue of will and tenderness of heart? The question is not to be dismissed with a breath. In some way, multitudes of facts appear to make it a practical and important question. It is continually hinted at in such terms as "sophisticated" and "unsophisticated," "youthful enthusiasm" or "innocence," "knowledge of the world," "childlikeness" of character. Jesus made the perpetuity of the childlike spirit in maturity and age the condition of heavenly acceptance. Then there is the influence of power, emolument, fame, social influence. Jesus thought these to be a pack so large that a camel might go through a needle's eye better than a man so encumbered pass the gate of the happy city. An old philosopher said he never mingled with men but he came home less of a man than he went out. Is there an occult moral doctrine in the old El Dorado of realizing a perpetual youth? Or is it possible to dream of a beatific longevity which shall garner the mental harvest and moral experience of age into the storehouse of that pure and beautiful simplicity of youth which no hypocrisy can imitate?

Take other cases of moral compensation. It is said that people who live in sumptuous and luxurious circumstances are not so profoundly attached to each other as the more moderately endowed or even the poor. They have such a superabundance of means of enjoyment that they are generally less needful to each other, it is said. Is it, then, possible to abound in pleasures only at the price of poverty in love? Must an excess of possible enjoyments limit the appreciation of the delights of profound intimacy and of the joys of natural affection? Can many pleasures, however innocent, be had only at the expense of the incommunicable bliss with which others drain the one best cup? Are we so to understand the fact that savages very far below even incipient civilization often show affections of a depth and power which seem directly proportional to their hardships and privations? Is it so that we must account for the pathetic story told by Humboldt of the painful and exhausting journeys of a South American Indian mother in search of her child? And, apart from the affections, is it to be held as true, according to a law of compensation, that the man who has little will still enjoy as much as he who is better furnished with pleasures, because the fervency of the concentration will balance the varied excitement of the distribution?

Perhaps even it might be said that the effect of concentration of affection upon a few objects is able to compensate satisfactorily for deficiency of cultivation. It would seem as if education should expand all the faculties together, as if the increase of knowledge should arouse love to a nobler quality, and the draught of a finer life quicken affection as well as invention. Yet, in general, love is much the same all the world over: among high and low, ignorant and learned, civilized and savage, its throes and ecstasies differ but little. It goes to bed with ignorance, and is not lowered: it walks up Parnassus, and is not elevated.

"Wonderful as it may seem," says the author of *The Seven Curses of London*, "it is not in well-to-do quarters that the utterly abandoned child finds protection, but in quarters that are decidedly the worst-to-do, and that unfortunately, in every possible respect, than any within the city's limits. The tender consideration of poverty for its kind is a phase of humanity that might be studied both with instruction and profit by those who, through their gold-rimmed spectacles, regard deprivation from clothes and meat and the other good things of this world as involving a corresponding deficiency of virtue and generosity. They have grown so accustomed to associate cherubs with chubbiness, and chubbiness with high respectability and rich gravities, that they would, if such a thing were possible, scarcely be seen conversing with an angel of bony and vulgar type. Nevertheless, it is an undoubted fact that, for one child taken from the streets in the highly respectable West End and privately housed and taken care of, there might be shown fifty who have found open door and lasting entertainment in the most poverty-stricken haunts of London."

Are such facts to be explained by the concentration consequent on having little making up for the cultivating effect of civilization and knowledge?

Bacon says that "certainly there be not two more fortunate properties than to have a little of the fool and not too much of the honest. Therefore, extreme lovers of their country or masters were never fortunate, neither can they be. For, when a man placeth his thoughts without himself, he goeth not his own way." Emerson says it is "the uncivil man" that makes the world move; and a recent essayist comments on the difficulty which suavity and complaisance of disposition may oppose to reformatory activity and power. Is it then to be inferred that an inevitable compensation tends to divide fortune from virtue, to associate mercantile influence and social prestige with dishonesty and obsequiousness? Are we to conclude that each man has a given amount of motive energy, and that whatever thereof is devoted to fortune is just so much withdrawn from morality?

Vice and crime make up part of experience, and experience is the great teacher. A being who should know nothing of wrong-doing in himself would miss just so much of a round and complete experience: a chapter of life would be sealed from him. Are we then to conclude that even virtue has its compensating disadvantages, that absolute fidelity to it can be gained only at the expense of a rich experience and of

breadth of development? Is it true, as the German poet exclaims, that

"Man is made richer than the gods themselves
By pain and agony, by tears, by death,
In and beside long, full felicity?"

Turning to our intellectual side, similar difficulties appear. The generalizing mind is limited on the side of observation. The observing mind gropes helplessly amid speculations. The scientist and the mechanic tend to materialism or to indifference to mental problems. But the philosopher, on the other hand, becomes a dreamer, oblivious of facts. And, above all, there is the crucial contrariety between depth and breadth which afflicts all mental occupation at present. The field of knowledge has so expanded, its subjects are so diversified and dissimilar, that a man can know one thing well only by being voluntarily ignorant of a thousand; and a broad and generous culture of all the faculties is inconsistent with the precise and authoritative development of any, at least to the extreme of such extraordinary instances of minute and exhaustive grasp of one subject as adorn the present age. A recent writer says: "Among scientific men themselves, the increasing specialization of their employments—inevitable, as far as we see, for the present—has produced, and is likely to produce, most serious disadvantages. It is Mill, we think, and before him Comte, the French philosopher, who deploras the moral and social effect of this dispersion of effort, and the concentration of it on only minute fragments of the business of life. The interests of the whole, says the former, the bearings of things on the ends of the social union, are less and less present to the minds of men who have so contracted a sphere of activity. The insignificant details which form their whole occupation, the infinitely minute wheel they help to turn in the machinery of society, does not arouse or gratify any feeling of public spirit or unity with their fellow-men. A man's mind is as fatally narrowed, and his feelings toward the great ends of humanity as miserably stunted, by giving all his thoughts to the classification of a few insects or the resolution of a few equations as to sharpening the points and putting on the heads of pins." Shall we then admit that there is an essential incompatibility herein; that profound knowledge must be contracted, wide knowledge shallow; that there is a definite amount of power, like water in a channel, so that, if it be deep, it must be so much the more narrow, and, if wide, so much the more shallow?

This is the problem of compensation in the mental and moral sphere which meets us on every side. It seems inseparable from human nature, probably from the experience of all beings in proportion to their powers of conscience and reason. Humboldt, when in South America, made the curious and interesting observation that "the monkeys seem the more depressed and melancholy the nearer they resemble men; that, with the increase of their apparent reasoning faculties, their impetuous sprightliness diminishes in equal proportions." Poor creatures! That is the most human trait that was ever ascribed to them. They but tremble on the verge of human dignity, in compensation whereof they accept the first instalment of human sadness, abdicating a measure of the untutored ecstasy of forest life at the first approaches of reason. And, when reason ushers in the coronation day and sets her royal crown on man, with the illimitable possibilities of joy attending the new sensitiveness, immeasurable woes throng also to the festival and possibilities of suffering as intense and as rational as the bliss. Come love and marriage with the home and the cradle; come also heart-rendings, separations, death, and the voice of mourning. Friendship awakes and all the delightful joys of personal sympathy, fond intimacy, and everlasting fidelity; but in the school of the joy and the trust are learned also the lessons of betrayal, treachery, selfishness, and fickleness. Conscience steps forth regally, remorse crouches behind. Prosperity tips its golden horn, plenty, comfort, and pleasure pour out. With them come care, contention, animosity, sycophancy, avarice. Reason begins to examine and instruct, and civil order asserts its salutary subordinations. Instantly there is tyranny, usurpation, cruelty, ambition. And, with every effort to expand the horizon of knowledge and thought, the rational nature finds the limits and difficulties multiplying with the opportunities.

Now, before stating, as may be done very briefly, the difference which I have mentioned as existing be-

tween these balancing compensations and the analogous correlations of force in mechanics, I will say a few words in general upon the ministration of the difficulties, perils, and griefs to our souls.

It cannot be but offences will come, and there is this great result in the coming of grief or temptation to ourselves; namely, that we are enabled to understand them in others. A German poet writes forebodingly of the kind of heaven that tradition anticipates, because there is no room for compassion in it. The "unalterable health," which leaves no room for doubt and pity, seems bleak and barren to him. But the capacity to sympathize is the fruit of suffering in one's own privacy of heart or body. It is something enviable to be fitted to approach with comprehension the sick and feeble, the subjects of pain, the martyrs of doubt, the children of grief, or, most unhappy and most needy of all, the morally fallen, whether agonized or obtuse. Every true soul that suffers suffers vicariously, not for itself only, but for others. It is thus commissioned to be a minister and savior. It is able first of all to comprehend, and then, with inimitable sympathy, to assuage, help, and uplift.

And, for this, the law of compensation, well studied, itself supplies the text. It appears in its working as the testimony of God to the value of truth and love. It is the best things which are most solicitously hedged about with perils or sacrifices. The more excellent is a quality, the more it is compensated by difficulties and privations; and the finer and higher anything is, the worse it becomes when it suffers overthrow amid its related dangers. The worse a moral being appears to be, the more is he marked for salvation, because his state, by its recognized degradation, reveals an insufferable contrast with his real nature. For by what cause does he appear so bad, or by what is his perdition measured, if not by the sensitiveness of the general moral sense of the creation and his own moral possibilities? "The cradle of liberty," said Kossuth in Faneuil Hall,—"I do not like the phrase: there is a scent of mortality about it." He thought that whatever could be born could die. The best and the worst lie close together; nor can either be discerned against the effulgence of God, save in the shelter of the other's shadow.

In the compensation, therefore, which on every hand sets off trial and bliss against each other, we encounter a discipline which is as reasonable as it is powerful. This we must meet, each one for himself, in impenetrable solitude. Every soul must have its own visions, or none. No experience can be described or taken at second hand, or divided by the most mighty love. "The sun shines on the just and on the unjust"; but appropriation is individual, and is for the just. God blesses the children of his love with such great experiences as he must bring to them all alone; and it is only to him who has no "slavish dread of solitude that breeds reflection and remorse," who accepts the discipline and wrestles till he comprehends it, that the perfect benediction comes. This is the task of living, which can be lightened but little by any neighbor, and delegated not at all. "You cannot teach a man anything," said Galileo: "you can only help him to find it within himself." But, within all shadows, God stands. It is possible always to lay hold of his hand. Nay, but think of it, and you will find him holding yours. Supported, strengthened, never for an instant forsaken, what beautiful graces of character a well-used discipline produces! Such a spirit walks among us as truly a divine revelation! What dignity attends its patient footsteps! How luminous its path! What pathetic simplicity of faith and endurance! What faithfulness in mind to remedy and uplift all hard conditions! What strength and beauty of will! What directness of moral sense! What truthfulness, candor, insight, and comprehension!

The point of permanent temperature in the tropics lies only a foot beneath the surface: in rugged New England, a man must dig down forty feet to reach that point; but, when he has done so, and at last stands upon the axis of the unvariable and sure, looking up, he will see the stars at mid-day.

Now, in conclusion, to state briefly what seems to be the great difference between the compensations in the moral world and the similar laws of equation in physical forces, by which difference the nature of moral compensation is made clear and the answer to all the questions of this discourse returned, the general truth appears to be that in nature and in human experience it is impossible to have everything,

and that we therefore must give up some things for the sake of having others,—a mere statement of the general principle of sacrifice as it occurs continually in daily life. Now, compensation, whether moral or mechanical, is simply sacrifice the alternatives of which are fixed by nature instead of arising out of particular circumstances. A man, e.g., may be so situated that he must choose between losing some particular possession or all his possessions. But this is obviously only contingent and circumstantial. He may perhaps recover his property again, and be able to hold all undivided. But compensation is compulsory sacrifice ordained in the nature of things, in which the alternatives, one of which must be given up in order to have the other, are fixed by nature's laws: it is a natural and constant incompatibility between two things, so that the possession of one excludes the other; it is such a relation between two or more objects or qualities that to have one is, by necessity, to renounce the others. For example, in mechanics, power and rapidity are related in such a manner that a choice must be made, since one must be sacrificed to increase the other: in intellectual things, depth and breadth of culture are similarly related, and one must be chosen to the exclusion of the other. And yet there is a world-wide difference between these two compensations, the mechanical and the moral; and it lies in this: that the latter involves the idea of time, and depends for its integrity upon limitation of time; while the former is a mutual exclusion of correlatives founded in nature alone, independent of time, and neither increased nor diminished by duration. In matters of character and experience, compensations, I say, depend for the most part on time: there is no necessary incompatibility, founded in the nature of things, between depth and width of culture. It is an actual incompatibility according to this existing order of things, with its allowance of time for progress. It results necessarily from the present balance between the short time allowed us and the magnitude of the field of knowledge to be traversed; but there is nothing essential in this balance itself. Either element might be changed in its proportion; and, whether we lengthen the time enough or contract the field of knowledge enough, the opposition between deep knowledge and wide knowledge equally disappears. But mechanical correlation is ineradicable and necessary: it is founded in the nature of things. An eternity of effort would not enable us to get over the law which governs the operation of the screw or lever or inclined plane: it will be forever impossible to increase their power and rapidity at once, with the same amount of force. In character, on the other hand, no alternative, no compensation, can be imagined, in which time does not enter; and the indefinite increase of the time removes the opposition, so that all may be possessed at once. Grant but the time, and it is possible to conceive of character blooming with all imaginable graces, dignified with all accruing knowledge, and thirsting for more in a generous, orbicular cultivation, no trait suppressed or put aside for another, all fairly developed in their natural subordinations, and agreeing in a moral grandeur which would be a fit and glorious product of untold ages of development.

And herein lies, to my mind, a pregnant hint of immortality,—at least, if we may assume that nothing is placed in human nature to be suppressed; that complete unfolding in symmetrical beauty on all sides is the end of a moral being; and that no order of things which suppresses any endowment or sacrifices one side to another can be the complete environment for such a being, or be otherwise than transient to more perfect conditions. Here, in the mental and moral sphere, compensations, incompatibilities, appear as exact, as certain, as ineradicable as the rigorous limitations of mechanical force; but in the mind these alternatives appear as turning awry the true end of being, in mechanics they directly maintain the serviceability of force and the trustworthiness of calculations. There is no compensation which by an inevitable and necessary incongruity forbids to the mind complete integrity of culture and symmetry of growth, but only such as are alternatives in this visible order with its limitation of time. In mechanics, the correlation is essential, necessary, independent of all time and of all possible conditions. But, raise the element of time to an infinite or indefinite magnitude, and all the contingent partialities and compensations disappear at once from the pathway of character, which then only, when time is so multiplied, obtains the conditions of the true end of a moral being.

CORRESPONDENCE.

A RIDE ACROSS THE CONTINENT.

(Concluded from last week.)

A visit to Santa Fé affords the most unique experience one can find in the United States; and, while the city constantly reminds one of places in Europe, it is as often by sharp contrasts as by resemblances.

Leaving Lamy just at sunset, a beautiful ride of an hour takes you up to this old Spanish city, situated on a small plain surrounded by high mountains. As we got out of the train and looked over the ranges of flat-roofed, low, adobe houses, the first thought was of Pompeii, which it resembles more than any living city. At this season, the ground and houses are nearly of the same color; and the effect is singularly quiet and monotonous, like a city seen by night. But, as we passed up the main street of the town, it was no longer the half-unburied city of Pompeii, but the strange, busy, half-attractive, half-repulsive scenes of the Mercato Vecchio of Florence which were recalled to thought. Gay shops of all kinds line the miserable, unpaved streets, almost without sidewalks; and they are filled with a mixture of all classes and nations of people.

Here is the Mexican native sitting outside his adobe hut, generally doing nothing, but occasionally smoking or perhaps mending his clothes in lazy fashion. The women are washing, or more often gossiping or sitting idly on the ground. The little children, with black hair and red cheeks, the picture of half-savage enjoyment, are playing rude games or fighting and squabbling, while occasionally a virago rushes upon them with a torrent of Mexican abuse, from which they run away, laughing, around the corner. The Indian from the country, with his blanket around him, guides the patient little burro (donkey) with his load of wood, which smells pleasantly of the forest; and occasionally a wild-looking fellow, with pistols at his belt, reminds one of the heroes of dime novels.

Just as eye and ear are attuned to these foreign and picturesque surroundings appears an advertisement of the last new goods, of the richest mining company, of the railroad or hotel, the sharp sounds of the New England tongue are heard discussing the chances of Conkling's nomination, and one wakens as from a dream to find one's self in the nineteenth century and in Yankee land instead of in Spain in the fifteenth.

The Palace Hotel is one of the best in its appointments I have seen west of the Mississippi; and the telephone and the gas-light leave you in no doubt that modern improvements have fairly invaded this last refuge of conservatism, intrenched seven thousand feet above the sea. As one of us attempted to turn off the gas, she was startled by a distinct electric spark from the metal cock, showing the highly electric condition of the atmosphere. We all tried it with the same result.

Directly opposite the hotel is the camp of a United States regiment; and the bugle notes sounding the night-call increase the illusion of a foreign city, while reminding us how lately this place had become the charge of our government. By moonlight, it was a weird, strange scene to look down upon the ranges of low, flat houses stretching far over the plain,—for the city is not crowded together,—and then up to the glorious amphitheatre of snow-covered mountains enclosing it as with a mighty ring of fortifications. The church bells, ringing early in the morning, suggested that we were in a Catholic city; and we started at once to visit the old Spanish churches.

The most important one is that of San Miguel, which is situated on rising ground on the outskirts of the city. Close to it is the new college of St. Miguel, a large modern building. The old church is a square building with a round tower at the back, built wholly of the sun-burned brick. It is very small, and built in the simplest form. The original church was erected about 1582, but the roof was destroyed by the Pueblo Indians in 1680. It was restored by the Spaniards in 1710. A very handsome carved beam over the chancel is a relic of this restoration, and it bears an inscription in memory of the restorer of the church. Catholic worship is still celebrated here on Sundays. Another old church of uncertain date is being enclosed by a new cathedral built of the same material, but so nicely prepared as to resemble stone. One or two handsome Protestant churches are in process of building.

There is another college in the city, and efforts are

being made in the direction of public school education, but as yet but little is accomplished. Remembering that the whole territory of New Mexico contains only about one hundred and twenty-five thousand inhabitants, one cannot expect very great institutions even in its capital.

The soil looks light and easy to work, and with irrigation produces well. The season for agriculture was just beginning. In the country, we saw a man toiling with the old wooden plough; but in Santa Fé they used a modern iron plough, with the trade-mark conspicuous on the side. I noticed glass frames for hot-beds in one of the gardens.

We found a good shop for the sale of Indian pottery and other curiosities. The soap-root is much prized for its cleansing properties, and the Indians make baskets of its stalks. Canes made of cactus stalks attracted our attention, and we afterwards saw the tall, weird stalks of the plant from which they were made rising singly from the ground eight or ten feet high.

The Mexican filigree silver jewelry is sold in the shops; but we could not see that it differed from that sold in various places in Europe, and the price was double. Red peppers form an important article of diet, and make a picturesque ornament festooned about the shops.

It is not known when Santa Fé was founded, but it was probably one of the Indian Pueblos mentioned by the earliest Spanish travellers. Under the Spanish rule, it had great commercial importance, much of which it still retains, and with the increase of railroad facilities a new career of prosperity seems open to it. We were glad, indeed, to have seen it before more of its distinctive character is lost.

The adobe brick is in general use for common dwellings all over the country, even to Los Angeles. The bricks are about four times the size of ordinary baked bricks, and cost about \$8.00 a thousand. It is quite durable, and makes a very thick wall, giving warmth in winter and coolness in summer. The better class of houses are often plastered within and without, and papered and carpeted, while the poorer ones look like mere mud huts. Many of the inhabitants speak no English. The wealthier class dress very showily, but look vulgar and uneducated, so far as we had the opportunity of seeing them.

The night ride from Lamy was over a plain with little variety, but the moonlight was picturesque on the low adobe huts. Here, we began upon the dreary alkali plains, and the little hillocks by the roadside were so white in the moonlight that we could hardly believe they were not covered with snow. For two days and nights, we were crossing these dreary plains, almost entirely destitute of vegetation save in some places where the cactuses, from twenty to thirty feet high, rise like giants out of the barren plain. Yet it was by no means an uninteresting ride: the mountains were on either side in the distance, with their varying shapes and ever-changing lights and shadows. At one time, the sand was as absolutely barren as in the deserts of Arabia, and, rising over the plain, were the gray, rocky mountains with a light covering of snow, which precisely suited the description of Mt. Caucasus in the *Arabian Nights*, when the noble Prince Habi, deserted by his companions, toils over the plain to reach the summit which constantly retreats before him. We saw the deceitful mirage holding out the beautiful sheen of water to the thirsty traveller, the low hills seemingly reflected in the clear, beautiful lake.

With all this was the strange mingling of races. Beside the Indian woman who came into the cars to sell crystals dressed in all her finery, and the squalid men, women, and children clustered about their huts, we saw the gay Mexican riding wildly by on his pony; and now the Chinese, who have built the Southern Pacific Road, began to appear, either working on the road or gathered in their little camps, cooking or eating their food or washing. At one station, we saw representatives of four races, the European, Indian, African, and Asiatic. At the wildest spot of the desert, a group of Chinese workmen were clearing the road, and they could scarcely stand against the driving wind which filled eyes and nose and mouth with the irritating soda dust. How this land can ever be redeemed is the great problem. Only the baptism of water can save it. They have sunk artesian wells to the depth of fifteen hundred feet, but brought up only sulphur and salt water. A part of this tract is two hundred feet below the level of the

sea, protected from it by the mountains around. It is touching to see a little grass or weed springing up from the drippings of the water tanks.

Gradually, rising up from this low level, signs of spring begin to creep over the arid plain. There is a little run of water by the roadside, the station houses have gardens around them, the cactuses become very numerous, other plants and bushes appear, some of the hills wear a decided coat of green, and at last we come down into the fertile country of Los Angeles, with its groves of orange and olive and walnut, the graceful pepper-tree shading the roadsides, the eucalyptus with its dark foliage rising to a great height in five or six years, and the whole air fragrant with the acacia, the jasmine, the orange, and the lemon.

This is the favorite region of the fruit-growers. Only water is needed to develop the riches of the fertile soil; and the river supplies this, the right of irrigation from it going with the purchase of the land.

We were glad to feel that our long ride across the continent was over, and that this was the California of golden dreams and lovely skies.

EDNAH D. CHENEY.

A LETTER FROM WASHINGTON.

WASHINGTON, March 28, 1882.

We are fast losing interest here in President Arthur's appointments. This administration has chiefly distinguished itself so far by the eating of great dinners, and especially by eating them in style. What was felt as the *spirit* of James Garfield has vanished from the White House, and more than once the sacred chamber where he languished has been occupied by those wholly alien to his purposes. The nomination of Mr. Teller, of Colorado, as Minister of the Interior, however, excites a good deal of feeling among those who are not politicians. He is a Stalwart, which is not pleasant. At a sign from the White House, he has relinquished his purpose of speaking on the silver bill, which is the special duty to which his constituents assigned him. On the other hand, I find that the most zealous and honest friends of the Indian among the scientists and explorers are satisfied with this appointment, and expect great reforms from it. It is acknowledged that Teller has no sentimental prepossessions; but, on the other hand, he is said to be fully alive to the corruptions of the Indian Bureau, which we have been expecting Senator Dawes to drag into the light of day, and it is stated that hereafter the Indians will get their proper share of the millions which up to this date have faded out of sight before they reached the Indian country.

The visit of the Zuñis, the oldest gens of the Pueblo Indians, is the most interesting event that has occurred here since I wrote you last. There are but sixteen hundred of these people. They have kept themselves free from all intermarriage with others, and have been so isolated that they have not responded to the efforts of missionaries. They are sun-worshippers, and naturally devout like the old Hebrews. There are many things in their worship to remind one of Central Asia and the Caucasus. Like the Chinese, the lower classes pray to their dead ancestors, the middle or selected classes to six deputy gods, which remind us of those known to the Akkad races, and the high-priest to the sun-god himself.

"Boston people may be very bright," said a member of the government to me lately, "but they are very easily gulled"; and he handed me a *Daily Advertiser* containing the astounding statement that the Zuñis had come here to get holy water from the "ocean of sunrise"!

The collector of the Ethnological Bureau, Mr. James Stevenson, assisted by a gifted wife, who has found her way into the estufas and altar-places of the tribe, was the first person to draw attention to the great ethnological importance of this people. Mr. Cushing originally went out under Mr. Stevenson, and the uniformly just and brotherly dealings of Mr. Stevenson had already won the affection of the people. Pedro Piño, the old governor, who speaks Mexican Spanish as well as Zuñi, is between ninety and a hundred years old. It was he who arranged the treaties between the tribes and the United States at the close of the Mexican war. He calls Mrs. Stevenson his daughter, and, when he first arrived, was not content to fold her in his arms with a prayer and blessing, but had to repeat the same ceremony with her father and mother when they approached him. It was a great object with the Ethnological Bureau to obtain posses-

sion of the sacred amulets and pottery of the tribe; and Pedro, with others, assisted Mr. Stevenson to get them. The ancient "hunting charms," which I call amulets, consist of small figures of animals cut in stone. To each of these, an arrow is bound very firmly. The amulet, thrust into a sack in the belt of the wearer, leads him straight to his game. The old caziques shed tears when they gave these up, and it is safe to say that their love for Mr. and Mrs. Stevenson was the compelling motive. As soon, therefore, as Mr. Stevenson returned last winter, he pressed upon the bureau the question of inviting a party of Zuñis to Washington. He thought that he needed their assistance in cataloguing the pottery from the Pueblos, and that a sight of the manner in which their possessions would be treasured would have a favorable effect upon them. But, as these sun worshippers have never yet lifted their hand against a white man, the government saw no reason to propitiate them. The bureau was too poor to do much, and transportation for them and Mr. Cushing was secured by Mr. Stevenson's personal efforts. This is why they have come. They never heard of the "ocean of sunrise" till they got here. Pedro Piño, who was too tired to go North, has been staying with the Stevensons ever since his companions left. I went with the Stevensons to meet the party on the evening of their arrival, when they all smoked together and embraced their old friends. In a sacred song, which I heard them sing in the Zuñi language at Mr. Stevenson's reception, there was a constant repetition of the word "hal-lulujah." This song belonged to the "Order of the Bow," which may have originated not merely in the time of Nimrod, but in his neighborhood. Some time ago, I directed the attention of the chief of the Ethnological Bureau to the fact that George Kennan, author of *Tent-Life in Siberia*, had brought home from the Caucasus some photographs which I mistook for pictures of Zuñi towns, and I asked if it would not be well to have these reproduced in one of the ethnological reports. Major Powell promised to see this done. Shortly after Mr. Stevenson's reception, the Zuñis went to pass an evening with Mr. Kennan. When they saw the pictures in question, and certain others representing Asiatic Cossacks with their caps on, they became much excited. They said, "Whoever these people are, no matter how far away they live, they are our people." And they pointed out that the Cossack cap was like the one the Zuñis wear in the "Order of the Bow."

Last evening, I had Pedro Piño here for a long evening's talk. As he uses Mexican Spanish freely, it is easy to "audit accounts" by his testimony, and that testimony shows how very loosely the newspaper reporters gather their materials.

There is no war-chief in the party. The war captain, with his three lieutenants, remains in Zuñi for the "safety of the people." The little amulets are not gods, but charms, "animalita," as he said; and in their songs the lion comes out of the north, the cat crouches in the south, the wolf prowls in the east, the coyote bays in the west, the eagle drops from heaven, and the lizard comes out of the earth. It was a long time before I could make out what the lizard was. The Zuñi word for it, "Tka-lut-si," I did not understand. When I did, I looked in the dictionary to give him the Spanish word for it, "Lagarto"; but he gave me the Mexican immediately, "Lagartia," and went away quite happy because he knew more than the "white man's book."

Pedro sang for me a sweet little Mexican song, called "Montezuma of Guadalupe," the story of which bears such a resemblance to that of Elizabeth of Hungary that it is worth preserving.

Montezuma was an Indian, whom the priests at Santa Fé would not receive. When they sent him away from the church of St. Guadalupe, the spirit put it into his heart to go after beautiful flowers for the altar. He filled his poncha, and, hurrying back to the church, threw it open. As he bent to breathe on them according to Indian custom, they disappeared; and, lo! he had in his arms a copy of the picture over the great altar of the very saint herself. Then, the bishop saw that he was truly a child of the spirit. I dined with Pedro the second time he had ever used a fork. He used it as gracefully as a Frenchman. Mrs. Stevenson did not give him a finger-bowl; but he watched the rest of us, and as soon as Mr. Stevenson had used his he drew it slyly toward himself, and purloining his "son's" napkin followed our example. The Boston papers talk about the "parrot clan."

There is no such bird known to the Zuñis: it is the white hawk.

These mistakes or differences of statement show what the Ethnological Bureau ought to have seen from the beginning; that is, the impossibility of understanding the language through the work of one young student, no matter how accomplished he may be. An experienced student of language should go out to Zuñi. Mr. Cushing told me one evening that there were at least eight words meaning to "know," each differing as much from the others as the French *connaître* differs from *savoir*. He states that at each initiation of a member into the "Order of the Bow" a sort of Iliad is recited, which occupies nearly two days. Strangely enough, this tells the story of the people from the day when they left their far-off homes, not merely to the place where they were to settle and prosper, but where they were to "perish." It recites the story of thirty-six settlements. This is never written, but is kept in the memory of four priests. When one of these dies, another man is trained; and not a change of any sort is permitted in word or accent. If this be so, this epic is the most important thing our knowledge of the Western tribes has so far brought us; and it is safe to say that not only interpretations of it will be questioned, but also the mere writing of it down. There should be some way of bringing more than one judgment to bear upon it.

As water is the most precious of all things on the Western plains, great bodies of it deeply impress our simple-hearted friends; and, when they went down to Mount Vernon, they thanked the great sun-god all the way for the sight of so much water, and prayed him to send them some at Zuñi. The first night Pedro slept at Mr. Stevenson's, he sat up on his blankets for two hours after the house was closed, praying for blessings on his "son's" house and family. Pedro means to carry home a bottle of Potomac water to show how far away he has been. There is something in the looks of these men and the square style in which they bind their kerchiefs about their heads which makes me think of the Persians. They are not clean in their own homes. Mrs. Stevenson, when living among them, covers her hair close, and puts a calico wrapper on over her dress; but they are very quick to learn all new ways, and naturally courteous. Piño, who smokes all the time at home, will only allow himself two cigarettes a day here, for fear of spoiling his "son's" nice house. The dress they now wear is more Mexican than Indian. Indeed, one must travel far now to get sight of an Indian untouched by civilization. So far as religion is concerned, the Zuñis are untouched; but, in giving some directions about a Navajo blanket lately to Mr. Keam, a gentleman living in New Mexico, and my assistant in talking with the old chief, I found that it was almost impossible now to secure a blanket made of Navajo wool, or even dyed by the tribe. They send by Mr. Keam to Germantown for their wool, or rather their yarn, and that decidedly detracts from the value of the blanket.

I forgot to say that one special service that the Zuñis are expected to perform for the Smithsonian before they return West is the setting up of the Indian looms. I look forward with great anxiety to the completion of Mr. Cushing's work; but I should look forward with far more hope and enthusiasm, if it did not depend on the life and wisdom of one man. So far as I can judge from his own statements, if he were to die now, he would leave nothing in relation to the language or the epic which another student could make use of.

CAROLINE H. DALL.

P.S.—As I lay down my pen and take up the morning paper, I see that the Zuñis have to-day performed their "long-contemplated" religious rite at the sea-shore. I object to this adjective afresh. Money and transportation would not have been furnished here for any such cause. They always pray in the neighborhood of large bodies of water. But neither their gourds nor their cigarettes are "sacred." They will carry back the water of the ocean, as Pedro Piño will carry that of the Potomac. Who set this nonsense afloat?

C. H. D.

LIBERALISM IN AUSTRALIA.

Editors of *The Index* :—

I have just received *The Index* of March 9, and notice that a lady, writing from Washington, conceives that I have done injustice to other speakers in the Unitarian Church, Melbourne, and notably to Mrs.

Webster (*née* Martha Turner), by not naming them in my brief and necessarily imperfect article on Liberalism in Victoria. In extenuation, I must plead that I was not writing about Unitarianism as such, but only in so far as it proved the foundation of broader liberal organization and propagandism. Even within the bounds of my immediate subject there were many brave workers to whom I could make no reference in the limited space I conceived your well-filled columns to afford me. I may be permitted now, however, to indorse your fair correspondent's high estimate of the ability manifested by the lady pastor of the Melbourne Unitarian congregation, both in pulpit and press.

CHARLES BRIGHT.

SALT LAKE CITY, March 25.

BROOK FARM.

Editors of *The Index* :—

It is pleasant to read such addresses as those of Mr. Frothingham, Mr. Dwight, and Mr. Sturgis, made at Dr. Ellis' church in Boston recently. The Brook Farm project was, as pictured by Mr. Frothingham, intensely idealistic, representing the transcendental aspirations of the best hearts and minds. It was, on the other hand, eminently practical, as stated by Mr. Dwight. It was not a dream simply, but an earnest reality, costly, instructive, and pleasant to remember and recall. But why did it fail? Mr. Sturgis has given two valid reasons,—poor soil and laziness. He could doubtless add others.

We might ask why all good does not succeed, why men everywhere do not live on the ideal plane and plan. The effort to realize in practical life every ideal excellence is praiseworthy; and, if it were the substance of religion, who would not be religious?

But so it is: "poor soil" is everywhere, and we must succumb to the stern inflexibility of nature's order or method, to human selfishness, and what not. Pray we ever so earnestly for a "kingdom of heaven," our prayers float away as "idle dreams," unless they descend into intelligent work in good soil.

The ideal Brook Farm will be realized only when the world is better understood, when church creeds and divisions and hopes of miraculous interference and help are abandoned or reformed, and men everywhere go to work, with the aid of science, and in conformity to the law of natural evolution, to produce in themselves and society at large a right state of thought, feeling, and action. Radical revolutions in cherished beliefs may be necessary. Old and popular methods have failed. Why not drop them, and exalt *this* life and world into greater consequence?

March 12, 1882.

A. N. A.

GLEANINGS FROM OUR CORRESPONDENCE.

MR. CHARLES BRIGHT writes: "I am glad to say that my lectures here are attracting much attention and apparently doing good work. I expect to form a liberal association on a broad basis before I leave, which will probably not be till the middle of April."

HUDSON TUTTLE writes from Berlin Heights, Ohio: "The strange transformations of the reform movement no one can conjecture. Of one thing we are certain,—there is nothing fixed or permanent. There is unrest and change, and the restless waves of free thought are fast erasing the old landmarks on the coast line which for ages has been regarded as adamantine."

E. M. J. writes: "I clip the following from the proceedings of the Connecticut legislature of March 30, as given in one of our local dailies:—

The House rejected the petition of Theodore D. Woolsey and others respecting Sabbath profanation by railway traffic.

It is a pity that the venerable Dr. Woolsey (if he it is) should mark his declining years by 'attempting to interpose barriers to the march of civilization,' as a Frenchman would say."

JOHN DUGAN writes from Albany, N.Y.: "We have tried once more to revive liberal thought in this conservative old city; and, with the help of Mr. Graves, I trust we will succeed in firmly establishing a society based upon the principles laid down in *The Index*. Mr. Graves is doing splendid work here. He is brimful of good nature, possesses talent, and is thoroughly alive to the wants of the age. He desires now to have a Sunday morning service for children, to consist of music and a quarter of an hour's lecture adapted to the young. If he can succeed in this

movement, it will be a good thing." From a declaration of principles written by Mr. Groves for the society referred to above, we give the following: "Our religion is emphatically a religion of this world. It contemplates the creation of human happiness by the removal of sin and its essential results, not by substitution, and in a speculative and doubtful future, but by righting the wrongs of mankind here and now."

BOOK NOTICES.

THE NEW TESTAMENT IN THE ORIGINAL GREEK. Two volumes. New York: Harper & Brothers. 1882.

First, we have an Introduction of eighty-seven pages by Dr. Philip Schaff. Then, we have the revised text, completing the first volume. In the second volume, we have the introduction of the English editors, Drs. Westcott and Hort, and an appendix containing reasons for certain special readings. The book, taken as a whole, is a marvel of erudition. The introduction of Drs. Westcott and Hort reveals how delicate an art they have brought to bear upon the manuscript material with which they have had to work. Their text is no mere revision of "the received text," of which they have a most contemptuous opinion, and rightly so, as they are abundantly able to show. No account whatever is made to any printed edition of the Greek text. Recourse is had directly to the manuscripts; and, where these differ among themselves, the choice is made on purely scientific grounds. It would be very interesting to have a translation of this text made by some master of style, say, for example, Cardinal Newman, without any reference to our revised translation, and see how they would agree. There is, however, something sad about a book of this sort; for it implies at every step a conception of the New Testament which is utterly incongruous with the mass of facts on hand. Only the idea that the New Testament is a theography can justify such labor on its text, but the necessity for such labor proves that it is no theography. If God had chosen to make a miraculous revelation of himself, it is impossible that he could have left its preservation to such hap-hazard chances as those by which the New Testament documents were beset for several centuries.

THE LAND OF THE MIDNIGHT SUN. By Paul B. Du Chaillu. Two volumes. New York: Harper & Brothers.

We come late to our notice of these handsome volumes; but better late than never, for they are deserving of the most honorable mention. They contain the record of various journeys to and fro and up and down in Scandinavia, from 1871 to 1878. Altogether, Mr. Du Chaillu was in Norway and Sweden, Lapland and Finland, the length of five years; and during this period he gave himself earnestly to understand the language, customs, habits, literature, religion, history, and general social life of the various peoples among whom he was staying. The presentation of his results is, for the most part, exceedingly informal; but it is interesting and engrossing from first to last. It reproduces in the reader something of the traveller's delight. Especially interesting is the description of the Norway fjords and the simple life of those who live in the deep valleys that lead down into their strangeness of clear waters overhung with mighty cliffs and crags. If it had pleased Mr. Du Chaillu to have written a chapter summarizing the religious aspects and another summarizing the political aspects of Scandinavia, the value of his book would have been much increased. His admirable chapter summarizing the educational aspects of the country is convincing that he might have ventured on a similar treatment of politics and religion without any danger of dulness. The illustrations of his book are a remarkable addition to the reader's satisfaction, and the map is an invaluable aid. Harper & Brothers deserve the highest praise for the truly sumptuous manner in which the book is printed and bound.

We have received from Houghton, Mifflin & Co., Boston, a catalogue of their publications, which is a gem in its way. In addition to its enticing catalogue of live literature, good portraits of many of the most distinguished authors in Europe and America adorn the pages devoted to the list of their works. This feature makes this catalogue a most desirable addition to the library of every reader. It will be sent free to any address, upon application to the publishers.

"OUR LITTLE ONES" for April, from the Russell Publishing House, 149 A Tremont Street, Boston, has just come to hand, and is instructive and interesting in all its departments for the little ones it is designed to please. Its numerous illustrations are in the highest style of art.

PERSONAL ITEMS.

B. F. UNDERWOOD will lecture at Orange, Mass., afternoon and evening Sunday, April 9.

PROF. ROBERTSON SMITH has received the degree of doctor of laws from Aberdeen University. Dr. Smith's lectures on the Old Testament prophecy have been finished, and will soon be published.

We are sorry to learn that Col. T. W. Higginson, while attempting to raise a fallen horse, was severely kicked on his leg by the animal, sustaining injuries which will confine him to the house for several days.

MR. FRED. A. HINCKLEY, of Providence, R.I., will be open to engagements for lectures in the East or West after June 1. He is, as our readers know, an able, earnest speaker and a worthy representative of the Free Religious movement.

THE poet Whittier has written for *Wide-Awake* a tender and exquisite poem commemorative of the children's love for Longfellow and of Longfellow's death. It will appear in the May number, together with a fine frontispiece portrait of Longfellow, engraved by Closson.

A MR. WOODS gives notice that his wife has left him, and "when she last wrote home was playing in Ohio. She is recently reported to be in Iowa with a barn-storming show." He adds, "Members of troupes in which she may be found are liable to have their baggage attached." Mr. Woods is evidently not well read in law.

REV. ADAMS AYER, a retired Unitarian clergyman, and during a number of years past an active business man in Boston, died in Montreal, Tuesday, March 21, aged fifty-nine years. Mr. Ayer was graduated at Harvard in 1848, and at the Cambridge Divinity School in 1851. He was at one time connected with the Hinckley & Drury Locomotive Works, and at the time of his death with Mr. George H. Ellis, printer and publisher, of this city. He was a very energetic worker in the denomination.

MAJOR JOHN HERSCHEL, son of the late Sir John Herschel and grandson of Sir William, who discovered the planet Uranus (the first planet ever discovered), is in this country, to make pendulum observations for the purpose of connecting the pendulum work of the Indian Trigonometrical Survey with that of the Coast Survey. He has brought with him pendulums which have been swung in India and at several points in England occupied by previous observers, so that his work will do a great deal to connect together the various results obtained by different observers in different parts of the world.

MRS. IMOGENE C. FALES, of Brooklyn, began a series of lectures on "Social Science," explaining the theory and practice of coöperation, its religious and economic principles and relation to man and society, on Friday last, in New York. Social science is a subject with which Mrs. Fales is thoroughly conversant, and she is so deeply interested in it that she cannot fail to interest others. She is an advocate of Goudin's system, and ladies particularly who desire to become acquainted with the theory and practice of coöperation will not find a more competent expounder. Mrs. Fales has been frequently heard in Brooklyn on the rostrum, and her lectures in New York will doubtless be largely attended.

REV. PHOTIUS FISKE has shown us a letter from a friend at Salonica, relating to the capture by brigands of Senior Rudolph Adams, an Austrian gentleman, who escaped in February, after being held nearly five months for ransom. He was kept on the top of Mount Olympus. "The band of brigands was suddenly attacked, when they threw off their arms, capes, and even shoes, and, while the soldiers were overlooking these, they escaped. The soldiers started in pursuit, leaving the poor invalid (Adams) by himself to crawl down the side of the mountain as well as he could. On the way, his arm was run through by a soldier's bayonet, the poor man crawling along being taken for a brigand." Mr. Fiske, with his characteristic philanthropy, has sent money to help the unfortunate man, who lies now in a hospital at Salonica.

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EDITORS,

WILLIAM J. POTTER,

BENJAMIN F. UNDERWOOD.

THE INDEX is the continuation of the paper which was founded and for ten and one-half years edited by Francis Ellingwood Abbot. Efforts will be made to keep the same high standard, and merit the same honorable distinction. The paper will still aim—

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CURRENT TOPICS.

THE veto of the anti-Chinese bill by President Arthur is one of the most sensible acts of his administration, and shows that he is far-sighted enough to understand better, apparently, than Congressmen do the true sentiment of the American nation.

GUITEAU would stand no chance of acquittal in China, where, if a lunatic commits an offence, not only is he punished, but his relatives also for not taking care of him. The authorities in China evidently think that "an ounce of prevention is better than a pound of cure."

"UNITY," says that the Margaret Fuller Society of Chicago has applied for a charter, "under which it is proposed to found 'the first Margaret Fuller Home for Young Women.' It is designed to make it a place where single women and girls can secure the necessities and a few of the luxuries of life at the lowest price consistent with the self-respect and self-sustaining basis of the home."

GENERAL POPE describes the condition of the Indians at the Reno agency, where they are crowded together, with very scant supplies and destitute of game, a condition rendering an outbreak almost impossible, and says, "The only legal act the military can do is to make them starve peaceably, a most inhuman service." The Indian management in this country is a disgrace to the government.

BISHOP HERBERT VAUGHN, in describing the religious condition of England, says: "It would appear that considerably less than half of the population of this country frequents any place of worship on a Sunday, and that the minds of men are becoming silently alienated from the Christianity of their fathers. Doubt and unbelief are spreading even among the young, and girls in their teens prate about infidelity. We are witnessing the gradual dechristianization of society."

ACCORDING to William Hoyle, a very careful statistician, the expenditure for intoxicating liquors

in Great Britain in 1881 was \$635,372,300. The indirect costs and losses that result from drinking he estimates at \$500,000,000 annually, and he declares that the drink expenditure averages yearly \$7,500,000 more than the rental of all the houses and lands in the kingdom. The facts and figures by which he shows that the financial success of the budgets has been obtained at the cost of crime, pauperism, and lunacy are appalling.

SENATOR HOAR proposes to use books instead of powder as a means of civilizing and subduing refractory Indian tribes, contending that it is in the end a more efficacious, economical, as well as satisfactory plan to educate than to exterminate them; and, after showing by statistics that it has cost the United States government since 1779 more than one thousand million dollars to support and fight the Indians, he asks Congress to pass his bill appropriating two million dollars for the education of Indian children of the uncivilized tribes.

ONE wonders what sort of a prayer that was offered by a Rev. Mr. McClure, one of a mob who succeeded in lynching a criminal lately at Kokomo, Ind. We fancy it is a new departure for Judge Lynch's court to be opened by prayer. The prisoner, probably fearing the mob would complete the ceremonies by singing some hymn of their own choice, asked permission to do the singing himself. His request was granted, and he sang with much fervor, "See that my grave is kept green." On the conclusion of these services, the crowd hung him to the nearest tree.

ON the 2d inst., an attack was made on the Jews by the peasants near Anannieff, and thirty shops and eighty houses were destroyed. Soldiers have been sent to the place of disturbance, and thirty arrests are reported. But for the past negligence of the government, these demonstrations against the Jews would have been stopped long ere now. However, it is gratifying to see, notwithstanding the indignation of the Russian official press at the agitation in foreign countries in behalf of the Jews, that it has had the good effect to increase the efforts on the part of the government to suppress these disgraceful outrages.

THE stockholders in the mysterious "Keeley-motor" Company have grown tired after years of waiting for the completion of Mr. Keeley's wonderful motor and his consequent revelation of the secret of it, and, apparently beginning at this late day to mistrust that they have been befooled by the plausible stories of the inventor, have at last invoked the power of the law to compel him to reveal the secret of his invention. The Philadelphia court, which has according to their request ordered him to do so, may possibly find out the meaning contained in the adage that "any one may lead a horse to water, but who can make him drink?"

"THE Institute of France, which already contains on its rolls the names of some of the most eminent Jewish savants in that country," says the *Jewish Watchman*, "has admitted another co-religionist within its ranks by the election of M. Henry

Weill, of Paris, as a member of the Académie des Inscriptions et Belles Lettres, this body being a section of the Institute. While science has thus again honored a Jew, distinctions have also been conferred on Jewish votaries of Mars by the appointment of General Levy, Director of Engineering at Paris, and of Colonel Samuel as members of the Superior Commission on the Organization of the French Army. MM. Franck Breal and Oppert are also professors in the Collège de France. Decidedly, France is the only country where merit is rewarded with the highest distinction without regard to race, nationality, or religion."

STRIKES on a large scale continue in many of the labor centres of the country. The marble-cutters of New York city, the glass makers of New Jersey, the brick-layers of Philadelphia, the coal-miners of the Cumberland region, the lumbermen of Michigan, the railroad hands and shoemakers of Toronto, ask for higher wages and have stopped work to obtain them. The cost of living they say has increased, and they are entitled to more pay than they have been receiving. On the other hand, employers are disinclined to raise the pay of employes, for the reason that the increased cost of living is not balanced by larger incomes. To the poor crops of wheat and corn in the West and of cotton in the South, diminishing the demand for manufactured articles of the East, and reducing the price of railroad securities while causing the increased cost of living, the present critical situation of the country is no doubt largely due. A good crop more than anything else is needed to restore the country to a normal business condition.

EASTER SUNDAY, observed by orthodox Christians everywhere as the anniversary of the resurrection of the crucified Christ, was on last Sunday very generally observed by all the churches in this city, and even by a large proportion of non-church-going people. The extra attractions of choice music and elegant floral decorations offered by the churches, of late years, on that day, appeal to the æsthetic tastes of multitudes who have no denominational tendencies in religion and even to those of decided radical opinions. There is a growing demand in America among all classes for more frequent holidays, and every opportunity offered by Church or State in this direction is eagerly accepted as a means of recreation and relaxation. There is also a fast developing appreciation of the æsthetic in religion and in the daily concerns of life. The love of the beautiful and artistic is a taste which, despite the maudlinism of the Wilde school, should be cultivated and encouraged; and since even the rationalistic churches recognize Easter by the ministry of lovely flowers and exquisite music as a holiday, an anniversary worthy to be observed, it certainly can be added to the fête-days of Liberals as the anniversary of the resurrection of nature, especially if as on Sunday last it chances to be a day so spring-like that its every breeze seems to whisper welcome promise of the awakening of nature near at hand. By so observing it, we can help to turn the celebration of the day to its naturally symbolic meaning.

CONVICTION AND SENTIMENT IN THE CHRISTIAN CHURCH.

There is nothing, perhaps, that more forcibly reveals the transformation that has been going on in the religion of New England within the last twenty-five years than the increasing celebration of Easter. Our Puritan ancestors looked upon both the Easter and Christmas festivals as savoring of popery, and therefore as the very instigation of Satan. There were gross excesses on the celebration of these days in England; and against excesses of all kinds, especially of the spirit of worldliness and of the flesh, in the name of religion, the Puritans set their faces like flint. It was a part of their purpose in coming to these shores, not only to escape the contamination of false doctrines, but quite as much to be free from the contamination of pernicious observances and corrupt forms of worship. Christianity to them was a stern system of logical truth, to be accepted by the intellect and to break down the rebellious natural passions of the heart; but it had nothing for the imagination, nothing for the senses. All this part of human nature was to be crucified. Even the love of outward nature was a temptation to be resisted. And the deepest natural affections and instincts of the heart were to be stringently watched and checked and pared down and often mutilated and sacrificed in subjection to the stern demands of piety. The Easter and Christmas celebrations, though professedly religious, were too outward and sensuous and social not to share in this prohibition; and the prohibition was so effectual that for two centuries and more these festivals were hardly heard of in New England, except in the then comparatively few Catholic and Episcopal churches. Even flowers were not introduced into the Sunday services of churches until the time of Theodore Parker, who is said to have been the first minister in Boston to have had them on his pulpit.

But in the last twenty-five years, and mostly in the last half of these twenty-five years, a great change has been wrought in these respects. Now, the churches of the Congregational order, both Unitarian and Orthodox, vie with each other and with the Catholic and Episcopal churches in the special observance of both Easter and Christmas. At the Easter festival, in particular, in the last few years, there has been in many churches such extravagance in elaborate and costly floral decorations in connection with the services that some of the more thoughtful members are beginning to think that the rigid old Puritan broom may be in demand again before the proper standard of moderation and beautiful simplicity in the use of flowers shall be reached.

That the change thus denoted in the spirit of the dominant Protestant sects is in many regards a happy one will be generally admitted. The softening of the harsher features of Puritanism is itself a great gain. The change also is in the direction of an increasing liberality of religious convictions and of an approach of the sects to each other in sentiment and form, and hence it indicates a corresponding decrease of sectarian feeling. But there is another side to the picture. The change is not wholly good. It indicates, on the other hand, the weakening of the reign of thought in religion. It signals the advent of an era of religious *sentiment* in place of *conviction*, or the supremacy of the æsthetic and imaginative side of religion over beliefs. It is true that some not very penetrating Christian believers lay stress upon the fact that this increased celebration of Easter and Christmas is calling public attention in a very marked manner to the mission of Jesus,

and is a recognition of his unique relation to the world; and hence to them it seems to indicate the growth of what they call "Christian truth." But this is an argument that does not have much weight with the wisest heads in the Church. For, though it be true that, in the popular belief the celebration is in honor of Jesus, yet it is a noteworthy fact that just those parts of the festivals which have been increasing in favor in latter years are features that date back to pagan beliefs and usages anterior to Christianity; and it is a further fact that many people join in the celebration precisely because it is not to them of peculiarly Christian lineage or significance, but has its sources in that deep subsoil of human nature which underlies a great variety of religious faiths; and, so far as it has reference to Jesus, it means to these persons the same natural thing as does a celebration in honor of Washington or Lincoln or any other human benefactor.

Moreover, it is a fact of still greater moment that, during these very years while the celebration of Easter and Christmas has been growing in favor, the whole dogmatic scheme of theology which has its centre in the birth and death of Jesus, and depends for its validity on the authenticity of the New Testament as the supernaturally inspired word of God, has been losing its hold on the convictions of people. There has never been a time in the history of Christendom when there has been so much doubt, doubt in the very heart of the Church itself, upon all the doctrines concerning the advent, nature, and mission of Jesus, nay, concerning his very words and acts, as there is to-day. It may even be said that the increased observance of these Christian festivals, so far from denoting an increasing adherence to the old phases of Christian faith, is not only entirely consistent with, but may actually signify, a decay of that faith in its intellectual form. Nor, if this be so, would it be the first time in history when people who have become conscious that a religious belief in which they have been wont to trust was slipping irrecoverably from their minds have clung all the more tenaciously to some usage or institution that has been associated with such belief, as if it could take the place of the vanishing faith and conceal even from themselves the vacancy. One of the marked characteristics of the Christian Church to-day, in spite of the evidences of outward prosperity, is death of mental conviction. Sentiment and sentimental practices are to large extent taking the place of the old robust beliefs that used to be rigorously proclaimed. Religious societies are devoting themselves much more than formerly to the æsthetics of spiritual culture. They appeal to the senses and make more effort to satisfy the imagination. They are becoming, too, more of the nature of social clubs. But, as a rule, they do not have so much of that kind of preaching which arouses thought and shakes profoundly the moral natures of people as used to be heard in Protestant pulpits.

This is not to be regarded as a plea for bringing back the old beliefs, however robust they were. They were often very rough and harsh in their robustness, and have gone or are going, never to return. But it is a plea for the *thought-element* in religion. This era of sentiment through which Christendom is passing is not wholly healthful, even though it has a liberalizing tendency. For the liberality that it begets is too often the liberality of indifference to convictions. Sentiment has its place, but it is a subordinate place: it cannot do the work of thought. It is thought that must guide. What religion, in both its conservative and its liberal phases, needs to-day more than anything else, is some powerfully vitalizing thought,—not thought merely as a speculative entertainment,—

there is enough of that,—but thought so organic as to shape itself at once in masses of men to beneficent action. Positive beliefs are wanted,—not beliefs to be formulated and recited in creeds, but beliefs so all afire with mental and moral enthusiasm as to flame of themselves into noble deeds. Convictions are wanted,—not merely for free airing in a public convention, the sole use to which some people think convictions are to be put, but convictions to live by and to live for and to die for rather than abandon.

In spite of all attempts to save them, the old religious beliefs are steadily vanishing; while the new ones have not yet come in any well-conceived and systematic shape, or at least have not so been received by any large number of people. In this transition of Christendom from supernaturalism to natural religion, the Christian Church has taken to nourishing itself by sentiment. It lives and moves and has its being to-day in a misty feeling of reverence and gratitude for everything associated with the name and career of Jesus, making the most of this feeling in outward and visible modes of expression to strike the imagination. The sentiment is but the shadowy ghost of departed beliefs, yet it serves very well for those melodramatic representations of religion in which Christian churches are now most proficient. And the play will go on until there shall come some grand awakening of vital thought, bringing a fresh era of positive beliefs, which, like a mighty wind from heaven, shall sweep the stage of all shows and shams, and set up religion itself again in all its tremendous reality. When genuine religion comes, the *acting* of it will cease. It will be itself conviction and action and life. As Emerson says, "When God arrives, the gods depart."

WM. J. POTTER.

MAGNANIMOUS THEISM.

That the possibility of such a thing as magnanimous theism has often seemed of late to be denied, if not in terms, with no uncertain implication, is an unquestionable fact. But the atheistic thinker cannot convict himself of mental smallness and ungenerosity in any surer way than by denying magnanimity to the theist,—not as a universal but as a possible possession. That theism is not necessarily magnanimous, I have confessed upon a previous occasion. All that theism does, *as theism*, says Frederic Harrison, is to answer a certain cosmical problem in a certain way. And to answer it in this way is not necessarily magnanimous. If there is lack of intellectual magnanimity in the atheist's literalness, which conceives of every theist as believing in a localized deity, there is an equal lack of intellectual magnanimity in the theist whose belief is in a localized deity, and who cannot conceive of a deity whose throne is not in some "part of the wide heavens." And, as the great majority of theists even at the present time do undeniably conceive God as a localized deity, a "non-natural man," it is not too much to say that a great majority of all theists are characterized by a lack of intellectual magnanimity. But it is not alone in virtue of its localizing God that theism fails of magnanimity. It fails of this whenever it ascribes to God unworthy attributes or courses of action which would ruin the character of a human being. Calvinism is one form of theism; but Calvinism is not magnanimous, if for no other reason than because it does not offer to our worship a magnanimous God. Surely, a God who calls into existence a race of beings with the intention of foredooming the greater part of them to eternal misery is not magnanimous. Surely, a God who could make the eternal welfare of countless generations depend upon the "original

sin" of their first parents would not be magnanimous. Nor any more would be a God who should condemn a man to everlasting hell for any amount of sin that he could manage to commit within the extremest limits of our mortal life. Does not our popular theism also fail of magnanimity in virtue of its ideas of special providence and answer to prayer and supernatural revelation? Is it a magnanimous way of thinking about God,—to think of him as deliberately guiding this ocean-steamer safely across the Atlantic, and that one to inevitable collision with some iceberg drifting slowly down into the path of traffic, or with some other ship laden more deep with hopes and longings than with corn and wine? Is it a magnanimous way of thinking about God,—to think that he can be bull-dozed by the importunity of men's petitions into granting certain material or spiritual blessings which he would otherwise withhold? Is it a magnanimous way of thinking about God,—to think that he must interfere once and again with some after-thought of revelation to save the moral order of the world from ruinous collapse, or to imagine that he would turn water into wine or raise the dead to life to assure men of his power and grace when he could not assure them by the majestic order of the universe and the marvellousness of their own daily lives?

And yet again our popular theism fails of magnanimity, in virtue—which no virtue is—of its insistence that, if there be no "great task-master's eye" to oversee us at our work, then we have no reason for doing it well. And not only our popular theism indulges in this talk, but the deliberate, reasoned, argumentative theism of those who have come forward as the champions of theism against all of its assailants in these latter days is full of it to overflowing. Now, if I had allowed that atheism is magnanimous when it does not lie and steal, I should be debarred from charging lack of magnanimity upon the theist who insists, No God, no reason for right living. But I have not allowed that moral atheism, as such, is magnanimous. The moral atheist does no more than it is his duty to do, no more than his idea of morality as the survival of the fittest conditions of social well-being requires him to perform. But, seeing that there is no special magnanimity in his doing that which is for his own good and for the good of all, it follows that there is something less than magnanimity in the attitude of the theist who insists that, without a God to reward him for his good actions and punish him for his bad ones, he will not do those things and has no reason for doing those things which are for his own and all men's benefit. Our popular and polemical theism fails of magnanimity in no other respect so gravely as in its insistence that, without a consciously theistic basis, morality would have no claim on our regard. From the stand-point of such theism, the moral atheist may well seem magnanimous. And from the stand-point of the moral atheist, who recognizes that morality is *the art of living happily together*, such theism may well seem anything but magnanimous,—yea, altogether mean and sordid and contemptible.

There is then theism as well as atheism which is not magnanimous, which for one reason or another is very far from being so. There is also atheism which is magnanimous, as we have seen. And, now, magnanimous theism,—what is there to say for this? That it is infinitely possible and already grandly actual, that it has never been without its witnesses at any time in modern history, and that it is little likely to be without their natural and fit successors in any future generation.

Magnanimous theism! It is the theism of those who gladly recognize the truth that, by no fault of their own, many who have desired with strong de-

sire to see and state aright the principle and law of universal life have found themselves unable to accept what seems to them to be involved in the theistic interpretation of the world. Therefore, for such they have no words of blame. They would be glad if these could honestly agree with them; but they would rather, infinitely rather, that they should honestly disagree with them than that they should try to make their thought appear different to others, by any infinitesimal shade of meaning, from what it appears to them in their most sacred privacy. I note the fact that many who can concede the perfect honesty and sincerity of men who have abandoned many of the commonly received beliefs of the community make a distinction when the question is of such central and commanding doctrines as those which are concerned with God and immortality. Here, unbelief is felt to have some criminal implication. I have been myself upbraided for allowing that without belief in God or immortality one might still be a good man, though I need not have gone beyond the limits of my own congregation for the most ample proof that this is so. The magnanimous theist will never be guilty of denying this. He can generally count among his friends and neighbors one or two living examples of the fact,—men of such moral whiteness that the morality of many a theist would show dark on such a ground. Nor will the magnanimous theist make any grudging allowance of the integrity and purity of the atheistic thinker, when these qualities are undoubtedly present. Rather will he rejoice that the foundations of morality are independent of all speculative opinions, and bear witness to his faith upon all suitable occasions, whatever social disesteem is earned thereby.

Magnanimous theism has another class of representatives in those who are not in any hurry to affix the taint of atheism upon those who hesitate to recite the ordinary formulas of belief. For, to the theist who is of a truly large and generous mind, his own belief in God is something so exceedingly precious that he does not willingly believe that others are without the substance of his creed, however they may be without its superficial form. That the magnanimous theists have never been in the majority is proved conclusively by the names of those who have been accounted atheists from first to last along the course of human history. "He is an atheist: he does not believe in the devil," is a fair sample of the course of reasoning that has been generally pursued. And with what result? With this,—that almost every man whose name is worth remembering in the history of philosophic, scientific, or religious thought, has been esteemed an atheist in his own time, and frequently long after. "The atheist Spinoza" is one of the commonplaces of religious literature. In Haydn's Dictionary of Dates, published a few years since, he is designated thus, "Philosopher, metaphysician, atheist." But after the "atheist" an interrogation point is thoughtfully inserted. Well may it be! For, if ever there lived upon this earth a man who was not an atheist,—a God-intoxicated man," as said Novalis,—it was Benedict Spinoza. But, in hundreds of instances, the stigma of atheism has been affixed where there was quite as little reason as in the case of Spinoza.

"Far in front the cross stands ready,
And the crackling fagots burn,
While the hooting mob of yesterday
In silent awe return,
To glean up the scattered ashes
Into history's golden urn."

The magnanimous theist is not over-anxious to affix the stigma of atheism. He sees that there are many ways of phrasing the supreme idea. He sees that a departure from the conventional phrasing often means a more vital appropriation of the

essential quality of belief. He sees that, while a conscious theism may be little, an unconscious theism may be much. Willing to see things as they are, and not disposed to wrench things which are different and hostile into apparent unity, he cannot but perceive that the ideas which give to our theistic thought its purest spirituality and its most abiding helpfulness sometimes ally themselves with forms of thought extremely different from those which are most commonly received. A magnanimity is possible here which questions whether what is best in theism does not sometimes declare itself more seriously in those forms of thought which are not reckoned theistic by those who hold them than in those which are examples of the concretest theism of the time.

"God's thoughts are not our thoughts, neither are his ways our ways." In the lore of magnanimous theism there is no text that takes a higher rank than this. It is because theism is becoming more magnanimous, and because with its enlarging mind it is developing a larger thought of God, that many of the forms of speech which have been satisfactory heretofore are used with steadily increasing hesitation. To many, I need hardly say, this hesitation is a sign of atheistic tendency. Any unwillingness to speak of God in the terms of a more or less refined anthropomorphism is assumed to be a stepping down from the old heights of affirmation. "Like us or less than we" is the accepted formula of the majority. Man is the highest that we know, and so we must conceive of God in terms of manlikeness or in something less. This is the argument. It is true and not true. It is true that, if we are going to conceive of God pictorially, we must conceive of him in terms of manlikeness or in something lower. But we surely can conceive of God as being infinitely different from man without attempting to conceive the nature of this difference; and to do this theism is being urged more and more powerfully by every new advance of its perception of the nature and the magnitude of the tremendous forces of the world.

"Unless above himself he can
Erect himself, how poor a thing a man"

in his conception of the Infinite and Eternal Power. Oh, it is not because the God-idea is becoming less exalted that the terms of manlikeness which have so long expressed it are falling into ever deeper disrepute! No: rather is it because the vastness and the splendor of the universe which science has revealed, and the nature of the processes by which it has been so far evolved, demand the supposition of a Being the methods of whose operation as infinitely transcend all human methods as its scope transcends the labors of our hands. "God's thoughts are not our thoughts, neither are his ways our ways." Magnanimous theism is profoundly convinced of the truth of this text of ancient Scripture, but no less profoundly of the truth of that which follows, "As the heavens are higher than the earth, so are his thoughts higher than our thoughts, and his ways than our ways."

The theism of the past has shown its magnanimity in nothing else so much as in its steadfast cleaving to its faith in the eternal goodness; in spite of manifold disaster, grief, and pain. "Though the Lord slay me, yet will I trust in him." For five and twenty centuries, these words have been the expression of this highest magnanimity. How many lips quivering with mortal agony have uttered them! How many, chill from their last kiss of husband, wife, or child, more dear to them than their own life! "Though the Lord slay me, yet will I trust in him." And it shall go hard with us in the future if we cannot still take up this cry of many generations, and fill it with a confidence as sweet and strong as

ever has informed the words since first they dared the Omnipotent to disappoint a trust so pure and high. Magnanimous theism! It is not enough that it shall conceive a God of infinitely greater power, infinitely more subtle operation, than any heretofore conceived,—a God infinitely different from our human personality. This might suffice our reason and imagination, but it would not satisfy our hearts. Better the old anthropomorphism and the old trust than the new magnanimity without that trust.

But why be without it? There is another text from that same Book of Job from which I have already quoted which has not lost one particle of its logical force by the rude wear and tear of centuries, "Can mortal man be more just than God, a man more pure than his Maker?" Does any one suggest that the God of our new theism is not a maker? True, he is not. True, he is "something far more deeply interfused" than any manufacturing deity. So much the better. For, if evolution be the method of the infinite operation, then it is sure that nothing can be evolved which is not first involved; no love, no tenderness can shine in any face of man or woman which was not part and parcel of the infinite life of God before the earliest singing of the morning stars. Ay, more: nothing can be evolved in thought which can suggest a higher possibility than the original and eternal spirit of the world.

"Nature is made better by no mean,
But nature makes that mean. Even that art
Which you say adds to nature is an art
That nature makes."

So, too, that thought which criticises nature is a thought which nature makes,—which God makes, if you prefer to speak in monosyllables. Perish the vanity which imagines that we can think of anything better than that which is forever and eternally, when all our thinking is the product of the eternal order of the world! And so for us it is still possible to say as confidently as any theist of the past, ay, with a confidence which no theist of the past could rationally legitimate as we can to-day, "Though the Lord slay me, yet will I trust in him." Trouble and care and grief and pain and death may press upon us with a hard and crushing weight, but forevermore the sentiment of justice in our hearts is proof of an eternal principle of justice at the heart of things,—is proof that, if we could but follow the great sweep of events until it comes full circle, we should see all that is now most difficult to understand becoming part and parcel of a beneficent and all-embracing unity.

JOHN W. CHADWICK.

ANOTHER TRIBUTE TO SAMUEL JOHNSON.

I have no doubt that some friend will pay a tribute to the memory of Samuel Johnson more fully and fitly than I can do, and yet I feel that, having had the privilege of knowing him since he was a student in the Divinity School, I cannot refrain from expressing something of the admiration and reverence I have felt for him through all the years of his life. The Buddhists have a beautiful doctrine of the Karma which a man gains by his life and his deeds, and which is all that he takes with him into another sphere of existence. More than any one I have ever known do I feel of Samuel Johnson that he had achieved a true personality, a Karma which would be his in all changes or chances of existence. Whatever else he failed in, this he achieved, the building up of himself in nobleness, in truth, in singleness of heart, in reverence.

But this personality was as far as possible from an intrusive individuality, thrusting the concerns or the accidents of self upon others. His own grand saying was characteristic,—“Self-reliance

must mean reliance upon God, or it is folly or something worse.” There was a remarkable simplicity and earnestness in the way in which he met you after a long absence. He did not pass through the ordinary commonplaces of inquiries after health and relations and friends; but he would at once almost startle you with some earnest question or thought, which it seemed as if he had held ready in his mind until he met the one who could respond to it.

Three occasions rise prominently in my memory as I think of him. When a young man just ready to enter the Unitarian ministry, his friend and relation, Theodore Parker, was struggling with the censure of that Church. Samuel Johnson wished to place himself squarely by his side, and he urged Mr. Parker to allow him to speak in his pulpit. Mr. Parker refused to let him commit himself thus. But when Mr. Parker was absent for a month, leaving John T. Sargent to supply the pulpit, Mr. Johnson went to him, and obtained the coveted opportunity to take his place by the side of him who was reviled and rejected of men. Again, during the first years of the War of the Rebellion, the whole country was excited almost to hatred against England and the English from the aid and comfort which they were supposed to give to the Confederate cause. Samuel Johnson chanced to be in England at that time, and learned the true temper of the middle classes of England. On his return, he spoke in the Music Hall, and told his countrymen of the injustice they were doing to a noble nation, and how, in spite of the scorn of a few conservatives and bigots, the great heart of the English nation was with us in a war against slavery, and her manufacturing population bore with patience the terrible sufferings it brought to them, knowing that their sacrifice was to bring freedom to the slave. At the close of his address, that noble abolitionist, Miss Lucy Osgood, went up to take him by the hand, and said in her slow, emphatic language, “Mr. Johnson, God has given you the great gift to increase, and not to decrease.”

And the third time which stands out prominently from the many occasions when I have heard his eloquent speech was when he spoke to the Twenty-eighth Congregational Society after the death of Charles Sumner. Never was a nobler tribute paid by one heroic soul to another, and the tenderness and depth of feeling still thrill through my heart with which he said, “Massachusetts rejoices to-day with joy unspeakable that she had wiped off from her record the stain of unjust reproach on this greatest of her heroes and statesmen.” My recollection of the words may not be exact, but the look and the tone will never be forgotten. Few worldly honors came to this man. His life was quiet, sad, solitary, girt around with trial and sorrow known but to very few. But it was a grand, heroic life, unsullied by vice or passion or selfishness, heroic in its devotion to truth, to righteousness, to the welfare of others. From his recluse life, the sundering of the personal tie by death is keenly felt by but few,—by those few, oh, how keenly!—but the grand influence of such a nature and such fidelity to its highest demands should never be allowed to fade away.

E. D. CHENEY.

THE PROVINCE OF SCIENCE.

To a great and complicated question, a fresh interest has been imparted by the recent able articles of Mr. Wasson in *The Index*; and the interest of the readers of this journal will doubtless be well promoted by giving this subject a large attention. The excellent response of Mr. M. J. Savage is not final. The question is whether science can vindicate theism; that is, the existence of a personal supramundane deity. Before we can settle this

question, we must agree on the sphere and function of science; and, in facilitation of this, I beg leave to utter in your broad-based journal the following reflections.

The phrase “scientific knowledge” has in these days become very familiar and popular. If it has any distinctive significance, it denotes a knowledge which has some characteristic differentiation from all other knowledge, and comprehensively from knowledge which is non-scientific. Is there any such distinction definable? This question has been raised by the most distinguished of living English philosophers, in his essay on the “Genesis of Science,” and he answers it in the negative. He says scientific knowledge is distinguished from the prescientific only accidentally and superficially by its greater remoteness from perception, and by a greater “complexity of the processes required to achieve previsions,” and by its “greater exactness of quantitative observations and calculations.”

I consider this as too vague, and think that a precise discrimination is possible, and that thus we can secure a precise definition of scientific knowledge. The primary characteristic of scientific knowledge is its LEXICALITY, or a knowledge of phenomena as occurring and recurring according to law or in a uniform order. Prescientific observation does not take the lexical character of phenomena into consideration. It views phenomena without any mental reference to any order of succession and without any notice of the fixedness of their connection, and sometimes even on an assumption that the order may be or is uncertain and capricious. The conception of law, as we are all aware, in its purity,—that is, of the pure lexical character and connection of phenomena,—has been of very gradual formation in the human mind. It does not belong to men in the lower stages of mental development; and, even when that development is much advanced, the conception and belief in the reign of law are still confused and uncertain. It is only within quite recent times, and even now only in minds of scientific culture, that the lexical conception is entertained with any adequate degree of clearness and purity.

It is just here, I conceive, that we should draw the line of demarkation between a scientific mind and a mind which is essentially unscientific. The mind enters upon the scientific pathway when it fairly attains the conception and conviction of the lexicality of all phenomena, and proceeds to make this the ground of action and judgment. Thought and knowledge are, then, scientific, because they are lexical. Hence, conflict with known laws becomes a scientific proof of error in any of our inferences or supposed observations.

Mr. Spencer says that the notation of likeness and unlikeness is the beginning of science. But this is too general to be significant. This notation is necessary to science, but it does not imply the slightest degree of science proper. It would be possible and even necessary, though all change were considered as supernatural and capricious and irregular, in which case it has been allowed there could be no science; and it is and will be actually carried on where miracles and various supernatural interpositions of gods and demons are supposed to be very common; and where science is not thought of or thought of only to be repudiated. This notation belongs to the lowest form of consciousness, and cannot be any characteristic of a scientific mind or procedure. So the prescientific mind of every grade has made quantitative observations quite accurately to a degree, even in regard to supposed non-lexical phenomena. Nearly all myths and legends exemplify this. They tell

the stature of the giants, the number of their slain; and the Bible tells how long the sun and moon were stayed in their course by Joshua, and how far the sun receded to please Hezekiah. But, in such low conditions of the mental world, you never find the general utterance of the lexicality of all phenomena, and that, in the light of this principle, they ought always to be investigated. The evident reason is that this is the distinctive conception and method of science, and was therefore impossible in prescientific times. As soon as we attain to this, it is plain we have become essentially scientific in the grain and habit of the mind. Our conclusions may not be always correct and our inquiries may be comparatively barren from various causes, but, if we proceed on the assumption of the lexicality of phenomena, we are unimpeachably scientific in the essential spirit and method of our work, though it may admit of vast improvement in the details of its operation.

From the acknowledged lexicality of phenomena, the anticipation and retrospection of them become possible, and thus only are they possible; and this possibility is by induction or deduction from the lexicality. Thus, these two great processes of ratiocination in science depend on the lexicality. Without it, they would have neither fulcrum nor place to put it for their lever.

Another of the great processes of science growing out of the recognition of phenomenal lexicality is Classification. There can be no classes or orders till there is an Order. After we have found a fixity of co-existence and succession, we can note the characteristics of things under this all-embracing order of things, and put like with like, until the total of known objects are classified.

Now, if we make a generous allowance for the varying use of terms to express the same idea, it will be easy to furnish proof that the principle I have advanced is not so novel as justly to subject it to suspicion and harsh treatment as a mere adventurer. Under the impression that science and philosophy are one and the same, the term "philosophy" has by many great writers been defined as I have defined science. With M. Comte, the highest action of the human mind is the notation of lexical phenomena and making legitimate inferences and classification therefrom, and this he calls "philosophy positive." This, too, was the notion which Lord Bacon always had in his mind when he used the term "philosophy." Bacon's influence led to the universal use in England, till quite recently, of the term "philosophy" to designate science, especially physical science; so that psychology and metaphysics for distinction's sake had to be called mental or intellectual philosophy, and by reaction physical science came to be wretchedly designated as natural philosophy. From Bacon to Sir William Hamilton there was no variation from this notion of the nature and characteristic method of science or philosophy as one, as a lexical pursuit of lexicality. As a decisive verification of this statement, I will cite Dugald Stewart, who is an unimpeachable representative of British methods of thought. He says, in his introduction to *Moral Philosophy*: "We find from experience that certain events are invariably conjoined, so that, when we see the one, we expect the other; but our knowledge in such cases extends no further than to the fact. To ascertain those established conjunctions of successive events which constitute the order of the universe, to record the phenomena which it exhibits to our observation, and to refer them to their general laws, is the great business of philosophy. Lord Bacon was the first person who was fully aware of the importance of this fundamental truth." In contrasting this Baconian wisdom with the folly of all previous thought, Stewart adds in

the next sentence that "the ancients considered philosophy as the science of *causes* [his own Italics], and hence were led to many speculations to which the human faculties are altogether incompetent." Thus, he expressly excludes *causes* from the domain of philosophy, and, like M. Comte, confines philosophy to the notation of lexical phenomena. In the next paragraph but one, he says: "By investigating the general laws of nature, and by reasoning from them synthetically, he can often trace an established order where a mere observer would perceive nothing but irregularity. This last process of the mind is more peculiarly dignified with the name of philosophy; and the object of the rules of philosophizing is to explain in what manner it ought to be conducted."

"In all our inquiries, whether they relate to *matter or mind*, the business of philosophy is confined to a reference of particular facts to other facts more general; and our most successful researches must always terminate in some law of nature, of which no explanation can be given," because it cannot be referred to any ulterior or any more general law.

"To this method of philosophizing (which is commonly distinguished by the title of the 'method of induction'), we are indebted for the rapid progress which physical science has made since the time of Lord Bacon. The publication of his writings fixes one of the most important eras in the history of science." Thus, he identifies the method of induction with the notation and generalization of lexical phenomena. And to this, again, he limits "all our inquiries, whether they relate to matter or to mind." This is the positive philosophy, pure and simple, published five years before M. Comte was born, and in the orthodox city of Edinburgh. And this, so far, is Baconian, as Stewart affirmed.

This is enough for one paper. In the next, I propose to show how on this basis it is impossible, "by searching, to find out God." W. I. GILL, A.M.

"THE CONSCIOUSNESS OF GOD."

Our minds themselves are inheritances as well as our bodily peculiarities. At any rate, they are so sophisticated by traditions sucked in with our mother's milk, or with inherited beliefs and mental and moral tendencies of all sorts, that it is hard to say what beliefs are native to our consciousness, or instinctive and constitutional with it. In general, one can affirm that a religious belief or a belief in God has to be learned as much as a language. Because English is a child's native language, he does not necessarily speak it, unless he is gradually taught it. The Mohammedan child knows nothing about Allah or his prophet, until he is taught to ejaculate their names with a fervid devotion. So with regard to Christ. The child of Christian parents has no instinctive consciousness of Christ. In a recent able sermon on "The Wisdom of the World," which I happened to peruse, occurs the following statement; namely, that "the consciousness of God is just as native to the mind as the instinct that holds the child to the parent's breast." If a child should be secluded from human intercourse, as Caspar Hauser was, it is safe to say that not a theological name or notion would be found in his consciousness, that he would be Godless and languageless both. Of course, according to the really able sermon from which I have detached the above dognia, "the world" has no real "wisdom," the Hebrew apostle, Paul, having been the monopolist of that article. But let that pass. The notion of God in the consciousness is beyond question an imported notion, one brought from afar both in space and time. The word "God" is in such common use that we seem to mean some-

thing or somebody, when we use it. But, in these days, we are not on terms of easy intercourse with any supernatural being or beings, as certain races of the fore-world were, if we may credit the documents which they left as legacies to us. According to Homer and the Hebrew Bible, the two books which have moulded Western belief and civilization longer and more potently than any other books, men once knew the gods or god as we know our next-door acquaintances. Such people might well believe in God or gods. "The consciousness of God" might well be found in their minds. But we continue to use their phraseology and familiar way of speaking of "God" without any personal experience of a supernatural being whatever. All the personalities which we know are our fellow-men. Meantime, an earthly parent, especially the mother, is a part of the infant's existence. Their personalities are not yet fairly separated while the infant is a nursing. One of the oldest or earliest cults was that of the earth as the all-mother, or The Mother by way of emphasis. Such a worship and deification were natural, almost inevitable. Far back in historic time, the blue sky was regarded as the dwelling-place of an all-father, the correlate, so to speak, of the all-mother below. That there has been what may be called a "sense of deity" in all the different races of men is true enough; that is, there has been a feeling on the part of men, and a constant experience for good and evil, and weal and woe, of a controlling power or complex of powers outside of themselves, which moulded them and sustained them, and from which they could not escape. The Indian of the far West, who is still in his primitive state, believes that the thunder and lightning are live, lively, conscious manifestations of power, fierce, destructive, supernatural personalities or gods. The Indian is thus still at that stage of human development in which "the consciousness of God is native to his mind." He still remains in the world of to-day a primitive man, capable of actual theological experiences; while we, poor, civilized "fellows," have lost that capability.

The Semitic race is said to have been originally monotheistic, other races were as naturally and on as reasonable ground polytheistic. "The consciousness of God," if it is meant thereby the God of the theologians, metaphysicians, and creed-makers, could never have been a spontaneous, instinctive belief. It is a highly sophisticated notion. The primitive man could feel himself in an environment of powers, forces, and phenomena, which he could not control; and so he fell to deifying and personifying them and propitiating them with prayers, offerings, and sacrifices. Here, we have the genesis of religion with its rites. But it is useless to go over this ground further. According to theology, cosmos is an infinite papacy or imperialism or royalty. It is the God of theology which current science and reflective thought repudiate and refuse to recognize. Indeed, the word "God" draws along with it so many concessions to superstition and a cruel, persecuting dogmatism, it is the synonyme of so much that is detestable, it is a word that has been so constantly and immemorably in the mouths of hypocrites and fanatics, and of the persecutors and oppressors of humanity, that it is not wonderful that some of the noblest champions of human rights refuse to speak or write it. Theism, atheism, pantheism, monotheism, tritheism, polytheism,—with none of these words in your mouth can you solve the riddle of the world: you only multiply unknown terms by using them. The above are all Greek words, coinages of the subtle, metaphysical brains of the Greek philosophers, from whom they were borrowed by the early Christian synods and

councils. One of the old Greek philosophers, Theodorus by name, was expressly called *atheos*; that is, "the man without a God," a needless state of destitution, one would think, in an ancient Greek whose countrymen had such an extensive assortment of deities to choose from. But Theodorus was a profound thinker, with a deep insight into man and nature. He said that the world was the wise man's country. He was content to be stigmatized as an atheist, and to be insulted by brutal mobs and brutal tyrants for his non-acquiescence in their puerile superstitions; for the worshippers of Apollo and Zeus were as implacable persecutors of so-called atheists as were the worshippers of the Semitic Jehovah, or as have been the worshippers of the Holy Trinity or tri-personal God, of the Vatican and Lutheranism and Calvinism or of the Mohammedan Allah. Fortunately for the moral, social, political, and intellectual prospects of mankind, there are ever-increasing multitudes of men of the purest character and profoundest insight who, like Theodorus of yore, are willing to incur the charge of atheism rather than subscribe to the immemorial orthodoxies. It is because such have in their souls "the feeling infinite" and the deepest sense of the whole, the good, the beautiful, and the true that they have done with religious formulas and supernatural personalities.

B. W. BALL.

EDITORIAL NOTES.

AN article on "Scientific Philosophy," by Francis E. Abbot, Ph.D., is to appear in the *London Mind*, the quarterly review edited by Prof. G. Croom Robertson, which Mr. Conway has described as "the very highest philosophical periodical in Europe." Owing to the length of the article, its publication will be delayed till next October or January.

THE *Seymour Times*, a radical weekly paper, edited and published by Dr. J. R. Monroe, late of Seymour, Ind., has recently changed its title and place of publication, and will hereafter be known as *The Age* of Indianapolis. Under whatever name it is known, so long as the present versatile editor is at its head, it will be sure to keep up with the times and be found occasionally abreast of the age.

OUR next number will contain, among other attractions, a fine tribute to the character and work of the late Samuel Johnson from the pen of the distinguished Oriental scholar and writer, Max Müller, an article by Geo. Jacob Holyoake, entitled "A Wild Preacher," which will be of interest to many American readers who remember the erratic career of Joseph Barker, the "preacher" referred to, and contributions from Prof. W. D. Gunning and Mr. F. M. Holland.

THE *Boston Post*, referring to the New England Fast day, which was originally a day of actual fasting, humiliation, and prayer, remarks: "A man may go to church or to the theatre, to a ball game or to a bicycle race, according to his preference; and the fast is a custom now more honored in the breach than the observance." The *Transcript* says of this day: "It is unique even among our own local customs. Ostensibly a day of penance and prayer, it is really as pleasant and gleesome a holiday as we have. . . . We have not too many holidays; and, as a wise and genial ex-governor says, 'Must not the young men have a base-ball day, and must not the fathers of families have a day to go house-hunting by the seaside?'"

THE *Congregationalist*, in a courteous notice of Capt. R. C. Adams' article published in *The Index* of March 23, after quoting a sentence in which the author says in substance that he knows Congre-

gationalist ministers who are rationalists, remarks, "If Captain Adams really knows any such ministers, is he not, in fairness to those to whom he does not refer, in honor bound to mention their names?" Captain Adams thinks differently. He writes us: "I cannot respond to the invitation of the *Congregationalist* to mention the names of rationalistic ministers. My idea of 'honor' suggests just the opposite course. It is an easy matter for every parishioner to satisfy himself about the Orthodoxy of his own minister; and, if he fears my imputations point in that direction, let him wait on his minister in private with the printed confession of faith and church creed, and put his questions point blank. On the other hand, if any minister feels the need of vindicating his Orthodoxy, he has opportunity every Sunday to declare his position."

REV. DR. RYDER says: "The supreme question before every human soul now upon earth is not Whence came I? but Whither am I going, and what are the rules by which I am to be guided while I tarry upon this earth? To this question, religion attempts to furnish an answer; but with it science has nothing to do." A question with which "science has nothing to do" is a question which admits of no answer, and which is therefore of no practical interest or value to the race. But "religion attempts to furnish an answer." The answer either admits of verification or proof of some kind, or it does not. If it does, it belongs to the province of science, even though at the same time it belongs to the province of religion. If it does not admit of proof, it is unworthy of consideration. Men who dogmatize about matters of which they know nothing, and who, when asked for the proofs of their statements, declare that they relate to matters with which "science has nothing to do," are "survivals" of an age of theology. "Theology is the art of teaching what nobody knows anything about."

THE following paragraph we find in the *Montreal Daily Star*: "On Sunday last, the esteemed pastor of the American Presbyterian Church was called upon to perform a duty which, to him, must have been exceedingly unpleasant. It was an announcement proclaiming the removal from the roll of church membership of five of his congregation, at their own request, for the reason that they had adopted views conflicting with the doctrines of evangelical religion. Before taking final action in the matter, those in authority conferred with the heretical members to discuss with them the points of difference, and to persuade them to reconsider their position. These efforts were unavailing, and there was, it appears, no course left but the public proclamation referred to, which was expressed in terms of great kindness and sympathy. We are informed that it is the custom in the American Presbyterian Church to make a public announcement of admissions to church membership, as it is of any removals, which are exceedingly rare. The persons whose names have been struck off the roll include two ladies and three gentlemen, whose alienation is a matter of profound regret to pastor and congregation alike."

SAYS Draper, in his *Intellectual Development of Europe*: "Labor was despised, hence the downfall of the Roman Empire. The treatment of the laborers was atrocious. On the murder of one Pedanius, four hundred slaves were put to death, when it was obvious to every one that scarcely any of them had known of the crime. To such a degree had this system been developed that slave labor was cheaper than animal labor, and work formerly done by cattle was done by men. The class which should have constituted the chief strength of the country disappeared, labor becom-

ing so ignoble that the poor citizen would not become an artisan, but became a pauper. The concentration of power and the increase of immorality proceeded with equal step. Crimes were committed such as the world had never before witnessed. An evil day is approaching, when it becomes recognized in a community that the only standard of social distinction is wealth. That day in Rome was soon followed by corruption and terrorism. No language can describe its state after the civil wars. The accumulation of power and wealth gave rise to untold depravity among the aristocracy. A citizen had to deposit a bribe before a trial at law could be had. The social body was a festering mass of rottenness. The aristocracy was demagogue. The city was a hell for the laborer. No villainy that the annals of human wickedness can show was left unperpetrated. Remorseless murders, the betrayal of parents, husbands, wives, and friends, was reduced to a system which degenerated into crimes that cannot be written."

THE first impulse of people brought up under theological teachings, in the presence of mortal peril or a great natural convulsion, is to drop on their knees and fall to praying, as though behind the danger, the tempest, earthquake, or tornado, were a being who could be induced by abject servility and supplication to stay his hand. But Horace represents his stoic just man as standing upright and unalarmed amid the ruins of nature, in the strength of his own conscious rectitude. Once, universal mankind were devotees, accustomed to resort to prayer in all emergencies of peace and war. At present, the most intelligent, enlightened persons have ceased to offer petitionary prayers. Their religion is not servile, and they are not sycophantic courtiers of the higher powers. Their religion is a disinterested, reverential, intelligent recognition of the truth, or, as John Stuart Mill says, "the strong and earnest direction of the emotions and desires to an ideal object, recognized as of the highest excellence and as rightfully paramount over all selfish objects of desire." So long as men remain abjectly ignorant, the discipline of religious fear and servile, selfish devotion will continue to control them; while as fast as men are delivered from bondage to ignorance, and become rational seekers after truth and knowledge, their naturally upright persons will cease to be bowed in servile homage of aught in heaven or earth. The sense of awe inspired by the mystery of being, and the effort to realize in character and conduct the noblest ideals of the human mind, constitute the most fitting worship and the most rational religion.

"THE INDEX" will be sent six months to trial subscribers for one dollar.

POETRY.

EXISTENCE. *For The Index.*

Mist on the mountain top,
Rills down the mountain side,
Rivers in the vale below,
Endless ocean beyond.

Out from the arms of death,
Snatched by a sunny breath,
Back to the mountain top
Again comes the mist.

Rills down the mountain side,
Rivers in the vale below,
Endless ocean beyond.

The round of the mist
From mountain to sea
Is the round of existence,
Past, present, to be.

HOPKINTON.

The Index.

BOSTON, APRIL 13, 1882.

THE INDEX is published every Thursday, at No. 3 Tremont Place, Boston, by an incorporated Board of Trustees nominated by the Free Religious Association. Terms: Three dollars per year, in advance.

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

WILLIAM J. POTTER, : : : : : } Editors.
BENJAMIN F. UNDERWOOD, : : : : : }

NO WRITERS IN THE INDEX, editorial or other, are to be regarded as speaking in behalf of the Free Religious Association as a whole; nor is any writer to be held responsible for any opinions expressed in its columns except his own. For all editorial matter not signed, B. F. UNDERWOOD, the office editor, is responsible.

ALL communications intended for the paper and all business letters should be addressed to "THE INDEX," 3 Tremont Place, Boston. Letters for Mr. Potter should be addressed to him, at New Bedford, Mass.

REPORT

OF

Special Committee appointed at Annual Meeting, May, 1881, to present plans for "more national and effective work" to the Midwinter Conference of the Free Religious Association.

[Printed as adopted by the Conference, and referred for action to the next Annual Meeting.]

As the first conference of this Committee developed a wide range of opinion in its membership, the Chairman addressed the following questions to each member, for the purpose of eliciting distinct individual expression of views for presentation at this meeting:

1st. Do you approve of attempting to form State auxiliaries to the Free Religious Association?

2d. If so, should they have delegate power of representation in the annual meeting of the Association, or should the effort be made to create independent State organizations, auxiliary to the parent Association only, in forming, consolidating, and making more effective the liberal sentiment of the country?

3d. Is there any kind of State society, not suggested above, which you would favor, and, if so, will you define it?

4th. With or without State Free Religious Associations, do the best interests of the National Free Religious Association require the services of an agent for the whole or a portion of the time?

5th. Is there, in your opinion, any way by which the Free Religious Association as it is, or through State societies, if such existed, could properly help in the formation of local organizations of the character of Professor Adler's society in New York or the societies in Providence, R.I., or Florence, Mass.?

6th. Can you suggest any plan, not included in the above, which in your opinion would give "increased activity" and "more national and effective" usefulness to the Free Religious Association?

The replies to these questions showed that four out of the five members of your Committee, including the Chairman, earnestly advise increased work by the Association; and also, as the one most important means to that end, the constant employment of a paid agent to carry out its plans for further usefulness. As to the methods to be used in this increased work of the Association, there are differences of opinion in your Committee as in the Association at large. Two members of the Committee, for different reasons, discourage all attempts to form any kind of State associa-

tions. Three members of the Committee, on the other hand, believe that some form of State association is needed in certain sections of the country to bring our scattered membership into vital, helpful acquaintance, and to attract to the ranks of paying supporters of *The Index* and of the various activities of our Association the wholly unorganized liberal sentiment of the country. One member of the Committee thinks we should devote ourselves wholly to building up local societies wherever there is a promising field for such. One thinks we should form some connection with those societies already existing which are of a character to commend themselves to us. The majority of the Committee, while agreeing with the minority in desiring, above all things, to see strong, self-sustaining, respected, and helpful liberal societies established in all possible places, believe that this end can be accomplished, in many instances, better through some preliminary forms of State and general work than by making it the primary and direct object.

Your Committee conceived its work to be not only the expression of its own individual opinions, whether united or divergent, but also the collection and condensation in definite form of the general views of the Association on the subject of further organization, so far as such could be obtained, and the recommendation of such a scheme as in its judgment would secure the largest and most devoted adherence. Acting on this view, the Chairman has corresponded as widely as was in her power, and consulted the records of past action by the society, and the Committee now make a majority report, which does not perfectly express the views of any member, but aims to fairly represent that element in the Free Religious Association which is in favor of a more vigorous promulgation of our principles.

What may be called the aggressive element of the Association seems to be divided into two wings as to method. One class or wing feels the transcendent importance of local liberal societies to do for the radical what the churches do for the supernatural religionist in social, intellectual, and moral lines. They see the imperative need for ethical training and intellectual stimulus of the children of those who have left the special and limited forms of religion, by methods consistent with the parents' lives and profession. They see also, that the principles of rational religion can never take deep, strong, enduring root in the mass of humanity until its philosophical theories are made manifest in practical measures, and that for this the devotion of men and women set apart to the work of teachers and expounders of the new faith is absolutely necessary; and they feel sure that these necessary teachers will not be found in sufficient numbers and of the quality demanded until there seems to be prepared for them some field of work. Hence, this class of members, who are in favor of "increased activity" of the Association, urge that it all be directed toward the formation of local societies of the character of those mentioned above, namely, Professor Adler's and the Providence and Florence societies.

The other wing are less anxious for attempts to form local societies, many of them being very shy of anything "churchly" in form or of any kind of organization which binds to stated attendance upon Sunday meetings, to Sunday-school teachings for children, and to close personal relations of radicals on bases of union liable, like all such, to need revision. These look to the general educational, charitable, and social forces to divide up the work of the old church life, and to private parental instruction for the training of the children of radicals. They think they see little need for the older form of organization after the older faith has passed away. Yet they heartily believe in and favor the extension of the work of general enlightenment in which the Free Religious Association is engaged. They feel that the results of modern thought and investigation should be applied to religious problems of belief and duty, by public teachers, through the press and the platform, in conventions, and by means of lecture-courses in all favorable places. And many of this class believe that we shall yet have local organizations (such as the other wing desire to help in forming), but that we are not yet ready for it and must prepare the ground by more active general work. Others again feel that all movement for local organization which has power, which comes to stay and hold a place of influence among the beneficent forces of society, must be a movement from within, self-incited and shaped, not

superinduced from without by means of missionary efforts of the National Association. The majority of your Committee have tried, in the resolutions which they offer, to furnish a common ground of work for these varying elements.

For any form of activity, money, enthusiasm, and workers are needed. To gain these, the Association must increase its membership; must secure more vital coöperation between liberals of different sections of our country; must arouse the indifferent but cultured and wise liberalism of our land to some adequate conception of the dangers to morality which inhere in the divorce of the highest intelligence of an era from its popular forms of religion; must stir the common heart by presenting some transcendent devotion of life side by side with its pure philosophy of belief. And this means that we must lift up our standard of rational religion to a more prominent and commanding position, that all over this great America it may be seen by those who belong with us, but do not yet know it. If we commence by exclusive efforts toward local organization, we shall have but a limited area in which to work until our knowledge of the needs and conditions of the different sections of our country is more extended and exact. On the other hand, the advice of those who warn us against too diffused and formal effort must be heeded. The vote of the twelfth annual meeting of this Association, indorsing the resolutions of Messrs. C. D. B. Mills, Seth Hunt, and David H. Clark, as further defined by the Sub-committee, Messrs. Abbot, Potter, and Hinckley, committed us to the support of an agent, and to encouragement of the formation of local societies, as well as to other activities. The majority of your Committee would emphasize this past action of the Association, and we suggest that the chronic difficulty of securing a suitable person to act as agent for the inadequate compensation we can afford might be overcome by carefully defining the work, and trying to obtain partial service, from one to six months, from several competent persons. The person we desire for an agent is generally occupied more congenially with better pay elsewhere, being too valuable to be left idle. And we cannot ask such persons to leave that work and accept the small sum and hard labor we offer. But we believe there are devoted helpers in our ranks who, while unable to give us all their time for half or quarter pay, would gladly give two or three months a year for merely nominal remuneration, for the sake of the cause.

We further suggest, as the next step in importance of progress toward a "more national and effective" organization of the Free Religious Association, that our annual meeting be held in different sections of the country, instead of always in Boston. Other national bodies—the "Social Science Association," the "Association for the Advancement of Women," and similar educational and philanthropic societies—find the movable plan of annual meeting very efficacious in enlarging membership and spreading abroad interest in and knowledge of their purposes and work. Why should we not find the same good results follow us from section to section, as we were invited from one centre of radical thought to another?

We further recommend that the annual meeting be a longer and more educational gathering; that its sessions continue for three days, giving opportunity for more thorough attention to business in the morning hours, and fuller discussion in the afternoon and evening sessions. And we earnestly recommend that Free Religion be presented at these annual meetings, not only or chiefly as a movement in philosophy, but equally at least as a movement of moral devotion, set free from all limiting traditions of the past, to work out the real salvation of man individually and through a regenerated social order, here and now, from evil and evil-working conditions. Other agencies are at work in general literature, in institutions of learning, in advancing science, in special reformatory movements, to free the human mind from slavish superstitions and traditional forms of belief.

Other agencies are at work to cultivate in men and women the critical habit of mind that emancipates from supernatural dogmas. Other religious bodies are at work, notably the Unitarian Christian, in spiritualizing inherited faiths, and in gently welding the new and old thought-growths together. But we, if we are to have a distinctive place and office powerful enough to arouse in our membership that enthusiasm of devotion which alone ensures successful effort, must place our emphasis, more strongly than is done

by any other religious body, on the preëminent duty of ethical training of the individual, and the establishment of just social relations in all the conditions of life. Let us have it understood that this Association stands first, last, and always, for the moral development of mankind in its present life, and in its actual and practical conditions; that we direct our most earnest efforts toward the study and practice of what is right, as taught by investigation of actions and their results on the individual and on society; that, in our view, neither any theological nor any anti-theological belief saves, but only obedience, willing and constant, to discovered laws of conduct; that, with us, speculative opinions, however valuable and wise, are not only obsolete as tests of future salvation and present character, but relegated to a secondary place in discussion of the vital interests of human welfare. Let us have it understood, in short, that the Free Religious Association is not only a free platform for the statement of the most advanced thought in religion, but a working laboratory for the discovery of laws of social progress, and their rigorous and beneficent application to the most needy men and women we know; that we desire freedom of inquiry and expression chiefly for the great work of learning to distinguish between conventional and real morality, for finding out the secrets of ethics by the same method which gives us scientific knowledge in other branches; namely, the method of untrammelled investigation, of acceptance of verified facts of experience.

We must rid ourselves of the vice of exclusiveness, of that intellectual aristocracy that feels itself commissioned with a message only to the learned and fortunate, if we would root ourselves in the common earth as a living growth of power. And our mission is directly to the whole of humanity in just so far as it has a moral significance. Your Committee ventures these suggestions because, in its opinion, we must have a rallying cry to touch and enkindle the moral devotion as no purely intellectual statement of belief can do, if we would join great numbers of workers to our call; and because, in its opinion, much recognition of this element of our work should be heard at our proposed lengthened annual meetings. We would also suggest that some definite and persistent effort be made at our public meetings to increase our memberships, and secure new subscribers to *The Index*, and pledges of pecuniary aid; and that for these purposes a Business Committee be appointed to have these matters in charge at each annual meeting and convention of the Association.

Your Committee, as will be seen by the resolutions appended, do not recommend any form of State Association having organic union with the Free Religious Association by means of delegate representation at our annual meeting. Although two members of the Committee favored such organic union as giving firmness to our organization, the Chairman found that there was decided opposition to the plan on the part of some of our wisest counsellors, and hence it was abandoned. Another suggestion looking toward continued union between the National and State Association was also given up for the same reason; which suggestion was as follows: That the President of each State Association, should such be formed, should be *ex-officio* member of the Executive Committee of the Free Religious Association. Your Committee gladly heeds the advice of those who warn us against anything savoring of denominational censorship or control over local liberal societies, and would avoid recommending any kind of work leading toward the embarrassments of two fixed forms of union. We recommend simply the selection of favorable States as points of aggressive action, and the sending to such States of our selected agent to arouse, by conference with our members and friends in those localities, an interest in our work; that the agent seek to direct that interest into the channels of conventions or lecture-courses, supervising them, and assisting before and after the public gatherings in concentrating the awakened enthusiasm upon some form of State or local Association pledged to continue the work there begun; that this State Committee or State Association or local society choose its own constitution and methods of work, and be independent of all control by us, the only requisite being a general conformity to our principles and methods; that our agent be instructed to earnestly urge upon the local friends in these selected States the need of securing and supporting some agent or agents, either as resident teacher in its chief

centre of Free Religious thought through the stated work of a local society, or as supervisor of lecture-courses and conventions, and of small isolated bands of Liberals throughout the State. In States where there are cities or large towns having large numbers of radicals ready to organize (after a little stimulation of interest), a series of conventions, or the personal work of an enthusiastic and tactful agent even, would very likely result in the formation of local societies strong enough to support a resident teacher. And in those States the State society formed by our efforts, if it should be deemed wise to have such in addition to local societies, would act chiefly as a committee to carry out any scheme of work we might suggest, and to give opportunity at its annual meetings for the various liberal bodies in the State to come together informally and make acquaintance. In other States, —those in which the earnest liberal sentiment and power of service are too much scattered to admit of local organizations strong enough to support each its own resident teacher,—the State society would be able to play a more important part. If, as we strongly advise, the State society planted in the conditions last noted could be induced to employ an agent to visit at stated times these scattered Liberals, and give lectures, arrange possible lecture-courses by other speakers, suggest plans of local work less burdensome than the constant support of a local society, the State interest could be consolidated into a "parish-at-large," with an itinerant supervisor. The whole State might employ a much more able and efficient person than any one town or city could secure. And such a person could furnish opportunity for the dissemination of our views, for the spread of our literature, and the clear teaching of our principles as no other agency could do. Such an agent could assist in the formation of parlor-clubs for intellectual and moral improvement on the rational basis, and energize, direct, and shape in constructive lines the Free Religious sentiment of the State.

From this work would spring naturally, as fast as numbers and means would allow, the more complete local organizations of Liberals in the centres of radical interest.

Your Committee in its majority embody the foregoing suggestions more in detail in the resolutions they offer,—which resolutions seem to need no further explanation. All is respectfully submitted in the earnest hope that this or some wiser "plan of increased activity" may be acted upon with vigor by the Association. We believe that the time is ripe, the need is pressing, the laborers ready to fall into line so soon as a clear command of practical direction is given; and, if we will only have faith in our own principles, they will mightily prevail.

Resolved, 1. That this Association herewith instruct its Executive Committee to select and appoint a suitable person or number of persons to act as agent or agents of the Association during the ensuing year.

2. That the sum of \$2,000 or more be raised and appropriated for the agent-work, to be paid to the agent or agents at the rate of \$100 a month, and travelling expenses.

3. That the first work of the agent or agents be the preparation, as thorough and exact as possible, from data furnished by the State correspondents and other sources, of the following memoranda of information, namely:—

(a) A complete list of the names and addresses of members of the Free Religious Association, classified according to States, towns, and cities.

(b) A similar list of subscribers to *The Index* not members of the Free Religious Association.

(c) A similar list of well-known Liberals not members or subscribers.

(d) A full list of organizations, State and local, whose constitution and methods are in substantial conformity with those of the Free Religious Association, with names of officers and description of form of union and of work appended to each.

(e) A brief statement of the needs and conditions of each State in relation to the Free Religious movement, compiled from the returns of the State correspondents, so far as reported.

4. That, aided by this memoranda of information, the Executive Committee choose not less than two (2) nor more than six (6) States, which in its opinion present the most favorable conditions for the spread of our principles and their local organization, as the field of work for our agent or agents during the ensuing year.

5. That the agent or agents visit the selected States, and call in each, by letter and personal interview, a private conference of our members and friends, for the purpose of stimulating their interest in our cause, and urging them to pledge pecuniary and moral support sufficient to secure either a successful convention or a course of lectures by

the accredited speakers of the Free Religious Association in the most promising centre of liberal thought in said State, the choice between the two methods of work being left with the local friends.

6. That, when the local friends are unable to raise all the money necessary for this work, the Executive Committee shall be empowered to aid, in cases promising good results, from the \$2,000 fund or any other sum which may be raised for the purpose.

7. That, the agent appointed to visit a State for the purposes indicated above shall, if possible, be present and speak at the convention, if such be held, or, if the lecture-course be given, shall, if possible so to arrange it, deliver the first or last lecture, and in either case shall present the constructive side of Liberalism, the need, the possibility, and the most practicable methods of organization for State or local work.

8. That the agent remain in the State where said convention or lecture-course has been held, if requested so to do by the local workers, as long as the Executive Committee deem advisable, to assist in effecting some permanent union of Liberals on a basis consistent with the Free Religious Association's constitution and methods; and that where there are a sufficient number of local friends in one city or town to justify, in the opinion of the agent, such action, this assistance be rendered toward the formation of local societies, and where the liberal workers of the State are scattered, effort be made to form a State Free Religious Association, the object of which shall be to establish lecture-courses, arrange for conventions, and shape the liberal sentiment in all parts of the State toward more complete organization.

9. That this Association urge upon State Free Religious Associations, wherever formed, the duty of employing some person or persons at least a portion of the year to carry out the scheme of organization indicated above.

10. That when the State associations or local societies which our agent has helped to form need pecuniary aid in their work, and their conditions are, in the opinion of the agent, sufficiently promising to justify such action, this Association shall give such aid as the Executive Committee deem advisable in the case, and that such aid be given with the following conditions, namely:—

(a) Money given to a State association shall be in all cases for the salary of an agent.

(b) State associations or local societies aided shall be in substantial conformity to Free Religious Association principles and methods.

(c) State associations or local societies shall receive aid only for a limited time.

(d) All formal relation between a State association or local society and the National Association shall cease with the suspension of aid from the Free Religious Association.

11. That the office of State correspondent be continued in States which do not have State organizations of similar character to the Free Religious Association, and effort be made to secure one in all States not now represented by such an officer, in order that the memoranda of information be kept as complete as possible.

12. That Article IV. of the Constitution of this Association be amended so as to read as follows:—

The annual meeting of the Association shall be held during the last week in September in such city and State and with such sessions as the Executive Committee shall yearly determine, of which three months' previous notice shall be publicly given.

ANNA GARLIN SPENCER, *Chairman*.

NOTE.—The above report, prepared and presented by Mrs. Spencer, though not signed by any, is understood to be approved by three other members of the Committee, Messrs. Ballou and Hill, and Mrs. Diggs.

The appended resolutions up to No. 8 received the affirmative vote of the Conference, without any division being called for. No. 8 was adopted by a vote of eleven to ten; No. 9 by a vote of nine to seven; No. 10 by a vote of ten to nine. No. 11, again, was adopted without division, and No. 12, much objected to by many members, was referred, without recommendation, to the Executive Committee. Several members present did not vote at all on the resolutions. The matter now goes for further consideration to the annual meeting.

Mr. Hamlen's minority report is printed below.

W. J. P.

To the Members of the Mid-winter Conference of the Free Religious Association:—

As one of the special Committee appointed at the last annual meeting to consider the fourth of the resolutions then adopted, I hereby present the following as a minority report.

I find myself unable to advocate the formation of State auxiliaries as proposed in that resolution, my chief objection to such a movement being a pecuniary one. It is the general opinion of those who favor it that the salary paid to an agent employed to organize local auxiliaries would represent the sum of our ex-

penditure in that direction; but if the work be done thoroughly this is only a partial estimate, for experience has shown that such societies need the constant superintendence of a leader, without whom they practically disband soon after the glow of organization has passed. To satisfy this need, we should require not only one agent, but many, whose expenses (salaries, rather) would have to be drawn in part, if not wholly, from the treasury of the Free Religious Association. We cannot afford to undertake so expensive a movement as this would be. What money we have, it has taken years to obtain; and to authorize the expenditure of any of it to start societies that could give no pledge of continued existence would for the present at least be a very unwise measure.

Instead of looking to the formation of State auxiliaries as the means by which to "attain greater breadth and solidity of action," I recommend that an effort be made to form an alliance between the Free Religious Association and those societies throughout the country known to be in sympathy with it, whose aim and organization are directed toward the advancement of practical religion. Were such an alliance formed, it seems hardly necessary to say that we might hold more influential conventions and do better work than we are now doing. All that can be said in favor of the proposed State auxiliaries can be urged in behalf of a constituency composed of already existing societies, with some advantages on the side of the latter plan. The ways and means to accomplish it need not be dwelt upon in this report: they will be readily suggested, if the matter be thought worthy of your deliberate consideration. To me, it seems the first step to be taken in order to make our work "more national and more effective," and one that need not be long delayed.

Respectfully submitted,

Boston, March 27, 1882.

WM. H. HAMLEN.

CORRESPONDENCE.

THE CHINESE BILL AND AMERICAN LABOR.

Editors of *The Index* :—

I trust that you will excuse me for being so presumptuous as to take any exceptions to anything written by Mr. Potter, for he is a man I greatly admire. I am confident that he never wrote a line which he did not think was the truth. Still, the best of us can be mistaken,—it all depends upon the quality of the glass in the spectacles we use what the color of objects may be; in other words, upon our education and surroundings. In this week's issue of *The Index* is an article upon the "Chinese Bill," by Mr. Potter, wherein he uses strong language and good logic (if his premises were correct) in opposition to the bill. It is not necessary for me to quote any of his words, for the question can be discussed without. In the first place, the opponents of the bill are quoting words from the Declaration of Independence, wherein it states that all men were "created free and equal."

Now, this assertion (and it is only an assertion) is false, every word of it, for all men are not created free and equal. They have never been created at all,—they developed from a lower form, some outstripping others, who have been left behind in the race for perfection, and are now fossils so far as growth is concerned.

When those words were used, people were ignorant of the fact that we would ever have to compete with the fossilized hordes of Asia, or that so-called intelligent men would quote words which were used on a certain emergency for a certain purpose, and were not to be quoted afterwards for the purpose of enslaving, through servile competition with an enslaved and barbarous race, the descendants of those who fought and bled for the rights of man.

People falsely class the introduction of the Chinese into this country as an "immigrant" affair undertaken as an individual act of each and every Chinaman. Such is not the fact. They are imported here by certain organized companies; they are private speculations to make money, just as African slavery originally was, and are upheld by those who are interested in getting cheap labor.

It is another type of slavery, an Americanized coolie system, with cheap clap-trap arguments to sustain it. I wish to say right here that the forces which really emancipated the African in this country are not to be credited to mankind at all, but to the climate.

The climate of the North, East, and West was not

favorable for slavery, as the slaves had to be kept through a long and severe winter, with nothing to do. Consequently, their owners were obliged to let them go. I should say that they sold them to the South, and pocketed the cash.

Now, the descendants of those men who formerly profited in the slave-trade are interested in manufactures (and not ships), and they want to introduce another bad social element, a servile race, for the purpose of obtaining cheap labor. As if labor is not already cheap enough, with flour \$10 a barrel and butter fifty cents per pound, and meat impossible to get unless you are a millionaire!

Mr. Potter appears to think that, because the people upon this side of the Rocky Mountains do not protest against the introduction of this evil, those upon the "Pacific Coast" have no rights which we are bound to respect. Before advancing such arguments, it would be more consistent to introduce them here first, in order to give an opportunity for the people in this quarter to form a correct opinion upon the subject.

At present, the only people who are enabled to form a correct or rational opinion are those who have had the experience, or who have been brought into competition with them; consequently, they are the *only judges* in the case, and their conclusion should be final. If I have a bunion on my foot, and should undertake to cut it off to avoid pain, I certainly cannot take into consideration the protest of those who are not suffering with my complaint, and who are living thousands of miles away.

This government is a compromise from beginning to end: we are all governed by self-interest; self-preservation is the first law of nature, and the survival of the fittest has been the law from the beginning; consequently, I have no fear from the fossils of China nor sentimentalists in America.

When our race has completely occupied every available inch of this continent, then their destiny is to spread out and drive the Chinese from Asia as they have already driven off the Indian of America. Thence they will occupy and make a garden of Africa, even to the "desert"; for if the Peruvians of old could carry soil to the tops of their mountains, who knows but my predictions in reference to the desert of Africa may not be fulfilled? However, there is a certainty in this,—that this world has not seen the highest type of man yet; but as sure as the present highest type arose from the mere animal, and that animal from a still lower, so will the present type eventually arise to the height of perfection; and it will not require fossilized Asiatic stock to accomplish it, either. I believe that this world is fully competent to confer happiness upon all of its inhabitants, if everything were managed in a proper manner; and this desirable end will come in the future through the spread of knowledge. I believe if we adopted the system of the bees we would be happy now. I do not believe in *man owning men*, water, air, sunlight, or land, for such blessings are not produced by the labor of men. They are free gifts from great nature. But if those in authority could fence in air, light, and water, they would do so, and monopolize them as they now do the minerals and the lands containing them. Those free gifts from great nature are blessings bestowed upon us as a whole, and we should be part owners in them, and full owners in the products of our own labor. I believe in the systems laid down by Henry George, Thomas Paine, H. Spencer, G. H. Lewes, Haeckel, Tyndall, and others, and I wish also to say that the working-classes are getting their *mental eyes* open to the nature of the causes which have been bearing them down. In the *Argus* of this date is an article which I have marked and which I will forward to you, showing the tendency of the Catholic Church to make capital out of monopolists, or those who have the "cash" and influence, for the benefit of their individual theocracy.

It is history repeating itself; but the days of faith are gone. They have no more Roman empires, with Roman emperors to beguile and capture, for the people know more, consequently the Roman power in our midst has not such an opportunity as of old, and we will finally put the quietus on it, as I trust we shall also upon that other relic of barbarism in Utah. I and those I sympathize with are not opposed to any people coming here, provided they come as real emigrants, with their families and relatives; but if certain scoundrels who want to make money embark in the business of scouring this planet for a people who are and have been through untold ages accustomed

to toil for the offals and filth of the earth, and bring them here to compete with men who have built this country up, then I say the sooner the world is rid of such villains the better.

We hear sometimes the cry, "What will Europe say? What will Europe think of us for our conduct to the Chinese?" etc. Well, who cares what monarchists and their serfs do think! To demonstrate in a proper manner what they really would think, we must give them some of the medicine which is being poured down our own throats; that is, engage in the business of shipping "Celestials" to France, England, and Germany. They would very soon give us to understand what they would think. They might put up with every imposition forced upon them by fraud and violence in the past, and which they have been educated to consider *divine*; but all the power of the combined potentates of Europe could never force upon them such a system as is being forced upon the people of so-called free America.

I hope that Mr. Potter will take a broader view of this question, and put himself *mentally*, if he cannot do so *physically*, in the place of those who have to contend, with families depending upon them for bread, with those who have been imported—not emigrated—to supersede them in the labor market. If I have no resource but my physical powers to enable me to get a living, and I or mine cannot live on rats and mice, I shall certainly starve to death, provided I have to compete with those who can; and, as I have to die but once, I may as well pass away fighting for the benefit of my fellow-men and children as to die in a ditch. These thoughts of mine are the thoughts which are passing through the minds of the people; and when they organize, and organize they eventually will, then good-by to representative government until after the storm has passed. I know more of what is passing in the minds of those who labor physically than people who are not brought into contact with them. I also know, and history proves that there is a point beyond which it is dangerous to go with those we are taught to look down upon with contempt.

Whether the "Chinese Bill" is signed by the President or not makes no difference. For my part, I hope he will veto it,—the sooner this question is brought to maturity the better. I would like to see imported into Massachusetts a half-million pig-tails, into New York one million, and into all the other States in proportion. We then could find out the sentiments of those east of the mountains, and not until then.

The arguments made use of by Mr. Potter in favor of the Chinese could be used in favor of the Bushmen of Africa,—for they certainly are men; and, as far as the treaty with China is concerned, I have this to say: that the people never ratified such a treaty, nor were they consulted in regard to it at its inception. It was concocted by our "masters"—not our public servants—for the benefit solely of those who had the said masters bribed, and was easily grasped by the masters of the Chinese barbarians, to get rid of their surplus paupers and criminals. This treaty is the life of China, and our death, and the sooner it is abolished the better for us.

To conclude, I have this to say: that we, the people, have as much right to oppose the introduction of servile labor as we have to oppose the introduction of any other nuisance; and we have as much right also to abolish the social evil foisted upon us by our so-called masters as we have to abolish another specimen of barbarism in Utah.

I am sorry to be under the necessity of being obliged to write anything upon this subject, or in fact any subject, as I am not capable by education for such a task; but I cannot rest content without giving a few of my reasons upon this topic to the editor of *The Index*, knowing as I do that he wrote what he thought was the truth. This is why the people have been trampled upon so long,—men who are fully competent through education and capacity, and who are also alive to every evil in ordinary life, cannot grasp this question of necessity for the preservation of life and happiness, and hence they give their support to a principle which would be the ruin of the race and play into the hands of the genuine oppressors of the people by allowing their altruistic feelings to get the better of their reason.

I am satisfied that if Mr. Potter knew all sides of this question he would never have written such an article. Europe was buried up for centuries by a false system imposed upon the people, and which

they supposed was good. India is buried yet. And if Americans intend to avoid the fate of such countries, they must devote more time in going personally among the toilers everywhere, and see and study the causes of their present degradation. Individuals among these toilers are doing it, and *they will eventually save the race.* Respectfully,

ALBANY, N.Y., March 31, 1882. THOMAS DUGAN.

TWO CRITICISMS.

Editors of The Index:—

The question of "emotion" has been ably handled in *The Index*. Mrs. Spencer's very helpful words, strengthened by her experience, cannot fail to be a light to many feet. The two papers that followed were also good; but the subject and its treatment are too good to let J. P. Titcomb's article pass without criticism of one paragraph,—namely: "To promote just considerations of merciful conduct among fellow-beings, whether brute or human, the child can hardly be too diligently plied with exciting influences," etc. If children's sensibilities were awakened to the extent that the adults' are, it would be fatal to all farther development; for, with a child's immature moral and intellectual power and his undeveloped character and self-poise, a full appreciation of and sympathy with need and suffering, or anything like a full appreciation, would be moral shipwreck.

The late unfolding of the sympathies is nature's protection of the young soul, as burrs and pulp are to the ripening seed. Plying children with exciting influence is a powerful means of developing the emotions. As the writer says, "The mass of adult and also experienced persons are grossly undeveloped in their discriminating sensibility."

Many lack emotional sensibilities, others are governed by them, and many more are not discriminating in them; and my experience and observation teach me most emphatically that the awakening of children's emotions—of any kind—until they can be fortified by judgment and discrimination is directly responsible for both these abnormal phases. The most dangerous of all these excitements,—because the subtlest,—yet most common, is that of appealing to the child's love for you to secure the performance of whatever you wish him to do. How often we hear mothers say to children, "Willie does not love mamma," if he will not do this or that which he has no interest in, and sees no reason for doing other than to assure his mother of his love for her.

This would be all right, if it were true that he did not love his mother, and if there were not a *legitimate and lawful* reason for everything we *ought* to ask of the child. But, if we wish to have our children base their actions upon right, upon law,—the only safe foundation for child as adult,—we must not say anything but the truth, however much we may wish a certain thing done, and be discriminating as to the proper truth for each occasion, and also keep love to its high and holy mission, instead of using it as a means of traffic,—so much love for so much done. This subject opens an endless field for thought, and I hope will be kept before us through the columns of *The Index*. Child culture and all it includes—the development of the emotions, the conscience, the reasoning faculties and their relations to each other, to the physical growth, and to the complete rounding of the human being—is the science which underlies all science and art; and who, if not liberal thinkers, are commissioned to deal earnestly with this subject, and demonstrate that law is just as inexorable in human as in all other growth, and that unconscious, careless, or wilful disobedience of law is responsible for our failures, mistakes, and sins?

Mr. Conway's criticism of "Despair" is very fine, but he goes too far. Whatever his individual experience may have been, I believe a very great majority of human beings who aspire to the best that is in them do feel that endless distance between their conception and accomplishment which demands endless opportunity.

There are inexplicable sufferings from remorse and from the sins and mistakes of others you would gladly serve, even at your own peril, but cannot. These must have adequate results for good somewhere at some time; and I do not believe there is any faith great enough to see and feel the depths of human agony or the height of human aspiration, and be satisfied with the results of one as the accomplishment of the other. Because faith must build upon what we *know*; and, if we know anything, it is that there is no joy

in life like accomplishment of high and holy purposes. And this joy increases and intensifies with years, while our aspirations rise as we ascend in the scale of progress.

As the single moment more of daylight on Christmas day is the sure promise of genial and kindly warmth that shall renew all the dreary and slumbering earth, so the exquisite delight of hope, which is born of present joy in doing, will not lead us onward and upward, growing brighter through life, to end just when it is highest, and yet while we are more conscious than ever of the distance of that power to which she points. If so, human life is the most incomplete of anything in existence, so far as we can see; and I, for one, cannot be satisfied with any such interpretation of justice as that which could call me into being endowed with capacity for suffering which I feel to be infinite in its intense quality, blessed with a personal consciousness of *being* which will not be satisfied with anything less than the realization of my highest thought, which stretches up and out endlessly, unless room and opportunity have also been provided. If it is said this is not proof, scarcely evidence, then I say it is just as much proof as is the one moment more of daylight at Christmas; and I believe this one moment would comfort and assure a race of beings who, if such a thing were possible, has sprung up full grown, and watched with dismay and horror the days growing shorter and the earth colder, and endless cold and darkness settling down upon them hopelessly until this one moment dawned.

X. Y. Z.

GEORGE JACOB HOLYOAKE ON THE ENGLISH OATH QUESTION.

Editors of The Index:—

Some years ago, at a time when public opinion in England was much agitated by the prosecution of Charles Bradlaugh and Annie Besant for the publication of the Knowlton pamphlet, I remember listening to a lecture before the Secular Institute, Glasgow, by Mr. Holyoake. His subject was "Policy and Progress," and the lecture was from first to last a stinging impeachment of the uncompromising and stubborn attitude which Charles Bradlaugh had then assumed.

He there advocated that policy was necessary to progress; and I can recall with what bitter sarcasm he compared the progress of Bradlaugh to that of the Norwegian rat, which in his unwisdom never swerved from his straight path, never went around or over a difficulty, but ever, even to his destruction, would eat his way through.

I can remember this well; for it pained me, coming at a time with much more in that most critical period when unanimity was so much needed, above all coming as it did from George Jacob Holyoake, than whom there is no brighter nor braver name in the annals of recent free thought.

Having these utterances in mind, I had expected during this Parliamentary struggle that, while their relations were anything but cordial, yet, in his public action toward Mr. Bradlaugh, that Mr. Holyoake at least should have had some care for consistency.

In the letter which appears in your issue of March 23, the writer states the argument which he intimates he has used in the public papers and elsewhere in England. Let me add that it is unfortunate for Mr. Holyoake, no less than for Charles Bradlaugh, that these sentiments, taken not in their own strength, but with the added weight of their author's name and reputation, have been used against the admission of Mr. Bradlaugh in the Commons, by disreputable bigots who had no such pure purposes to serve as the argument infers.

In offering to take the oath, Mr. Bradlaugh only seeks to do what John Stuart Mill and other equally pronounced atheists have done in the past without loss of credit to themselves, the only point in which their conduct is at variance being in this,—that Mr. Bradlaugh has earnestly and frankly avowed his opinions and sought to do, at risk of heavy penalties to himself, what Mr. Holyoake says he should do.

The course indicated by the argument is, I think, an utterly impracticable one, and wherever resorted to must result, if not in retrogression, at least in a very serious impediment of progress.

Republicans who regard monarchy as a useless and cumbrous institution must refuse henceforth to sit in St. Stephens, because there a declaration of support to that institution is required of them; judges must refuse to administer the laws, since their individual

sense of justice has not been consulted; and so, in every other relation, like results must inevitably follow the application of this abstraction to the details of everyday life.

The truth is that when a public man has progressed in his political and religious thought beyond the institutions of his time, and when the common good demands that he should use those institutions, it is his duty to do so, even if his conduct wear the character of inconsistency.

With regard to the scenes which have occasioned Mr. Holyoake such amusement, I am glad that with the great body of secularists in England they have awakened far different and more proper feelings, and that, so far are they from perceiving the droll elements of comedy, they are justly incensed against a bigoted, tyrannical majority whose actions prove that they are bent on accomplishing, if they can, the political proscription of the free thought party.

I have written this because I felt that I must place on record my protest against sentiments which, emanating as they do from a free thinker, I hold to be unworthy and reprehensible.

Trusting that you will give this a place in your columns, I am sincerely yours,

THOMAS PETTIGREW.

STREATOR, LA SALLE CO., ILL., March 28.

VACCINATION.

Editors of The Index:—

No free State has a right to force an individual to any surgical operation; therefore, I consider it wrong to have "compulsory vaccination." It ought to be advisory, educational, and optional. But are all the statistical facts for vaccination fictions, and can they be overruled by the thus far rather vague anti-vaccination publications?

Are the honest, experienced, and well-educated physicians, who vaccinate, themselves careless?

Have the anti-vaccination writers better chances to ascertain whether vaccination is for the welfare of or injurious to humanity?

The following article from the *Physicians and Surgeons' Investigator*, Buffalo, N.Y., Feb. 15, 1882, is one of the many fair statements on this subject.

Small-pox and Vaccination.

There are many who oppose vaccination, first, because it is a means of communicating disease; and second, because it does not protect the subject either from an attack or the severity of small-pox. To the first objection, we believe that very few diseases can be thus transmitted from one person to another. Indeed, we are inclined to the opinion that *syphilis* is almost the only one; but even granting the force of the objection, the method of using pure *bovine virus* invalidates it entirely.

To the second objection, that vaccination is not a protection, we would say that observation and statistics invalidate that also. These show that in proportion to the thoroughness and perfectness of vaccination, as indicated by the number and character of the vaccine marks, it is a safeguard and protection.

Dr. Marston, of London, in an aggregate of 15,000 cases of small-pox (see Reynold's *System of Medicine*), finds the mortality with good cicatrices (described as "distinct, foveated, dotted or indented, and having a well or tolerably well defined edge") was 2.52 per cent.; with indifferent cicatrices, 8.82 per cent. The unvaccinated died at the rate of 35 per cent.; those having one cicatrix, 7.73 per cent.; those having two, 4.70 per cent.; those having three, 1.95 per cent.; those having four or more, .55 per cent.

Among the hospital records of England, it is found that the average deaths in that country were, for thirty years prior to vaccination, 3,000 for each million of inhabitants; while after the practice of vaccination, from 1854 to 1865, they were only 202 per million. Dr. Buchanan, medical officer of the London Board of Trade, says that, during the year ending May last, the deaths in London from small-pox among those who had been vaccinated were in the proportion of 90 to 1,000,000 of the population; while among those who had not been vaccinated they were 3,550 to 1,000,000. According to Dr. Baruch (*Medical Record*), the Hampstead Small-pox Hospital Reports from 1876 to 1878 show that in patients bearing good marks of vaccination the death-rate was 57 per 1,000 in those with four marks or more, to 96 per 1,000 in those having one, two, or three marks. In patients bearing indifferent marks of vaccination, the death-rate was 113 per 1,000. In patients who stated to have been vaccinated, but who showed no marks, the death-rate was 320 per 1,000. In patients unvaccinated, the death-rate was 468 per 1,000.

The Homerton Hospital Reports from 1871 to 1878 show a death-rate in those patients having good vaccination marks to have been 53 per 1,000. In those with indifferent marks, the death-rate was 111 per 1,000. In those with no marks, but who claimed to have been vaccinated, the death-rate

was 272 per 1,000. In those unvaccinated, it was 452 per 1,000.

Mr. Marshall, of Chelsea, reports 757 individuals to have been exposed to small-pox infection. Of these, 527 were not vaccinated, and all but seven took small-pox. The remaining 231 had been vaccinated, and only 27 contracted the disease.

Dr. Cross, of Norwich, says that 215 unvaccinated persons had been thoroughly exposed to small-pox. Of these, 200 took the disease, and 46 died. On the other hand, 91 vaccinated persons had been similarly exposed, but only two took the disease, and none died.

We might multiply statistics; but the above are sufficient, it seems to us, to prove beyond question that vaccination does protect and does save life; and this in proportion to the quality and number of the cicatrices. Indeed, the protection both to society and individuals is beyond measure, and the saving of human life unlimited. Supposing then that vaccination does occasionally communicate scrofula, erysipelas, syphilis, etc. (which with the present practice and with proper precaution is entirely avoidable), the suffering and death-rate arising therefrom is exceedingly trifling compared with the number of lives it saves as shown by the above figures. Such an objection therefore has but little weight.

If our anti-vaccination friends will give a better showing than the above for their side of the question, or will prove our statistics untrue, we will be most happy to yield to their evidence if it is conclusive.

While, then, we thus admit the protective power of vaccination, yet we believe isolation of those sick or exposed is the only sure method of arresting or preventing an epidemic of small-pox. Vaccination however is a powerful auxiliary, and should not be neglected. This and isolation must certainly eradicate small-pox wherever effectually carried out, whether applied to the community or the world.

CARL H. HORSCH.

DOVER, N.H., March 10, 1882.

JOHN WARR writes from Paterson, N.J., March 3: "Under the auspices of 'The Paterson Liberal League,' Paterson has been favored with two splendid lectures within the last two weeks. One from Mr. Courtland Palmer, of New York, on 'Coöperation, or the Reign of the Common People,' clearly proving (to the writer, at least) that the 'common people' are nearer to the 'millennium' now than at any other time; but that, before they can arrive at that, they have a great deal to accomplish, which must be done through education, coöperation, and other forms of organization. If the League should survive for a few months longer, Mr. Palmer will, I think, speak for them again, as his heart beats in sympathy with that of the masses. He should, by all means, be universally heard."

"Mrs. Neymann's lecture on 'The Spirit of Republicanism' was simply grand, far exceeding the writer's expectations, both in matter and delivery. This is a new lecture, and I wish it could be heard or read by every voter throughout the Union. It comes at an opportune time, and our liberal friends should keep her fully employed. Mrs. Neymann is one of our rising stars in the lecture field, and should be generously encouraged. Her heart and sympathies are in the work. Let her work while it is day."

BOOK NOTICES.

THE OCCULT WORLD. By A. P. Sinnett. pp. 172. Boston: Colby & Rich, publishers. 1882.

This work informs us that "modern metaphysics, and to a large extent modern physical science, have been groping for centuries after knowledge which occult philosophy has enjoyed in full measure all the while." "Owing to a train of fortunate circumstances," says the writer, "I have come to know that this is the case. I have come in contact with persons who are heirs of a greater knowledge concerning the mysteries of Nature than modern culture has yet evolved," etc. The object of the work is to show this by appealing to "occult phenomena." "Occult phenomena must not," says the writer, "be confused with the phenomena of Spiritualism. The latter, whatever they may be, are manifestations which mediums can neither control nor understand. The former are achievements of a conscious, living operator comprehending the laws with which he works. If these achievements appear miraculous, that is the fault of the observer's ignorance." The author thinks that phenomena called spiritual can be produced by adepts in occultism without any aid from spirits. He has seen the "spirit rap" manifested under conditions "which render the hypothesis of any spiritual agency in the matter wholly preposterous." "I have," he adds, "over and over again received 'direct

writing,' produced on paper in sealed envelopes of my own, which was created or precipitated by a living, human correspondent." We are assured that "the occultist can project his soul from his body," and has thus ascertained beyond all shadow of doubt that he has got a soul. The author presents a number of alleged facts to prove occultism, but many of the facts are quite as much in need of verification as his theory is in need of proof.

COLUMBIAN OXFORD DOUBLE TESTAMENT. New York: Published by the Bible Revision Association, 37 Park Row. 1882. Price \$1.50.

This work contains the old and new versions, in parallel columns; the marginal readings of the old version and the notes of the new version; the notes of the American Committee; the chronology of the New Testament, which has been universally adopted by Biblical scholars; full index to subjects of every chapter (this matter is all on the page with the two Testaments, which makes it more convenient to examine than any other edition); the history of the revision, and the principles and rules by which the Committee were governed in their work; the history of the three authorities, by Daniel Curry, D.D., LL.D., —1. The Vatican Codex or Manuscript; 2. The Alexandrian Codex or Manuscript; 3. The Sinaitic Codex or Manuscript. This is a cheap and handy edition of the "Comparative New Testament."

PERSONAL ITEMS.

JESSE JAMES, the notorious Western outlaw and bandit, was shot at and killed by a member of his gang at St. Joseph, Mo., one day last week.

JAMES WILLIAMS writes from Conneautville, Pa., "F. M. Holland's poem, 'An Agnostic Requiem,' was read at our mother's grave, at her request, and well read, by a Baptist minister."

LONGFELLOW's last poem will be published in the *May Atlantic*. The "revise" was received from him only a few days before his death, and will be cherished as one of the choicest of the many literary treasures belonging to the magazine.

CORNELIUS J. VANDERBILT, whose name became so well known in connection with the famous Vanderbilt will case a year or two ago, committed suicide by shooting himself at a hotel in New York city on Sunday, the 2d inst. He was a confirmed invalid and subject to frequent epileptic fits, and it is thought had grown weary of life under such circumstances.

DR. MAX LILIENTHAL, one of the foremost Hebrew theologians in this country, died in Cincinnati, Ohio, on Wednesday, April 5, aged sixty-seven. He graduated at Munich University in 1837, with the degree of Doctor of Philosophy. After holding for some years positions of trust in his own country, he came to America in 1845, where he has ever since resided.

WENDELL PHILLIPS has sold his estate on Essex Street in this city, where for so many years he has made his home, and will soon remove to Hotel La Grange on Tremont Street, where he will with his invalid wife occupy the suite of rooms made vacant by the death of the late Madame Rudersdorff. The widening of the streets in the vicinity has made this sale and removal necessary.

GEN. STEPHEN A. HURLBUT, United States Minister to Peru, died at Lima, March 28, of heart disease. He was sixty-seven years of age. The ministers appointed to serve in Chili and Peru have been peculiarly unfortunate during the past year. General Kilpatrick and Hurlbut are both dead, while Christianity was recalled in disgrace, and the annoyances of the situation had caused Hurlbut to resign and may have hastened his death.

Our correspondent, Mrs. Caroline Dall, daughter of the late Mark Healy, is a resident of Washington. The *Republic* says: "Her Monday receptions always call together the literary element of the District, and her house is full of things rare, curious, and valuable. She has two old pictures, one of Luke and one of Matthew, which were preserved from destruction at one of the many turbulent eruptions of the volcanic Peruvians. Mrs. Dall has never had to rummage second-hand furniture stores or search through ancient burghs for furniture which would suggest ancestral possession. It is hers by right of descent, and it shines with the polish of generations of rubbings. Then, she has some exquisite specimens of china and rare old cut glass. Her house from top to bottom is a specimen of New England neatness and order, which can never be taken off its guard."

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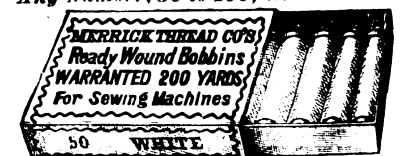
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CURRENT TOPICS.

NO RELIGIOUS teaching of any kind, under the new education law of France, can be taught in the schools. Religious instruction may be given on Thursday, if the parents request it, but as an adjunct and not as a part of the school exercises, State secularization is certainly making rapid progress in France.

THE conservative Boston *Advertiser* feels compelled to say: "It is useless to try to maintain a Puritan Sunday on the statute-books, because the State House is no longer the servitor of the church-member, but of the voter. Sunday must stand or fall upon its merits. It will die out from our civilization exactly in proportion as Christianity does, and this nation will never consent to keep it as a monument of the dead. We shall probably have in the near future neither Puritan nor a continental European Sunday, but an American one. The American one will undoubtedly follow the old maxim that 'the Sabbath was made for man, and not man for the Sabbath.'"

REV. W. H. TURTON, a Baptist minister of Farmington, Iowa, has been "suspended from the privileges of the Church" for teaching universal salvation in a funeral sermon. Mr. Turton has issued a circular, in which occurs the following vigorous language: "Now, therefore, be it known that by my own voluntary act I utterly disregard the jurisdiction so begun and so concluded; and I hereby assert my independent right, thought, and act in the performance of any ministerial duty I find convenient; and therefore, whenever I may be called upon in the future as in the past, I will cheerfully respond to such call, regardless of any clique who may in their audacity claim jurisdiction over me. So help me God! I did not derive my ministry from the Baptist or any other earthly

organization, nor will I relinquish it at the dictation of any parson, priest, or puppet. In maintaining this position, I seek and desire the countenance and support of all well-balanced minds."

THE Jeffersonian Club of Newark celebrated last Thursday evening the anniversary of the birthday of Thomas Jefferson. Two hundred gentlemen sat down to supper. Numerous letters were read. Hon. S. J. Tilden wrote, "The numerous commemorations of that event recently held are auspicious indications of the revival of public attention to the teachings and example of that great apostle of the true principles of American self-government." Hon. Abram S. Hewitt wrote: "Jefferson not only believed in the rights of the people, but, most of all men of his day, had faith in the capacity of the people to establish and maintain their rights. History has proved that he was right, and has vindicated the truth of the great principles which he laid down in the Declaration of Independence. . . . We cannot too often renew our allegiance to these fundamental doctrines, essential to the preservation of political freedom and the rights of man." A telegram was received from Washington, stating the House had just passed a bill appropriating \$10,000 for a monument to be erected over Jefferson's grave.

IN his address to the "Majority of Monday," Charles Bradlaugh says: "It is pretended that when your committee, by a majority of one, decided that I could not affirm, I was then inconsistent in offering to take the oath, which it is said I had previously declined or objected to or refused to take. But as a matter of fact, as the evidence of Sir T. Erskine May shows, I had neither declined nor objected nor refused. I had simply claimed to affirm, making no remark whatever as to the oath. The oath was never at any time tendered to me. I have never had the opportunity of refusing it. If it be said that my having asked to affirm is to be held to be equivalent to a refusal to be sworn, that can hardly be a true position; for, according to the practice of your House, in the case of John Archdale, the House directed the oaths to be again tendered to him, although he had claimed to affirm. You have been less just to me than your House was to Daniel O'Connell, to whom the oath was tendered after he had formally and positively refused to take it. Yet Daniel O'Connell before the whole House had declared 'that the oath contained one proposition which he knew to be false, and another proposition which he believed to be untrue.'"

AMONG the official declarations of the late Catholic Provincial Council at Cincinnati are the following: "Death alone dissolves a marriage contracted between a baptized man and a baptized woman. This is the Catholic doctrine; and a Catholic once validly married cannot be divorced by either Church or State. And if such Catholic attempt to remarry, before the death of his or her partner, under the pretence that he or she has been divorced by the courts, such Catholic must be denied the sacrament, and, dying without repentance, be deprived

of Christian burial. . . . It is not Catholic doctrine that all power comes from the people, and that rulers do not exercise authority as their own, but as intrusted to them by the people. The Catholic doctrine is that the grant of power is not given by the people, but they only designate who is to wield it." Commenting on these and other statements contained in the Provincial letter, *Puck* observes "that in this free country, where every man is on an equal footing, they [Catholic priests] should have the presumption to fling defiance in the face of the whole nation ought not to excite surprise, for the Roman Catholic Church has never been deficient in presumption; but it ought to cause all lovers of freedom to do their utmost to preserve their rights and liberties, which have been obtained at such a cost, and not to allow any church, Roman Catholic or otherwise, to interfere directly or indirectly with the people's laws and institutions,—made for the people and by the people,—the only true source of power and government."

THE funeral of Jesse James, the noted robber and murderer, was an imposing affair. It occurred in a Baptist church, "where he was converted in 1866." Two Baptist ministers performed the service, which was opened with the hymn, "What a friend we have in Jesus!" A very pathetic discourse was given on the necessity of faith and Christ's forgiveness of sins. Two sheriffs were among the pallbearers, and a large concourse of friends followed the body to the grave. Commenting on the death and burial of this human monster, the *Nation* says: "The comfort the Italian and Greek brigands find in the external observances of their creed, while committing the most atrocious crimes, is now an old story. A sceptical or agnostic robber is in fact unknown in Eastern or Southern Europe. The devout brigands all belong to the Catholic or Greek Church, which has always greatly exalted the value of external worship and pious credulity, and thus furnishes only too much temptation to those who are ready to believe without limitation for the purpose of postponing any change in their habits. The Protestant Church has been much more exacting in the manner of conduct, and in fact has afforded in its teachings but few of the refuges for easy-going sinners which its great rival provides so plentifully. But the fight between faith and right-living nevertheless rages within its borders unceasingly, and not always to the advantage of the latter. It is not only in the James district in Missouri that one comes on the strange compromises by which a certain external devoutness is made to atone to the conscience not only for spiritual coldness, but for long and persistent violations of the fundamental rules of morality. Startling as are these revelations about the state of society in that part of the country, they are hardly more startling, everything considered, than the frequency with which our defaulters and embezzlers in this part of the world prove to have been vestrymen, deacons, Sunday-school superintendents, and prominent church members during long years of delinquency and perfidy. There is nothing new about it at all."

WANTED.—A REVIVAL OF RELIGION.

A few years ago, in an elaborate public address, in which he surveyed the present most prominent wants and interests of the American people, Hon. Charles Francis Adams made the statement that the greatest need of this country is a genuine revival of religion. Coming from a man so little given to excitements, so cool, sober, and clear-headed, the remark had the effect of a humorous surprise, and some persons were ready to believe that the speaker meant to be jocose or was at least satirical. But the context showed that he was entirely in earnest, and that the remark was based on a thoughtful philosophy. Of course, the revival of religion which Mr. Adams had in mind was something quite different from that which runs like a prairie-fire through a negro camp-meeting and sometimes appears even in Caucasian congregations; but nevertheless, while consistent with liberal religious views and with sedate, practical common-sense, it was something that would partake of emotion and would spread and prosper by a sort of spiritual contagion, and hence could properly be called a religious revival. And its great utility, as Mr. Adams thought, would be that it would lift people of all classes out of petty bickerings and partisan strifes and sordid pursuits to a sensibility to loftier motives and to a capacity for worthier deeds. That a religious revival, if it could be confined to such ends, would be a benefit to the country, hardly admits of a question. But, in the present state of religious thought and feeling, are there any conditions favorable to such a revival? And is there any probability or possibility of its coming?

That there will still occur those spasmodic excitements commonly called "seasons of revival" in special churches and sects is probable enough. These "seasons," however, even where the doctrines admit of them, do not appear to come with the intensity and power which formerly characterized them. Increasing general enlightenment and increasing liberality of religious belief are certainly not propitious to the old-fashioned, demonstrative revivalism. In a group of churches holding substantially the same evangelical doctrines, their sensitiveness to the "revival" spirit will be found to be pretty exactly in inverse proportion to their general knowledge and culture. And the doctrines themselves, under which revivals were once fostered, have lost, with increase of culture, their sharp-cut distinctness and with it their ability to impress the imagination. In the theology of the "old-school" Orthodoxy of Christendom there were materials for two very vivid dramatic pictures, calculated powerfully to stir the emotions,—the unquenchable fire-torments of hell as the merited doom of every human being, and the merciful Christ suffering on the bloody cross to ransom man from that doom. But now that, even in the limits of Orthodoxy, the doctrine of eternal punishment is becoming involved in so much doubt, or, if retained still in the creeds, is kept so much in the background, and the mission of Jesus, though regarded as one of mercy still, is interpreted in so much freer and more natural way than was the case in the old commercial scheme of theology, the materials for those effective dramatic portraiture are very much damaged. The colors have faded out of them, and they have largely lost their power in any section of tolerably enlightened Christendom. You cannot move a revival meeting with an *if*. For that, you must have a certainty. And the more palpable, material, concrete, and immediate the certainty can be made to appear, the better for the purpose. The revival spirit demands a doctrine and preaching intensely realistic. And just in proportion as the old Evangelical theology is rationalized away

and translated out of prosaic, logical realism into figures of speech, does it lose its power as a conductor of emotion. It does not seem probable, then, that the conditions of religious revival of the kind here considered will be renewed on an extensive scale, unless knowledge shall set backward toward ignorance and liberality yield again to bigotry.

But are there no possible conditions of a genuine revival of religion? Is religion itself to fade away, as an effective, dominant force in human affairs? There are people who think that this is to happen,—people to whom religion is synonymous with superstition. But the superstitions that have been so thickly associated with religion and that knowledge dispels, no more disprove the existence of religion itself as a genuine and permanent human experience than do the errors and wrongs that have been connected with the marriage institution disprove and set aside the fundamental natural fact of sex-distinction on which marriage rests. The fundamental elements of religion are so inherent in the very constitution of human nature itself, so necessary a part of the laws of human intelligence, that it is difficult to conceive of man as accomplishing his normal destiny without it. That is, man cannot be man without his finite thought being drawn in reverent search after the sovereign power manifest in the universe and without his moral sense recognizing an obligation to a sovereign law of right. Here is a mental gravitation, from which humanity can no more escape than the earth can fly from the sun; here, a vital relation to a law or force of life, from which man can no more sever his individual life than he can get outside of his own nature. And here in these inward and necessary gravitations, mental and moral, are the essential elements of religion.

And, if religion remains, it is altogether likely that there will come some fresh awakening of its power,—something like a new revelation of its transcendent position and potency in human life. But the kind of religious revival that will meet the changed conditions of modern thought will be of vastly greater moment than what are ordinarily called revivals in special Christian churches or denominations; for these play upon the emotions through the force of old beliefs, and hence have little bearing beyond the church or sect that cherish them; and the beliefs themselves, as we have seen, are becoming obsolete. A more exact parallel will be found in those epochs of history when new religions have been born, or when old religions have been very essentially transformed, or when important new sects have arisen to embody some larger view of truth. One of the primary conditions of every such era has been the inspiring power of some new thought. No religion nor sect nor church was ever born of emotion alone, nor ever lived long on emotion alone. In the origin of Christianity there was the very distinct proclamation of new ideas, the natural product of the extraordinary mental movement of the time, the actual mingling of three of the previous great religions of mankind; and these new ideas, presented in a way to impress the imagination and stir the heart, were the inspiration of the new religion. In the rise of Buddhism or of Mohammedanism, the same fact is evident. Some fresh belief was behind them as their motive power. Protestantism came as a revolution in the Christian Church, breaking it asunder, because of that most revolutionary of all thoughts, the human mind's assertion of its right to think for itself instead of committing its thinking to the Church to do for it. And the Protestant sects, Puritans, Quakers, Baptists, Unitarians, Universalists, etc., each marking in turn some genuine revival of re-

ligious activity, have been the deposit from successive tidal waves of thought rolling in from the broad deep sea of Protestant free inquiry. In considering the probability of a genuine revival of religion on a large scale with effective power, the question would seem to be, therefore, whether any new ideas or convictions are likely to arise capable of concentrating and embodying religious emotion and directing religious activity.

And since religion is a constituent part of human nature, and is surely emancipating itself from the superstitions which have enthralled and deformed it, we may be certain that in due time it will associate itself with a new system of thought, consonant with the free intellectual spirit of the age, and capable of revivifying power over human life. Already we may see at what point this thought will have its centre and in what direction will run its main lines. The old theologies of Christendom have clustered about the one idea of supernaturalism. The universe was conceived as divided into two segments,—one under the dominion of natural law and open to the investigation of human reason, though liable to unexplainable incursions from the upper realm; the other, wholly under the immediate control of Almighty will, super-rational, incapable of being understood by any human faculties. The new religious beliefs will cluster about the idea of a rational and natural universe, pervaded by the power of one law and one life throughout. Their starting-point, philosophically considered, will be the scientific fact that man finds himself in actual relation to the universe and to its vital forces and powers, whatever they are, and that in himself he recognizes a sense of obligation to learn the completest terms of this relation and to live in accordance with them. And the objective point of all activity will be morality and philanthropy,—the endeavor to put the highest ideal of a universe, in which the individual parts and members shall all help on the development of nobler life, into practical deed. Here are ideas which are not only capable of being wrought into a system of logical thought satisfying to the understanding, but which are able also to impress the imagination, and, what is of greater importance, to excite the enthusiasm of the heart and create motives of conduct. And when the ideas growing out of this new conception of the universe and of man's relation to it shall have taken full possession of the minds of large numbers of people, a genuine revival of religion, a new religion, in fact, will be close at hand. A movement will have begun in which thought, sentiment, action, will be concentrated upon the aim to make this part of the universe which is intrusted to human responsibility so strong in rectitude and so fair in virtue and beauty that it shall be fit to survive in the galaxy of worlds forever.

W. J. POTTER.

SCIENCE AND MORAL PROGRESS.

Knowledge increases in usefulness as it becomes methodized, in which form it is called science. Viewed separately, in ignorance of their relations to one another and to the well-being of man, facts are of but comparatively little value to anybody. Only when they are classified and their relations are grouped, and the processes called laws which they indicate are understood, is man able to use them to the greatest advantage. Without these generalizations there can be no comprehensive-ness of thought, no far-reaching plans or projects, no great intellectual or moral achievements.

Man's "pre-eminence over the beast" consists not merely in a special faculty, but in his greater knowledge, and in his greater capacity to acquire

knowledge of his manifold relations to his environment. Whatever progress may make the coming man, compared with the man of to-day, an intellectual and moral giant, larger knowledge of himself and the ongoings of nature will be his distinguishing characteristic.

It is often remarked that mere knowledge is no evidence of moral character, and we are sometimes referred, in illustration of this statement, to

"A sinful soul possessed of many gifts;
A spacious garden full of flowering weeds;
A glorious devil, large in heart and brain,
That did love beauty only."

But such a character can be the product only of ages of evolution; and the results of ages of ignorance and savagery being ingrained in the mental as well as the physical constitution are more powerful determinants of conduct than the mere intellectual attainments of the individual, added to the inherited tendencies derived from a few hundred years of civilized life. Violence of passion, inborn selfishness, or lack of sensibility even, may blind a man of great knowledge to the rights, or render him indifferent to the sufferings of his fellow-men. Further, a large knowledge of many subjects is often found in minds that are lamentably ignorant of others which have a more direct relation to conduct. Many, too, have theoretical knowledge of matters of which they are so destitute of practical knowledge that they are unable to realize their real significance. We must consider that man has been learning through many centuries, in which the horizon of his thought, although gradually expanding, has been, compared with his outlook to-day, very circumscribed. Since it is impossible for him to disconnect himself from the past, he cannot divest his mind at once of ancient beliefs, much less of the results of ancient beliefs; nor can he in a day make new channels of thought, or think or act in a manner wholly consistent with newly discovered truth or newly acquired knowledge, when it conflicts with beliefs that have profoundly influenced the thought and life of his ancestors from whom the characteristics he possesses have come down to him as a legacy. We should therefore expect on *a priori* grounds the disparity between intellectual attainments and moral character, conspicuous illustrations of which can be found in almost any community.

It is, however, none the less true that the only natural basis for hope in man's moral progress is in his undeniable capacity for knowledge,—to which, in the region of the knowable, no limit can be set,—and his ability to methodize his knowledge, and make it minister in countless ways to his wants and his welfare. The whole tendency of modern civilized life is to repress the savage instincts and traits of man's nature and to develop and intensify those qualities of mind and heart which appear in a late period of his development, and which are even now too often reduced to the weakness of their nascent condition temporarily by the brutality of the savage, who attests his presence and reasserts his control in the civilized man of the nineteenth century. Fortunately, the influence of constantly increasing knowledge is eradicating the results of ages of ignorance in human character; and, when men shall become yet more emancipated from their bad inherited tendencies, they will be able not only to discover truth more easily, but to conform to the moral relations it reveals more readily. Inconsistency between conviction and conduct must become less general, and creed and character more in harmony with each other.

If a man believes that a certain course of conduct is for his best interests, judged by his highest

moral standard, he will follow that course in proportion as he is unhampered by traits, beliefs, and tendencies that dominated in those ages of savagery in which men, not understanding their relations to one another, were short-sighted, acted from impulse, and were strangers to the higher sentiments and nobler motives which determine the conduct of the best men to-day.

That men are coming to understand more fully than they did in the past that virtue is wisdom and vice is folly can be clearly shown. That they now understand better than they did formerly what constitutes a virtuous character and a vicious character is sufficiently evident from a comparison of the ethical views of the best teachers of this age with the best among the ancients. That men live more morally now than in the past is evident from a comparison of this age with that of Pericles or Augustus, of Elizabeth or George III. That knowledge is increasing needs no proof. It is reasonable therefore to expect moral progress in the future.

The belief even now is very general, and likely to remain a long time with a certain class, that the only true basis and support of morality are afforded by theology. This belief has plausibility for the masses, because a portion of man's toilsomely acquired knowledge has been embodied in or connected with theological dogmas. What man has discovered in himself he has contemplated in God. The elementary facts of anthropology, long before they were systematized into a real science, were made the basis of the pseudo-science of theology, the assumptions of which stand out prominently in the history of the race; while the unrecorded thoughts, hopes, fears, and aspirations of the people out of which these dogmas grew are little thought of or entirely disregarded.

Conduct, influenced far less by theological beliefs than is commonly supposed, is determined by character,—the product of factors furnished by the experiences of countless millions who have lived and died,—and by surroundings which are continually modifying character. Every observation, discovery, and invention, and every act in the life of man that has helped to make him understand his relations, to enlarge his powers, to improve his physical condition, have contributed to the moral progress of the race.

With multiplied relations and increased complexity of social life, man is placed in a greater variety of positions and subject to far greater moral strain. The existence, therefore, in civilized society, of a multitude of evils, unknown to barbarians, is an unavoidable incident in the evolution of institutions and the growth of industrial pursuits that distinguish civilized from savage life. According to statistics, Protestant districts in Germany exhibit more fraud than Catholic districts; and the reason of this, evidently, is that more business is done in the former than in the latter. In Catholic districts, the excess is in acts of violence, because in those districts are more ignorance and poverty.

The more complex becomes man's relations, the greater the necessity and the greater the power of resisting temptation and yielding to the discipline of personal sacrifice for the general good. The moral sense, too, is strengthened, and its power in restraining the selfish propensities and in making conduct conform to conceptions of duty is augmented. The more man knows of science, the more clearly must he see and the more fully must he realize that morality is supreme over everything else, because upon its embodiment in character and conduct depends, more than upon everything else, the well-being of the race.

B. F. UNDERWOOD.

A SERMON AND A LAY-SERMON.

A few weeks ago, a stranger was passing a Sunday in a thrifty village of Ohio. He attended church and heard a sermon from the text, "Having food and raiment, be content." Scripture and sermon were in accord: "In whatsoever state you are, be content." "Take no thought for to-morrow. . . . Are not two sparrows sold for a farthing, and are not you of more value than many sparrows? . . . He feeds the young ravens when they cry." The birds are content: God gives them food and feathers. Be you content: God gives you food and raiment."

Sunday-school followed, and a member of the lecture committee approached the stranger and said, "Your presence has been noticed, and members of my Bible-class join me in urging you to remain and talk to them." Yielding to the importunate request, the stranger met in an ante-room an eager audience, and spoke essentially the following lay sermon:—

Three weeks ago, I passed through a portion of West Virginia. I looked out from the car window on villages as full of filth and disorder as a Hottentot Kraal. Society was in that state of homogeneity in which the door-yard is not differentiated from the pig-yard. Men, women, and children were living in good fellowship with pigs and goats and geese. While listening to the Cleveland preacher awhile ago, the thought occurred to me that for two hundred years these Virginians had been hearing just such sermons as that. "Having pork and 'pone' and homespun, be content, be content."

The preacher took Paul at his lowest. Let me take him at his highest. Paul said, "Not as though I had already attained." A greater preacher than Paul—I mean Theodore Parker—said, "Two birds flutter forever about the family of man. The one is I Have, the other, O Had I. The one is the bird in the hand, the other is the bird in the bush. The function of the bird I Have is to lay the egg whence comes the goodlier bird O Had I."

The water weed is an aggregation of cells. If we probe the cell-wall, there flows out a translucent, spontaneously moving jelly. We call it *protoplasm*. It lives, and is the only thing that lives. In the cell-wall of the plant, it is *content*, that is, "contained." In the rhizopod, it is not quite content. It pushes itself out in little threads of plasma to seize whatever nutrient atomies are floating by. This same protoplasmic life ensnares the muscles and nerves and brain of man. Content in the cell of a water weed, thrusting out pseudo-podia in the rhizopod, in the brain it is one face of a profound fact. The other is the Psyche. In the rhizopod, its molecular movement is translated into movement of the mass. In the brain, its molecular movements are either translated into thoughts, or they are in correlation with thoughts. The out-reaching now is not of the protoplasm, but of the Psyche. Our pseudo-podia reach forth through abysses of time and abysses of space. Worlds are the nutrient atomies they would grasp. The past of nature, the past of man, thoughts of thinkers, songs of poets, creations of Phidias and Angelo and Raphael, all readings of the real, and all dreamings of the ideal, minister to the far-reaching Psyche. If all birds were in the Psyche's hand, her Bird of Paradise would still be in the bush. And still she would follow on from bush to bush, seeking the bird which perches from higher to higher. No song piped from the throat and no hues flashed from the burnished plumage of any bird in the hand can stay the Psyche from her quest in the bush.

Has this winged Psyche been content with her

encasement? The ape has a longer arm; but man, in sublime discontent with his limitations, has laced the globe with nerves of wire, and made his arm as long as the longest wire. Whatever a man can do at the end of his arm, it is possible for him to do at the end of a wire. You may sit in your easy-chair in Chicago and guide a torpedo boat into the harbor of San Francisco, then ring a bell in the Observatory of Cambridge, then play a symphony on an organ in London, then write a letter on a desk in Constantinople, and then explode a mine in Japan.

Has man been content with his environment? He took the globe when tenanted only by wild weeds and wild beasts, himself a wild man. Thorns and thistles, claws and fangs, war of mouth with mouth and wind with wave,—that was the world in times primeval. Man was the level antagonist of pard and panther. He tamed the beast, lifted the weed into a plant, the shrub into fruit, and himself from a troglodyte into a man. When "raw from the prime," and skulking in caves, he was clad in skins and fed on roots and nuts and flesh of the victims of his club. When religion dawned on this troglodyte and he began to worship a phallic symbol or snake, his medicine man said to him, "Having these roots and nuts for food and that bear-skin for raiment, be content." The darkest fact in the annals of the race is that he was content, content so long that rigidity overtook him and entailed a state of savagery on vast numbers of his posterity.

When he who was not rigid advanced a little and began to work in metal, his medicine man, now a priest, said to him, "Having spears and arrow-heads of flint, be content." And, when stone gave way to steel, the priest in Egypt and Palestine said: "This innovation shall not touch the altar. In the rites of religion, we will cut with knives of stone." When science came and showed that the seeming vault of heaven is not a firmament, and the seemingly revolving sun and fixed earth are not what they seem, the priest said, "Having the belief of your fathers canonized as holy writ, be content." And when science had read from the tablets of the globe a record of vast æons, the religious teacher, still true to the old instinct, said, "Having the chronology of your fathers, a few thousand years, be content."

Is the religious sentiment to feed forever on archaisms? The poet and the scientist are priests of a better religion:—

"Build thee more noble mansions, O my soul,
As the swift seasons roll.
Let each new temple, nobler than the last,
Shut thee from heaven by a dome more vast,
Till thou at length art free,
Leaving thine outgrown shell by life's unresting sea."

Content, folding her arms, is a pillar on the road to death. Content with a worm made the mole. Striving for the sky gave wings to the bat. Content merely with being has dwarfed the muscles of the ear into shreds. The law holds the Psyche as well as its organs. Swedenborg said that he found in Hades a group of Egyptians embalming little crocodiles. By the Nile of Egypt, five thousand years ago, they were embalming crocodiles; and here by the Nile of Hell, for five thousand years, they have done nothing and thought nothing but to embalm crocodiles. Whether Swedenborg saw a ghost or not, he saw a truth. As muscles, falling into disuse, abort and fade out, so these souls were fading out. We possess ourselves, as our muscles, on the tenure of use. If you would live, you must strive. The floral world has put on its robes of beauty because there were eyes of butterflies and birds. Woman became beautiful because there were eyes of men. Man became brave because woman

was tender and trustful. All animate things rise, if they rise at all, for a something not themselves or toward a something which may become themselves.

W. D. GUNNING.

A WILD PREACHER.

Certainly, the New Year will be a pleasant time for me to renew my papers for *The Index*. It is a natural period of new resolutions. As for that, every period is good for that, provided the resolution be a right one. There may be persons so fortunate in the control of events as to be persistent, as never to have to renew a resolve they have made. The saying of the French, "It is good for a man to take his bearings from time to time," is a useful maxim. The currents of life do not always run in the same direction, and the vessel in which we sail is often diverted from our chosen course. It is well therefore to look around now and then, just to see where one is. Besides, the strongest purpose often pales in men's thoughts. New duties arise and obscure the old impression. Even a meditative walk by the river's bank on the brightest day has to be given up, if a child falls into the water. We should think ill of the philosopher who continued his train of thought, and left a little one to drown, lest he should lose the thread of his speculation. The child must be saved, though the new idea be lost. The smallest human life, around which somebody's affection clings, is worth more than an unborn thought, which, after all, may not be worth bringing into the world. Thus, countless incidents more or less urgent compel us to postpone our purposes, to renew them another day.

The preceding passages I find among my papers, the commencement of an article which was intended to reach you in time for the first January *Index*. I include them in this communication, in order to show that what you did "promise and vow" in my name as to periodical contributions was founded upon an assurance given by me to that end. Long before this reaches you, one instalment toward the fulfilment of my promise will be in your hands.

Not long ago, I read in your pages a notice of the late Joseph Barker by the Rev. Dr. Collyer, who seems to me always to speak with vigor and originality upon any subject on which he treats. Some of your readers may be willing to read an English estimate of Joseph Barker.

The best qualified adversary who occupied early socialistic attention for a long period was this same Rev. Joseph Barker. He was a restless Wesleyan local preacher, who had not been used well by his own party; and he avenged himself by never treating any other party well. He published pamphlets against social principles, always readable by wild persons for their offensive invective, but not instructive, as the objections he brought were entirely theological. The social advocates, who always had an appetite for an adversary, found Mr. Barker much occupation, and were not very tender in the terms of speech they applied to him. Mr. Barker excelled most men in his character as a Christian who destroyed respect for Christianity in numerous persons, who otherwise would have disented from it in part, without disliking it as a whole. The overwhelming majority of social reformers were believers in the precepts of Christ, and desirous of being associated with what would now be admitted as practical Christianity. Mr. Barker was a man of strong feelings, with wonderful command of Saxon-English, and an almost poetic imagination; so that whatever side he adopted, and he adopted every side in turns, he presented it with a force of speech which commanded attention. He was not a man who origi-

nated thought; but, in discerning all that could be made of thought which he found originated, he was unrivalled as a popular expounder. The imputations he made upon those who differed from whatever views he happened to hold at the time would have amounted to a crime, had they been an intellectual act of his mind; but, as his imputations were applied to every party by turns to which he had ceased to belong, they were merely the expression of a powerful nature concentrating itself upon the new opinions which possessed him, and which made everybody and everything seem hateful that stood outside the convictions which at that hour possessed him. He left to the adherents of every opinion that he espoused a legacy of exposition and denunciation which no other man contributed in his time.

Your journals at the time of Dr. Collyer's oration on Barker described him as an atheist. Barker was an atheist for a limited time. He denied it in his latter days. But he denied most things by turns in which he had been concerned. Another time, I will relate the curious incidents of his atheistic career in London.

GEORGE JACOB HOLYOAKE.

ESSEX STREET, TEMPLE BAR, LONDON.

FAILING POWERS OF THE ENGLISH STATE CHURCH.

Not only are the working-classes of England largely alienated from the Established Church, but the same is true of the highly-educated and cultured members of society. The progress of a strongly negative philosophy—negative, i.e., on its religious side—has greatly modified the character of English society, while the enormous development of wealth has exerted an influence upon the same classes entirely unfavorable to religious belief or life. In short, English society is strongly materialistic. The absence from church of the upper classes may not be so striking a phenomenon as the almost complete absence of the working-classes, because, within certain limits, it is respectable and even fashionable to go to church. But those who assemble there on Sunday are found, in the course of intimate conversation, to be largely tinctured with scepticism, many ladies, for instance, who like to have their children baptized and confirmed for social reasons, admitting privately that they consider three-fourths of what they hear from the pulpit on Sunday to be more or less superstitious nonsense. In brief, it may be affirmed with truth that the upper and lower sections of the English public have been all but stripped of their religious belief. Churches and chapels in England are really kept up by the middle class,—Matthew Arnold's "Philistines." The hundreds and thousands of suburban churches which you meet with in the environs of London, Manchester, Liverpool, and other large centres of population, are simply middle-class institutions, dominated by essentially middle-class ideas. But at least half of the English middle classes are ecclesiastically dissenters and politically liberals. Therefore, excluding that section of the aristocracy which is strongly Anglican, the Established Church of England can scarcely reckon for vigorous and earnest defence upon more than a mere section of the middle classes. Numbers and intelligence are ranged against the Church, which will need a much stronger support than is to be found in a mere minority of the middle classes. Another significant fact is the unwillingness of the abler young men of the English universities to enter the ranks of the Anglican priesthood. Time was when all the foremost men at Oxford and Cambridge were numbered among the clergy. Now, the Church is recruited from the less able and often (one is compelled to say) the less honest of univer-

sity graduates. I have been astounded to know and see the sort of men who pour forth from Cambridge every year into the portals of the Church. Those who have utterly failed in their examinations through idleness or stupidity, the narrow, the prejudiced, the ignorant,—these, so far as my experience goes, constitute the majority of Anglican curates. There are persons of a different calibre, it is true, some of whom are engaged in the weary and thankless task of trying to liberalize the Church; but these are only a minority, and a small one. The men of talent, the brilliant men, will have nothing to do with the venerable national agent of superstition and reaction. They prefer to go into medicine or law, or to swell the increasing ranks of the teachers of science and literature. The Church, therefore, as an instrument of national culture, is receding further and further into the background, and is becoming every day less and less significant as a factor in the nation's life.

Now, who are they who retain the Church as a political institution? Mainly those who consider its existence, as such, necessary in order to secure certain political ends. The great majority of the aristocracy have no religious beliefs, nor do they care for the Church as a religious body. They simply care for it as a political body, and as the surest bulwark of their own order and of the monarchy. The majority of Anglican clergy are Tory electioneering agents, and the Church has invariably taught the most servile political doctrines. There has never been a bishop wanting to bless an unjust war, or to consecrate an act of oppression. The very words of the prayer for the Queen used in Anglican churches are that "she may vanquish and overcome all her enemies," whether such enemies happen to be in the right or in the wrong; and, after she has successfully carried out this barbarous work, the hope is expressed that "she may obtain everlasting joy and felicity." And this anti-social, inhuman sentiment well characterizes the Anglican Church as a body. It is a national political institution, an outwork of privilege, of aristocracy. That is what it is primarily. It happens also to be an association of persons more or less Christian in belief and sentiment; but that is accidental, nor do politicians care for it in that relation. The Church, therefore, is mainly defended as a political institution. Lord Salisbury indeed has gone so far as to declare that he only is a good churchman who is a good Tory; and, from the political point of view, this blunt declaration is quite correct. The liberalizing influences of modern democracy are entirely incompatible with the existence of such an institution as the Established Church; and, as a consequence, the Church can only be supported by those who are hostile to these modern democratic ideas. That is to say, the only support which can be logically and consistently given is of this kind. But it is singular that quite a large number of able, intelligent, cultured, and liberal persons do from time to time put forth arguments in favor of the maintenance of the State Church. The arguments of these persons do not probably affect many minds; but, coming as they do from men of recognized ability and position, they are worthy of some consideration, and in my next paper I shall briefly criticise them. They will all be found, by those acquainted with the book, to be more or less mere modifications of the principles laid down by Coleridge in his important work on *Church and State*. Indeed, Coleridge is the spiritual father of all those in England who are engaged in the task of patching old cloth with the new garment of reform, the main author of "phantasms" and "moonshine."

WILLIAM CLARKE.

NOTES OF THE FIELD.

Returning home from a somewhat protracted tour in the West, I am glad to greet again *The Index*, whose face I have seen but seldom during my sojourn away.

Every year's visit in the West brings me renewed proof of the powerful and deep-reaching change that is now going forward in the public mind. It extends everywhere, is to be found with those of religious and church connections, the professors of Orthodoxy as well as others. Indeed, I am sometimes led to believe that it is more marked and pervasive in the churches than outside of them. However unrecognized and unacknowledged there, it cannot fail to work powerful effect in the open attitude of multitudes of men and women in these connections in the not distant future. As a general thing, the pews are more advanced, more liberated, than the pulpits.

The West has its full share of timidity, moral cowardice, conformity, and make-believe. Few people have thoroughly the courage of their opinions, a resolute, manly independence in all the relations. The vast majority everywhere are swayed and held subject by traditional and social influences. This, found in many who have outthought and outgrown their leading, makes the pathway of the upstanding, faithful reformer ever hard and thorny. Yet I do deem that in the West is comparatively more freedom and frankness, willingness in people to stand and be known for what they really are.

Of all those I have seen, Kansas seems to me the banner State for freedom. There our friends are awake, and intent upon doing something in the way of practical, effective work. Perhaps it will issue in nothing more at present than in the formation of little clubs in the several towns for study, and getting some apprehension of what is to be done. But these will be a nucleus, and more and more will open as the field receives attention. I have strong faith that, with the moral earnestness and enterprise of some I saw, such as Mrs. A. L. Diggs (already known to the readers of *The Index*), Miss S. A. Brown, and others, valuable results will be accomplished.

There is great need that the living, spoken word be carried into these sections of our country, and I believe that the Free Religious Association cannot do better than give the matter its earnest consideration. In Hastings, Neb., a little town only a few years old, and perhaps twenty-five hundred inhabitants, the Liberals have a commodious and pleasant hall, all paid for, have a large constituency in the community, and are glad to welcome the best, most advanced thought of the time. Seldom as yet do they have that opportunity. There should be a ministry of the gospel of broad and universal religion for this and other like towns that may be found. The best lecturers and public teachers that our country affords should be heard there. And the work ought all to look, so fast as the communities should seem ripe for such a result, to the formation of societies on a simple ethical and religious basis. There should be some arrangement for furnishing the supply. Doubtless there will be many embarrassments and discouragements, no solid work is wrought without them, but the demand will grow and declare itself. The need we already know is profound and universal.

I may say that I know of one instance at least in the West, in which from an orthodox pulpit are preached with the utmost freedom the ideas of universal religion. The people gather in large numbers to hear, and the word is spoken to hungry and delighted ears. The minister is thor-

oughly intrepid, free, deeply, devoutly earnest,—a most sweet and saintly soul. I acquit him of any semblance of falseness or infidelity to truth in his holding the position he does, for he has been entirely frank and manly in his relation to his society and denomination. What will come of it, I do not know; but I am fully confident there will be no shrinking from accepting whatever trial or cross fidelity to duty may involve. Would there were more such ministers of religion!

I return home with renewed sense of the weight and pressing call of the work that lies to be done. How much remains in order to bring these truths, transcendent truths of the spirit, to the plane of the common apprehension! How present, make them so attractive, winsome, striking, that they shall draw, impress, and delight the mind of childhood, feeding it with the images, with that objective form of presentation in which the child's thought must have its life? What may be done for those in adult life, and their name is legion everywhere, who are largely on the plane of the sensuous, and can hardly realize or apprehend anything except in the concrete, must be spoken to on the side of the realistic? How clothe the ineffable in the forms of light, use the symbolism, and at every cost avoid that Charybdis whereon all barks hitherto have gone to wreck,—namely, worship of the outer, the seen, and the historic?

The poetry, the mythologies of the world have doubtless mission here. Who shall act the interpreter, and reveal the fine and hidden beauties that will yet refresh us all? Who may be so deft, furnished, skilled, that he may use this most indispensable means of symbol, holding it as means, in the end, as medium and vehicle only, and guarding infallibly against possibilities of entanglement in finite and seen?

There is room in the world to-day for such an artist, yea, imperative call as never before for that prophet, sayor, and seer, too, who can translate the realities of the celestial into the language of the terrestrial. He that can articulate here will be one of the most vital and beneficent aids in inaugurating the Church that is to be.

C. D. B. MILLS.

SYRACUSE, April 9, 1882.

HISTORY OF RELIGIONS IN SCHOOLS.

Such instruction is now given at Oxford, under direction of Max Müller, and in Holland, France, Switzerland, and Germany, as is fully described in the *Revue de Belgique* for February, by Count Goblet d'Alviella, whose article has been sumptuously reprinted in pamphlet form by Mucquardt, 45 Rue de la Régence, Brussels. Here, we find a powerful argument to prove the fact that no one can understand the historic basis of our civilization who does not know the many creeds and rites which have ruled the nations, and that such knowledge cannot be fully acquired except as a special study. Our own history, for instance, is not to be understood without a full idea of the religious peculiarities which made the Puritans flee from England, and which led them to persecute Roger Williams, the Quakers, and the Baptists. Two of our most recent political issues require some knowledge of Mormonism, Buddhism, and Confucianism before they can be judged intelligently. The question how the Church should be treated by the State is best answered by remembering how Rome has used her mighty power. Even the school-boys have to take up questions in religious history. The more intelligently they can do so, the better. And with wider knowledge must come greater tolerance. Miscreant could never have come into use as a synonym for unbeliever, except at an age when all Christians were taught that Moslems were idolaters

and that heretics met only for debauchery. The Free Religious Association was designed to promote the scientific study of religion. Its friends and members may well consider whether they cannot do something to give this study a higher place in our universities.

F. M. HOLLAND.

SAMUEL JOHNSON.

When I saw in your paper the announcement of the death of Samuel Johnson, I said to myself, "Oh, why is life so short!" Johnson was one of those men with whom I wished to have some day a hearty hand-shaking, not in the body, but the spirit. He sent me his books, he wrote me a kind letter; and I read both and then put them away, hoping for a quiet day or for a quiet week to find rest to write to him and tell him where I agreed and where I differed from him,—telling him, at all events, how strongly I felt that he was doing a great and good work. But, alas! the quiet day or the quiet week never came; and he must have thought me a cold, unsympathizing fellow for never having written to him, for never having thanked him, for never having assured him of my sincere admiration and sympathy. It is not the first time this has happened to me. There was another man, very different from Samuel Johnson, but I admired him, too, and I thought he had never had his due; and that was J. F. McLennan, the author of *Studies in Ancient History*. I had made plenty of notes on his writings, and some day, I thought, we should have it all out. And then some day I opened the *Times*, and I saw he was gone. I have still a number of such unknown friends in the world, to whom I have much to say, and who are probably very angry with me; but what are we to do? "*Seid umschlungen Millionen*" is easy to say, but to do it by letter is very hard.

Well may you mourn for Samuel Johnson. Though he has done brave work, he might have done, he would have done, more. Perhaps I am hardly just to him; for the man who breaks stones on the road, as I have been doing nearly all my life, has not always a very kindly feeling toward those who drive by in a carriage over the road that he has made or mended. I mean Samuel Johnson's knowledge of Oriental religions was at second-hand, and the little accidents that must happen to an historian or a philosopher who writes on Oriental religions at second-hand are just those that most exasperate Oriental scholars. Still, Samuel Johnson was honest, and to be honest means to be accurate; and there are few things in his volume on the *Religion of India* for which, at all events, he could not give chapter and verse, though chapter and verse may not always come from the right book.

What I admire most in Samuel Johnson was his not being disheartened by the rubbish with which the religions of the East are overwhelmed, but his quietly looking for the nuggets. And has he not found them? And has he not found what is better than ever so many nuggets,—that great, golden dawn of truth, that there is a religion behind all religions, and that happy is the man who knows it in these days of materialism and atheism?

F. MAX MUELLER.

Oxford, March 24, 1882.

THE perfection of the intellectual spirit is the entire forgetfulness of persons in the application of the whole power of the mind to things and phenomena and ideas, not to mind whether the speaker is of noble or humble birth, rich or poor. This indeed is much, but we ought to attain to a like indifference to the authority of the most splendid reputations.—*Philip G. Hamerton.*

NOTES ON THE RELIGIOUS PRESS.

W. J. P.

THE Andover professors (six in number, making all the active professors) have united in a lengthy and elaborate reply to the argument of the *Congregationalist* that Dr. Smyth should not be made the successor of Professor Park. As we stated two weeks ago, the *Congregationalist* objects to the appointment, because Dr. Smyth, if he adheres to views contained in recently published books, is not in unison with and cannot consistently sign the creed to which, by direction of the founders of the Seminary, the professors are required to subscribe. The professors join issue with the proposition that loyalty to this seminary creed demands a literal interpretation of it. They maintain that no such literal and absolute servitude to the letter of the creed as the *Congregationalist* contends for has been heretofore exacted; that to apply such a rule would be impracticable, would be suicide, and would nullify "the true intentions" of the founders. They defend Dr. Smyth against the charge of heresy, claiming that he is in "substantial agreement" with the Andover creed as progressively interpreted, and at the close make a remarkable statement concerning the progress and present position of New England Orthodox theology, which we here quote at length:—

What has most excited criticism in Dr. Smyth's position is a natural development of principles which the New England theology has especially cultivated, and which for more than a generation have been taught with particular emphasis from the chair of Christian Theology at Andover,—the universality of the atonement and the necessity of personal choice in order to the existence of either guilt or virtue.

These principles have gained their rights only by hard conflicts. At every stage, the cry of heresy has filled the air. But they have won the day. They have banished the dogmas of guilt for Adam's sin, of infant damnation, of passive regeneration, of the universal perdition of the heathen. They have been attended all along by concessions,—concession of the dogmas that all men sinned in Adam, that Adam was their federal head, that the death of Christ was only for the elect; concession that "elect infants" who die in infancy include all such, that we cannot fix the time when moral agency begins, that none who die before this point is reached are excluded from salvation, and so on through ever-advancing modifications. The path of New England theology is thus strewn with concessions,—concessions to an advancing knowledge of God's Word, concessions to truth. At the same time, every concession has been attended with gain and with new construction. We understand Dr. Smyth's position to be clearly and definitely within the legitimate lines of this movement. We understand him to be endeavoring to apply to the doctrine of the future life principles which the New England theology has already triumphantly applied to men's responsibility in the present life; in a word, he is aiming to do for eschatology what already has been done for anthropology. . . . Christianity educates men to ever higher, broader, more truthful conceptions of God. The questionings of to-day in Christian hearts respecting the doctrine of eternal punishment are a consequence of the elevating and spiritualizing power of the gospel. The Church should seek out positions that can be held. It should be in advance of its enemies. True conservatism points this way alone.

Nevertheless, the *Congregationalist* replies, and, we think, with great force, that, after declaring the creed to which the professors were to subscribe (from which we quoted a fortnight ago), the founders clinched it thus:—

It is strictly and solemnly enjoined, and left in sacred charge, that every article of the above-said creed shall forever remain entirely and identically the same, without the least alteration, addition, or diminution.

This, certainly, does not look as if the founders had it in their "intentions" to provide for a pro-

gressive development of theology, however desirable it might be so to interpret them. And the creed they enjoined most unmistakably teaches the dogmas which the professors above declare the principles of New England theology to have banished.

THE *True Religion* is the new name under which the *New Religion* comes to us from the town of Norway, Me. It has changed its form as well as name, now being folded into sixteen pages. It is a bright, wide-awake paper. Its editor says, "The name we now take serves our purpose as well, and affords the opportunity for more positive statements in liberal thought."

LONGFELLOW, it is well known, was liberal in his religious views. Yet we have not noted that a single religious newspaper has made any abatement on this account from its praise of the beneficence to humanity of his life and writings. The *Evangelist* voices the common eulogy of him, when it says:—

He touched the great chords of human sympathy, the best elements of human hearts, as no other writer of our time has done. And his poems are full of noble thoughts and sentiments, of comfort and sympathy and hope, of kindness and trust and aspiration. They are more quoted in the pulpit than any other. For fifty years, Mr. Longfellow was one of the literary and moral forces of the country. This is his praise. And, if writers in another generation excel him in power or grandeur or sweetness or any of the qualities which command success or give influence, they will have to thank him for pioneering the way.

EDITORIAL NOTES.

SUBSCRIBERS are requested to look at the address tags on *The Index*, and if in arrears to send us at once the amounts due.

NEXT week, *The Index* will contain interesting contributions from the pens of D. A. Wasson, George Jacob Holyoake, William Clarke, W. H. Spencer, and other able writers.

ALTHOUGH we do not discover in Dr. Samson's article, printed in *The Index* this week, any new contribution to religious thought, we cheerfully give him an opportunity to present to our readers his views of "The Truth as it is in Jesus."

A CONVENTION of the National Free Religious Association is to be held in Chicago on the 10th and 11th of May, of which more particular notice will be given next week. The usual annual meeting of the Association will occur in Boston on the 1st and 2d of June.

THE *Toronto Telegram*, referring to the Pope's complaint that the Catholic press is not well sustained, says: "Every indication of independent utterance on the part of Catholic newspapers in regard to Catholic affairs is suppressed by the authorities of the Catholic Church; and, so long as Catholic newspapers are kept in a state of servitude and vassalage, they must necessarily be inefficient and without power, except in a very narrow sphere. No public journal can have influence with the people, unless it is free to speak its mind unreservedly upon all questions as they come up."

THE *Boston Traveller*, in reply to somebody who was anxious to learn how the poet Longfellow stood theologically, says: "Mr. Longfellow was not a church-goer. His family have sittings in the College Chapel at Cambridge, and have been attendants there. It is understood that in his religious belief he was in sympathy with his brother, Rev. Samuel Longfellow, a liberal Unitarian." This statement is doubtless correct, and, for those who know what Rev. Samuel Longfellow's views are, sufficient. But, to others, it conveys no precise in-

formation, since one "liberal Unitarian" differs in "religious belief" from another as "one star differeth from another star in glory."

PROF. E. L. YOUNG writes in the *Popular Science Monthly*: "Under the old ideal of culture, a man may still be grossly ignorant of the things most interesting and now most important to know; but an ideal of cultivation begins to be demanded which does not comport with ignorance. Modern knowledge is the highest and most perfected form of knowledge, and it is no longer possible to maintain that it is not also the best knowledge for that cultivation of mind and character which is the proper object of education. This truth is making its way steadily; and although the traditional ideal of culture is strongly fortified in existing institutions, and maintained by old habits and associations, it is undermined on every side, and is certain to give place to more comprehensive and rational views of what constitutes a properly cultivated man."

IN regard to the trouble concerning the Andover professorship of theology, the *Transcript* observes: "The root of the whole difficulty in this case seems to be that three donors of small sums of money (which have since been largely increased by gifts not so severely restricted), at a time of keen and angry controversy, solemnly covenanted that all who should teach in the seminary on their foundations should forever hold certain opinions and beliefs, whatever might be the developments of wisdom and truth. It may be that future legislation will prohibit this attempt to perpetuate antiquated opinions and beliefs by the dead hand. What should we say now, if there was an endowed fund held to-day in this State, as given in 1692, by most sincere believers in witchcraft, solemnly pledged to teachers and lecturers who should uphold that belief?"

AT a meeting of the Toronto Secular Society a recent Sunday evening, Mr. A. Piddington, the president, read a paper by Mr. Allen Pringle, of Napanee, on the subject of "The *Mail's* Theology." The writer quoted from the *Mail's* Saturday sermons, in which the ground was taken that a religious belief is the only safeguard of morality; and he charged the *Mail* with encouraging immorality and weakening the public sense of right by telling all those who had shaken off the religious beliefs of their forefathers that there was no reason or consistency in their living virtuous lives. He pointed out that the *Mail* writer himself admitted that religion was decaying and faith dying out, and he thought that, instead of contending that morals must of necessity disappear, it was the part of every well-wisher of humanity to put morality on a firm scientific basis. The paper was well received.

GEORGE BRANDES, a Danish writer of reputation, in a collection of essays giving some personal recollections of John Stuart Mill, says: "He recommended me to read Herbert Spencer, but not his later works, in which he departed from the good method. He directed my attention especially to *Principles of Psychology*, *Bain's Senses and the Intellect* and *Emotions and the Will*. He presented me with a copy of *Analysis of the Human Mind* by his much-admired father, and praised it as the greatest work of the English school in this century. He spoke highly of Taine, and of a small book entitled *Essays by a Barrister*." Brandes concludes by remarking on the nobleness and the truthfulness of Mill's character, and says, "We must recall the noblest philosophers of antiquity—Marcus Aurelius and his like, if his like existed—to find a parallel to Mill. He was equally earnest, equally great, whether he were sending the rich maturity of his thoughts in a world-famous book to a world-

wide circle of readers or conversing in his home with a stranger, never for a moment obtruding his superiority."

CHARLES E. ENDICOTT, in an article in the *Boston Transcript*, writes that, during a residence of two decades among the Chinese, he is convinced that they are entirely misunderstood by the Western World. "The vices," he says, "prevalent among them are no worse than exist in Christian countries, nor even so great in proportion. Their respect for intelligence, as far as they are in a position to appreciate it, is quite equal to our own. Their commercial honor is practically better than that existing in Europe and America. Their industry and frugality are of the highest types. The only obstacle that retards their progress is the deathlike conservatism that surrounds them; but when the time arrives that is approaching, that they are prepared to accept the teachings of a more advanced thought, a field for enterprise will be opened in China that, for stupendous results, will far eclipse the most sanguine imagination of the ancients concerning the wealth existing in 'Far Cathay.'"

POETRY.

THE LAMENT OF CERES.*

[TRANSLATED FROM THE GERMAN OF SCHILLER.]

BY B. W. BALL.

1.

Once more is genial spring-time glowing?
Has earth re-youthed herself again?
Green in the sun the hills are growing;
And ice-free leaps the brook again,
While flashes on its mirror blue
The cloudless heaven's reflected sheen;
And west wind's softest whispers woo
The buds to burst in leafage green.
With lays of love the groves are yearning:
Greets me the Oread in the wild,
"Thy flowers, behold, to light returning,
Returneth not thy vanished child."

2.

How long I've wandered wide earth o'er,
A weary quest in vain pursuing,
Sending thy beams to help explore
Her track, O Sun, whose loss I'm rueing!
Not one has tidings brought to me
Where now my hapless darling pines:
The sun himself, that all can see,
Vainly to find my lost one shines.
Am I through thee, O Zeus, forlorn?
Has Pluto, smitten by her charms,
The maid to hell's dark rivers borne,
A ravished captive in his arms?

3.

The herald of my anguish who
Will be unto that gloomy shore?
Forever piles the grim canoe,
But only shadows ferries o'er,
Barred—that no happy eye may know
Its gloom—the underworld remains.
And long as Stygian stream may flow,
No living form there entrance gains.
While thousand pathways lead below,
None back unto the daylight tend,—
No witness of the Maiden's woe
May to the Mother's sight ascend.

4.

Mothers from Pyrrha's stock who came
Are at the grave not all forlorn.

*The legend of Demeter and Kore or of The Mother and The Maiden, as Ceres and Proserpine were called, is the most touching and significant of all the Greek myths. The Mater Dolorosa of Christianity is a plagiarism from it. Ceres was of course a personification of the Earth, and her daughter, Persephone, of the Earth's annually reappearing vegetable life. This annual resurrection of blade and blossom the old Greeks regarded as a symbol and assurance of the triumph of the human spirit over death. This was the fundamental idea of the Eleusinian mysteries and of the solemn earth-worship celebrated at Eleusis. Schiller has concentrated in the above poem the very essence of the Greek myth of the Mother and Child. It is, perhaps, the finest of his minor poems. It is full of the sadness of the yearning of the human spirit for immortality, full of the sadness of the laceration and mystery of death, and also of the joy and hope of a resurrection or triumph over death.

†Pyrrha was the Eve of Greek Mythology, or rather the mother of mankind after the flood.

They follow through the funeral flame
Their loved,—themselves, too, mortal-born,—
Dwellers in Jove's high homestead may
Descend not to the nether strand.
Thither inclined, their passage stay
The Parcae with a pitiless hand.
Oh would I were an outcast there,
From golden halls of heaven exiled!
The stricken mother would forswear
Her deathless birthright for her child.

5.

Where with her gloomy consort she
High-throned in joyless state may sit,
Would I a bodiless shade might be,
With shadows, that before her flit!
Alas, her eyes, blinded with tears,
Seek vainly for the golden light,
And for the distant, starry spheres
They knew of old in earthly night.
Her yearning gaze her mother's face,
Till joy returns, may not behold,
Till, locked once more in close embrace,
Parent and child each other fold,
Till down the cheeks of Orcus stern
The shades of Erebus discern,
Amazed, strange tears of pity rolled.

6.

This may not be: my grief is vain.
Calm in its even course above
Rolls on the Day-god's golden wain,
Forever stands the will of Jove.
Far from the realm of night, he turns
In bright disdain his glance away.
Once snatched to nether gloom returns
No more my lost one to the day,
Until the streams of Orcus glow
With cheerful tints of roseate dawn,
And over midmost hell her bow
Of beauty Iris shall have drawn.

7.

Remaineth naught of her to me?
Is there no sweetest pledge assuring
Tha', though by space we sundered be,
Our wonted love is still enduring?
Is there no heart-knot knit, that ties
The mother to the daughter fled;
No mystic emblem, that allies
The living to the cherished dead?
Wholly apart, we are not riven:
She has not flown beyond my reach;
To us the Powers on high have given,
That we may still commune, a speech.

8.

When children of the spring are dying,
And blade and bloom are turning sere,
And mournfully the bare bough sighing
Waves leafless in the north wind drear,
The very germ of life I take
Out of the year's exuberant horn,
An offering to the Styx to make,
Seed of my own fair, golden corn.
Sadly in earth I bury it low,
Close to my child's heart lay the grain,
That it may tell her of my woe,
A mother's love, a mother's pain.

9.

The roseate hours in frolic dance
Usher the gracious spring again,
And in the sun's life-kindling glance
The blade new-born shoots forth again.
The germs, which to the eye had perished,
Into the realm of colors bloom,
And by the sunbeams wooed and cherished
They struggle forth from dark earth's gloom.
While heavenward the stalk aspireth,
Shyly the root gropes toward the night:
Gloom of the underworld requireth
The growing blade and ether's light.

10.

Thus, touching realms of life and death,
The wheaten stalk for me upspringeth:
My herald from the shades beneath,
A message sweet of joy it bringeth.
Out of the spring's young blossoms fair,
Listening, I hear a soft voice say,
That far from daylight's golden air,
Where only mournful shadows stray,
Bosoms the throbs of love still know,
And hearts with fond effusion glow.

11.

O children of the fresh, young year,
With joy unfeigned thus hail I you,
Steeped in the sun, your stalks you rear,
In rainbow tints your flowers appear,
Your cups o'erflow with purest dew.
In springtime's warmth and splendor brief,
Each tender breast my joy will know,
And in the autumn's withered leaf
Behold an emblem of my woe.

The Index.

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

WILLIAM J. POTTER, } Editors.
BENJAMIN F. UNDERWOOD, }

NO WRITERS IN THE INDEX, editorial or other, are to be regarded as speaking in behalf of the Free Religious Association as a whole; nor is any writer to be held responsible for any opinions expressed in its columns except his own. For all editorial matter not signed, B. F. UNDERWOOD, the office editor, is responsible.

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For The Index.

Is Spencer's Philosophy Atheistic?

A PLEA FOR ITS STUDY BY STUDENTS.

BY EDWARD KIBLER.

Already, the synthetic philosophy of Herbert Spencer is a partially recognized factor in the education of American youths. Several of the ablest American instructors are resolutely endeavoring to secure its adoption, in a modified form, as a part of the college curriculum. Its treatises on psychology, sociology, biology, and ethics, as exemplifying evolution, are known to those who study them as furnishing accurate information and yielding large returns in mental drill. Since the novelty of method in bold generalizations and unbiassed research, and the freedom from futile speculativeness, have begun to compel the other systems of philosophy to be studied merely as historic thought, we are prepared to expect that the innovation will be met with many a repulse. The natural conservatism of mind renders a sudden and radical renunciation of old habits of thinking and long-cherished beliefs a mental impossibility. That which seems to contradict parental teaching and to overthrow the many strongholds in morals and reflection founded thereon can be ultimately accepted as truth only after severe mental sacrifice and on deep-rooted conviction. A reasonable amount of mental conservatism must be recognized as at all times having a very salutary influence in restraining one from being carried away on a wave-crest of radically new thought; while, on the other hand, an excess of conservatism renders impossible that intellectual habit of revising and re-revising conclusions, without which material progress in knowledge is impossible. To assume or believe the absolute truth of any tenet, and invite into the mind whatever happens to fall into coincidence and reject whatever in the minutest particular fails to tally therewith, is to pursue a course which is sure to entail mental stagnation.

Some of the ultimate conclusions of Spencer's philosophy are out of harmony with the settled habits of popular thinking and with the beliefs of those moral teachers who are largely instrumental in directing popular thought. In dealing with subjects toward which most people have directed some random thoughts, this system of philosophy employs a reasonable scientific spirit, ever eager to get at the truth, and a philosophic courage prepared to recognize or infer whatever conclusions logically result; and these are facts which of necessity would forbid its sudden prevalence, for in many particulars it militates against popular prepossessions and creeds. For instance, what random thinker would ever conceive of a rational system of ethics finding its basis in other than Biblical law, believed to be divine? So the comparative few who occupy the pulpits and are in a position to mould the character of the graver

thoughts of the many, from motives of policy and self-consideration, often desert their post of duty by teaching not their own convictions nor the conclusions resulting from careful individual research, but teach rather what they find in greatest demand. To them, the people usually relegate for solution the problems growing out of graver things, and for the most part they regard their careless judgments and ready decisions as beyond appeal. In this region of thinking, a new idea is promptly discouraged; and truly marvellous is the consummate skill displayed in preventing a habit of independent thinking from taking thrifty root. It is generally true that what the pulpit frowns on the people distrust, what it smiles upon they eagerly adopt, and what it scorns they fear. It is a *régime* of limited despotism, which exacts assent from the people without granting them license to question the justice of the frown or the scorn. Hence, the natural conservatism of mind is not the only motive manifest in the efforts to prevent the general study of Spencer's philosophy among students, but there are considerations far more positive and urgent. Grave fears are entertained lest, if the students of this generation imbibe and indorse the principles therein contained, the traditions and creeds now held sacred beyond question may themselves be profaned by scientific scrutiny, be weakened in their efficacy by contact with criticism, and be eventually discarded. Unable to question its logical consistency or its expedience in teaching truth and disciplining the intellect, the opposition, with an impressiveness almost irresistible, declares that Spencer is an atheist and his philosophy fell atheism, making it seem to the average student a rash risk to dally with his thoughts, since eternal damnation will surely result.

A reference to the political tactics of to-day will reveal this method usually employed to paralyze a righteous opposition. If a party champion a measure and preach it to the people to influence suffrage in its behalf, the opposition, failing to present a more expedient measure, sets about to bring it into popular disfavor. If all available tests in proving the logical inconsistency of the measure fail, if its expediency and timeliness cannot be disproved to public satisfaction, the opposition embraces the last desperate resort of misrepresenting it to the popular judgment, and hiding its righteousness under the garb of some repulsive name. They try honorable means first; and, if these fail, they care not what means are employed, so the end is gained. "My son, make money," the old man said. "Make it honestly, if you can: if not—make money." It is not the aim of this paper to discourage controversy, but simply to show that the method now being employed to bring this system of philosophy into disrepute relies on misrepresentations of the most serious moment and on false charges, maliciously or ignorantly urged. Did such accusations solely emanate from those mentally unqualified to pass an equitable and intelligent judgment, we might dismiss the fact as significant; but, in many instances, those who are thought to be fully equipped for fair estimates, and who, in dealing with some subjects, have evinced the virtue of rivalling their opponent in a fair statement of his position, nevertheless seem so carelessly to apply epithets to Spencer and his philosophy as to frighten away the young student, who will scarcely dare to peep within the volume, lest a calamity befall him *instantly*. A few quotations from writers of this class will suffice. President Porter, in a paper entitled "The Newest Atheism,"* speaks of the "vacillating atheism of Spencer." President Gregory, in "John Stuart Mill and the Destruction of Theism,"† speaks of Spencer's "anti-religious thought" as having for its aim "the construction of an imposing and comprehensive system of anti-theism, or atheism." Rev. Dr. Patton, in "The Final Philosophy,"‡ referring to the reconciliation of religion and science proposed by Spencer, says: "He proposes that science shall give religion a share in the kingdom of this world on the express condition that religion shall abandon all hope of a world to come. What shall be said to these proposals? The answer is not difficult. Can an atheist worship? Can he pray? Need he have any sense of responsibility?" etc.

These charges, then, deserve to be answered as openly as they are made. Is Spencer an atheist, and is his philosophy atheistic? If the distinction be dichotomously drawn that all who strictly adhere to the Biblical conception of Deity are to be classed as

theists and all who in any particular deviate as atheists, then Socrates, Spinoza, Comte, Spencer, in fact, all philosophers, strictly speaking, are atheists and their teachings atheistic. But no such claim will be made. It is not customary to charge Cicero and the Romans with atheism, Homer and the Greeks. We do not think of the "heathen" as atheists, even though they worship "stocks and stones," nor of the Deists, who deny a verbal revelation. No close student of Spinoza, who has caught anything of the spirit of his philosophy or of the sublime reverence of the philosopher, would ever impute atheism to him. Yet he denied that personality, will, or understanding could be predicated of the Deity. He worked out an elaborate system of practical ethics, without regarding the conception of a personal deity as a *sine qua non*. Schwegler, in *History of Philosophy*, says of him: "His chief work, the *Ethica*, appeared the year of his death. His design was probably to have published it during his life; but the odious report that he was an atheist restrained him." There is not the ghost of a shadow of an attenuation of truth in saying that Spencer is an atheist because he does not indorse the Christian conception of Deity. It is a criminal strangling of the truth to represent that when Spencer implies no personal deity he means no deity, no cause, nothing.

It is a well-known rule of evidence in legal practice that, when a written instrument is the subject of litigation, the best evidence only is admissible concerning its character and contents; and hence the writing itself, if available, must be submitted for judicial scrutiny. The impressions which the reading of it have made on another man's mind, the report of its contents or gossip concerning its character, will be promptly ruled out as incompetent: the instrument must be produced to disclose its own secret and speak for itself. To arrive at the truth concerning the particular charge against this philosophy, let us abide by the legal rule, and quote from Spencer's *First Principles* of his synthetic philosophy:—

§ 11. Thus, the atheistic theory (respecting the origin of the universe) is not only absolutely unthinkable, but, even if it were thinkable, would not be a solution. The assertion that the universe is self-existent does not really carry us a step beyond the recognition of its present existence, and so leaves us with a mere restatement of the mystery.

§ 12. We cannot think at all about the impressions which the external world produces on us without thinking of them as caused; and we cannot carry out an inquiry concerning their causation without inevitably committing ourselves to the hypothesis of a First Cause.

§ 14. Here, then, is an ultimate religious truth of the highest possible certainty, . . . that the Power which the universe manifests to us is utterly inscrutable.

§ 27. Though the absolute cannot in any manner or degree be known, in the strict sense of knowing, yet we find that its positive existence is a necessary datum of consciousness; that, so long as consciousness continues, we cannot for an instant rid it of this datum, and that thus the belief which this datum constitutes has a higher warrant than any other whatever.

§ 31. By continually seeking to know, and being continually thrown back with a deepened conviction of the impossibility of knowing, we may keep alive the consciousness that it is alike our highest wisdom and our highest duty to regard that, through which all things exist, as The Unknowable.

This, which to most will seem an essentially irreligious position, is an essentially religious one,—nay, is the religious one to which, as already shown, all others are but approximations. In the estimate it implies of the ultimate cause, it does not fall short of the alternative position, but exceeds it. Those who espouse this alternative position make the erroneous assumption that the choice is between personality and something lower than personality: whereas, the choice is rather between personality and something higher. Is it not just possible that there is a mode of being as much transcending intelligence and will as these transcend mechanical motion? It is true that we are totally unable to conceive any such higher mode of being. But this is not a reason for questioning its existence: it is rather the reverse. Have we not seen how utterly incompetent our minds are to form even an approach to a conception of that which underlies all phenomena? Is it not proved that this incompetency is the incompetency of the conditioned to grasp the unconditioned? Does it not follow that the ultimate cause cannot, in any respect, be conceived by us, because it is in every respect greater than can be conceived? And may we not, therefore, rightly refrain from assigning to it any attributes whatever, on the ground that such attributes, derived as they must be from our own natures, are not elevations, but degradations? Indeed, it seems somewhat strange that men should suppose the highest worship to lie in assimilating the object of their worship to themselves. . . . May we not without

* *Princeton Review* for May, 1880.

† *Ibid.*, September, 1878.

‡ *Ibid.*, May, 1879.

hesitation affirm that a sincere recognition of the truth that our own and all other existence is a mystery, absolutely and forever beyond our comprehension, contains more of true religion than all the dogmatic theology ever written?

The above quotations will give a fair conception of Spencer's position on this subject, and at the same time show how utterly groundless and absurd is the charge of atheism, hurled so desperately at him and his philosophy. It is also to be recollected that to the thinking of the younger student the epithet "atheist" is apt to convey not simply the idea of one who denies the existence of Deity, but other attributes have been so intimately associated with the word in earlier thought that in his imagination he inevitably pictures the "atheist" as a moral monster, utterly devoid of all sense of right; and thus the very word itself, especially to younger minds, is very likely to produce an additional misrepresentation of the grossest type.

Realizing that it is always better and more profitable to form an individual opinion from the requisite data, instead of studying other men's opinions, if the young student would resolve personally to investigate these mooted questions, he would come to know that Spencer's philosophy embodies the greatest advance in research that science has made,—at least in modern times,—and would come to believe that his attitude at all times is the very supremacy of reverent piety. Then, he will begin to understand that the bitterness of the opposition springs from a rash zeal to rescue its imperilled beliefs, to question which is claimed to be profanity, and to doubt is believed to be damnation. Let the young student but remember that truth can never contradict itself, and that a vigorous conflict between counter-claims can permanently injure only error. For what fails to survive the tests of truth deserves to fall, even though it lacerate our heart-strings to surrender it up.

But, even if Spencer were an avowed atheist, by far the greatest portion of synthetic philosophy, dealing with subjects purely scientific, might profitably be studied without provoking the antagonism of even the most bitter sectarian; but by hanging such a pall as "atheism" over it, which to most young minds inevitably has a sort of traditional repulsiveness, the opposition would render Spencer's volumes as unfrequented as a public building condemned to be unsafe. But the wise student will be fearless to enter; and, if his purpose be resolute to acquire the best knowledge at hand, if his morals be so firmly grounded that he is led to do right because it is the best thing to do, and if his intellect be so matured that he can correctly appreciate the spirit and grasp the principles so clearly set forth, then he will realize that to study Spencer's philosophy is to reap golden grain.

For *The Index*.

"THE TRUTH AS IT IS IN JESUS,"

The Goal of Free Religion.

BY G. W. SAMSON, D.D.,

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The repeated wish of an esteemed and able contributor to *The Index* prompts the suggestions clustered under the above caption. The fresh review of the long familiar reasoning of eminent thinkers, like Abbot and Frothingham, and of varied recastings of materialistic and idealistic theories, found in the columns of *The Index*, furnish the data for induction. History, which records the succession of profound thought on religious truth in all ages, seems to justify the conclusion. The sources of reliable knowledge, forming the basis of science as applied to religion, must lead all discussion; and the leading questions of religious research,—God, Revelation, Atonement, and Future Life,—as Comte and Frothingham, in common with men of every school, have agreed, are the essential central issues to be considered.

The American Bible Society have issued a little pamphlet with the Lord's Prayer in one hundred and sixty-four different languages, among which are found the most cultured tongues of Asia and Europe and the simplest and rudest of native African and American savages. John Eliot, contrary to the prior convictions of New England Bible Christians, was able to put the New Testament into the language of In-

dian tribes who were the remotest and most degenerate of the Asiatic settlers from the east of Asia on the coast of the American continent. If such a fact had occurred with the Vedas of the Brahmins or the Dialogues of Plato, every impartial mind would admit that it was the starting-point for an induction. The words, the teachings of Jesus, recorded and developed in the New Testament, what Paul, addressing the many-minded Asiatic Greeks at Ephesus, calls "the truth as it is in Jesus," has a claim to be taken as a central "goal," toward which, in the race for the meed of success in the search for truth, champions for the prize may with propriety be invited to direct their course.

Here, however, the book must be kept distinct from its commentaries. In the summer of 1848, in the old cathedral of Geneva, the eloquent rationalistic preacher, speaking in French, took for his text: "Heaven and earth shall pass away, but my words shall not pass away." Reviewing the history of that cathedral, under its three eras of Romanism, Calvinism, and Rationalism, his three heads of discourse were, "Riches shall pass away, but not the Word; creeds shall pass away, but not the Word; interpretations shall pass away, but not the Word." Just as in ancient Greece, and now in the columns of *The Index*, the interpretations of the book of nature are numberless, so is it with Revelation, but, as nature does not pass away, so the Word does not. In his youth, Rousseau bitterly opposed Christianity, because he confounded it with the Church of his day and land. In his exile among the Swiss, he wrote his *Emile*, in which, comparing the words and acts of Socrates in the second book of Plato's *Republic* with the words and acts of Jesus, he wrote, "The life and death of Socrates were those of a sage: the life and death of Jesus were those of a God." In his old age, an exile in England, where he was Hume's intimate, he wrote to his friend Moulton to this effect: "Experience has shown that the pure truth is found in the words of Jesus, and that the day will come when society will be redeemed by its influence." Jefferson, when commending to Virginia the school-system of Massachusetts, uttered a like sentiment.

Coming, then, to the essential truths of religion, the vital fact to regard is this: that as interpretations of both nature and revelation may and do differ, so individual views as to God, Revelation, Atonement, and Future Life, may and must differ. As individual conceptions of a passing train or of a sudden broil differ according to each observer's position, no two occupying the same point of view, and yet, as in essential facts, all agree in giving testimony, so is it with differing views of religious truth. All men believe in God's existence, though his nature is incomprehensible; and hence all extremes, from the African fetish to Plato's Infinite Spirit, from Darwin's creator of the first few types of flora and fauna to Haeckel's automatic order,—all extremes show that it is not the fact, but the manner of the fact, as to which men differ. So, too, views of the nature of the future life vary, from that of the Indian's happy hunting-ground to the symposium of Socrates and Cicero; but, while the manner of the fact is differently conceived, the fact is demonstrated in human thought.

That the fact as to each truth of religion is demonstrative, Socrates showed, when, as now by Comte and Mills, it was claimed that only mathematical reasoning is demonstrative. When the first axiom of geometry was quoted, "Two things equal to a third are equal to each other," and it was urged that eyesight attests this truth, the Grecian sage, holding up his two fore-fingers, compelled his opposers to admit that no two things are ever seen to be equal, but that "equality" is a mental conception, which eyesight applies to material objects. So, when eyesight attests that the starry expanse is a concave, when Jasper contends against Galileo that the sun moves, the entire chain of applied mathematics by which the truth opposed to eyesight is reached depends, as Aristotle showed, on the combining of the two testimonies of consciousness and on the harmonizing of the two partial philosophies, materialistic and idealistic, which, instead of living in quarrelsome union, should live in happy wedlock.

The Old and the New Testament view of God, from Moses to John, is this: God, as a pure spirit, cannot be known, and on this assured principle of science, because he cannot be "seen." But all the traditional convictions of mankind, only culminating in the re-

ligion of Buddha, accord with the fact that God was manifest in the human form that walked in Eden and pledged redemption to fallen man,—a fact recognized by the Roman officer who saw Jesus' death, and who, like Rousseau, exclaimed, "Truly, this was the Son of God." As to revelation, the demand was successively recognized by Zoroaster, in his Brahminic reform; by Confucius, as he saw the failure of his moral precepts; by Socrates, as before the Athenian senate he dwelt upon their rejection of the truth urged by Athenagoras and repeated by himself; and, above all, by Cicero, who, having shown in his "Divination" the human art of all auguries, argues that the false, as with coin, proved the existence somewhere of the true revelation. If objection, then, arise to the supernatural testimony to a natural revelation, these replies may be given: First, as Zoroaster intimated, the common mind of man demands, and justly too, this testimonial; for nothing but a visible exertion of supernatural power can prove to man the presence of a divine spiritual teacher. Second, if, as Darwin admits, the Divine Being has directly interposed in the creation of insignificant plants and animals, he may certainly be expected to interpose to accomplish the great need of his highest work,—the moral redemption of man. Third, as a fact, the best minds of Greece were convinced by the miracles of Jesus. [Mohammed is witness to their reality, and Renan's views were modified by tradition in Palestine.]

As to the atonement, all agree that, as an effect, it is moral "reconciliation" of man to God, whose unreconciliation and lack of faith are certainly most palpable. As a cause, the idea of needed "expiation," secured by sacrifices of animal or human life, has everywhere ruled human conviction. Xenophon, at the opening of his *Memorabilia*, quoting this practical faith of Socrates, and Confucius reasoning as to the import of sacrifices, still maintained, as General Grant's visit illustrated, in the heart of Asiatic civilization. Nothing but the historic fact as to Jesus has ever satisfied man's conviction as to his personal need. As to the future life, Aristotle, in his "Psyche," pointed out the distinction between the animal intelligence, mixed with and sympathizing with the material (*ψυχή*) in man, and the "mind" proper (*νοῦς*), unmixed with and unaffected by the material organism; and of the latter he says, "τοῦτο μόνον αἰώνιον καὶ ἀσάλευτον,"—this alone is eternal and indestructible. Plato argued the same from the fact that animal intelligence has no office but the care of the body, and hence may be supposed to perish with it; while the yearning for higher life must, as all human yearning, have its realization in fact. This perfection of Grecian analysis permitted a century later the translation of the Hebrew Scriptures, and three centuries yet later the writings of the New Testament with their distinctive terms. In his account of creations, declared by Haeckel to be scientific in statement, Moses represents the Divine Being as a pure spirit, saying to surrounding angels, "Let us make man in our image," thus declaring the origin of his spiritual nature; while, afterward, "the Lord God," or the humanly manifested God, "formed man out of the dust of the earth, and breathed into him the breath of life, and man became a living soul," thus partaking the lower intelligence ascribed to the animals with whom in his earthly existence he was to be associated. Every page of the Old Testament and of the New Testament is conformed to these distinctive teachings as to each of the essential doctrines of religion, spiritual redemption intensifying faith in the future life.

That the Christian system was meant to triumph as the exponent of "free thought" is witnessed in every discourse of its great apostle as recorded by Luke, and is embodied in the closing statement of his history at Rome, the world's capital: "And Paul dwelt two whole years in his own hired house, and received all that came unto him; preaching the kingdom of God and teaching those things which concern the Lord Jesus Christ with all confidence, no man forbidding him." If like truth has been otherwise received in later times, the fault has been either in the preacher's interpretation or in the lack of Roman virtue in the powers that have ruled. Whether "the truth as it is in Jesus" is to meet Rousseau's conviction as "the goal of Free Religion," the spirit of its advocates and investigators must combine to attest. Certainly, it has no other human means which its advocates can legitimately employ than the three graces,—Faith, Hope, and Charity.

For *The Index*.

THE ORIGIN OF REASON.*

If I were to tell a man who had never seen ice, and was wondering what had happened to a lake in winter, "The water is frozen," this would be explanation. But why is it one? Here is a difficult question, which has already been brought up by Locke, and which cannot be answered without looking into the nature and origin of reason. The peculiar value of my words is that they contain an idea by which the appearance is placed under a general law. Ideas are generalizations, and it is general ideas that form the substance of human knowledge. We say of a thing, "It is frozen." It is only man who can say, "I am freezing." He can say this even in summer, and think it even when he feels no chill. Why? Because he possesses general ideas. And how has he come to possess them? This is the hardest of questions; and it brings us down to the origin of reason, for reason is man.

Should I say, "Man thinks because he speaks," nine-tenths of my readers would shake their heads and answer, "No, man speaks because he thinks." All great truths are first known as paradoxes. How long it was before men would distrust their eyes, and believe that the earth moves rather than the sun. Words are the fixed points which show the limits of the ideas they have brought into existence. Without words there would be only fleeting, shadowy, and disorderly impressions. An idea has never existed in man without its material counterpart, the word. And yet I do not say that with every word there must be an idea. Parrots imitate our words, and produce only sounds. The sound is not alive until it becomes a word, and the life of the word is in the idea. The great question is how ideas are united with sounds, and thus made alive. Thinkers have built up system after system, and perhaps there is nothing about which there has been such a variety of opinions as on the way that speech began. Here is the point to which we must set the lever, to roll away the rock that has kept a great secret from leaping forth in a fountain of truth.

Philosophy has no right to give an opinion on the origin of reason until she has taken note of the results of comparative philology; for speech is the body of thought, and both were born together. Nor has science any right to refuse attention to what philosophy can say about the origin of speech. The philologist who declares, as Frederic Müller does, that the only difference between the language of men and that of the lower animals is in quantity, deserves more approbation from parrots than from scholars; for the English miner who uses but three hundred words is more than twice as well able to speak as was Brehm's parrot who knew a hundred and fifty. That book which Immanuel Kant sent out, badly printed on gray paper, a hundred years ago, has had greater results than giving Berlin the nickname of the City of Pure Reason. This *Critique* has much to teach us still; for instance, that the whole business of human reason is with representations, which are not mere empty sensations, but which stand in such close relations to objects that our thought has an objective character throughout. Hence it is that we cannot wander from this plain road through experience to knowledge without falling a prey to hallucinations and self-deceptions. These representations of objects are given by the senses, but brought into shape by the reason. So the secret which has been promised is that in human speech each word has originally a relation to some object which was signified by that word, and that thus our words first took their meaning by means of the representations in our minds. When we say, "The water is frozen," or, "I am freezing," we utter a word which was first used as a representation of a state of external objects, and then gradually came to express a condition of internal feeling also. This is a fact which is proved by Kant as well as by the philologists who have been too tardy in recognizing their obligations to the great philosopher.

THE authority which extends its claims over every action and even every thought, which insists upon an answer to every interrogation, however indiscreet or oppressive to the feelings, will, in young or old, produce falsehood.—*Mrs. Barbauld*.

*An Epilogue for the Kant Centennial. By L. Noiré. Translated and abridged by F. M. Holland.

CORRESPONDENCE.

MEETING OF THE FLORENCE FREE CONGREGATIONAL SOCIETY.

Editors of *The Index*.—

The annual meeting of the Free Congregational Society of Florence was held on the evening of the 3d inst. The attendance was large; and, in the absence of the moderator and clerk, General Otis was chosen moderator *pro tem*. and Miss E. C. Elder clerk *pro tem*. Nine new members were added to the society, and all the old officers were re-elected. The treasurer reported the society as out of debt, and that all the expenses of the year were provided for by voluntary contributions. The largest contribution, say \$446.14, having been made by the Ladies' Industrial Union, the executive committee say that, in view of such repeated evidence as we have had of the thrift and good business management of the women, the society may well give its Bond* in town-meeting that the women will faithfully discharge any town affairs that may be committed to their charge.

The committee say that Mr. Spencer has filled the office of resident speaker with great ability and earnestness, and has greatly favored the society by bringing with him, in the person of his gifted wife, one that is virtually a colleague pastor, being fitted thereto by experience as well as rare mental gifts, she having been the resident speaker of the Free Religious Society of Providence.

The attendance at the Sunday-school has largely increased during the last year, and the school is in a healthy and hopeful condition.

The committee refer in appropriate terms to the deaths of three prominent members, Henry H. Bond, Elisha L. Hammond, and Mrs. Maria B. Learned.

After giving in detail the doings of the society for the last year, the committee say: "And now at this late day, in spite of all the positive work which the Cosmians have done, we are told by the upholders of church and creed limitations of thought and speech that we are mere seekers and doubters, and that we cannot build a religious society upon denials. Now, we believe that there is one thing, if there is no other, that Cosmians have found out, settled, and affirmed (and that one thing is a sufficient foundation for a religious society),—namely, toleration,—the principle that character, not creed, shall be the ground of fellowship. Who can doubt that the horrible outrages now being inflicted on the Jews in Russia have their main root in religious hate and intolerance? The people of that so-called Christian nation are letting their light shine; but it is a light that gleams from their murderous daggers and incendiary torches, casting its lurid glare on the affrighted victims of their brutality and lust." H.

MISCELLANEOUS.

In the *Contemporary Review*, Herbert Spencer has a short article on Goldwin Smith's recent criticism of his *Data of Ethics*. Spencer says: "In the preface to the *Data of Ethics* there occurs the following sentence: 'With a view to clearness, I have treated separately some correlative aspects of conduct, drawing conclusions either of which becomes untrue if divorced from the other, and have thus given abundant opportunity for misrepresentation.' When I wrote this sentence, I little dreamed that Prof. Goldwin Smith would be the man to verify my expectation more fully than I expected it to be verified by the bitterest bigot among those classed as orthodox." Goldwin Smith had said: "An authoritative conscience, duty, virtue, obligation, principle, and rectitude of motive, no more enter into his definitions or form parts of his system than does the religious sanction." In refutation of this statement, Mr. Spencer quotes several passages from *Data of Ethics*, from which we give the following sentences: "There is a truth also in the doctrine that virtue must be the aim, for this is another form of the doctrine that the aim must be to fulfil the conditions to achievement of the highest life. That the intuitions of a moral faculty should guide our conduct is a proposition in which a truth is contained, for these intuitions are the slowly organized results of experiences received by the race while living in presence of these conditions. . . .

*The town, in two annual town-meetings, on motions of D. W. Bond, Esq., a member of the society, has voted in favor of woman's suffrage.

So understanding their relative positions, those ethical systems which make virtue, right, obligation the cardinal aims, are seen to be complementary to those ethical systems which make welfare, pleasure, happiness the cardinal aims. . . . Hence, recognizing in due degrees all the various ethical theories, conduct in its highest form will take as guides innate perceptions of right, duly enlightened and made precise by an analytical intelligence, while conscious that these guides are proximately supreme solely because they lead to the ultimately supreme end,—happiness, special and general.' Experience does not lead me to suppose that Prof. Goldwin Smith will admit his description of my views to be unjustified. Contrariwise, many instances have proved to me that, when the statements first made are not distinguished by great scrupulousness, no great scrupulousness is shown in the defence of them. . . . So far from being exceptional, the instance I have given is typical of his entire criticism. I have noted eight other statements of his concerning views of mine, which are quite at variance with the facts, most of them as widely at variance as the one I have instanced."

THE nation in good faith asked for the President's life. It is idle to say that we wanted it, if God saw that it was best. That goes without saying. If God saw that it was best, he would order it himself. No one supposes that God will ever do less than best. The directions are simple. The contract is easily understood. St. James does not hedge. The prayer of faith shall save the sick, and the Lord shall raise him up. We prayed the prayer of faith, and it did not save the sick. The Lord did not raise him up. Must it be said that it was not the prayer of faith? It was all the faith there was. Everything of religion in the land was in that long-drawn summer of pain and prayer, and the only prayer answered and the only plan matured were Guiteau's. He said he was divinely inspired to remove the President—and he did remove him—by the most cowardly of murders. He said he would harmonize the Republican party, and over that couch of suffering all parties and all factions were hushed for two silent months. A liar from the beginning, a monster of intelligence and iniquity, sprung from the dregs of an ancestral blood whose revolutionary force and religious terror had left this horrible sediment of malignity and murder, his hand slaughtered a lofty life and reversed a national movement. Religion may well shudder to behold the man, but he is hers. He is not an infidel. He is a Christian. It is a ghastly and loathsome skeleton; but it is the skeleton of a pure ancestral Huguenot faith, perfect in all its parts. Heavenly influence, divine protection and providence, communion with God, companionship with Christ,—there is not a sacred truth, a solemn trust, which Guiteau has not beslimed with the acrid poison of his tongue. Naming every name which the Church holds holy, he stands before the Church and the world, totally depraved, proving, by the horror with which we regard him, how little the Church has ever believed in the doctrine of total depravity. Let us be frank. The Church stood ready, watching, eager to leap up and claim for prayer the credit of Garfield's recovery. She could not wait the issue. When the cloud lifted a little and let a momentary gleam of hope shine through, the Church sang softly, tentatively, timidly, as needs she must, her delight in the answer to prayer. But, if Garfield's recovery was answer to prayer and justification of the Church's theory, then his death was the non-answer to prayer and the destruction of her theory.—*Gail Hamilton, in North American Review for May*.

A BERLIN correspondent of the *Nation* writes: "In June, 1859, there was formed at Gotha a *Bund freireligiöser Gemeinden Deutschlands*, and at the close of the year 1880 the number of free religious societies and clubs belonging to this *Bund* was one hundred and thirty-six, and there were besides several newly formed societies and clubs which had not yet joined the national organization. There are at present about twenty active free religious speakers, some of whom do service for several societies. The facts here given are to be found in the *Freireligiöser Kalender* for 1882, published at Gotha. There is one of these *freireligiöse Gemeinden* in Berlin, having a membership of over eight hundred names. This society has a settled speaker, Herr Schäfer, who addresses it every Sunday morning in 'a hall.' The speaker offers no prayer and reads from no book. Congregational singing, be-

fore and after the discourse, is the only exercise. Connected with the society is a *Religionschule*, which is attended by a hundred and forty-eight children. To the religious instruction of these children, the speaker of the society devotes four hours a week. The children are instructed in the mythology and history and principles of the great historical religions; and Christianity is made no exception, but is treated in exactly the same way as the other religions. Belief in a personal God who can hear and answer prayer, in a divine Saviour, and in miracles, is classed among the superstitions. The children are furthermore taught they have a religion of their own, different from Christianity and the other great religions,—a religion based upon ethical and rational principle, and one which has to do with the present life. This school and society are a fair type of others in other cities, and represent a movement which is gradually assuming considerable proportions. It thus appears that Germany must be added to those nations in which an attempt is being made to build up a religious organization which is both non-theological and non-Christian."

BOOK NOTICES.

EVENINGS WITH THE SCEPTICS; or, Free Discussion on Free Thinkers. By John Owen, rector of East Anstey, Devon. London: Longmans, Green & Co.; New York: J. W. Bouton. 2 vols. \$9.00.

This is the most scholarly book in English on the subject, and is further remarkable for the warm sympathy and brilliant style in which "some of the noblest among the truth-seekers of antiquity," like Socrates and Sakya Muni, and then some of the pioneers in what the author calls "Christian Scepticism," receive full justice in twelve essays, accompanied by lively comments from a party of friends, most of whom are nominally Episcopalian, but all of whom are really Free Religionists. Especially valuable is the account of Ockam, an early English Liberal, who has been sadly neglected even by his own countrymen. We must not be surprised at finding a few names like his made much more prominent than those of many others nearly their equals, nor at being now and then carried deep into metaphysics, nor at finding some leaders in the Church treated too tenderly, though the prevailing tone is shown in such passages as these: "I can understand the fascination which arbitrary belief has for intellects of a certain kind,—'ivy-minds,' I have heard them called." "Augustine, the academic sceptic, was nearer to genuine Christianity than the aged Bishop of Hippo," "Calvinism, the natural outgrowth of Augustinianism, has, in my judgment, done more mischief in the world than all the systems of free thought put together." And now that Agnostics are so falsely and frequently charged with being universal sceptics, with no firm knowledge about anything, we owe some gratitude to the clergyman who has intelligence and honesty enough to be able to see that the distinction between them and Positivists is "merely verbal; for the Agnostics limit their profession of ignorance to real or final causes, and the Positivists limit their certainty to ascertained facts and processes, so that there is in reality a perfect agreement between them. Both claim knowledge, where sensible phenomena and its manifest relations are concerned: both disclaim it, when ulterior causes are in question."

THE Atlantic Monthly for May contains the last poem written by Longfellow, the "revise" of which, corrected by his own hand, was received by the publishers only a few days previous to his death. The poem, entitled "Mad River," is a very charming one, and shows no sign of mental decay in the writer. Prof. John Fiske has an interesting article on "The Arrival of Man in Europe." Eugene W. Hilgard concludes his paper, "Progress in Agriculture by Education and Government Aid." "Studies in the South" continues to be as suggestive and instructive as in former chapters. Miss Elizabeth Robins gives us this month, as the result of her mythologic research, "The Evolution of Magic." Renan's "Marcus Aurelius" is reviewed at length. The stories, poems, etc., are of their usual interesting quality.

THE North American Review for May contains an article on "Party Schisms and Future Problems" from the pen of Carl Schurz, whose observations cannot fail to interest all American citizens who think more of justice and right than of obsolete party cries. Samuel Ward gives reminiscences of our lamented

poet, under the title of "Days with Longfellow." Elizabeth Stuart Phelps gives her views as to "What does Revelation Reveal?" Lieutenant-Commander Gorringer writes with abundant knowledge and great frankness of "The Navy." W. H. Mallock contributes an article on "Conversations with a Solitary." The most breezy paper in the *Review* is "The Spent Bullet," by Gail Hamilton, from which an extract is given in this number of *The Index*.

THE Catholic World for May well sustains the reputation of this magazine for conservatism. Rev. M. A. Carrigan, D.D., in an article on "Recent Attacks on the Catholic Code of Morals," defends the Church from the strictures of M. Paul Bert. Arthur Featherstone Marshall writes on the "Decay of Faith among Catholic Peoples," which he says is apparent only, not real. "Bishop Lynch," by Hugh P. McElrhone; "The Roman Primacy in the Third Century,—Tertullian," by Rev. A. F. Hewit; and "One Session of the Irish Parliament," by William Francis Dennehy,—are among the other contributions.

THE Popular Science Monthly for May is a very readable number. Among the articles it contains are "Method and Profit of Tree-Planting," by N. H. Egleston; "Prof. Goldwin Smith as a Critic," by Herbert Spencer; "Monkeys," by A. R. Wallace; "A Reply to Miss Hardaker on the Woman Question," by Nina Morais; "Stallo's Concepts of Modern Physics," by W. D. Le Sueur; "The Tree that bears Quinine," by O. R. Bacheleer, M.D.; and a "Sketch of Sir John Lubbock" (with portrait).

We have received from the publisher, C. A. Wenborne, Buffalo, N.Y., the March and April numbers of *Literature*, a monthly magazine devoted to literary culture, which formerly appeared under the name of the *Wyoming Literary Monthly*. Critical essays on the life and writings of Bryant, Dickens, Lamb, Dean Stanley, Whittier, Wordsworth, Scott, Gladstone, and other well-known writers and thinkers, make up a good part of the reading matter of these numbers.

THE Unitarian Review for April contains contributions on "Transmutational Ethics," by Rev. J. T. Bixby; "Office, Mission, and Influence of the Hebrew Scriptures," by Rev. R. P. Stebbins, D.D.; "The Art of Rembrandt," by Rev. J. W. Chadwick; "Things at Home and Abroad," by Mrs. Martha P. Lowe; and "Notes from England," by Rev. John Page Hopps. These, with editorial notes and reviews, make an interesting number.

PERSONAL ITEMS.

A LONDON despatch last week announced the death of the poet-artist, Dante Gabriel Rossetti, at the age of fifty-four.

TRINITY PARISH has given Rev. Phillips Brooks, D.D., a year's vacation, which will be passed in travel.

REV. JAMES FREEMAN CLARKE, who will sail for Europe May 13, will return late in August. His last trip across the ocean was made twenty-eight years ago.

REV. BROOKE HERFORD of the Church of the Messiah, Chicago, Ill., has accepted a call from the Arlington Street Church of this city, and will soon remove here.

THE Tichborne claimant is sawing wood and unloading timber in the dockyard at Portsmouth, England. He thrives on a prison ration a quarter larger than that allotted to the other prisoners.

TOM HUGHES, it is said, will soon be appointed governor of the Isle of Man. The governorship has a good house and a salary of \$7,500 attached to it. The duties are very light, and the cost of living about thirty per cent. less than in England.

ON April 6, at Paris, Stark Co., Ohio, Mr. Rudolph Martin died, in his eighty-third year. He was a firm liberal man, of intelligence, of great generosity and kindness. His funeral was largely attended. Brief addresses were made by Messrs. McGregor and Schaeffer, and Dr. Cock, of Canton, Ohio.

YOUNG Robert Barrett Browning is as persistent a worker as his father. Although he has attained a good position among the English artists, and has seen his pictures hung on the line at the Royal Academy for several years, he does not consider himself released from study. He is now going through a course of anatomy in Paris.

STANLEY, the African explorer, was born near Denbigh, Wales, in 1840, and is therefore but forty-two years old. During his childhood, he was for ten years an inmate of a poor-house, and by his own unaided exertions has since worked his way up to his present position as the most enterprising and intrepid of living explorers, in addition to his fame as a lively and interesting writer. His story is an admirable incentive to youthful ambition under untoward circumstances.

ERNEST W. LONGFELLOW, the son of the dead poet, in a note addressed to the editor of the *Evening Transcript* deprecates the numerous hasty biographies of his father now being compiled, and advertised all over the country, and adds "in due time a memoir will be published, to which the family will lend all their assistance; that for this they reserve all the material in their hands; and that they will be thankful to those of Mr. Longfellow's friends who will intrust to them for this use whatever correspondence and other helpful data may be in their possession."

SARA BERNHARDT's powers as an actress must surely be on the wane, or she would not find it necessary to keep her name before the people in so many sensational ways as she does. Within six months, we have heard of her as attacked by a Russian mob on account of her religion, then of her real fainting in the death-scene in *Camille* from exhaustion, next we hear she is very low with hemorrhage of the lungs, and now we are told that on the 4th of this month she was married in London to M. Damala, a wealthy Greek gentleman, proceeding on the evening of her wedding-day to Barcelona to fulfil a theatrical engagement.

ELKANAH P. STEDMAN, late of Walnut Hills, Ohio, left a will in which he gave one-half of his property to his son, adding, "misfortunes have followed us both, but his door has always been open to me." To one of his daughters, he gives all his household effects and one-half the residue of his property. . . . He desires his remains "to be dressed in a cotton shirt, and a shroud of Canton flannel, as was the fashion when my father died, fifty years ago, and my grandfather, seventy years ago, both Revolutionary soldiers who perilled their lives for their country. . . . The only inscription I desire is, 'Through life a friend of the oppressed.'"

A CORRESPONDENT writes: "Rev. Clara M. Bisbee, having established in Dorchester, Mass., the 'Free Society' for religious growth, gave on Easter Sunday a specimen of her ideal 'christening.' After a short address, explanatory of her position, she called to the platform, which was beautifully ornamented with flowers, fifteen children of her flock, and received from their friends assent to the following formula: 'Will you do your best to instruct this child in the truth, the goodness, and the beauty which pertain to God?' and 'Will you do your best to strengthen his will toward the realization of these divine attributes in his life?' Lyceum hall was crowded, and the occasion will prove a memorable one to all present."

MRS. IDA GREELEY SMITH, eldest daughter of Horace Greeley, and wife of Col. Nicholas Smith, died at her home in Chappaqua, N.Y., on Tuesday, April 11, very unexpectedly, of diphtheria. She leaves three little ones: Horace, aged five; Gabrielle, two years old; and a month old infant daughter. She was about thirty years of age. Her younger sister Gabrielle, who has made her home with Ida, is now the last surviving member of the family of the lamented founder of the *New York Tribune*. Mrs. Smith was a lady of exemplary character, and the author of a series of letters from Nassau, N.P., published in the *Tribune*, several sketches which appeared in *Appleton's Journal*, and the translator of a serial story for the *New York Graphic*.

THE death of Lady Lytton, wife of Bulwer Lytton, the novelist, and the mother of Lord Lytton, late viceroy of India, recalls a case of painful domestic infelicity. She was the remarkably beautiful daughter of Francis Massy Wheeler, an Irish gentleman of fortune, and while quite young married Lytton. Her disposition was not the sweetest, and his temper was not the most conciliatory. Finally, they agreed to separate, he paying her \$2,000 a year. She began to publish novels. Running into debt, she called upon Lytton for money; and, as he refused, she wrote him up in one of her books. He then had her put in a lunatic asylum. The outrage came to public notice, and Lady Lytton was released. After this episode, she lived on the continent most of the time.

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THE INDEX

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CURRENT TOPICS.

A TRIAL is now in progress in Cincinnati involving large interests and novel questions, the suit being to determine the ownership of the property held in the name of Archbishop Purcell. The creditors who have brought the suit claim that the property, which includes churches, school-houses, and cemeteries, was purchased with their money, and really belongs to the trust. The church claims that the property was paid for by the different congregations, and legally held by the archbishop in accordance with custom.

ON the 21st, in the House of Commons, Mr. Forster stated that the total number of arrests under the Coercion Act up to the 18th was nine hundred and eighteen. The return for the first quarter of the year 1882 shows that, exclusive of persons reinstated as care-takers or tenants, seven hundred and thirty-four families, consisting of three thousand eight hundred and ninety-two persons, were evicted in Ireland. Nearly four thousand evictions mean an amount of suffering and wretchedness which it is appalling to contemplate.

SAYS *Unity*: "In the recent death of Miss Elizabeth Hamilton, daughter of Sir William Hamilton, the great Scotch metaphysician, the women have lost an advocate of their rights to legal and educational equality, who demonstrated the arguments she urged. She was selected by the editors of the new *Encyclopædia Britannica* as one equal to the difficult task of preparing an account of her father's philosophy for this work, and at the time of her death she was engaged upon an analysis of the subtle philosophy of Hermann Lotze. Is it not wasting time to discuss problems in the abstract, that have already been solved in the concrete? The question as to whether woman is equal to the higher problems of thought is closed when a woman is found equal to the task."

DURING a riotous demonstration at Balta, the Jews were assailed in the most merciless manner. The plundering lasted two days. Forty persons were seriously injured, some of whom have since died, a thousand houses were wrecked, and nearly

two thousand Jewish families were rendered homeless. One report says that, until the arrival of Podolia, the troops aided in plundering instead of protecting the Jews from the fury and fanaticism of the rioters, who were mainly peasants from the neighborhood of the town. These horrible outrages, while they excite in us pity for their victims and indignation against their perpetrators, serve to remind us how far portions of the "civilized" world are from that ideal state, the hope for the realization of which inspires and sustains the efforts of patriots and philanthropists.

It is stated, apparently on good authority, that Jesse James was strong in his theological convictions, which were orthodox, and that "Am I a Soldier of the Cross?" was one of his favorite hymns. It is even asserted that he once shot a man, with whom he was disputing on religion, for persisting in saying he did not believe in hell. It was soon after he left Quantrel's band that he became "converted," and began to take an active part in religious services. His brother Frank is at times exceedingly devotional, and prays with great fervor. This religious tendency seems to have been inherited from the parents, for the father of the James boys was a Baptist minister; and the mother, Mrs. Samuels, is declared to be "a marvellous success as a leader in prayer-meetings. Her commanding presence and vivid descriptions of hell make the heart of the sinner quake."

An intelligent London correspondent of the *Nation* writes: "Coercion is, as every one now sees, a temporary makeshift, not a permanent policy. To rule by means of coercion acts is like governing by means of a state of siege. The device is effective for the moment, but every month which it lasts increases the difficulty of returning to the orderly reign of regular law. I do full justice to the good intentions with which the policy of coercion was begun. I dare not even assert with confidence that the policy was, with all its fatal defects, one which could be avoided. All that I do assert, and this without hesitation, is that the policy of governing by means of arbitrary arrest cannot last. The problem before the government is how to enforce law and to protect life in Ireland by just, by regular, and by legal means. I do not believe the problem to be without a solution, but one may say with certainty that no leading statesman has pointed out a satisfactory solution for the adoption of the nation."

SEVERAL hours were given one day last week, in the Massachusetts Legislature to the discussion of a bill offered by John F. Andrew, son of Governor Andrew, providing that disbelief in a God shall not affect the credibility of a witness in court. Messrs. Andrew and Cronin of Boston, Muzzey of Cambridge, and Hayden of Woburn defended the bill as a step forward, demanded by justice, in accordance with the spirit of our institutions, and due under the claim of equal rights to the class known as atheists,—a class, it was declared, as worthy of credence as professed believers. But the bill was opposed with the usual arguments (?) and defeated by a vote of one hundred and ten to

thirty-five. We remember well when the law under which atheists can now testify in the courts of this State was passed, after bitter opposition and repeated failures; and we hope to see at no distant day this vestige of intolerance, against which Mr. Andrew, who is certainly "a chip of the old block," made so courageous a fight last week, forever abolished.

THE new cable connecting Emden with the Anglo-American cable system at Valentia, by which messages can be transmitted directly between Germany and America, was completed on the 22d; and communication was opened with the following message from the German Emperor to the President of the United States, "I am happy to express to you, Mr. President, by the first direct telegraphic traffic between Germany and America, my satisfaction on the completion of the work by which the friendly relations between both nations will be furthermore enlarged." To this, the President replied: "I have received with much satisfaction, as the first despatch over the new line of telegraph between Germany and the United States, your Majesty's kind message. In common with all the people of the United States, so many of whom still speak the German tongue in their homes, I share in the pleasure which your Majesty expresses at the opening of this new line of communication, and in the faith that it will serve to promote the friendly relations which we desire, and which it will be my aim to preserve and increase."

MR. WILLIAM CLARKE, well known to our readers by his able contributions to this paper, has given his impressions of America since his return to England, in a lecture before the Reform Club of Cambridge, of which city he is a resident. A report of his lecture given in an English paper concludes as follows: "Mr. Clarke proceeded to show the difference there was between the demeanor of the government officials in the United States, where they realized the fact that they were the servants and not the masters of the public, and the government officials in England. Recently, one of the most illustrious men of our day [Herbert Spencer] was engaged in the founding of a new association, and required to see and take counsel with various members of the House of Commons, but was unable to obtain admission to the lobbies of the House of Commons until some member of the House came and introduced him; while the Westminster School boys, in cap and gown, could march through, and even enter at their will and take the seats in the speaker's gallery. In the United States, all the galleries of both Houses, with the exception of one for Senators and diplomatists, were thrown open to the public without any distinction. Mr. Clarke concluded a most interesting lecture by quoting the eloquent words of Mr. John Bright during the period of the civil war, when he exhibited great foresight in predicting for the United States the great and glorious career upon which it had now entered, and which justly made it an example for the whole world, and resumed his seat amid loud cheers."

THE AMERICAN CATHOLIC CHURCH.

The pastoral letter issued by the Provincial Council of Catholic bishops held at Cincinnati a few weeks ago is a notable document and has attracted wide attention. On some points, particularly on social questions, its attitude has been very generally commended by the Protestant press, both secular and religious, as wise and conservative. But, on political and religious matters, it seems to have been pretty generally regarded, and in some journals severely criticised, as a challenge and menace to American principles and institutions. From the style of some of these criticisms, it would appear as if not a few American editors had just waked to a consciousness of the creed and character of the Catholic Church. In fact, however, there is nothing novel, from a Catholic point of view, in the declarations of this pastoral epistle. The positions taken in it and the ideas advanced are such as logically follow from the Catholic principle of the absolute supremacy and authority of the Church over individual reason and conduct; and they have been again and again stated in one form or another, according to the circumstances that have called for a formal declaration. If they startle by a seeming novelty and strangeness, it is because every fresh statement of them only discloses a wider gap between them and the political and religious ideas that are most in the ascendant in this last quarter of the nineteenth century.

To American citizens, for instance, who have been brought up to believe that the Declaration of Independence has about equal authority with the Bible, and who would as soon think of disputing the Commandments as disputing the propositions that "all men are created equal," that they have an "inalienable right to liberty," that "governments derive their just powers from the consent of the governed," who are the people,—to those brought up on these political principles, it seems like a revolutionary pronunciamento of some despotic conspiracy against their liberties to hear such sentiments gravely put forth, under the sanction of religion, as the bishops' epistle contains. The letter traverses and boldly denies every one of these declarations which are commonly regarded as the palladium of our popular form of government; and it does this in language which suggests that the writers had the Declaration of Independence in mind, and meant to declare its fundamental principles to be dangerous errors. They say that men are not created equal; that not only are men unequal in faculty and condition, which is of course true, but that they are not in reality equal as to rights before the law. "It is ordained by God that some shall rule and some shall be ruled. Those who are appointed to rule have certain rights that subjects have not. . . . Kings and magistrates and bishops and priests are appointed to rule: if to rule, then are they above those whom they rule. Before God, their sins may make them less than those they rule; but, as rulers, they are above those whom they rule." So also in respect to freedom. "God alone," says this pastoral letter, "is free. . . . All men are born subject to law: if subject, then not free, except so far as the law makes them free." And the doctrine that all power in government is from the people the letter declares to be an error. "All power," it says, "comes from God, by whom princes rule and the mighty decree justice." It is true the bishops quote Pope Leo, and declare their opinion as in agreement with his,—that in some cases the people have rightfully a voice in electing the administrators of government; yet they hasten to add that the people, in thus indicating the instrument, do not confer the right or the power to govern, which

always come from God. And since it is the Catholic doctrine that the Church is God's vicegerent on the earth and the present medium of the revelation of his will, this statement is but a thin disguise of the old claim of Catholicism that the Church, being the depository of all governmental powers, should control the State.

Now, all these are certainly very un-American doctrines. But, as they have been the doctrines of the Catholic Church for hundreds of years, they should excite no surprise. The American Republic was founded on principles of civil and religious liberty that are the exact antipodes of these principles of Roman Catholicism. And hence, when we see the two sets of principles formulated side by side, we are at once struck with their antagonism. We have seen the Catholic Church for the last generation increasing in numbers and power among us at an enormous rate; and yet it has not seemed the dangerous thing which it now looks, when its doctrines are thus clearly enunciated. Here and there, friction has been experienced between Catholic convictions and our Republican institutions, particularly with regard to the public schools. And an occasional alarm has been sounded as to future peril. But, on the whole, Catholics have demeaned themselves as loyal citizens. They have fought for the nation's integrity in its armies. As to politics, they have generally allied themselves with the party claiming to be most democratic and most hostile to monarchical traditions and centralization of power. But, suddenly, on reading this manifesto of Catholic principles, many good Americans appear to have become aware that the nation, by its very guarantee of religious liberty, has been nursing a power whose central purpose and life mean the overthrow of those liberties to which the nation is dedicated.

And yet, while the subtle influence of Catholic doctrines as an abrading force hostile to free institutions is to be vigilantly guarded against, there is another side to the picture, that is calculated to allay alarm as to any very great or immediate danger from Catholic ascendancy. There is no doubt that Catholics who have emigrated to this country from the monarchies of Europe learn speedily to like the larger freedom they find here, and that the civil and social liberty granted them tends to beget in them a kindred spirit of religious liberty. A friend informs the writer that she has two servants that represent two very different types of Catholicism,—a cook somewhat advanced in years, who came from Ireland and can only read her prayer-book, and who is most devoted to all the doctrines and ceremonies of the Church and makes the advice of the priest her conscience; and a waitress, born in this country of devoted Irish Catholic parents, but who has been through our public schools, is fond of reading newspapers and books from the public library, who usually goes to the Catholic church once on Sunday, but does not deem it a great sin if she stays at home, and who shows in other ways that she is much emancipated both from the superstitious dogmas of the Church and from the authority of the priest. And this is an illustration of a modification of Catholicism which has been going on in this country; and going on to an extent, doubtless, more visible to the authorities within the Church than to any outside observers.

It is not difficult, indeed, to read between the lines of this Pastoral Letter, which has alarmed some zealous Protestant patriots concerning their country's liberties, the notes of a precisely opposite alarm agitating the minds of the bishops who wrote the document,—an alarm lest the free spirit and institutions of this country are undermining the authority of the Catholic Church with

its membership. The letter, it should be remembered, is written specially for Catholics. It is to be read in their congregations. And it is a warning throughout against the perils which beset Catholics, especially in this country. There are direct assertions in it of a growing disposition among Catholics to question the authority of the priest and to assert that he derives his power from the people, and also that editors of some Catholic newspapers have caught the very un-Catholic habit of criticising bishops and priests, and thus discrediting them with their readers. The letter contains various other intimations, disclosing the fact that Catholics in this country are much more disposed to act on their own individual judgment than they are accustomed to do in European countries. The truth is there is growing up an *American Catholic Church*, which in time, if present tendencies continue, may become quite distinct from the *Roman Catholic Church*. The authorities in the Church see the danger; and one of the most efficient methods by which they are seeking to ward it off is the withdrawal of all Catholic children from the public schools, and placing them in parochial schools under Catholic instruction. This plan, so far as carried out, would check the tendency of American institutions to *Protestantize* Catholicism. But, should it result in checking the tendency to such an extent as to protect the interests of the Catholic Church at the expense of the nation, the nation in self-defence would have to find a remedy for this ecclesiastical assault upon its vital principles.

WM. J. POTTER.

DARWIN.

Charles Darwin, who died last week in his seventy-third year at his home in Kent, with friends and his books and plants and laboratory about him, has left to the world a name that will be honored, and scientific treasures that will be valued as long as the race endures. His death takes from us a man who has exerted an influence on the study of natural history more profound and far-reaching than has been exerted by any other man who has lived since the days of Aristotle. Although the views with which his name has become identified were, when first presented less than a quarter of a century ago, treated with almost universal derision, he lived to see them accepted by the great body of scientific men and by thinkers generally capable of judging them; and he enjoyed the satisfaction before he died of seeing that his discoveries and his untiring labors had created an important epoch in human thought. "Proud as England may be," says Haeckel, "to be called the fatherland of Newton, who, with his law of gravitation, brought inorganic nature under the dominion of natural laws of cause and effect, yet may she with even greater pride reckon Charles Darwin among her sons,—he who solved the yet harder problem of organic nature under the sway of the same natural laws."

The great work by which he is best known, on *The Origin of Species by Means of Natural Selection*, given to the world in 1859, has been translated into all the languages of civilization, has provoked earnest and often angry controversy far and wide, and "has been," say the cyclopedias, "the subject of more reviews, pamphlets, and separate books than any other volume of the age." The result of all this discussion is a profound conviction among men who have given careful attention to the subject that the main positions of Mr. Darwin in regard to the origin of species are reasonable and sound, are supported by a multitude of undeniable facts, and by reasonings based thereupon which no future advances in knowledge are

likely to invalidate. "Missing links" have been discovered almost every year since Darwin put forth his celebrated work. The series of transitional forms between birds and reptiles has been pretty well completed by the discovery of birds with teeth in this country by Prof. Marsh. The development of flowering plants from flowerless plants, asserted by Mr. Darwin, has been demonstrated. The dividing line once alleged to exist between animals and plants has been shown to have no existence in the "border land" of organic life. A study of the remains of the tertiary mammalia has shown "that, if the doctrine of evolution had not existed, palæontology must have invented it." Men like Lyell and Huxley, Gray and Marsh, have found the facts in their provinces of investigation so overwhelmingly strong in support of evolution that they have been compelled to accept it. Darwin did not of course first enunciate the theory of evolution; but he presented a comprehensive and systematic combination of phenomena which before had stood isolated, and an intelligible and rational method, by which evolutionary changes in the organic world have occurred. While others before him had had mere glimpses of the principle of "natural selection," and while Wallace, without doubt, discovered it by his own observations, yet Darwin's discovery was made independently of others, and as far back even as 1844; and he alone possessed the knowledge of natural history, and had the full understanding of the import and implications of the theory necessary to present it in a manner that would command the attention of scientific men. Enough that the reality and value of the discovery are now recognized, and that it is now everywhere perceptibly affecting the beliefs of intelligent men.

For it is not, as John Fiske says, "simply that the great body of naturalists have accepted the Darwinian theory: it has become part and parcel of their daily thoughts, an element in every investigation, which cannot be got rid of. With a tacit consent that is almost unanimous, the classificatory relations among plants and animals have come to be recognized as representing degrees of genetic kinship. One needs but to read constantly such scientific journals as *Nature* or to peer into the proceedings of scientific societies to see how thoroughly all contemporary inquiry is permeated by the conception of natural selection. The record of research, whether in embryology, in palæontology, or in the study of the classification and distribution of organized beings, has come to be the registration of testimony in support of Mr. Darwin's hypothesis. So deeply indeed has this mighty thinker impressed his thoughts on the mind of the age that, in order fully to unfold the connotations of the word 'Darwinism,' one could hardly stop short of making an index to the entire recent literature of the organic sciences. The sway of natural selection in biology is hardly less complete than that of gravitation in astronomy; and thus it is probably true that no other scientific discoverer has within his own lifetime obtained so magnificent a triumph as Mr. Darwin."

Mr. Darwin was born in Shrewsbury, England, Feb. 12, 1809. His father, Dr. Robert Darwin, F.R.S., and his grandfather, Dr. Erasmus Darwin, F.R.S., author of *Zoönomea*, *Botanic Garden*, and *Temple of Nature*, were men of scientific tastes and acquirements. The great naturalist was educated at Shrewsbury grammar school, and afterward at the University of Edinburgh. He was then four years at Christ's College, Cambridge, where he took his degree of B.A. in 1831. His hereditary taste for the study of natural science showed itself in his joining the Beagle Exploring Expedition to South America, Australia, and the

Pacific Islands, which sailed in 1831, the voyage lasting five years. On his return to England, he published a volume in regard to the geology and natural history of the countries he visited; and subsequently he wrote the *Zoölogy of the Voyage of the Beagle*, and several volumes on geology and palæontology. In 1853, he received the royal medal, and in 1859 the Wollaston medal, from the Geological Society. In 1859 appeared his *Origin of Species*. Among the other works by Mr. Darwin are *The Structure and Distribution of Coral Reef* (1842), *Geological Observations on South America* (1846), *Monograph of the Family Cirripedia* (1851-53), *Fertilization of Orchids* (1862), *Variation of Animals and Plants under Domestication* (1868), *The Descent of Man and Selection in Relation to Sex* (1871), *On the Expression of the Emotions in Men and Animals* (1872), and *The Formation of Vegetable Mould through the Action of Worms* (1881).

Mr. Darwin's work extends over a wide field of thought, including zoölogy, botany, and geology, to each of which he made original contributions of an important and valuable character. The minuteness of his observation was not more remarkable than the comprehensiveness of his thought. He was, fortunately, in easy circumstances, and was able to devote all the time his health would permit to scientific pursuits. He was elected Fellow of the Royal Society in 1834, and was the third of his family in direct descent who enjoyed that distinction. He was successively elected a member of nearly all the European scientific bodies, and was regarded as one of the most original thinkers and the most remarkable naturalist of the age. Personally, he was one of the noblest of men, and he was deservedly esteemed by his friends and neighbors.

The influence which the writings of Darwin have had and will continue to exert in modifying theological thought is incalculable. No other man of the age probably has contributed so largely to the general disbelief which prevails in regard to the Scripture account of creation and the miraculous origin of man.

His magnanimity, his judicial spirit, his absolute fairness, his inflexible love of truth, and uncompromising adherence to his conviction through evil and through good report, none can help admiring. His moderation in the statement of his views, the singular honesty with which he stated in their full strength objections to his theory, the readiness and candor with which he acknowledged an error when discovered by himself or pointed out by another, his desire to give to all persons credit for their discoveries and labors, the undisturbed serenity with which he pursued his studies in spite of misrepresentation, opprobrium, and ridicule, the precision and comprehensiveness with which he observed the phenomena of nature, the extent and variety of his knowledge, the fertility and originality of his intellect, and the vastness and value of his contribution to the thought of the world entitle him to rank among the greatest and noblest of mankind. B. F. UNDERWOOD.

POLITICAL SCIENCE IN NEW YORK.

Professor John W. Burgess contributes an interesting statement to the April *International Review* relative to "The Study of the Political Sciences in Columbia College." He remarks that "the conviction is now already deep and general that, unless a sounder political wisdom and a better political practice be attained, the republican system may become but a form and republican institutions but a deception. It is, then, hardly a question any more as to whether we need a higher political education." He then proceeds to indicate the system of study which has been conceived and

developed—to a considerable extent, we imagine, by himself—to meet this need. First, there is instruction in history and elementary political economy in the first three years of the undergraduate department. Second, there is the School of Political Science proper, the first year of which may take the place to the undergraduate of the college Senior year, and is devoted to the study, in connection with lectures, of the history of the development of the political institutions of continental Europe, the special constitutional history of England and the United States, the history of the philosophic theories of the State, and the history of economic systems and theories. The second year is occupied with the comparative constitutional law of the principal States of Europe and the United States, and of the commonwealths of the United States, and with the Roman law and codes derived therefrom. In the third year, the comparative administrative law of the principal States of Europe and the United States and of our commonwealths, the history of diplomacy, international law (public and private), and economic, statistical, and social science are considered. History is considered to furnish the foundations of political science, and the historical method of study is emphasized and illustrated in the manner of instruction. Theory and speculation in politics, it is said, must be regulated by historic fact, and even generalized most largely from historic fact. Perhaps Professor Burgess does not realize that this already involves in a preliminary way a certain "theory or speculation" respecting politics, and does not preclude the question, for which we seek not merely a *de facto*, but a rational answer,—namely, *Why should* our principles of political action be based on facts rather than on an idea which may surpass the facts and furnish the motive for the creation of new ones? The historical method is, however, the only method for the study of the politics of the past and present; and it is to the study of history and of present actual tendencies rather than to the inculcation of any theory of what ought to be in the future that the school devotes itself. And by no means is it a merely empirical, but a truly philosophical method of historical study that is sought to be inculcated; and the influence of this must be directly against the merely empirical political practice which is so common in our time, and has made "politics" almost a synonyme for the absence of statesmanship. At the end of the third year, a degree of Doctor of Philosophy may be won by a triple examination, which reminds us in its thoroughness of the practice of the best German universities. The third and fourth features of the scheme are respectively an academy of political sciences, which graduates of the school may enter on condition of promising at least one original contribution a year on some special topic connected with political science, and the library of the political sciences, which is to be a collection not merely of hand-books, text-books, treatises, etc., but of original material, such as texts of constitutions, statute-books, and ordinances of governments, debates of legislative assemblies, decisions of judicial bodies, etc., on the basis of which the students may do original work.

The above scheme cannot be too highly praised; and it is interesting to note that Harvard University has, since the inception of the plan at Columbia, gathered into a group its various courses on constitutional history and political economy, and so announced them, and that Michigan University has actually established a similar school. Young men, not intending to enter public life, but with an ambition to make religion mean something for the world about them, and no longer to be merely a way of getting to another or perhaps a gentle

inspiration toward living in a traditional manner in this, could hardly do better than attend such a school for a time. Indeed, were Professor Adler able to give some instruction in ethics and philosophy, we could hardly imagine a place better fitted to their needs than New York city. The liberal divinity schools differ from other divinity schools not so much in any inclination to take up the problems of the future as in a more genial and liberal attitude toward the old problems. They are doubtless filling their place, but it is not the place to which we are sure an increasing number of young men will feel themselves attracted in the not distant coming time. There is no political radicalism any more than religious radicalism in the school of political science in New York; but there are rich sources of political instruction, and we suspect that the young men whom we have in mind will have sufficient radical impulses of both kinds in themselves. If not, they are hardly among the "called."

W. M. SALTER.

BOOKS AND THE WRITERS OF BOOKS.

Forty or fifty years ago, the authorship of a dozen meritorious short poems even would give to the writer of them immediate reputation as a versifier, which, if properly cultivated, might ultimately become the fame of a poet. The authorship of two or three readable volumes of travels or romance made their writer at once a literary man of note. In fact, the publication of a readable book at that time was more or less of a literary event. A good book was generally read and talked about, and widely noticed. Its author had no occasion to complain of neglect from the public. On the contrary, the recognition of even ordinary literary merit was prompt and ungrudging. Indeed, the so-called criticism of that day, in this country at least, was too apt to be mere fulsome laudation of anybody and everybody who indulged in prose or rhyme. Fifty years ago, the candidates for literary distinction were so few that they were not in each other's way. Several of them still survive, crowned with the laurel of a well-earned fame. One of them has just disappeared in a sunset-like effulgence of glory, honored and mourned in both hemispheres, even beyond the limits of the English-speaking world. To-day, the conditions of literary distinction are entirely changed, the terms on which it is had being much harder than they were of yore. Now, the publication of a confessedly good book, which all the journalistic and periodical critics are willing to praise and which they can conscientiously praise, is such a constantly and multitudinously recurring literary event that it excites only a languid and temporary interest that quickly dies out, leaving the author of the good book aforesaid in pretty much his original obscurity. Literary merit is so common now that it scarcely confers distinction. The mob of gentlemen who write with ease and ability is rapidly becoming in the leading countries of the civilized world a large and formidable moiety of the entire population of each of those countries. An English writer on this subject says that newspaper criticism favorable to a young author produces at the present time little or no result, because there is too much of it, and the competition is too fierce for any one name to emerge from the crush, except by miracle. "A good book, you say: the critics praised it. Ah, indeed! Why, look at 'the opinions of the press' at the end of everybody's volume, and see if the critics have not praised all. They were every one good, no doubt; but how on earth can anybody read the ten thousand books per annum that are published and that the critics have praised?" Such is the pertinent inquiry of Mr. Grant Allen in an article on "The Decay of Criticism" in the March number of the *Fortnightly Review*. And just here

is the rub for the young author, even the young author of undoubted genius. The road to distinction through the writing of books is a hard road to travel. It is so thronged, and there are so many meritorious competitors, that no single individual is very conspicuous or can be. We should infer that almost every Englishman and Englishwoman of education and ability writes one or more novels as a matter of course. Writing ability was never in greater demand than it is in now, because everybody reads; but writing ability cannot now expect much in the shape of fame; but must content itself with a pecuniary compensation, such as producers of ordinary kinds of wares and commodities are content to receive. Even an omnivorous reader like Magliabecchi, with nothing else to do but to devour books, would stand aghast at the torrent of really good books of all kinds and in all departments of thought and literature which are now constantly pouring from the presses of Great Britain, Germany, France, and the United States. The critical department of every weekly journal has whole columns of notices of new books. In a world like the present, so preoccupied with politics, the daily news, business, and pleasure, readers confine themselves more and more to newspapers and periodicals and books published in pamphlet and periodical form. Meantime, as the world gets more and more on a rational basis, the literatures and histories of the past will become of less and less interest. Their significance will be condensed in a few pages, and that will suffice; for a rational, scientific, popular civilization will have little or nothing to learn from the past, and thus the Gibbons, Mommsens, and Grotes will no longer be read *in extenso* except by the curious archæologist. Society will soon have taken a departure *de novo*, social and individual life being lived according to the dictates of reason and common-sense, and not according to precedent and authority.

B. W. BALL.

PERTURBATIONS OF ENGLISH UNITARIANISM.

This year, I have hope of visiting the United States once more. You are good enough to inform me that in that case I may probably have an opportunity of speaking in the Memorial Hall, erected to the honor of Theodore Parker. This will be a great pleasure. Indeed, I should also be glad to see Florence and Providence again. Influenced by what took place in America, I was invited to speak in an English church by a congregation attended by Mr. Thomasson, M.P., whose father gave £1,000 to Professor Huxley, as a testimony of his regard. Upon this invitation, our Unitarians took alarm. The *Inquirer* is our chief Unitarian journal, edited by the Rev. Mr. Marshall, who, though a liberal, courteous gentleman, expressed great perturbation at this incident. You will gather his point from what I said to him in a letter which he fairly inserted in the *Inquirer*. As I expressed therein my sense of the singular liberality of American churches, it may interest some readers of *The Index*, if I recite its terms. The following was my argument to the Rev. Mr. Marshall:—

What an odd idea you have that the invitation by the free Christian church in Bolton to "a professed Secularist to give discourses as a part of the ordinary Sunday services seemed to indicate that the minister and congregation attach no importance to the public expression of belief in God, and the consequent acts of prayer and worship"! This idea never occurred to me. I do not believe it ever occurred to the church. I received similar invitations to speak in several Christian churches in America, and accepted them. Nobody there seemed to imagine what you imagine. The Twenty-eighth Congregational Church in Boston,

over which Theodore Parker was formerly minister, has as much good religion in it as any English church I know, and three times I was invited by the authorities there to speak in the church, and "to conduct the services in my own way." In Florence and in Providence, I accepted similar invitations. The Rev. Robert Collyer, of New York, is as likely as any minister in England to "attach public importance to the public expression" of the beliefs and acts which you mention. Dr. Collyer made the offer to me with his usual heartiness; and all who know Dr. Collyer know that his is not a foolish or sentimental heartiness, he being distinguished among ministers for a manly and an intelligent frankness. The Rev. Brooke Herford invited me to speak in his church in Chicago, and himself told the congregation that he had pleasure in doing it, because years ago I had done the same by him. So your idea that "I should not invite a 'professed Christian' to conduct a religious service in a secular hall" is wrong. This has often been done, not only in London, but elsewhere. The Secular Society in Leicester has oft done it. It has been done in the Baskerville Hall in Birmingham, built by my friend Daniel Baker, who, though a "professed secularist," was one of the principal subscribers, a short time ago, to a fund for extinguishing a debt upon a Unitarian church in that town. I always advocate a generous toleration, without caring whether others show it to us or not. In America, Unitarians of eminence did, however, show it to me. And I have wished an opportunity of making some acknowledgment of their friendliness in your representative pages. In America, I was always asked to conduct the services in my own way, no condition being imposed or suggested as to what I should say. You have not been correctly informed as to what I said in the Bolton church. Such a phrase, for instance, as "We should not waste our time in sentimental piety" never escaped me. I should deem it bad taste and a breach of good courtesy to introduce debatable questions, unless desired. In controversy, Christians whom I have met have constantly contended that Christianity includes secular morality. If this be true, there is common ground between Christianity and Secularism. On this ground, I spoke. Is it not well that men should sometimes dwell upon their agreements rather than magnify forever their differences? Secularism maintains what Lord Beaconsfield would call the "territorial independence" of morality. Christianity contends for its exclusive dependence upon theology. The Rev. Herbert Mills, the minister of the Bolton church, and the congregation who invited me to speak on two Sundays, no more thought they were betraying their "attachment" to Unitarianism by listening to me than I thought I was betraying my "attachment" to Secularism by speaking to them. Feeble and foolish people, who have no clear hold of their own minds, thought that the Bolton church had become secularist and that I had become Unitarian. But foolish people do not count in these days for so much as they once did. There are many Christian persons for whom I have not only respect, but affection; and there are in Christianity many secular precepts which I accept and honor for their own sake. But I have no wish to be thought a Christian. Nevertheless, no fear of being called one shall ever prevent me listening to noble Christian preachers or speaking in their churches, if invitation thereunto be given me. One obvious want in these days of diversity of opinion is a morality which persons of all faiths can understand,—a morality founded on common-sense, common experience, and the teachings of science, and which a man may believe in without being called upon to believe in something else. It

is this which we call "Secularism"; and, if Christians really care for morality for its own sake, it can do them no harm to hear of this form of it.

This account may give your readers a better insight of the perturbations to which the English Unitarian mind is subject than any formal narrative.

GEORGE JACOB HOLYOAKE.

ESSEX STREET, TEMPLE BAR, LONDON.

NOTES ON THE RELIGIOUS PRESS.

W. J. P.

THE New York *Tablet*, speaking of the Pastoral Letter issued by the recent Catholic Synod at Cincinnati, seeks to allay the fears excited in some quarters by those parts of the letter which assert that political power comes primarily from God and not from the people, and which deny some of the fundamental principles of the American Declaration of Independence. The *Tablet* says of the former assertion:—

It is an old doctrine of the Catholic Church, and there is nothing in it to alarm any one about good Catholics not being good citizens of this Republic. The pastoral even quotes the words of the present pope, who says that "they who are to be set over the Republic may be chosen by the will and decision of the people, without any opposition or repugnance to Catholic dogma."

The *Tablet* also declares that the Catholic Church thrives best on the voluntary system of support, and that what it asks for is not power as a State religion, but only an equal chance with other churches for self-development.

THE *Irish World*—which, by the way, is specially mentioned in the Pastoral Letter of the Catholic bishops as "a bad paper, breeding insolence and defiance of authority," and not to be encouraged—announces that the contributions which have been made through its agency for the Irish Land League, and forwarded to the treasurer of the League, amount to \$300,444.71,—"the largest fund ever raised by any newspaper for any cause." Whatever may be thought of the wisdom of the *World's* methods, its success is certainly an illustration of the power that attends earnest conviction and persistent energy. Well may the paper congratulate itself on Gladstone having thus advertised its ability in the House of Commons: "But for the work the *Irish World* is doing, and the money it is sending across the ocean, there would be no agitation in Ireland."

THE *Presbyterian* has an article showing "why Presbyterians recognize, but do not celebrate, Easter." After mentioning but not laying stress upon the fact that Easter day, being movable, rarely coincides with the real anniversary of the event alleged to be celebrated, it says that "there is no Scripture command" for the celebration; that "Lent, Good Friday, Passion Week, Easter, have not a word of sanction in Holy Scripture"; that the religious observance of the first day of every week is the proper commemoration of the Christian belief in Christ's resurrection; and that, "if the matter be adjourned to one great outburst of commemorative enthusiasm each year, is there not danger that it be limited thereto," and "is not that the precise effect which has followed?" Further, it questions the religiousness of the current celebrations of Easter, and on this point quotes and indorses the Philadelphia *Evening Telegraph* as follows:—

What part real religion plays in all this is would be difficult to determine; but, as a mere festival, Easter grows in consequence yearly. The makers and dealers in fancy goods have ingeniously contrived to make the season one of their great "coigns of vantage."

More than that, it is their last great opportunity of the early part of the year, so they fiercely intrench themselves in lines which they make ever stronger. Business enterprise is a good thing; and yet it does seem that there are features of this Easter traffic which, on the score of good taste at least, would bear considerable modification. The variations on the Cross, "He is Risen," and the like, come dangerously near frivolity; and the flooding of all sorts of places with such ultra familiar treatment of things held by the truly devout in awe and reverence can hardly do good to religion. That it is all done palpably to make money renders the business specially unpleasant: that, indeed, is the great objection to it. If it were the outcome of sincere feeling, the vulgarity of it could be overlooked; but it is simple moneyed speculation, and as such is little short of an abomination in the eyes of many people. Doubtless, however, it is one of the things that is not amenable to criticism: it must run its course, and then possibly may be succeeded by some more seemly freak of fashion. The "art renaissance" has had much to do with the inflection. The card artists, and "decorators" of all kinds, have been so encouraged by the prevailing craze that it is small wonder if, in yielding to the rage, and in their omnivorous search for "subjects," they should overstep the mark. For the bulk of people, no doubt, Lent and Easter are only words, conveying no distinct meaning.

THE *Christian Union*, in an article entitled "A Missouri Saint," indulges in its usual plain speaking over the disgustingly ostentatious funeral ceremonies that were held in honor of the notorious bandit and murderer, Jesse James. After a sketch of his career, it says:—

Death seems to settle all accounts, and no sooner was this murderous villain dead than the whole community set to work with extraordinary unanimity to canonize him. His funeral was an ovation. The attendant throng crowded the Baptist church, "where he was converted in 1866,"—heavens! what sort of a man would he have been, if he had not been converted. . . . Out upon such a religion as this! If a Dr. Thomas intimates that there may be perhaps a probation in another world for those who seem to have had no true probation in this, he is turned out of the fellowship of the church as a heretic. If a Mr. Jones and a Mr. Martin send a freebooter and a lifelong robber and murderer straight to heaven in a chariot of fire, without as much as a baptismal bath by the way, will any church call them to account for their falseness to the law of God and the sacredness of morality? We shall see.

THE *Kansas Liberal*, heretofore published at Valley Falls, Kansas, has become the organ of the Kansas Liberal Union, been removed to Lawrence in that State, enlarged, and made more widely representative of the different phases of Liberalism. Its old editor, Mr. Harman, remains at its head; but its editorial contributors have been increased. In the number before us (April 13), Mrs. Annie L. Diggs has several articles. The Liberal Union is a State organization that evidently means work. Liberal thought is strong in Kansas; and, in the main, it seems to be of a healthful type. It has missionary zeal, and is preparing to prove that it has the courage of its convictions.

EDITORIAL NOTES.

"THE INDEX" will be sent six months to trial subscribers for one dollar.

AN article from Mr. D. A. Wasson, which we intended to present to our readers in this number, is unavoidably deferred till next week.

NOT caring to emulate the *Christian Register* in its lack of neighborly courtesy, we do not hesitate to congratulate it upon its increased size and new and improved form.

THE new and uniform edition of Colonel Higginson's writings announced by Lee & Shepard will contain a revised edition of his *Epictetus*,

which has been out of print for ten years, and is a very rare and valuable book.

ON Wednesday, April 19th, commenced the fifty-second volume and fifty-second year of the Boston *Investigator*, which was started by Abner Kneeland, and whose present publisher and editor, Mr. Mendum and Mr. Seaver, went on the paper half a century ago, when they were young men.

MR. DARWIN was a subscriber of *The Index* from the first year of its publication to the time of his death. He manifested his interest in this journal by generous donations from time to time; and when he last renewed his subscription, not many months ago, he enclosed a twenty-five pound note to be used in the support and circulation of the paper.

THE *Christian Advocate* warns its readers against the *Popular Science Monthly*, one of the broadest and best periodicals published in the interests of science. The *Advocate* evidently holds with one of the Fathers of the Church, Tertullian, who says, "Desire of knowledge is no longer necessary since Jesus Christ, nor is investigation necessary since the gospel."

"A CHARACTERISTIC incident," says *Unity*, "is told of Dr. Bellows by a correspondent of the *Inquirer*, London. When the doctor was editor in chief of the *Christian Examiner*, his associate submitted an article to him, asking whether it should be printed, because its radical character might cost the *Review* some subscribers. Mr. Bellows replied, 'It shall be published, though it cost us every subscriber we have.' No journalist can preserve the virility of his paper, who keeps up an anxious line communication with the pocket-books of his constituency. The pocket-books themselves will soon discover the temerity of such editorial work, and will hasten to punish its want of confidence."

THE *Pall Mall Gazette* recently had an article of a good-natured, almost funny character, which was intended to allay the fears of all such Britishers as are still afraid of our example, and are therefore alarmed at the friendly feeling which is exhibiting itself in Great Britain for America and things American. The *Pall Mall Gazette* makes light of the various stock charges brought against us and our institutions, such as their tendency to reduce men and things to a low level of commonplaceness, to quench or discourage intellect, genius, and the literary spirit, and to produce a general atrophy of the higher emotions in favor of a contentment with the merest material success and sensual gratification.

SAYS the Boston *Herald*: "The proposed gift of \$1,000,000 by the great iron manufacturer of Norwich, Ct., Mr. John F. Slater, for the purpose of conferring upon the colored people of the South 'the blessings of a Christian education,' is too noble and notable an act of philanthropy to be the subject of adverse criticism. But it may be doubted whether the class in question does not need, for its own good and that of the nation, the blessings of a common school education more than it does the sort proposed. Even in the old days of slavery, religious teaching and exercises of a certain sort were not denied to the negroes. Large masses of them have 'got religion,' but it doesn't make them honest or moral, or improve them much as citizens. What they lack and need is intelligence and a capacity for being educated that comes from knowing how to read and write."

SAYS the Boston *Star*: "The wages of the workingmen in this country should be commensurate with the demands of our civilization upon them. These require that they shall receive sufficient to enable them to feed, clothe, and educate

their children, and provide a comfortable home for themselves and their families. The character of our form of government makes it absolutely necessary that wages shall be high enough to enable the workmen of the country to meet these imperative requirements. When capitalists grind wages below this civilization standard, they are speculating upon the stability of the government, and imperilling the permanency of Republican institutions. . . . The policy of screwing down wages to a starvation standard for the purpose of squeezing out dividends to stockholders, and at the same time continuing to pay extravagant salaries to ornamental managers, treasurers, and other officials, is radically wrong, and will ultimately redound with terrific force upon the parties who do it. The unwritten law of the nation is, 'Improve the masses, strengthen the family ties, educate the children.' Whoever strikes at these is pulling at the underpinning of the Republic."

THE *Christian Union* has little or no confidence in the success of the present policy of the government in dealing with the Mormons: "Any attempt to put this population under the political control of a Gentile ministry is certain to fail. Any attempt to extirpate their polygamy by legal prosecutions is certain only to intensify their fanatical fidelity to their wives, in the name and for the sake of their religion. The problem is full of difficulty; but there are certain remedial steps that are plain and simple. 1. We may clearly refuse to allow a people, who do not conform with our ideas, to share with us in our political government. The United States has a right to choose her own partners. 2. We may give to the women the protection of law, and enable any of them that desire to break away from polygamy to do so, and to take her share of support from her so-called husband without continuing to live in his harem. 3. We may establish public schools out of the National Treasury for the education of the children, and we may endow them so munificently that Mormon schools cannot compete with them. Schools cost less than armies, and they are more efficient. The worst foe to an unscrupulous priesthood is a free school."

THE *Catholic World*, commenting on the message of the English Queen asking for a "nuptial grant from the government to Prince Leopold, in view of his approaching marriage to Princess Helena," uses the following plain and vigorous language: "A 'nuptial grant!' In ordinary people, it would be considered a disgrace to beg, especially in the case of individuals about to be married. Well, this pair are not exactly begging themselves either. His mother is doing it for him, and many a sturdy loafer has had his mother begging for him before now. There are those, however, who may think that begging, after all, is not poetic in princes. But was there ever a true prince who did not beg and plunder as well? Is not begging and plundering a trade among princes? Of course, the British and Irish work-slaves must pay the 'nuptial grant,' whatever sum it may be. The wretched hind, slaving from sunrise till sunset for a pittance to support his ragged little ones, must pay a fraction of that pittance, that Leopold and his wife may labor not. But England is a great country, after all; and, if plundering landlords and begging queens and princes can make the British people happy, they ought to be a very happy people indeed."

ONE of the most cheering signs of the times is the fact that the two chief communities of the English-speaking world—namely, Great Britain and the United States—are settling down to international accord, and forgetting mutual rivalries and

jealousies, and correcting their mutual misunderstandings and misapprehensions of each other. This great Western Republic has at last got a recognized position at the council-board of nations. The last great ordeal to which it was subjected made it evident that it was useless for its enemies to speculate longer on the probabilities of its collapse. It weathered triumphantly such a tempest of civil war as was without historic parallel. Furthermore, its example of popular rule is felt, even by the privileged classes of the European nations, to be the order of the day, to be the kind of rule which is impending over their own heads in the near future. The interests of the two countries are becoming more and more identical. Great Britain is our largest and most profitable customer. Every possible consideration works for international good feeling between us and our mother land. People and political parties in this country, who deem it to be for their interest still to decry Great Britain, after the old fashion of other years and of a different state of things, find to-day that they not only meet with no general sympathy, but that the inhabitants of our vast Western agricultural area especially have the most substantial reasons for cultivating friendly relations with the English people.

HON. JOHN WENTWORTH recently gave a lecture in Chicago to fully thirty-five hundred people on "Personal Recollections of the Period when I was in Congress with Adams, Benton, Calhoun, Clay, and Webster." "Calhoun," he said, "spoke like a college professor demonstrating to his class. His position was stationary, and he used no gesticulation. His pale and livid countenance indicated the cloister. His voice was silvery and attractive and very earnest. His eyes indicated quick perception. Starting with the most plausible premises, he would carry you irresistibly along with more plausible reasoning, until you would be puzzled to know how much back-track it was indispensably necessary for you to take to avoid conclusions which would make it difficult to tell the difference between your views and those of a South Carolina secessionist. After having heard all the Senators speak, if a stranger should select the one, irrespective of doctrine, who came nearest a saint, he would select Mr. Calhoun; and such he was held to be throughout most of the South to this day. College professors in the South were his great admirers, and taught his doctrines to their students. Educated clergymen and all fashionable society there lost no opportunities of manifesting their admiration of him. 'Have you seen Mr. Calhoun?' 'Do you think of leaving without seeing Mr. Calhoun?' were questions invariably asked by Southern Congressmen of their constituents visiting Washington. And Mr. Calhoun's prestige was so worked up that Southern visitors, both gentlemen and ladies, were as much expected to call upon him as upon the President. At the time of his death, he was gaining a strong foothold among the scholars of the North, who seemed incapable of resisting the seductive reasoning of his perceptive, comprehensive, and analytic mind. Reference was made to the case of President Lord, of Dartmouth College, who had been overcome by his influence, and had eventually to give up his position. When Calhoun came into the Senate to make his last speech, he was supported by two friends. His days were numbered. Senator Mason read his speech for him in a haughty and defiant tone. The lecturer saw Mason afterward, when he was not so defiant. It was upon one cold day in November, when he, with John Slidell, was exercising himself in the open air at Fort Warren, in Massachusetts, reaping, at seventy-five years of age, the fruits of Mr. Calhoun's doctrines."

The Index.

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

WILLIAM J. POTTER, Editors.
BENJAMIN F. UNDERWOOD,

No WRITERS in THE INDEX, editorial or other, are to be regarded as speaking in behalf of the Free Religious Association as a whole; nor is any writer to be held responsible for any opinions expressed in its columns except his own. For all editorial matter not signed, B. F. UNDERWOOD, the office editor, is responsible.

ALL communications intended for the paper and all business letters should be addressed to "THE INDEX," 3 Tremont Place, Boston. Letters for Mr. Potter should be addressed to him, at New Bedford, Mass.

POETRY.

For The Index.

TRANSITION.

There are pulsings of life in the darkness
By the shell of circumstance bound,
There are faintly felt strivings to pierce it,
That freedom and light may be found;
And the pulsings and strivings together
With vict'ry some day shall be crowned.

There are throbbings deep down in the bosom
Of earth, ere the winter is past,
There are myriad atoms that wrestle
In vain to escape from her grasp;
But her brown arms firmly enfold them
'Till her nurse-maiden lifts them at last.

There are seed-corns that linger in dying,
And turn as a being in pain,
Yet 'e'en then the new leaflets are listing
The lover-like call of the rain;
And the seed is a step that they tread on,
The joy of his presence to gain.

There's the dreariest hour of all watching,
The hour ere the coming of day,
When the stillness of death seemeth lying
Over bird and blossoming spray;
Yet the hush and the darkness together
But herald an incoming day.

So every good gift that comes to us
Must pass through the portals of strife:
The birth pang never fails in preceding
The gift of the newly born life.
Bravely bear then the pain of the present,
Believing with joy it is ripe.

L. M.

A SONNET.

As a fond mother, when the day is o'er,
Leads by the hand her little child to bed,
Half willing, half reluctant to be led,
And leaves his broken playthings on the floor,
Still gazing at them through the open door,
Nor wholly reassured and comforted
By promises of others in their stead,
Which, though more splendid, may not please him more:
So Nature deals with us, and takes away
Our playthings one by one, and by the hand
Leads us to rest so gently that we go,
Scarce knowing if we wish to go or stay,
Being too full of sleep to understand
How far the unknown transcends the what we know.

—Longfellow.

AGNOSTICISM AND RELIGION.

Lecture delivered in Cosmian Hall, Florence, Mass., April 2, 1882.

BY W. H. SPENCER,

RESIDENT SPEAKER OF THE FREE CONGREGATIONAL SOCIETY.

"The world stands on ideas, not on iron or cotton; and the iron of iron, the fire of fire, the ether and source of all elements is moral force. As cloud on cloud, as snow on snow, as the bird rests on air and the planet rests on space in its flight, so do men and their institutions rest on thoughts."—Emerson.

Agnosticism might be called know-nothingism in theology. It means, literally, without knowledge. An agnostic is one who claims to know nothing about those truths, or rather teachings, of Christianity which are said to be "spiritually discerned," especially about the existence of "God." The agnostic says there may be a God, or there may not be one: he does not know. He does not deny the existence of such a being as the atheist is popularly supposed to do, nor does he affirm it. He admits that there may be one God or a great many gods, for aught he knows: he cannot find out. Nature and her laws he sees and knows, man and the duties of man to man he sees and knows; but, as to the existence of a being commonly called "God," he knows nothing, and he finds no rational grounds for belief, and thinks it idle to speculate about it. This is the theological attitude of the agnostic. Now, before I discuss the question whether agnosticism is consistent with some ideal form of religion, let us consider the relation of this belief, or rather non-belief, to the Christian, theistic, and pantheistic conceptions of Deity. These different views of God are more or less blended and confused in the popular mind, but still they exist; and, for convenience and clearness, I will draw the line of demarcation sharply between them.

All Roman Christianity, and the larger part of Protestant Christianity, conceive of "God" as a supernatural Being; i.e., a being as *super* or *above* nature. The conception is essentially primitive. It arose during the ages when men imagined that this little earth was the centre of the universe, flat, and separated from the upper regions by a solid concave, a blue vault, or "firmament" which divided the waters which were under the firmament from the waters which were above the firmament. This firmament was the floor of the home of the Deity. Up there was his awful throne, upon which he sat and looked down upon earth and ruled the destinies of men, like a mighty king. "And the Lord came down to see the city and the tower, which the children of men builded."

The objection to this view of Deity is that it rests essentially upon a childish misconception of the physical universe. Astronomy has taught us that the "firmament" is not a solid dome, and nothing like it; but an airy nothing, through which the telescopic eye can pierce for countless millions of miles. Every inch of the celestial vault has been gauged by the patient, star-eyed science. Had there been somewhere up yonder a "golden throne," the telescope would probably have run across it long ago. Such a conception of God is material and childish. To talk about a God above nature is to belittle nature. One cannot possibly conceive of an "above" in nature. Nature seems infinite in all directions. There are no vacant rooms in her attic marked "to let," in which the supernatural can hide. All is natural. Every room is "let." Law, infinite and eternal, occupies them all. One can see no place, think of no place, where that man-like, localized Deity of supernaturalism could secrete himself. Besides, if there were such a being outside or above nature, how shall man ever know it? I have never seen him, you have never seen him, nobody that we know has ever seen him. No, but we are assured that he was seen long, long ago. Moses saw him once. Some of the Old Testament prophets caught occasional glimpses of him. Most Christians, however, confess that no one ever saw God clearly until Jesus came. He came from God, went back to God, was indeed "very God of very God." But how can we be assured of it, if it were so? They tell us that we must have "faith." But how can we have faith in what we have no evidence of? It would require more than two or three witnesses to convince us that some men saw a "God" in the heavens or on

the earth to-day. Why, then, should we believe that some credulous Jewish fishermen and peasants, eighteen hundred years ago, saw what nobody else in all the wide world has seen? It is a monstrous assumption.

The idea, then, of a "God" above nature, descending into it, at times suspending law, injecting miracles, flashing out in "revelations," incarnating himself in redeemers, is a conception of Deity which to the agnostic, as likewise to rationalists in general, is puerile and receives no assent in the mind. It prevails chiefly in the lower intellectual stratum of Christianity and other peoples of unscientific habits of thought.

The second view of God which I shall call your attention to is that found in theism. The theist does not believe, as the true Christian does, in a God *super* or *above* nature, but in a God *in* nature. To use Theodore Parker's phrase, he believes in an "immanent" God. To the theist, at least to the theist of the intuitional or transcendental school, nature as we look upon it is the visible garment of Deity. God is the invisible soul or mind or heart of the universe. But the agnostic objects that, when you come to analyze the words you use, it is just as absurd to talk about a God *in* nature, as the theist does, as about a God *above* nature, as the Christian does. For, imagine if you can, an "in" or inside of nature. If God is "in" nature, point him out, one spot where he is. Turn nature inside out once, and let us see the God "in" it. He further objects, if God is the invisible soul or mind of the material universe, how shall we see him? How can we possibly see what is invisible?

In its attempt to answer this puzzling question, theism divides into two schools, the intuitional or as they are also called the transcendental theists and those who call themselves scientific theists. Let us consider them briefly in the order named. The transcendentalist tells us that the invisible God is seen not with the outward eye, as Moses of old is said to have seen him, nor with the Christian eye of "faith" in the authority of Church or Scripture that the invisible was perfectly revealed in Christ Jesus, but that God is perceived by a transcendent sense or faculty in man, which is sometimes called intuition or intuitive reason. Theodore Parker, who was, if not the subtlest thinker of this school (which embraced such writers as George Ripley, Margaret Fuller, John Weiss, Samuel Johnson, and includes such living representatives as Bronson Alcott, David A. Wasson, Cyrus A. Bartol),—Theodore Parker, who was the most powerful pulpit exponent of transcendental theism in this country, used to say that man as man has an immediate consciousness of God, an intuitive knowledge of him as a being infinite and absolute in wisdom, power, and goodness. But the agnostic denies that he himself has any such intuitive knowledge or immediate consciousness of God, and he cannot think that any one else has any private means of information respecting supersensual things which he does not possess. He finds no warrant for accepting the Christian doctrine of an external, general revelation of God in history, and as little for the so-called internal, private revelation of God in the soul of the individual. That Parker and Weiss and Johnson did have exalted emotions connected with their thoughts of God no one will deny. It is enough to create exaltation of feelings amounting to ecstasy in any heart that imagines it is in direct communion with God; but to assume that these emotions in man correspond to revelations from God, and therefore demonstrate his existence, would prove that every idea and feeling about the gods which every man in the world ever had was inspired and infallibly true. No: it seems to the agnostic that the transcendentalist, in order to make it clear to himself and to the world that he really saw the invisible, first misnamed his belief about God a knowledge of God, and then invented the name "intuition" to explain the assumed process by which he derived his assumed knowledge. All this is quite too much assumption for the agnostic. But he regards the transcendental movement in this country as a step in advance, and a long one; for it led men to break away from the authority of tradition and to trust to their own mental powers in the search for truth in religion as everywhere else. This was well, although they overrated the reach of mind in certain directions. It was a movement of mind in the right direction, but it was not apparently the goal of modern thought. No holier spirit than that which baptized

as with fire the early intuitional theists has ever descended upon America; but a far mightier one has come, and is sweeping over the whole civilized world. The habit of proving all things, which science engenders, questions the unverified assumptions of transcendentalism as well as of Christianity. The result has been to compel modern theists to abandon their basis on intuition, and seek to establish their faith on scientific grounds. No one, perhaps, is making more vigorous efforts to effect this change of base than Rev. M. J. Savage, of Boston. Those of you who have read his discourses may judge for yourselves with what success. A favorite name with this class of writers for the Deity is "the Power back of phenomena," or the "Power manifesting itself through phenomena," language borrowed in defence of theism from the agnostic philosopher, Herbert Spencer. Now, it is my opinion that theism sees something new and wonderful in this philosophy, simply because it throws metaphysical dust into its own eyes. For what does all this talk about a "Power back of and beyond phenomena" mean? Nothing, absolutely nothing but what every common-sense man, every clod-hopper, understands by the world we see. That is all. Granting, as Mr. Spencer makes clear by his reasoning, that all our knowledge is relative and phenomenal; granting that we only know of the external world as states of consciousness in ourselves,—do we doubt, can we doubt, that there is an external world which produces these states of consciousness? We are compelled by the laws of thought to believe that an external world exists. To use language as the court accepts it, we may say we know it exists. We know it, if we know anything. Now, this external world, this outside reality, is simply what every man who has two eyes means by nature. That is all. But the great philosopher comes along, and calls it the "Power back of phenomena," and spells his "power" with a capital P. There would be no harm in this, if men would always keep in mind just what he means. But, lo! the theist comes along,—he who has been driven from his Christian or intuitional shelter, and is without refuge and hunting for a new "God,"—and he sees, or thinks he sees, something to make a God out of in the expression, "Power back of phenomena"; and he eagerly seizes the capitalized word, which seems to be a mysterious somewhat hiding behind "phenomena," as the Jewish Jehovah is supposed to have hid himself in the ark of the covenant or behind the cherubim. And, straightway, he goes up and down the world, shouting, "Great is the new God, the great God,—Power back of phenomena!" What I would like of such people is to come back to the common-sense view of the world. When I ask you if you see that tree yonder, don't go on to discourse about states of consciousness and your faith in a Power back of the phenomena of tree. Call a tree a tree and a stone wall a stone wall; and, if you can find a "God" "back" of or "under" or "above" or "around" them, then point him or her or it out to us. This is what the man who talks about finding God by the scientific method is bound to do. In my opinion, what is called "scientific theism" is as unscientific in its methods of reasoning as transcendental theism ever was, and to the question, "Canst thou by searching find out God?" must answer, "No!"

Now let us turn to pantheism.

The pantheist identifies God and nature. Nature is God, and God is nature. They are one. He looks upon the forces of nature, like gravitation, electricity, heat, light, etc., not as the manifestations of a hidden God, but as God, a part of the universal whole. The pantheist thus conceives of God as the sum of the seen and the unseen; and, as man is a part of the great All, man is, of course, a part of God.

The merit of pantheism is that it is simple and comprehensible. When a man tells us that nature—i.e., the whole external universe—is his God, we clearly apprehend his meaning. To be a pantheist, we do not need to have the Christian's "faith" in a supernatural external revelation, nor the theist's assurance of an internal, transcendent intuition of God; but with one eye, and that a very ordinary eye, we can see God, for we can see nature,—the two are one.

But the objection to this view is the inconsistency of calling one thing by two such different names. Why confuse ideas by confounding words? Why not call nature "nature," and done with it? What do we gain by calling it at one time "nature" and at another time "God"? Besides, if nature, by

which I mean external nature, is your God, is it or he or she anything really higher and better than yourself? The primitive man is a nature-worshipper; i.e., he worships some tree or river or rock or mountain, or sun or moon and stars. What is the pantheist, so far as he is a worshipper, but a nature-worshipper? What is his Nature-God but the sum total of all trees, all rivers, rocks, hills, oceans, suns, stars? And, if there is nothing in one star that is worthy of adoration, why should there be in all stars? The sunset glory and the flower's hue are beautiful. Many things in nature are indeed beautiful, but you do not worship them. The roll of Niagara, a storm at sea, the splendor of the open heavens at night when the silent stars from their awful depths look down upon you,—these things are grand, are sublime; but you do not worship the waters, the storm, or the stars.

If nature is God, as the pantheist says, what is the good of it? If I have a God, I want one that is better than myself. With all the beauty and loveliness and grandeur in Nature, it is difficult to prove that she possesses one single moral quality. The stars, that sparkle so splendidly, look down with eyes as cold as ice, and would see nations starve without shedding a tear. You are awed by them; but what care they for you, little man? You love the flower, but does the flower love you? The lily that stands by the coffin of the babe is every whit as happy as when it stood by its cradle. Where is the pity, the charity, the love, the righteousness in nature, outside of human nature and sentient life? Where, then, does the pantheist find any God better than himself to worship? Suppose then that we cannot rest in the conception of the Christian, of a God above nature, for we cannot conceive of an "above" in a nature which is infinite; nor the theist's conception of a God in nature, because we cannot conceive of an inside any more than an outside of a nature which is infinite; nor of the pantheistic conception that *nature and God are one*, because no one part of nature gives us, nor all of the parts combined give us, anything worthy of our supreme reverence,—suppose this is so, then where can you find "God"? Do you tell me that "you do not know"? Then, dreadful as it may seem to you, you are very near agnosticism. An agnostic, let me repeat, is one who says respecting God, "I don't know." He does not deny, neither does he affirm. He simply says, "I don't know." Perhaps he would like to believe, but cannot, as he sees, or thinks he sees, no reason for it. Suppose you try to convince him. You ask him if it is conceivable that all this wonderful world should exist without a God, who created it. He replies that it is indeed a very wonderful world, but it does not clear up, but rather deepens the mystery, to suppose a "God" created it; for you have then two mysteries, the origin of the world and the origin of God, too, to account for. To him, it appears the simpler assumption that the world, the substance of it, is self-existent and eternal.

If you turn to the argument from design and urge the marvellous adaptation of part to part,—how the eye, for instance, is adjusted to the light,—he admits that the adjustment is wonderful; but he replies that, were it not that the eye could adapt itself to the light, there would have been no eye. "The earth is suited to its inhabitants, because it has produced them; and only such as suit it live." Besides, the fact of rudimentary and useless organs militates directly against the theory of design. If you point out to him the loveliness in nature as an evidence of the supreme love, he points you to the ugly things in nature as evidence, equally valid, of supreme hate. You point him to the rosy cheek, he points you to the rosy cancer eating at the heart of your beloved. If you admit the evil, but argue that there is "a soul of good in things evil, would men willingly distil it out," he replies that it may be so sometimes and the reverse sometimes; but that, as a rule, good begets good and evil begets evil in this world; and that, "if harmony and fitness are to be cited as proofs of beneficent design, then discord and unfitness must equally be kept in view as evidence of less admirable contrivance." If you remind him that it is by the struggle of the human race to get rid of pain and evil that civilization has been developed, he admits it, but reminds you of the individuals and races who have gone under in that struggle. The agnostic refuses to see any more reason for thanking a good God in the heavens for the welcome, fruitful sunshine than for cursing an ugly devil in the skies for the withering drouth or the destroying tor-

nado. To the agnostic, the good and evil in the world are strangely mixed; and he sees no evidence that God, if there is a God, is infinitely wise and good, in the sense we use the terms of human relations, and any other use of these terms he thinks an abuse of them. If you ask him if it would not be a pleasant and consoling belief that somewhere above us is a "Heavenly Father," who is filled with "loving kindness and tender mercy," who watches over us as a mother over her sleeping babe, he probably replies that it would be indeed a pleasant belief, but the question is not what is pleasant, but what is true; and his experience has taught him that, if there be a God watching over us, man will stumble and fall and go to the bad, unless he looks out for himself. What does it avail if a God watches the falling sparrow? It falls all the same; and no all-seeing eye saves it, if the cat sees it. Thus, the agnostic looks squarely at the facts of human life, however grim they may be. He throws no metaphysical dust into his eyes, in order not to see what is unpleasant to see. He keeps eyes wide open, that he may see the bottom facts and no mistake. There must be some steel in his nerve and a streak of the Stoic in his mental make-up. Nor does he juggle with language. He calls sin "sin" and evil "evil," not "undeveloped good" nor the "shady side of good,"—but evil, ugly and hateful. He indulges in no optimistic nonsense, such as "whatever is right." Yes, he adds, except what is wrong. He doesn't waste time in speculating about the "origin of evil" or in "apologizing for God"; but, recognizing the existence of evil as a sad, stern fact, he goes to work manfully to get rid of it and to make the world better and happier.

Now, I know, my friends, that to many of the conclusions of agnosticism you will say, "Amen!" But I doubt not some of you are saying to yourselves, "If agnosticism is to become the creed of the world, will it not utterly ruin religion? Will it not knock the bottom out of her, and she go down like a scuttled ship?" Ah, but what if the blows which the genius of this age is apparently aiming at religion are not scuttling her, but merely knocking off the miserable barnacles of superstition, which have gathered about the old hull as she has come sailing down the ages! For one, I do not fear,—not at all. I cannot tell, no one can tell, in the process of ages, what words may be dropped from our language as obsolete, and what will be expanded and modified to fit the new wine of thought to put into them. The word "religion" may be dropped, or it may grow; but, whichever happens, this I feel sure of,—that everything which is true and good in the thing will be gathered up, and pass on to comfort and heal and bless. I should not be true to the great principle of evolution, if I did not believe that the religion of the past would develop, without break or jar, into the religion of the future, though it may be called by a different name. And this is saying that I believe there is what we may call an essence of truth in all higher forms of faith. The form of the faith will change, will pass away; but the spirit of truth and love within will never die. It rises as on invisible wing above the accidents of form, to live immortal in the thoughts and affections and deeds of the ages to come. It is the business of agnosticism to point out how it is entirely consistent with the sweetest, purest, divinest spirit in the faith it destroys. Oh, how hard it is to surrender the old, cherished convictions! The tendrils of feeling are so closely woven with the lattice-work of the old religious conceptions that we do not want to let go, we will not let go. We cling to them passionately, long, long after reason has pronounced them false and quietly rejected them. Even when the wife, feeling, has joined hands with the husband, reason, and reluctantly yielded, saying, "Yes, we must leave the old home,—leave the old symbols and thought-forms so dear, for the newer and truer," yet at times, years after, she will yearn with an inexpressible longing for the early home-thoughts and the simple faith of her childhood days; and now and then, swept into the current of some strong emotion, awakened by music or eloquence, she will find herself borne away back to the dear old home of her early faith. But, alas! it is not the same to her. The well is there, but the moss-covered bucket no longer hangs in it. The hearth-stone is there, but the fire is gone out; and nothing but ashes cold remain. The loved ones that made the place once home are all gone. The music ceases. The eloquence dies away on the

air. Feeling rises, brushes a tear from her eye, and goes back to her new home to live with reason. That is right. By and by, when fresh, green tendrils have woven themselves about the new lattice-work, then the new home will be to her as sweet and dear as ever the old one was, and ampler and better.

Now, I am addressing those before me who, if they may be, hardly know what they believe, or where they are in the pathway of religious progress. Their reason has led them beyond the Christian conception of God, past the theistic and pantheistic conceptions perhaps, on to the borderland of agnosticism or into the very heart of it, and they look in vain for religion there. I wish to say to such people that religion, the truth of it, is there, and the highest type of religion, too, if you can but see her. She stands by your side, in robes as white as the angels, radiant as the morning, with the dew on her hair, and love in her eyes, and truth, and nothing but truth, on her lips. She will not desert you; and, when once you have seen her, you can love none other. Her name,—would you know it? Before I tell you, let us look to see if we cannot find her under disguise in all the higher forms of faith. I might point her out to you in Confucianism, still more clearly in Buddhism, but let us look for her in Christianity. The very heart and soul of Christianity, as I conceive it, is the worship of "the Christ" as Lord and Saviour of the world. It was unquestionably a deep-felt need that made the early Christians deify Jesus. They wanted a God with human attributes, who could be looked upon as a moral exemplar and leader of the people in "the way, truth, and life." In Jesus of Nazareth, they found an excellent subject to deify. His morals were pure, his record was clean. It is true that his public life was short, and that he was comparatively unknown. For this very reason, imagination had freer play to weave about him her legends and idealize and glorify him. The Romans, as you know, had apotheosized several Roman emperors; but their lives were too conspicuous, their faults too prominent. But here was Jesus, an obscure preacher from far-away Nazareth, of whom little was known, except that he was an enthusiastic moral teacher and religious reformer, with the current notions about the speedy end of the world. Here was a fit person for the vacant throne in the heavens, caused by the death of Jupiter and the insufficiency of Jehovah. The earnest want of a God helped to create the supply, as the wish is so often the father of the thought. Very early, the disciples began to idealize Jesus. He started simply as the "Son of man." The process of idealization went on until the "Son of man" became "Son of God," and still further until the Son of God became God himself. So, in less than two centuries, at least before the close of the second century, the Roman Christians had exalted the son of a carpenter to a seat among the gods. But stop! Do I mean to say that they had really exalted Jesus? Is the Christian world to-day really worshipping Jesus? Should he return to earth and walk among men in his plain home-spun, think you the Christian world would receive him as a "God"? Far from it. The truth is the Christian world to-day is not worshipping the historic Jesus, but a somewhat as unlike the real Jesus of Nazareth as a simple peasant is unlike a purple-robed pope. If you will think of it for a moment, you will see that it is impossible that the countless Christians of the world are worshipping Jesus. It cannot be so, unless there are a million Jesuses; for does not every Christian, almost, have his own peculiar Jesus?

To the Catholic, Jesus is a Catholic and will save only true Catholics. To the average Protestant, he is a Protestant, and will hardly save agnostics. To the Universalist, he is a Universalist, and is bound on honor to save every man, woman, and child. The Jesus of the little four-year-old and the Jesus of the adult, the Jesus of the benighted and the Jesus of the enlightened Christian, are widely different persons.

Now, when the millions bow to Jesus in prayer, to what are they praying? It cannot be that four hundred million different Jesuses are present to listen to the four hundred million different petitioners. To what, then, are they praying? I will tell you. They are bowing before not Jesus, but their idea of Jesus,—a mental image of what to them is a perfect man. Nothing seems to me more self-evident than this: that the Jesus, or rather the "Christ," which Christians are now adoring, is not a divine person just outside the brain of the worshipper, but simply a divine-like image inside the brain of the worshipper. Long, long before Shakspeare wrote,

"Imagination bodies forth the forms of things unknown, and gives to airy nothing a local habitation and a name," the religious imagination had been bodying forth, upon mountain, sea, and sky, the forms of the perfect in the mind and tricking men into worshipping them as gods. Thus arose the Christ-god.

Now there can be no question that the character of Jesus, as found in the Gospels, enters very largely into the Christian's concept; but the virtues which Jesus illustrated are not the only ones that enter into even the Christian's conception of the perfect character. The Christian's ideal, every one's ideal, is made up of elements derived from ten thousand different sources. We are debtors to every noble character we meet. As we walk along the pathway of our threescore and ten, we pick up a golden thread of virtue here, a silken one there, and a silver one yonder, and out of these beautiful abstract thoughts the mind weaves for itself the seamless robe of the Perfect. Imagination—wondrous power!—paints, as with invisible fingers, a picture of the Best, and hangs it aloft in the upper galleries of thought.

This marvellous faculty by which the mind builds up ideals within is the divinest inheritance of man. How is it that, out of broken pieces of virtue we chance to see, the mind is able to patch them together into an image of beauty and of good exceeding anything our eyes have ever beheld? It is to me as wonderful as it is a blessed power. It is right here that agnosticism finds the key to the temple of its religion. I said the mind builds these ideals. In a sense, this is true; but it is also true that we do not make our ideals so much as they are made through us by laws of moral evolution.

Whenever we are loyal to our highest thought, we are rewarded by visions of a higher beyond. Loyalty to the ideal is voluntary; but the lifting of the curtains to disclose the next higher, that is not voluntary. It is done through us, but not by us. It is due to the force of impulsion within,—a law of what we may call "soul-growth,"—which pushes up higher whoever aims higher. It is the reward of virtue which comes with obedience to moral law. It is heaven, or a part of it, which comes down to him who climbs up toward it. Here lies the seed of truth that hides in that Christian phrase, "salvation through Christ." Thousands of people will testify that they have been made better men and women through obedience to "Christ." So they have by obedience; but what is their "Christ" but another name given to the image of the perfect in their mind? They are indeed saved, every one is saved, just in proportion as he is loyal to that upper thought.

Whenever the clamorous passions of the lower nature in man have been raging at will and dragging him down and creating war in the soul, whenever these are silenced and brought into subjection to the higher nature, then there is peace where there was discord, there is joy where there was shame and sorrow, there is a consciousness of salvation—salvation of character—where before there was damnation. This is the atonement I believe in. Not a "vicarious" atonement, not another suffering for me, but my higher nature suffering, in tears, sorrow-stricken,—yea, crucified,—because of the sins and shame of my lower nature. And the atonement is a natural atonement of the lower and higher nature, whenever the immoral demands of the lower are subjected to the moral commands of the higher. Then comes the reconciliation between the real life and the ideal life. Now is not loyalty to this ideal in man, which the agnostic surely believes in, just what the Christian means by obedience to Christ? Religion! What is it, when stripped of all illusion and superstition, except this,—devotion to the ideal in man as to its God? This is just what it is, I believe, even in the most primitive forms of ancestral worship. We may accept Herbert Spencer's theory of the "Genesis of the Deities" as the true explanation of the birth and evolution of the god-idea in the human race. We may smile at the savage bowing before the thought of an ancestral ghost as his god, but it suggests to me something deeper than a smile. I tell you that sheeted ghost is not altogether an empty or a useless vision. It is the shell of a seed-thought that is growing to be the divinest reality in human form. Nay, it is that now, despite the superstition which envelops it. That ghost which the savage adores is not the memory of some coward, some sneak, some idiot of his tribe, but the ghost of the grandest man he ever saw or that

his fathers ever saw or heard of,—some great, strong, brave chief who did mighty deeds for his children. That is the kind of a ghost the very meanest of savages reveres as his god. But it is not the ghost of the man as he was, but as he stands idealized and glorified by the imagination, and by it enthroned in the clouds. But where are these clouds? The savage points, perhaps, up toward the sun; but the agnostic sees that those clouds are in the heavens of the savage's own mind. He sees that the ghost-god of the savage is simply his ideal bodied forth by the imagination in objective form. Thus, he believed it is with the deities of all the religions of the globe, including not only Christianity, but theism and pantheism. Now, the agnostic does not allow his imagination to play any such tricks with his reason. He recognizes the reality of these ideal thoughts within the mind: they are a matter of immediate consciousness. He recognizes their supreme beauty, and feels the sense of obligation to love and be loyal to this upper thought within as much as does the devotee of any religion; but he does not read his moral ideal into the universe without, and then worship his own creation as his creator. Has not such a man, nevertheless, a religion? He certainly cherishes the whole moral element in religion. If religion is, as Prof. J. H. Allen defines it, an "ethical passion," the agnostic may have it. If religion is, as Matthew Arnold defines it, "morality touched by emotion," the agnostic may have it. If the Christian, who thinks that the God-idea in his mind is a supernatural, an historic revelation or an immediate reflection of an objective entity, is religious, then is not the agnostic, whose God-idea is nothing more nor less than his idea of the good, his moral ideal, and who regards it not as a supernatural revelation from without, but a natural evolution from within, and who is seeking through love and devotion to his ideal to realize it in his life,—is he not religious? If not, it is because he is more than that.

"Chisel in hand stood a sculptor boy,
With his marble block before him.
And his face lit up with a smile of joy,
As an angel-dream passed o'er him.
He carved it then on the yielding stone,
With many a sharp incision.
With heaven's own light, the sculpture shone:
He had caught the angel vision.

"Sculptors of life are we, as we stand
With our souls uncarved before us,
Waiting the hour when, at God's command,
Our life-dream shall pass o'er us.
If we carve it then on the yielding stone
With many a sharp incision,
Its heavenly beauty shall be our own;
Our lives, that angel vision."

Yes, we are sculptors of our own lives,—"architects of our own fortunes."

That "angel vision" is the ideal vision, a vision of what we may be and may do in this world. Every pure thought we cherish, every true word we speak, every noble deed we perform, is a silent chisel-stroke carving out our real into the semblance of our ideal. Man is the sculptor, his "life-dream" is his model: the infinite possibilities that lie slumbering in the quarries of the unseen future are his materials. Death unveils the statue: what shall it be? Only so far as the religions of the globe have been moral have they helped on the human race toward civilization, and is it not clear that they have been moral only so far as their idea of good has entered into their conceptions of God? I care not one straw for a belief in God, unless that belief makes one a better man. A God to whom you simply doff your hat or bend your knee as you enter church, and who frightens you a little on your death-bed, but exerts no restraining power on your vices, no ennobling influence on your character and life,—what is such a God good for? He is nothing more than a horse-shoe over your front door; nothing but the new moon over your right shoulder; nothing but a hollow, gilded figure-head on your boat, as you go sailing down the stream of time. I want no such a God. I believe in no such a God. I will teach the existence of no such a God. I trust to no religion that patronizes such a God. But I believe in moral ideals as supreme. I believe in them as the divinest thoughts in all the great universe of mind. I believe in their mighty power to hold one up, when he stumbles against temptations. Nay, I believe they will put their everlasting arms beneath you and lift you up, as on wings, above temptations. I believe that whoever looks up, and

is loyal to his highest ideals, will find them a sufficient Lord and Saviour from sin in this world or in any other in which he may hereafter find himself. They will do more than this for us. They not only point out what we should be, but what we should do. In the words of Thoreau, they command, "Be not simply good: be good for something." They give us visions of a world as it ought to be,—of an ideal home, an ideal society, an ideal State and Republic,—and then they say, "Work, work, O man, with all thy might to realize these splendid ideals." Look on that picture, then on this,—on the world as it is, and then on the world as it ought to be. See humanity, otherwise so fair and lovely, staggering with intemperance, blotched and bleared with licentiousness, sick with its leprous vices, imprisoned with its inexorable habits, red-handed with awful crime. See how these curses mingle in the blood, and go rushing down the generations in a torrent of crimson. What shall we do to stop it? Shall we get down on our knees and pray to God, or get up and go to work for man with all our might? Shall we keep on sighing and dreaming with folded hands of a heaven off somewhere beyond the clouds, or go to digging and planting, pruning and weaving, building up homes and building up character, now and here, and try to make heavenly places on earth?

The religion that teaches the pursuit of the ideal good as the highest duty of man is preëminently a working, practical faith.

It makes over the robes of the priest into garments to clothe the poor. The tinsel and gewgaws of the altar it tosses into the nursery where they belong, and may do some little good. It hoists the chapel windows, that the sweet breezes may enter in and expel the foul air and the incense of the worship of fearful incomprehensibles, and man may the clearer see and the freer breathe. The baptismal waters it puts to higher service by sprinkling some thirsty garden of beauty or turning some busy mill-wheel of the practical in this world. In short, it seeks to divert the minds of men from barren theological speculations into the fruitful fields of attainable knowledge, and directs the religious emotions, which have been largely running to waste for centuries, into wholly moral and useful channels. This is the gospel of agnosticism on its positive side. Whatever it does, it does for man. If there is anywhere to be found the "ethical passion," surely it is here. The loftiest devotion of soul, the purest flaming of love, the mightiest energy of will, the most unselfish and heroic consecration of life to the good of our brother man,—all this is consistent with agnostic belief. If this is not "religion," then woe to religion. If this is not religion, then the Future will write of her on the judgment hall, "Thou art weighed in the balance, and found wanting!" If this is religion, the essence of it, then the agnostic may be the most profoundly religious of men. Devotion to the moral ideal, this is the heart of his religion. This beautiful vision of the ideal good may be, should be, must be, the Lord of his life, lifting him up and leading him on.

"Wait there,—wait and invite me while I climb;
For see, I come!—but slow, but slow!
Yet ever as your chimneys,
Soft and sublime,
Lifts at my feet, they move, they go,
Up the great stair of time."

RELIGIOUS CULTURE OF THE YOUNG.

Note.—The specimen studies here given and such others as may follow them are but imperfect hints of what some one wiser than the author will in time accomplish. They are put largely in the form of questions, simply as a convenient and effective way of suggesting connected thought; but of course an intelligent leader will use these, if at all, with great freedom. F. A. H.

THE WORLD WE LIVE IN.

THE MINERAL KINGDOM.

THE VEGETABLE KINGDOM.

THE ANIMAL KINGDOM. (Except man.)

MAN.

Study 25.—The Animal Kingdom. (Except Man.)

Reptiles.

Text-book, Wood's New Illustrated Natural History, Division on Reptiles.

Specimens: It is of course impossible to obtain actual

specimens of the various kinds of Reptiles. A Turtle and Tadpoles in different stages of development can be had, but the work of illustrating this study must be done largely with pictures.

The subject of our last study was what?

And these occupy what place among Vertebrate Animals?

What is the next higher order of Vertebrates?

What kinds of Reptiles can you mention?

Why do we call them Reptiles?

Where do they live?

How do they differ from Fishes?

What is a Tortoise?

Where is its Skeleton?

Is this common among the Vertebrates?

Is it common among the Invertebrates?

For what is the shell of the Tortoise used?

For what its flesh?

Upon what do these animals live?

What are Crocodiles and Alligators?

Where are the largest Crocodiles found?

How large are some of them?

How are they captured?

How are they warned of danger?

How does the Alligator differ from the Crocodile?

What is a Snake?

What peculiarity has its vertebral column?

Are all snakes dangerous?

How many kinds of snakes can you tell about?

How do they vary in size and color?

What is a Tadpole?

How does it develop?

What is a Toad?

What are Toads good for?

How are we in the habit of regarding most reptiles?

May it not be that we do them injustice?

Can you mention any good things they do in the world?

Ought we to look for good in these as in all other creatures?

SELECTIONS.

"Save for the Eternal Thought,
Bright shape, thou hadst not been:
He from dull matter wrought
Thy yellow and thy green,
And made thee take,
E'en for my sake,
Thy beauty and thy sheen!

"All feel that crawl, or walk, or swim,
Or poise the busy wing;
Then seek not pleasure in the pain
Of any living thing."

What a wonderful thing is the tortoise with its bones outside its body, containing as in a curious box nearly all the organs of life! The pretty lines upon its back seem like the letters of some strange language, in which it speaks to us, could we but read the story.

No form of life deserves contempt or cruelty.

Suggestions to Leader.—Tell the children the story of Theodore Parker and the tortoise. You will find it in Weiss' *Life and Letters*. Also show them that, after all, the snake is no more the enemy of man than many other animals, and is, like them, always wonderful and often beautiful in structure. Cruelty to animals is a very good subject to consider in this study. Is not self-protection the limit of our right to interfere even with reptiles?

Study 26.—The Animal Kingdom. (Except Man.)

Birds.

Text-book, Wood's New Illustrated Natural History, Division on Birds.

Specimens: One or more of each of the seven classes spoken of may be found in collections of stuffed birds. If access to such collections is impossible, colored plates or the illustrations in the text-book will have to answer.

We have now studied about what two classes of Vertebrates?

What is the next higher order?

In what respects do birds differ from fishes and reptiles?

In what respects are they like fishes and reptiles?

What kind of a bird is an Eagle?

Why so called?

What kind of a bird is a Hen?

Why so called?

What kind of a bird is a Robin?

Why so called?

What kind of a bird is a Parrot?

Why so called?

What kind of a bird is an Ostrich?

Why so called?

What kind of a bird is a Stork?

Why so called?

What kind of a bird is a Duck?

Why so called?

Birds may then be divided into what seven classes?

What birds of prey can you mention besides the Eagle?

What scratchers besides the Hen?

What perchers besides the Robin?

What climbers besides the Parrot?

What runners besides the Ostrich?

What waders besides the Stork?

What swimmers besides the Duck?

What is the largest bird you know?

What is the smallest?

How old do birds live to be sometimes?

What are the shortest-lived birds?

When do birds get their food?

Do all birds move in the same way?

Do all birds sing?

What can you tell about birds'-nests?

Can you think of anything the birds teach us?

SELECTIONS.

"The study of the forms, history, and habits of birds, abundantly illustrated as all these subjects have been by the genius of the poet and the painter, cannot fail to be both interesting and instructive to every lover of nature."

"Who taught the birds to know the changing seasons? What instinct guides, what power gives strength of wing to sustain them in their homeward flight?"

Birds—birds! ye are beautiful things,
With your earth-treading feet and your cloud-cleaving wings;

Where shall man wander, and where shall he dwell,
Beautiful birds, that ye come not as well?
—Eliza Cook.

"It wins my admiration

To view the structure of that little work,—
A bird's nest. Mark it well within, without;
No tool had he that wrought; no knife to cut;
No glue to join; his little beak was all;
And yet how neatly finished! What nice hand,
With every implement and means of art,
And twenty years' apprenticeship to boot,
Could make me such another?"

Suggestions to Leader.—Prang's Natural History Series, Birds, large and small plates, will be found an invaluable help in this study, well worth two or three times their cost.

CORRESPONDENCE.

F. MAX MUELLER AND SAMUEL JOHNSON.

Editors of The Index:—

It may seem ungracious to find fault with Professor Müller's remarks on Samuel Johnson. But to one who knew how Mr. Johnson was neglected by those who should have been foremost in cordial recognition of his work, however little they might know of his grand character and life, it can scarcely be other than painful to read Professor Müller's confession of delinquency in this respect. More than once, Mr. Johnson was grieved to find that some Oriental scholar could privately commend his books, and in public either be silent about them or speak with disparagement. What encouragement and comfort, in his lonely work, a hearty word from a fellow-laborer would have brought to him! It may not have been unpardonable remissness in a busy man, like Professor Müller, not to acknowledge Mr. Johnson's gift of his books, and not to thank him for his "kind letter,"—what friend of Mr. Johnson ever felt that he could be thankful enough for one of those kind letters of his?—but I cannot help speaking of the contrast between such omitted courtesies and Mr. Johnson's own practice in similar cases. How prompt he was to answer even the least noteworthy communication, from whatever obscure source, which sought his friendly sympathy or notice, and carried an implied confidence in his generosity! Who ever knew him to neglect the smallest of such opportunities to do, not necessarily a direct duty, but a kindly act toward a fellow-man? No press of work, no private difficulties, no want of health and strength, could make

him forget or postpone a thing like that. This was one of the most marked and beautiful traits of his character. I doubt if the death of any man ever left in Mr. Johnson's mind the regret of some undischarged duty, nevertheless capable of performance!

However it may have been with his Oriental scholarship, in his ethical life, at least, there was nothing "at second-hand." His conduct was of a piece with the original justice and love. And, as to his "second-hand" work in *Oriental Religions*, there seems to be some fitness in the remark of "D. A. W." in the *Boston Transcript*, to the effect that those who esteem themselves exclusively entitled to the chief credit for their first-hand labors may really deserve it when they shall have done something equal to what he has done in this field. But does not the stone-breaker's "exasperation" at the driver over his road seem unnecessary, when we reach the next figure, that of "looking for the nuggets," and, finding them, find somewhat unspeakably better than nuggets? Surely, that does not appear like "second-hand" work. The philosopher, who presents to the world the best results of the detailed studies of a hundred men of science, can hardly suffer much because they point out the fact that he has made his great synthesis without needlessly going through all the analysis whereby they have furnished him materials for his grander task. J. H. C.

NORTH ANDOVER, MASS., April 28, 1882.

MISCELLANEOUS.

A. BRONSON ALCOTT, in an address at Concord in the summer of 1880, said: "We cannot think annihilation. When I think of myself as nothing, I prove that I am something. If I say I am, I am really is-ing. This is the power by which we *thing* things. I who am, or is-ing I, think this that other somewhat. The thing must be what I think or thing it. In other words, I think my thing, and that *things* things."

REPLYING to charges made against the Jews by the "friends of Czardom and inheritors of Christian prejudice," the *Springfield Republican* observes: "In Russia, the Jew is not permitted to own land, or to carry on any manufacture, or to deal with other countries in any sort of goods, or, so far as ukases go, to trade at all, although he does trade, by sufferance. In fact, the only thing left perfectly open to him is the traffic in money, the business of pawnbroker and money-lender. Under this state of things, the Jews have no doubt been excessive and exacting in their dealings with the improvident Russians; and it is said that in many places nearly all the Russian population are literally in the hands of the Jews, who thrive on their wastefulness. It is but the natural result. The Jew is venal, because the Jew cannot legally be anything else in Russia. And, as for lacking love of country, what a mockery is that charge! Yet something may hereafter be said concerning the patriot Jews even of Russia."

A CORRESPONDENT writing from East Saginaw, Mich., gives the following item concerning the Rev. Rowland Connor:—

When President Garfield was buried, the citizens here united in a memorial service; and, as the weather was threatening, it was decided to hold it in the Congregational church, that being the most capacious building suitable for such services. After it was published far and wide that there was no sectarian significance about the place chosen and after the money for decorating, etc., was raised, all the local clergy were invited to a seat on the platform, including the Catholic clergy, but excluding the Rev. Rowland Connor, Unitarian. That little incident showed what our orthodox preachers think of a man who believes in the right of private judgment in matters of religion. Since then, Mr. Connor has given two courses of Sunday evening lectures, one on "Ethnic Religions" and one course on "Darwinism"; and while the other clergymen, with their trained choirs and big organs and cushioned seats have had an audience of about one hundred and fifty, the little agnostic has had from five to eight hundred every evening. And that shows what the people think.

THE peroration of James G. Blaine, in his eulogy on President Garfield, is especially fine, and will bear rereading: "As the end drew near, his early craving for the sea returned. The stately mansion of power had been to him the wearisome hospital of pain, and he begged to be taken from its prison walls, from its oppressive, stifling air, from its homelessness and its hopelessness. Gently, silently, the love of a great people bore the pale sufferer to the longed-for healing

of the sea, to live or to die as God should will, within sight of its heaving billows, within sound of its manifold voices. With wan, fevered face tenderly lifted to the cooling breeze, he looked out wistfully upon the ocean's changing wonders; on its far sails, whitening in the morning light; on its restless waves, rolling shoreward to break and die beneath the noonday sun; on the red clouds of evening, arching low to the horizon; on the serene and shining pathway of the stars. Let us think that his dying eyes read a mystic meaning which only the rapt and parting soul may know. Let us believe that in the silence of the receding world he heard the great waves breaking on a further shore, and felt already upon his wasted brow the breath of the eternal morning."

RABBI MAX LILIENTHAL, who has lately died in Cincinnati, will be remembered by some of our readers in Boston and vicinity as having once lectured in the Horticultural Course conducted by the Free Religious Association. His lecture showed that he was in thorough sympathy with the principles and aims of the Free Religious movement, and it left an excellent impression of the mental breadth and humanity of the man. The *Jewish Watchman* says of him:—

It is difficult to measure the extent of this loss. The congregation whose Rabbi he has been for twenty-seven years; the cause of modern Judaism, whose interests were so dear to his heart; the Queen City, where he had lived and wrought so long; the works of education and charity to which he gave such large consideration and effort,—will all suffer the loss of a gifted leader and a truly great and good man. He was for many years a member of the Cincinnati School Board and the Board of Regents of the McVicken University. He introduced the system of teaching by object lessons in the public schools, and prepared a manual for that purpose. He was one of the organizers of the Union Hebrew College, and taught in it to his dying day: it was to him a labor of love. . . . He was always young and fresh. He sympathized with the young in all their perplexities, and remembered them and their families with an accuracy which could only have been the result of very active interest. . . . Many instances of the powerful effects of his preaching upon the audiences who thronged to hear him, and, hushed into silence, hung breathless upon his words, might be named. There was a peculiar power in his eloquence, especially when he spoke of the greatness, the freedom, and generosity of the American people, the separation of Church and State, the fatherhood of God and the brotherhood of man.

J. H. McVICKER recently addressed an open letter to Rev. Herrick Johnson, in reply to his published charges against the theatres of Chicago. The vigor and directness of Manager McVicker's reply may be inferred from the following extracts: "I request that you select from the recognized theatres of Chicago—those regularly advertising in our daily papers—one, naming it and its manager, and then charging it with the crimes you have laid at the door of all in such a way that the case may be taken into our courts, and I will guarantee to convict you of slander, or pay \$1,000 to any charitable institution you may name. I make this request, because I desire a test case. You say 'constant theatre-goers by the score' have admitted your charges to be true. I want to put them on the stand. I desire to see the people who will admit they go constantly to theatres to witness 'murderous assaults upon all that the family circle holds most holy and sacred.' So let us have a test case. You and I may 'bandy words,' as many have done before us, and arrive at no conclusion; for each will claim to have proved his side, and there is no umpire to decide which is right, for in such matters the public is a myth. So, my dear sir, select your theatre, and in a proper form present your unquashed indictment. . . . In your unchristian-like dealings with your fellow-man, are you so blinded with ancient theological dust that you cannot see the position you will soon occupy, if you do not occupy it now? During my day in Chicago, several ministers of the gospel, with paralyzed ideas such as yours, have come to the surface and for a time barked at the moon, so to speak; but not one of these, who adhered to his charges, claiming that he had proved them, can boast to-day that he has the respect and confidence of the community to whom he promulgated such slanders. . . . You say there is not a 'dramatic house that has boarded the test of time without allowing filth on its boards,—there is not one on earth,—not one'; and, after this sentence, you sign yourself, 'Respectfully, Herrick Johnson.' You should have signed yourself, 'Slandrously, Herrick Johnson,' or 'Maliciously, Herrick Johnson.' If you will apply that assertion to McVicker's Theatre in such a way as to get it before

the courts, I will agree to convict you of libel or pay \$1,000 to any charity you may name. That 'dramatic house' has stood the test of time, under the same management; and, if report can be believed, it has never allowed upon its boards a tithe of the filth that emanated from your pulpit in your 'plain talk about theatres.'"

BOOK NOTICES.

NATURAL LAW; OR, THE SCIENCE OF JUSTICE. A treatise on natural law, natural justice, natural right, natural liberty, and natural society, showing that all legislation whatsoever is an absurdity, a usurpation and a crime. Part first. By Lysander Spooner. Boston: A. Williams & Co. 1882.

The author of this pamphlet, after stating some of the general principles of justice, attempts to answer the question, "Why is it that it [justice] does not universally, or well-nigh universally, prevail?" He finds the reason in government and legislation. "All the great governments of the world, those now existing as well as those that have passed away, . . . have been mere bands of robbers who have associated for purposes of plunder, conquest, and the enslavement of their fellow-men. And their laws, as they have called them, have been only such agreements as they have found it necessary to enter into, in order to maintain their organizations and act together in plundering and enslaving others and in securing to each his share of the spoils." The author is evidently earnest and honest, but his reasoning does not seem to us conclusive.

AN excellent portrait of the dead poet Longfellow, together with a tender little poem about him, entitled "The Poet and the Children," by John G. Whittier, adorns the first pages of *Wide-Awake* for May. The series of articles entitled "Short Stories from the Dictionary," of which the fifth instalment is given in this number, is an interesting course of study in word-building. There is a strong aroma of spring-time in this number, which in these chilly April days is rather hope-inspiring; for, besides the usual complement of good reading and handsome illustrations, it contains a blue-bird poem, a dandelion poem, and an apple-blossom poem, besides the flower pictures in the wild-flower series of papers.

PERSONAL ITEMS.

EMERSON is reported dangerously ill at his Concord home with pneumonia.

JOHN OWEN, the life-long friend of Longfellow, died April 22, aged seventy-six.

GEO. H. ELLIS will shortly publish *Gems of the Orient*, by Mr. Charles D. B. Mills, of Syracuse.

THE junior editor of this paper will lecture at Plainville, Mass., Tuesday and Wednesday evening, May 2 and 3.

COL. INGERSOLL is announced to lecture in the Boston Theatre on "Talmagian Theology" next Sunday evening.

CARLYLE's posthumous work, *Reminiscences of my Irish Journey*, will be begun in the May *Century*, and completed in June and July.

THERE is talk in the National Free Religious Society at Chicago of establishing an "Ethical Society," and putting ex-Rev. George C. Miln at the head of it.

THE one hundredth anniversary of the birth of Friedrich Froebel, founder of the kindergarten system of teaching, was celebrated in various localities on Friday of last week.

MRS. SARA A. UNDERWOOD last Sunday read an essay before the Parker Memorial Class, in reply to Miss Hardaker's paper in the *Popular Science Monthly*, on "Science and the Woman Question."

KING OSCAR of Sweden has sent Miss Marie A. Brown, of Chicago, an autograph letter, authorizing her to translate his works into English. She already has translated some of the writings of eminent Swedish authors very successfully.

CHARLES READE the novelist, whose conversion occurred some few years ago, soon after the death of a dear female friend, and who thereupon foreswore fiction writing, seems to have recently "fallen from grace"; for he is reported to have engaged to write a series of stories for *London Life*, to begin next month.

ON the question of admission of women to the Harvard Medical School, the twelve Overseers who voted for it, against thirteen opposed, were President Eliot,

Phillips Brooks, James Freeman Clarke, Edward Everett Hale, John T. Sargent, Henry P. Kidder, Alexander McKenzie, John T. Morse, Jr., Francis G. Peabody, Edwin P. Seaver, Moorfield Storey, and Morrill Wyman.

GARIBALDI's visit to Palermo, and especially the journey thence from Messina, was triumphal. In the darkest hour of the morning on which he was to arrive, people began to gather in the streets, awaiting him; and, when he reached the villa he was to occupy, fully twenty thousand persons had gathered in the street before it on the neighboring seashore. Processions with flags and bands paraded the streets, and bonfires gleamed on the surrounding heights.

MISS HELEN TAYLOR, step-daughter of John Stuart Mill and greatly beloved by him, although English born and bred, is taking a very active part in the Irish Land League Movement. Henry George writes to the *Irish World* that, in spite of many other pressing duties, among which are her superintendence of schools and other ordinary duties as member of the school board, she addresses "night after night, for week after week, meetings of English working-men in denunciation of Mr. Gladstone's Irish policy."

REV. L. HAMILTON of the Independent Church of Oakland, Cal., fell dead in his pulpit, April 9. He was speaking on the theories of life and its duties. His last words were, "We know not what matter is"—and with this utterance he fell gasping, and died in a few moments. He was known and honored all over the State, and respected by all who knew him. He had a massive and well-cultivated mind. For several years, he was a Presbyterian minister; but he outgrew the orthodox theology, and for some time had been speaking to an independent congregation in Oakland. He had a number of years been a reader and supporter of this paper, in which he was deeply interested.

PROF. E. S. MORSE, whose brilliant lectures on Japan before the Lowell Institute last winter gave so much pleasure, proposes to start for Japan on Monday next on a seven months' tour of observation and study. The trustees of the Peabody Academy of Science have granted him a leave of absence, and during his travels he will collect ethnological material for the museum at Salem. He will return by way of China, India, and Europe. His ties of interest in Japan are strengthened by the circumstance that it was during his stay there that he made some valuable discoveries in regard to progressive changes in the ancient molluscan fauna, which attracted the attention of European evolutionists and the warm personal esteem and indorsement of Charles Darwin himself.

THE death-bed of Lanza, the Italian statesman, has become as great a scandal as that of Littré, the great French critic and lexicographer. Lanza cared no more about the Church than he did for the chemical composition of faith; but, when he came to die, an officious nephew introduced a priest to his bedside. "You repent of your last sins?" said the agent of the Church. "Yes," replied the dying man, feebly. "You repent and retract all you have done against religion and the holy Church?" Lanza looked up to the priest with the utmost scorn and contempt, and did not deign to reply to what he considered an insult. The priest, however, gave him absolution, and proclaimed that Lanza had repented. The truth is, Lanza had nothing to repent of, and died, as he had lived, an enemy of Catholicism.

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In this age of scepticism, when almost everybody doubts and insists upon proof, this work cannot fail to be a great help to those whose visions are clouded by fears that the grave ends all, and that there is no spiritual existence beyond the dark valley.—*Boston Herald*.

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CURRENT TOPICS.

THE law under which, in Virginia, the whipping-post has been the past four years an instrument for the punishment of petty larceny, expired April 30; and, the day following, the whipping-posts throughout the State were torn down and thrown into the fire.

REPORTS from China represent that a system of railways is being inaugurated there, wheat culture extended, flour-mills introduced, textile factories established, mining developed under competent engineers, ship-building expanded, and other industries encouraged tending to progress in that conservative empire.

JOHN CHARLES FREDERICK ZOELLNER, the German astronomer and physicist, is dead. To many who are unacquainted with his scientific work and treatises, he is known by the published accounts of his experiments with Slade the medium, and his attempt to explain some of the phenomena which he witnessed by him by the old hypothesis of "a fourth dimension of space."

A DESPATCH to the London *News* from Berlin says: "Influential Jews here have received from Russia letters in which their co-religionists declare they will quit the country *en masse*, if the persecutions continue; but a conference of Jews, recently held in St. Petersburg, disapproved of a general emigration." Two hundred Russian Jews left Liverpool for the United States April 28.

SAYS the Boston *Post*: "Nelson Hutchins, of Brockton, read in his Sunday morning newspaper a prediction of a rainstorm before night. Part of his roof had been removed for repairs, and he immediately set about replacing it. An attempt was made to punish him under a blue law against Sabbath breaking; but the judge decided that his work was of necessity, and discharged him. However, it gave the prosecutors a chance to advertise themselves as complete and competent jackasses."

THE funeral and interment of Charles Darwin took place on Wednesday, last week, in Westminster Abbey. The pall-bearers were James

Russell Lowell, the Duke of Argyle, Prof. Huxley, Sir Joseph Hooker, Sir John Lubbock, Alfred Russell Wallace, Lord Derby, and William Spotiswoode. A large number of distinguished men, including Herbert Spencer, Prof. Tyndall, John Morley, and Sir Charles Dilke, were in attendance. The anthem sung was composed especially for the occasion.

OF Emerson, the New York *Herald* says: "At the early age of twenty-nine years, just half a century ago, he unfrocked himself and stepped down from a sectarian pulpit to become a lay preacher of what Mr. Lowell, in his *Fable for Critics*, concisely styles the doctrines of 'primitive paganism.' He has lived to receive acknowledgment of the purity as well as the force of his lay sermons from a community which they at first inspired with dismay; and he dies crowned with honors by the timid university which at first shrank from regarding him as anything but an abnormal growth upon its stem, and by the neighboring city, where he was long conceived by the conservatives to be close akin to Apollyon. Boston, however, he always loved, in spite of its conservatism."

REV. A. D. MAYO, now travelling through the South on an educational mission, writes to the Springfield *Republican* that he finds the people of that region, both blacks and whites, alive to the need of educational facilities. "The Roman Catholic clergy," he says, "fight the movement for an extra school tax. Some of the Protestant clergy are on the same side, and with them are narrow-minded academical people, and some sections of local wealth." "The crying want here," Mr. Mayo goes on to say, "is good teaching for all classes of children to the age of twelve or fourteen years. For want of it, thousands of children are growing up either ignorant or very poorly instructed, the academies are compelled to deal with young people only fit for low-grade work, and the colleges can be little better than academies."

LAST Sunday evening, Col. Robert G. Ingersoll delivered his new lecture, "Talmagian Theology," in the Boston Theatre, to an audience that crowded the building, floor and galleries, so that many present could barely obtain standing room. The lecture abounded in wit, sarcasm, and pathos, and in passages of rare beauty and thrilling eloquence. It is hardly necessary to say that his exposure of the fallacies and follies of Talmage, in which nobody present probably believed, was complete. The large audience that Col. Ingersoll attracted (with an admission fee of a dollar), the unflagging interest with which he was heard during a lecture that occupied fully two hours, and the successive bursts of applause which his most radical utterances called forth, are pretty strong indications of the great popularity of the "eloquent pagan" as a platform speaker, and serve to remind us of the progress that has been made in this city, in liberality of sentiment and tolerance of spirit, since the days of the Puritans.

"WHEN," says the *Advertiser*, "one of the great councils of the Catholic Church in America announces officially that 'it is not a Catholic idea that

all power comes from the people,' it arrays the Church against the republic, not upon a religious, but upon a political line of attack. When it says that 'all men are not equal, and that men ordained to rule as kings, magistrates, bishops, and priests have rights which their subjects do not possess,' it distinctly champions the monarchical idea. And this not merely by the use of the words 'king' and 'ordained to rule' and 'subjects,' but by the essence of the whole sentence. For under our institutions there are no such things as rulers or 'men ordained to rule.' Our public officers are the servants, not the masters, of the people. They are elected to 'serve,' not to rule. The line of duties intrusted to them is defined by the Constitution as laid down by their masters, the sovereign people. The greatest of our presidents, the mightiest of our soldiers, have been proud to call themselves the servants of the people. It is not, therefore, the mere use of such words as 'king' and 'subject' and 'ruler' that is objectionable in this pastoral letter, but the fact that the whole theory of our political institutions is distinctly repudiated by the highest Catholic authority, and the monarchical idea distinctly put forward as 'Catholic doctrine.'"

THE Russian Revolutionists have, through their Executive Committee, issued a proclamation, in which are stated the terms on which the Emperor "can boldly send away his body-guard to their barracks and burn the gibbets which demoralize the nation." When the terms are complied with, "the Executive Committee will stop its work, and the forces organized about it will disperse, in order to devote themselves to the education of the people." They demand: "1. General amnesty for all political offenders of the past, inasmuch as they were not guilty of any crime, but only fulfilled the duty of citizens. 2. The convocation of representatives of the whole Russian people for the revision of existing forms of government and social life, and their reconstruction in accordance with the desires of the people." The Committee declare that the elections must be made under the following stipulations: "1. Deputations should be summoned from all classes of the people without distinction, and in proportion to the number of inhabitants. 2. No limitations should be made as regards the rights of electors or of deputies. 3. Elections, and the contest for them, must be carried on entirely unhampered; and, therefore, the Government should grant as a temporary measure, and until a decision of the National Assembly can be obtained, the following: Complete liberty of the press, complete liberty of speech, complete liberty of public meeting, complete liberty of electoral programmes." The Committee affirm that these are the only conditions on which peace and prosperity are possible, and add that "we solemnly declare, in the face of our country and the whole world, that our party will, so far as it is concerned, unconditionally conform to the decision of the National Assembly, elected with the observance of the above conditions, and will have no recourse in the future to any violent proceedings against the government sanctioned by the National Assembly."

RALPH WALDO EMERSON.

Within little more than a single month, three of the most eminent names of the civilized world have been enrolled among the dead,—Longfellow, Darwin, Emerson,—the world's most beloved and popular poet, its foremost man of science, and now its first essayist on themes of religious and social philosophy. If it is more difficult to classify Emerson than the other two of this great trio of immortals, it is not because his mental gifts were less distinguished than theirs or his life less peculiarly serviceable, but because his mental powers were less concentrated upon one line of activity. Though a prince in the realm of letters, it is impossible to designate his literary position and work by a single phrase. His intellect was variously gifted and his service wide. His genius was not only high, but broad. "A poet-philosopher," says one. And a poet he was as well as philosopher. He was a poet more profound than Longfellow, because he thought more deeply, though less skilled in rhythmical utterance. His prose has some of the first essentials of poetry. He also had an eye for observing facts—facts in nature and in human life—almost as keen as Darwin's. And he took, perhaps, even more than Darwin's delight in facts. However high or however humble, they all brought material which his intellectual genius wrought into his philosophy of existence.

But Ralph Waldo Emerson was more than poet and philosopher together. He was a religious teacher, a philanthropist, a social reformer, a life-long advocate of liberty in Church and State, a preacher of morals to the American people and the world, a seer and sayer of truths that will take their place in the small circle of books which last for ages to feed the moral and spiritual hunger of mankind.

When such a man dies, the race is exceptionally bereaved. It is therefore with a peculiar sadness that we contemplate his departure from life. It is true that Mr. Emerson had done his life-work. In one month more, he would have been seventy-nine years old; and his mental faculties, more especially his memory, had become much enfeebled. Since die he must, we may even rejoice with him that he could go without farther impairment of that royal intellect. Nevertheless, it is with exceptional sadness that we follow such a man to the grave. Men of his mould come into the world but rarely,—one or two in a century, perhaps, and then whole centuries pass, it may be, without one. There has been but one other in this nineteenth century to classify with him,—his personal and intellectual friend, Carlyle. But Emerson was greater than Carlyle. He had all of Carlyle's mental robustness and insight, with more than Carlyle's sincerity, and was greater, because he had more faith in man and was himself more human and humane than his fellow-seer in England. But to these two there is no successor. Other great men die,—statesmen, poets, philanthropists, scientists; and, though their loss seems irreparable, their places are soon filled. Though Darwin was the first scientific genius of the age, his work was so thoroughly done that a host of Darwinian investigators now take it up and carry its development successfully forward. The silencing of Longfellow's muse has for a time made a void in the heart of mankind. Yet greater poets are singing than Longfellow, if not so popular; and every generation brings its poets of the people. But, when such a life as Emerson's ceases, not only the individual, but the species dies. The mould is lost after which it was fashioned; and it is not reproduced until again, in some rare fruitage of the

centuries, the conditions meet of which the finest mental and moral genius may be born. It is not probable that any persons now living, even the youngest, will ever see Emerson's place filled.

And the special characteristic of the great service he has rendered, the secret of his influence, is that he has been a teacher of the teachers; and this service, through his books, he will continue to render. It cannot be said that he is read among the people at large; but he is read widely, and more widely to-day than ever before, among thinkers and the leaders of thought. His wisdom has gone into pulpits where he never would have been admitted. It has percolated through newspapers and magazines. It has inspired scholars and poets, it has awakened noble ambitions in practical men, and given impulse to patriotism and philanthropy. He is the inspirer and creator of thought in others. His books are granaries for the seed-grain of thought, to which persons whose office it is to furnish thought in their service for mankind will repair for mental supplies. In generations to come, men and women who shall make themselves conversant with the history of intellect will be found turning to him as one of the most eminent and fruitful in the not crowded line of thought-producers.

Mr. Emerson was a philosopher, but he constructed no system of philosophy; and, because he did not, some persons are asking whether the influence of his literary work is likely long to survive. As well might it be asked, which are likely to last the longer, the Bibles of the world or the creeds constructed upon them? Philosophical systems, like creeds of theology, have their day and vanish. The history of intellectual development through the ages is strown with these discarded systems. There is not one of them, built up with whatever elaboration of logical effort, that is now accredited in the full court of rational thought. That Emerson produced no philosophical system by a process of logical demonstration does not touch the question of the survival of his fame and power. That he was a thought-producer insures this survival much more than if his work had been mainly to systematize thought. His name is always associated, indeed, with the transcendental philosophy; and he may truly be called the leading if not the originating mind of the important movement known as New England Transcendentalism forty and fifty years ago. A transcendentalist, an idealist, an intuitionist, by personal temperament and in the philosophical sense of the words, he doubtless was. But he was no dogmatic nor rigorous "intuitionist." He did not *posit* a special faculty for apprehending God and spiritual truths; and in respect to affirming any theological dogmas on the ground of human consciousness he was very reticent. He gave, too, as already intimated, hospitable welcome to all facts that science might discover, and was ready for any doctrines its discoveries might establish. He felt no antagonism between science and his philosophy of existence. His philosophy, indeed, was so broad, so natural, so grounded upon nature—nature in its largest sense, including all there is of matter or law or life—that scientific truths fell at once into their places in it without a jar. As idealist, he did not stop in the bare material fact which the scientist brought him, but the fact for him, became at once informed with purpose and soul, and was taken into his view of the great world-life as something throbbing with the very pulsations of the wonderful creative energy which he called sometimes God and sometimes Nature. His belief as an intuitionist would appear to be met by the statement that the entire being of man, body as well as mind, is in immediate vital contact with the forces and

powers and laws that together may be called Divine, the Over-soul and In-soul of all phenomenal existence; and this not by any supernatural process, but by channels of natural relationship through which flow the very nourishments of physical, mental, and moral life.

No sketch of Emerson, however incomplete, should be permitted to close without referring to the rare moral nobility of his character. Never did philosopher better illustrate in his own life the adequacy and beauty of his doctrine than did he. Heroic and saintly qualities mingled felicitously in his nature. There is no virtue that was not at home with him. In public and in private, his unstained life was devoted from beginning to end to human amelioration. He was alike gentle and strong,—believing in the urgent necessity of personal interest and work for the achievement of good objects, yet serene with hope and faith against all disappointments. Fond as he was of his books, he did not shut himself among them, but recognized his mission as a man among men in caring for the daily interests of society. He left his library and his essay-writing and appeared with needed vote and speech whenever any cause of imperilled human rights demanded his advocacy. He took the side of the despised and persecuted abolitionists—was one with them—at a time when to take that stand required not only moral but physical courage. His door was always hospitably open, and for years his house has been a goal of pilgrimage for all classes and kinds of persons who felt the attraction of his thought. He not only loved books, but humanity and nature; and, to what fine purpose he studied both humanity and nature, his own books testify. His neighbors—men, women, and children—not only revered but loved him. They may not all have understood his writings, but they understood the man. They knew his strong, sincere, pure, kindly, helpful life of nearly fifty years as citizen of their town. He was simple and equal neighbor to them all, yet they knew they had for neighbor one whom neither hereditary blood nor title could outrank in fine nobility.

It was said above that Emerson leaves no successor, and that probably no one now living will ever see his place filled. But it should be added that there is a small band of select souls who after death continue to live in an exceptional way in their recorded thoughts and in the mental and moral impulse they leave behind them. They are as vitally creative characters in the world, though they may have been dead for centuries, as are any persons who are still breathing in the flesh. When such men die, they continue to fill their own places. Emerson will stand within the circle of this immortal company.

WM. J. POTTER.

MR. EMERSON'S RELIGIOUS POSITION.

Emerson's service as a religious and theological reformer can hardly be overestimated. To treat, however, this part of his life as it deserves would require an essay rather than a paragraph. But this journal, even if all others do, cannot overlook the fact that he has been connected with the Free Religious Association from its beginning. He, more than any other, may be called the father of the Free Religious movement in this country. And, when the Association was organized to represent this progressive movement, he was present at its first public meeting, made one of the addresses, and was among the first at the close of the meeting to present himself at the Secretary's table, with the fee for membership in his hand, to ask to have his name enrolled as a member. And when, a few years afterwards, the list of Vice-Presidents was

enlarged and modified so as to make it more widely representative, and he was asked to accept a place in the number, he signified his ready and cordial assent. And there, re-elected every year since, his name still stands at the head of the list. As it has not been his habit to connect himself as a member and officer with public organizations, even though approving their objects, this exception to his usual course was made the more significant. Nor was his connection with the Association merely an honorary and passive one. He took an active interest in its aims and work, spoke several times in its conventions and lecture-courses, contributed to its funds, and was a regular attendant at its annual meetings so long as his health allowed him to go to such gatherings. W. J. P.

REPLY TO "A CRITICISM."

In another column will be found a communication from Mrs. Celia P. Woolley, in which a sentence, quoted from an editorial paragraph that appeared in *The Index* a few weeks ago, is made the basis of a criticism of the position of *The Index*, which calls for a reply.

That its thought and spirit may be fairly understood, the paragraph containing the sentence which is particularly offensive to our esteemed correspondent is here given entire:—

A subscriber writes requesting us "to name a juvenile paper suitable for the children of a free thinker." As this is a question frequently asked us in one form or another, we would here state that, so far as we know, there is no juvenile paper distinctly antichristian or distinctively free thought in its teachings. But we find that all juvenile literature nowadays, except that published for Sunday-school use or in the avowedly religious organs of the various sects, partakes largely of the scientific spirit which permeates the literature designed for maturer minds,—a spirit that is sure to awaken thought and inquiry, and especially in the naturally inquisitive brain of youth, and so is sure to give a strong impulse in the right direction, the search after truth. In such papers as the *Youth's Companion*, published in this city, and *Harper's Young People*, New York, and in such magazines as *Wide-Awake* and *St. Nicholas*, there is no danger of any strong orthodox bias being given to any youthful mind. The best and highest talent in the land is secured by the publishers of these and other juvenile periodicals for the purpose of instructing, as well as amusing the children of this generation; and the result is that they are healthful in tone, scientific in spirit, and moral in purpose, and no parent need to hesitate to put such literature into his children's hands, nor any free thinker from fear of warping his child's mind in a wrong direction.

The words "antichristian" and "free thought" (or free thinker) have long been "interchangeable terms"; and our use of them in the above paragraph is warranted not only by common usage, but by the authority of the standard dictionaries. The following definitions by Worcester are to the point: "Antichristian, opposed to Christianity, an enemy to or opposer of Christianity." "Free thinker. A term assumed by disbelievers in a Divine revelation." One who is opposed to Christianity, considered as a revelation from God, given through inspiration and attested by miracles, is, in the common acceptance of these words, an antichristian and a free thinker, and in this sense the terms are in common use, not only in papers, periodicals, and books published in opposition to Christianity, but in those devoted to its defence. And we may add that Christianity, as expounded in the past by its most eminent representatives and as illustrated through centuries by the legitimate effects of some of its doctrines in repressing freedom of thought and expression, has afforded very good ground for the use of these words in the manner in which they are now employed.

This is none the less true because some persons

are, by force of circumstances, constrained to call themselves Christians when they no longer believe in Christianity, when they are antichristian in the sense that they are disbelievers in the inspiration and authority of the Bible and in the superhuman character of Jesus, or because many of the most unreasonable and pernicious doctrines of the Christian system have fallen into disrepute with the growth of liberal thought, or because in this period of transition the word "Christian," revered by multitudes who have largely outgrown beliefs which it connotes, is employed to describe not only the ethical element of religious and philosophical systems in general, but all the splendid achievements of science and civilization against which Christianity has at times directed, but in vain, all its enormous power. For centuries, the term free thinker was one of reproach; but with the progress of liberty, corresponding with the decay of theology, the word has become recognized among intelligent people as expressive of the inalienable rights of the human mind, and of course this improved intellectual condition fairly admits of a wider application of the word than was possible, when it was originally assumed in defiance of the authority of the Church.

But as it is impossible arbitrarily to divest a word of a meaning that has become attached to it in the history of intellectual development or to replace it immediately with another word that will be generally understood, we must be permitted for the present to use the terms free thinker and free thought as they are commonly used in *The Index*.

The statement that "the theory of *The Index* seems to be that because the word 'Christian' no longer satisfies the needs, as a term defining their own growing and widening faith of a large class of thinking people, it therefore has no legitimate place in the dictionary or the history of human speech and affection," is open to this objection, that it is not warranted by anything that has appeared in the columns of the journal. Christianity,—a system of religion that has had a natural origin and development, that has grown out of man's nature and surroundings as naturally as have grown from the same source governments and constitutions, that forms an important part of human history, portions of it reaching back into the remote past ages anterior to the time of Christ, and that, modified in adaptation to race, climate, and circumstances, is still the religion of millions of devout worshippers,—cannot be ignored by any thinker, nor can its influence be disregarded in any fair and full consideration of the causes that have advanced and the obstacles that have hindered civilization, whatever may be thought of its claims to a supernatural origin. There is nothing that has been evolved from the mind and its relations, in the form of religion, government, art, or industry, however incomplete or however unsuited to a higher intellectual condition, that has not at some period served a purpose and been a "factor" in the advancement of the race; but it is equally true that systems, conceptions, and methods have often outlasted their usefulness, and in their fixed and fossilized condition and with their authoritative pretensions have exercised an influence for evil on ages which, having advanced beyond the conditions that give them birth, demanded higher thought and better systems.

Many there are who neither ignore nor disparage Christianity, and yet who hold that, as preached by orthodox theologians and even as taught in the Gospels, it is far behind the best thought of the age, and that, except so far as it is modified or supplemented with the results of modern science, it is delaying the removal of ac-

knowledge evils, obstructing reform and retarding intellectual and moral progress. They neither "undervalue" nor "decry" it, but aim to treat it with judicial fairness, actuated by no personal "hostility" or "spirit of hatred" and uninfluenced by traditionary prejudice or sentimental attachments. They do not regard Christianity as a "term expressive only of the excessive cruelties which have been practised in its name," nor do they shut their eyes to the actual evils that are justly ascribable to its theological teachings. They freely admit that Christianity not only may, but *does* "possess some merit," without which it would never have triumphed over the paganism of antiquity and gained the adherence of millions, including many of the best and noblest of earth; but they do not, in their fair and generous recognition of this merit, lose sight of the fact that the valuable part of Christianity is chiefly the universal element of all systems of thought, with which theology has no necessary connection, and which will continue, with vast additions made to it from age to age, when Christianity as a supernatural system shall have taken its place among the outgrown superstitions of the race. To the class whose position is thus briefly defined, we claim to belong.

B. F. UNDERWOOD.

LAST WORDS ABOUT METHOD.

"If the day ever comes when the intellectual, moral, and religious facts of human nature are seen to demand—as an adequate explanation—an intelligent moral and religious cause, external to man, then theism will take its place as scientific demonstration. I believe that the day is already here." So Mr. Savage wrote in concluding his interesting essay on "The Scientific Method in Religion," published in *The Index* of March 16. Such words raise in me a mood at the farthest possible remove from that of belligerent controversy. With their general purport, my feeling, at least, goes strongly; and it may be added that this essay, as a whole, gave me pleasure from the entire directness with which the writer applied, not merely his pen, but his mind, to a question of cardinal importance. It was quite evident that he was not concerned to answer another person, but to answer the question raised, and that his words stood for mental combinations formed in his own mind. I shall address myself once more to the same question, and could wish only to do so in the same spirit.

Is there but one intellectual method, or are there more than one? The question may be answered either way: there is but one or there are many, according to the point of view assumed. All vertebrate animals are of the same sort as being vertebrate animals, while yet there are numerous and widely different descriptions of such animals; and so all rational methods are identical as being rational, but vary nevertheless from one pursuit to another. The methods of the geometer, the chemist, and the historian may be equally rational, and, in this sense, not different; but it is obvious that they do differ, and that each has its distinct character. All right practical methods, again, have been rationally devised, and so far there is the same method of building a railroad bridge, shoeing a horse, keeping accounts, and cooking a dinner; but it is not necessary to say that the several methods of the cook, the accountant, the farrier, and the civil engineer are indeed several, and to a degree unlike. Speaking, therefore, in the most general manner possible, we should say that there is but one intellectual method; while, speaking in a more definite and specific manner, we should say that there are several.

Now, every particular method is good for certain results, and not for others, and, however excellent for its purpose, will be worthless or worse in the wrong place. Suppose all historians, for example, to adopt the methods of physics. They are to look only for uniform laws and processes, causing the same results in Russia, England, China, and Patagonia. They are to regard human action as the same in character with physical motion, and to seek out the constant uniformities of such motion, if such there are, looking upon all else as without significance or interest. As the result, history, properly so called, would disappear, to be replaced by a small number of general propositions, illustrated with examples picked out here and there. And it would be a wonder if most of these propositions should not prove, upon a strict scrutiny, to be fallacious; for the inquirer, assured from the start that there must be a uniformity of all human and historical motion, would put the color of his belief into the facts before him, and see the required uniformity in all sorts of casual, shadowy, and insignificant resemblances. Even so learned, large-minded, and discreet an historical inquirer as Guizot has furnished a partial example of just this. Having persuaded himself that the ancient Germans were quite the same in character, institutions, and manners with the existing savages of America, Africa, and Polynesia,—or, more generally, that the childhood of the most capable and improvable races corresponds in character to the adult age of degraded races,—he sought to support his persuasion by a style of argumentation which astonishes one as coming from him. Ransacking books of travel and the like, he picked out, now on one continent and now upon another, any trait of savage manners he chanced to alight upon, to which somewhat a little similar might be discovered in the manners of the primitive Germans; and, having thus made out a small list of real or fancied resemblances, he remained content. Such a kind of argument is obviously worthless; yet such a man, following upon the trail of a foregone conclusion, could palm it off upon himself as genuine.

Here, we suppose only that one special method invades and usurps the province of another. The like might occur upon a wider scale. A method of much more extensive application than that of strict physics, but not covering the whole ground of human reason, might, through the richness of its results, grow in favor continually, until at length it should be set up as alone rational. Two effects would follow. On the one hand there would be an arbitrary limitation or constriction of the human mind. Whatever was unattainable by this particular method would be regarded as forever beyond the reach of thought; and any thought that should actually go further would be set down at once as groundless and fantastic. On the other hand, such interpretation of known facts as this method could afford would be taken as incontestably true, while in some cases, at least, they would be false interpretations. For example, man has a sense of freedom. Without such a sense, no one could feel himself morally responsible. To any man totally destitute of it, the word *ought* would be meaningless. But freedom is physically impossible. Therefore, if one apply the methods of physics to the interpretation of this sense, he will be compelled to pronounce it a mere subjective illusion; that is, he will arrive at a *destructive* interpretation. Now there is a method, set up as alone legitimate, which actually gives this result; and there are moral teachers who, from their faith in the method, accept the result as beyond question true. But, before myself coming to such a conclusion, I must be assured that the method

which conducts to it is indeed the only rational one. It is obvious that, in the sentence quoted at the outset, Mr. Savage has taken the word "scientific" to be the equivalent of *rational*. Now, I certainly neither contend that rational conclusions can be reached otherwise than by rational methods, nor deny that reason is the test of all belief. The test, I say, not the source; for it is my fixed persuasion that religious and ethical beliefs have not been brought into existence by a course of ratiocination, and in order to satisfy man's understanding, but have arisen from a native want and spontaneous prompting of the human soul. To this conclusion, I am led not only by observation of historical facts, but by my own immediate feeling. For, suppose I represent to myself a cold and blind universe, without consciousness, without feeling, a mere outcome and embodiment of physical necessity. This universe throws out upon the surfaces of its worlds conscious souls with thoughts and hopes that wander through eternity, but it knows not of them. Blindly it has produced them, and blindly it will soon sweep them down into everlasting darkness. Generation after generation, they arise to look out upon earth and sky, to behold the wonder of the starry heavens and feel the majesty of the moral law, and to think of immortal life, unsullied beauty, imperishable good; and, generation after generation, they are coldly swept down by a universe that knows nothing of good or beauty or life, nothing of them with their luminous thoughts and warm hearts, nothing even of itself. And at last the end of all will come: mankind will be extinguished, as all its generations have been; and the universe, a blind, deaf, feelingless Saturn, will devour the offspring of whom it was not worthy. Now, in representing to myself such a universe, I shiver to the marrow. Nevertheless, if it be indeed such, I will open my eyes to the fact. Long since, my soul said, with Sartor, "Truth, though it slay me"; and I am not aware that it has ever been unfaithful to the vow then made. Not one illusion will I permit myself, however sweet, however needful to my happiness. But such a universe is to me dreadful, hateful, monstrous, horrible; and no painting it with "progress of the species" or the like rouge can make it seem less monstrous and horrible. On this head also, I will have no illusions. Therefore, my own heart tells me why men have believed in gods: it was not from a curiosity about the "cause" of things, but from the strong cry of their hearts after a fellowship with the universe that had begotten them. But religious belief, if at all true, must be susceptible of rational verification: the reason that was not its source must be its test.

But there is an intellectual method by which, according to philosophical schools differing so widely as that of Kant on the one hand and those of Comte and Spencer on the other, such belief can never be verified. I have called it the "scientific" method, partly because, my mind being very feeble, I am careful not to put gratuitous difficulties in its way. To avoid doing so, I seek to have a distinct term for every distinct order of facts, and in the sphere of intellectual labor as elsewhere. But that a word may not stand between those who may otherwise come, perhaps, to an understanding with each other, this method will here be briefly described without receiving a name.

Its data are given by states of consciousness which are conditioned immediately upon, if they do not arise merely from, impressions made upon one or more of the five senses. These states of consciousness represent to us the existence, attributes, and motives of external objects. Concerning such objects, the question arises, What order

of relation subsists between or within them? This is a definitely limited inquiry, leaving important provinces of our being unengaged. For, in the first place, the said objects stand simply before the eye and the understanding as quite independent of our wishes, hopes, sentiments, and purposes,—in short, of the entire practical and productive or teleological part of our nature. Now, that movement of the human mind which looks to ends is its great characteristic and governing movement. Dr. William James has given a philosophical interpretation of this fact in an essay published in the *Unitarian Review* for November last, an essay with which I first became acquainted a few days since, and which is penetrating, stimulating, suggestive, and, in the best sense, original to an extraordinary degree. I cannot dwell upon the matter here, but may remark that Bacon looked always upon science as subsidiary to use, as a means to "subdue" nature, and subject it to the teleological human principle. In the second place, that inquiry about an order of relation leaves quite aside that æsthetic impression of natural objects and aspects which has played so great a part in human development. What does it learn of the sky, for example. That this is some gases and vapors and an optical illusion. But in all ages the sky has touched the hearts of men with a sense of majesty, benignity, peace, serene and infinite comprehension. Nature *speaks* to the imagination and pregnant sensibility of man: he pictures in vocal expression the æsthetic impression thus received; and here, as I believe, is the germinal principle of language. But the method in question, putting aside all this, and putting aside no less all that which gives man the impulse and power of a *maker*,—converting him for the nonce into a mere eye and understanding,—looks only for a certain order of phenomenal relation,—an order, it has been said, of "coexistence and succession," to be expressed "in terms of matter, motion, and force." Now, this is plainly a limited kind of mental motion. One sees at a glance, and cannot refuse to see, that it is not coextensive with the entire movement of human intelligence.

The objects observed and the order ascertained are phenomenal. The metaphysical meaning of "phenomenal" will be fully appreciated only by those who have made certain studies, which many intelligent readers of *The Index* may have had no occasion to undertake; but the distinction it implies coincides nearly with one which is ancient and familiar. "The things that are seen," said Paul, "are temporal, but the things which are not seen are eternal." These temporal things which are seen have been spoken of in religious circles, and not badly designated, as "the things of time and sense." Religion, if not of a very low degree, has always imported that somewhat unseen is real in a deeper sense than this scene of things upon which our eyes look out. Now, the "things of time and sense" are phenomenal, and the method in question serves to ascertain the fixed order of phenomenal relation. Of course, one will never get beyond phenomenal relation by the act of ascertaining what it is. And it is inconceivable to me that the same method, the same mental motion, should serve for a farther purpose,—inconceivable, in other words, that one should arrive at other and higher results by reasoning from the same data in the same way. And my impression that here is a boundary of some sort is strengthened by the circumstance that a great and growing school, the school of agnosticism, finds just here the ultimate limit of all human knowledge, all definite thought, all rational belief. I fully agree with the agnostics thus far: what they call the limits of all thought and knowledge I freely admit

as the limits of a method. By my persuasion, they are in the right from their point of view. When they add that the motions of the human will are necessitated like those of running water or falling stones, I acknowledge that their conclusion is not arbitrary, but follows from their method, and that again they are right from their point of view. And, this acknowledgment being fully made, the ground is cleared for farther inquiries, not, however, to be entered upon at this time.

Mr. Savage thinks that the existence of an intelligent moral cause superior to man might be "scientifically demonstrated," as the existence of the planet Neptune was discovered. I willingly accept this as a test case, and would ask no better. Leverrier observed certain planetary perturbations, which, excluding any supernatural intervention, could be accounted for only by supposing another planet outside those hitherto discovered. By a course of exquisitely fine and exact mathematical calculations, he ascertained the precise point in the heavens where this planet should be, and turning his telescope to that point saw it there. It was but another phenomenal object, on the same level with the other planets and contained in the same order. Now imagine him or another looking on the order of the solar system, finding it perfect, and saying, to account for the existence of this order, One must suppose a mind above it. He sets out to obtain some rational verification of this hypothesis. Can one conceive of him as attempting to do so by the same or a similar method? There would be no use for his telescope, no place for his mathematics; and the data upon which Leverrier proceeded, or any similar data, would be insignificant. Moreover, if by any such method one actually did discover somewhat superior to the solar system and the source of its order, this thing so discovered would be but another phenomenal object, to be itself accounted for. Meantime, I have personally little interest in such a God as should serve chiefly to satisfy the understanding by appearing as the "cause" of any facts. Assured of somewhat in the fundamental character of the universe which answers to the moral nature, the heart and hope of man, I could be well content to leave the mystery of existence a mystery still. D. A. WASSON.

HUME, KANT, AND SPENCER.

To the admirer of Herbert Spencer, it seems strange that Professor Caird, in his address on David Hume, delivered last November, should have contrasted the sensational or experiential school with the philosophy of Kant only, without even mentioning the more advanced and more perfect system so ably advocated and interpreted by Herbert Spencer. It is true that Immanuel Kant died in 1804,—about half a century before the evolution philosophy had reached its first great stage of development by the publication of Darwin's *Origin of Species*,—so that Kant had not these later discoveries of science to guide his thought.

But, aside from "evolution," Spencer has satisfactorily explained and reconciled the old metaphysical schools. The idealism of Berkeley, the innate ideas opposed by John Locke, the "sensational experience" of David Hume, and the intuitions or "a priori forms of thought" of Kant, are all explained and harmonized by Spencer in his *First Principles* and *Psychology*. He has shown that there is some truth as well as much error in all of those progressive forms which philosophy has taken in its gradual development up to its present scientific basis. The idealism of Berkeley embraced only the subjective side, and could not see any objective reality outside of mind. The *ego* was all that Berkeley felt sure of, and metaphysical absurdity

reached its climax in his form of reasoning. David Hume takes the opposite course, and shows that the senses are the only avenues to knowledge, that mind is wholly dependent upon the experience furnished by the senses. He overlooked the intuitions of the mind.

Immanuel Kant, on the contrary, demonstrates the fact that there are intuitions, or innate tendencies of thought and feeling, but does not attempt to explain how such tendencies have originated.

The difference between Berkeley, Hume, Kant, and Spencer, may be illustrated to those who are not fond of abstract reasonings in the following manner. Suppose these four philosophers are about starting on a trip to the "regions of the unknown." There is a train about starting on each side of our philosophers, who have just taken their seats. "See," says Hume, "we are off," looking out of the window. "Are you sure?" says Kant, looking out on his side of the car. "Perhaps your senses deceive you." But Kant perceives motion on his side, and says: "You are right. We are off, sure enough." "You are both mistaken," says Berkeley. "What you see moving are only the trains, one on each side of us, which have just started. Your senses have deceived you both. Look at the depot. We are still opposite, and our train has not moved. You see how our senses deceive us,—can't be relied on. The mind, the *ego*, is the only reliable guide."

"But how do you know we have not moved?" replies Kant. "You have to depend upon your perception of the depot being in the same relative position to our train. Hume is correct, in depending upon sensational experience; but why didn't we depend upon our first sight of motion on one side of our train? Why do we have a suspicion or doubt of the correctness of our first observation? Is it not because we have an innate caution not to judge always by appearances? This innate tendency, or a *priori* form of thought, is overlooked by our friend Hume; and, instead of referring all knowledge to experience, he should have referred also to this important element of mind, without which we should be in constant danger of being deceived by appearances."

Herbert Spencer at once acknowledges this innate tendency of thought and feeling, but, turning to Kant, asks him: "Whence comes this innate tendency? Is it not the result of the experience of our ancestors? Is it not a physiological and psychological fact that any habit of thought or feeling,—the feeling of caution, for instance,—if so long continued as to become habitual, produces organic changes in the brain, and those changes are transmitted to posterity? That these mental qualities are transmitted to offspring, when surrounding conditions do not prevent it, is a fact fully admitted. Hume is right so far as the fact that the senses furnish us with individual experience, Berkeley is right so far as the fact of our senses often deceive us, Kant is correct so far as the mind having innate tendencies of thought and feeling; but all these views are harmonized and explained, if we add ancestral to individual experiences, and the fact that organic changes of brain are transmitted to offspring."

The great superiority of Herbert Spencer as a philosopher is his wonderful power of analysis, his fine discrimination of nice shades of difference, his concentration of thought and mental grasp. These qualities are very conspicuous in his reply to James Martineau of London and to his other critics, as well as in his *First Principles* and *Psychology*. Perhaps no modern philosopher has been more misrepresented or misunderstood than Herbert Spencer. And it is not surprising, since he has shown the errors of transcendentalists, of materi-

alists, idealists, and metaphysicians generally. He has sided with no school of philosophy, but has built up a new one on the basis of scientific facts. Although not a special scientist, he has collected the facts of many sciences, and shown that they all demonstrate the truth, the certainty of the evolution philosophy.

A volume would be required to show how Spencer analyzes the "contents of our consciousness," explains what constitutes reality, and how the ultimate scientific ideas of space, time, matter, motion, and force have been generated; but my object will be gained, if this will provoke inquiry and induce the would-be critics of Herbert Spencer to read again more thoroughly his complete works, especially his *Psychology* and *First Principles*.

J. E. SUTTON.

EMERSON'S DEATH AND BURIAL.

Ralph Waldo Emerson's fatal sickness was acute pneumonia. He was ill but six days, his vital powers gradually losing strength from the beginning. During the last hours, he was unconscious. He died on the evening of April 27, a little before nine o'clock, dropping peacefully into the final sleep. At noon of that day, he recognized, with his accustomed smile of welcome, an intimate friend who had come from Boston, and spoke a few words of cordial greeting. And this characteristic incident of his habitual manner seems to have been about the last evidence of consciousness. The burial was at Concord, in the cemetery of "Sleepy Hollow," on last Sunday afternoon as the sun was near its setting, a vast concourse of people—neighbors, townsmen, and friends from abroad—being present. At the private funeral, services at the house only, Rev. Dr. Furness of Philadelphia, a life-long friend of Mr. Emerson, officiated. At the church, Rev. James Freeman Clarke and Judge E. R. Hoar made addresses, and there were other services. But nothing could have been more touching than these words with which Judge Hoar closed his brief address, as he turned and looked upon the dead face of his noble friend:

That lofty brow, the home of all-wise thoughts and noble aspirations; those lips of eloquent music; that great soul, which trusted in God, and never let go its hope of immortality; that great heart, to which everything was welcome that belonged to man; that hospitable nature, loving and tender and generous, having no repulsion or scorn for anything but meanness and baseness,—oh! friend, brother, father, lover, teacher, inspirer, guide, is there no more that we can do now than to give thee our hail and farewell?

It seemed, however, to be a general feeling among the hundreds who returned to Boston by the special train after the funeral that, while the dignity of the popular oration could hardly have been surpassed, the spoken words were singularly unequal to the occasion. Judge Hoar's introductory remarks had a certain rugged dignity of deep feeling, Dr. Clarke's remarks were simple and conversational, and Mr. Alcott's so-called sonnet was pleasing, though trite; but Dr. Furness' selection of the conversion of Saul, as his main Scriptural citation, was little less than an insult to the departed, who, certainly, never had persecuted anybody, and whose light from heaven shone all the time. And Rev. Mr. Brown's prayer was a prolonged strain of commonplace. It was an occasion for eloquence in its highest sense, and there was none there. Ten sentences from Phillips, or some natural orator who had known Emerson, would have been worth all that was said.

TUESDAY, May 30, has been set apart by order of the Grand Army Posts as Memorial or Decoration day, and will be very generally observed throughout the country.

ANNUAL MEETING OF THE FREE RELIGIOUS ASSOCIATION.

The Fifteenth Annual Meeting of the Free Religious Association is to be held in Parker Memorial Hall, Boston, on the 1st and 2d of June, 1882, with sessions as follows:—

THURSDAY EVENING, June 1, at 7.45 P.M. Business meeting for election of officers, hearing of reports, and action upon the Resolutions referred from the Conference of March 28. The following amendment to the Constitution, prepared by a Committee appointed for the purpose by the Executive Committee, is to be proposed for adoption in lieu of present Article III.:—

The officers of the Association shall be a President, twelve Vice-Presidents, a Secretary, an Assistant Secretary, a Treasurer, and twelve Directors. They shall be chosen by ballot at the annual meeting of the Association; and the President, Vice-Presidents, Secretaries, and Treasurer shall hold their offices for one year, or until their successors be chosen. The Directors shall be chosen for four years, and, at the expiration of that term, shall not be eligible for re-election until after two years. One fourth of their number shall be chosen annually; but, at the annual meeting of 1882, the full number of twelve shall be chosen in sections of three respectively for one, two, three, and four years. The President, Secretaries, Treasurer, and Directors shall together constitute an Executive Committee, intrusted with all the business and interests of the Association in the interim of its meetings. They shall have power to fill any vacancies that may occur in their number, or in the list of Vice-Presidents, between any two annual meetings. Six members of the Executive Committee shall constitute a quorum.

FRIDAY, June 2. A Convention for essays and addresses at 10.30 A.M. and 3 P.M. Farther particulars as to speakers and topics will be given hereafter.

FRIDAY EVENING, a Social Festival will close the proceedings, with the usual features of interest. WM. J. POTTER, Secretary.

EDITORIAL NOTES.

"THE INDEX" will be sent six months to trial subscribers for one dollar.

WE shall give next week an admirable discourse on Emerson by John W. Chadwick and an article from Moncure D. Conway.

THE Indianapolis *Age* proposes that revival congregations be utilized by organizing them into "Relief Committees, to hunt out and succor suffering humanity." Not a bad idea.

WE send this week to all subscribers of *The Index* who are in arrears bills showing the amounts they owe for the paper, and to those whose time has expired or is about to expire postal cards soliciting a renewal of their subscriptions. Prompt remittances will be appreciated.

"THERE are," says the *Catholic Review*, "Orthodox Unitarians, and Unitarian Orthodox. There are all grades of opinion in both parties; but it must be admitted that the general tendency, even in orthodox congregations, is in the direction of 'free thought' and 'liberal Christianity.'"

SAYS the *Presbyterian*: "The question, often mooted, 'What was the religion of Thomas Carlyle?' seems to be settled by Mr. Froude in his biography. He was not a believer in revelation. He rejected distinctly the miracles of the sacred history. He called the universe a 'miracle,' and therefore disbelieved in special miracles. So all history was to him 'a Bible.'"

OUR "esteemed contemporary," the *Banner of Light*, informs us that, "unknown to Mr. Darwin, Alfred R. Wallace had at the same time, by his own reasoning, or rather by being in an equally

receptive condition to the inspirations of spiritual intelligencies, reached the same conclusions; but Mr. Darwin, incidentally learning of this, stole a march on him, and expedited his own presentation of his views to the world."

"A GENUINE philanthropist," says the *Investigator*, "is one who wishes well to his fellow-men, especially the poor, the laboring people, and the unfortunate. Robert Owen, a Liberal and a Socialist Reformer, was a philanthropist of this class. He spent fifty years and a princely fortune in helping English working men and women. In all the annals of humanity there is probably no mention made of a purer-minded, a more unselfish, and a more generous-hearted man than Robert Owen."

SAYS Prof. Tyndall: "The reader of my small contributions to the literature which deals with the overlapping margins of science and theology will have noticed how frequently I quote Mr. Emerson. I do so mainly because in him we have a poet and a profoundly religious man, who is really and entirely undaunted by the discoveries of science, past, present, or prospective. In his case, Poetry, with the joy of a bacchanal, takes her graver brother, Science, by the hand, and cheers him with immortal laughter. By Emerson, scientific conceptions are continually transmuted into the finer forms and warmer lines of an ideal world."

THE *Christian Union* says the conclusion that man descended from a lower animal "is certainly inconsistent with the ecclesiastical traditions of creation and the fall, founded upon the acceptance of the Mosaic narrative as an infallibly accurate historical and scientific record. But, since Biblical critics are now universally agreed that the first chapter of Genesis is not history, there is nothing fatal to Christian faith in conceding the traditional and poetic character of the immediately succeeding narrative. The Darwinian hypothesis, that man has descended from a lower animal, is not necessarily more degrading to man or dishonoring to God than the ancient opinion that he has descended from a statue of clay into which a life was breathed by direct creative act."

THAT advanced and progressive sheet, the *Christian Statesman*, presents the following from the profound and sagacious "Rev. David Gregg": "The reason why the majority of men reject Christ today is not the badness of their intellects, but it is the badness of their hearts. Their intellects see enough to establish the truth of Christ's claims, but their hearts control their intellects. The clamor for more light and evidence in order to establish the Christian religion is an inspiration of the devil, and is intended to keep men from using and appreciating the light and evidence which they have. We find this characteristic of unbelievers, of which we speak, exemplified in Dives, when he lifts up his eyes in torments. Some people teach that we have in him the evidence of reform in bad men after death. They tell us 'he cared little for his brethren when on earth, but now such has been his improvement that he yearns for their salvation, and asks that Abraham will send some one to warn them.' There is no mark of improvement here. On the contrary, the old plea of the want of sufficient evidence asserts itself."

THE debate over the nomination of Dr. Newman Smyth as professor at Andover still continues in the Orthodox papers, and waxes warmer. Personalities begin to mingle with the discussion of points of theological soundness. The acting professors are accused of usurping an office that does not belong to them, in taking it upon themselves to appoint and so zealously defend Dr. Smyth. And Professor Park is accused of being the power behind the throne of the *Congregation-*

alist, secretly working against the confirmation of Dr. Smyth as his successor. The *Independent* charges the *Congregationalist* with deliberate suppression of the truth in one of its articles. And the *Congregationalist*, noticing sarcastically the "fine honesty" of another of its antagonistic contemporaries, takes advantage of an apparent misprint in its critic's article, in which the phrase "the mule of history" occurred, to say that "that would be a happy name for such a critic to assume as his own." Altogether, the spectacle is not one naturally suggestive of the exclamation, "How these Christians love one another!"

SAYS the Boston *Herald*: "No one would think of maintaining that Darwin's *Descent of Man* and the Mosaic record of the creation can be reconciled on any basis which would leave much literalness to the latter. However, one of the canons of Westminster Abbey, and no less a person than Canon Liddon of St. Paul's Cathedral, feels assured that this adaptation will be made; of course, by surrenders of what have heretofore been looked upon as vital portions of the sacred text. One does not need to be much of a theologian to see how seriously these admissions interfere with the logical continuity of the old systems of belief. If evolution is to take the place of the Mosaic account of creation, then there can have been no fall of man; for he has been constantly progressing. If Adam did not fall, then mankind cannot have been brought under the condemnation of sin, and no vicarious atonement was called for. It is hardly necessary to follow these successive propositions on to their ultimate conclusions: suffice to say that it is not in accordance with orthodox notions. Mr. Darwin's death has shown the transitional state of our religious belief. He has had no hand in its positive destruction; but he has pointed out, in an unmistakable manner, that in the future it must rest on very different foundations from those that served for it in the past; and, what is more, religious teachers are now coming to realize the necessity of making this change."

THE following in regard to Emerson is from the Boston *Advertiser*: "A child of Boston which he loved so well, and of Unitarian parents whom he venerated with filial piety, he drank well from the spirit of his surroundings, from Harvard, and from literature. For a while, he occupied a pulpit, but found it too narrow, not because any man is too great for the pulpit, but because he desired more freedom than he thought it right to expect from a salaried office and social traditions. Then, he retired to Concord and his ever-diligent labors in literature, half yielding to Coleridge, hailing Carlyle, and embracing transcendentalism, not, however, because these were the best things to be had, but because Mr. Emerson knew that his sources of strength ought not to be limited by conventionality, by the aspirations of the great and good, or even by his own prophetic soul. He would not join a school, an intellectual aristocracy, a philosophical set, or any group, however much of honor and comfort it offered. Hence, he is not the property of any class, but our common possession and our national glory, whose words read like the great ledger entries of our merchants, whose acts betray the shrewdness and prudence of the typical New Englander, and whose words are the outcome of our national development, our joy, our honor, and withal a part of every fine American, so that his axioms and surprises of 1840 have become our proverbs of 1882. If one wish to have the summary and quintessence of this new continent and its people, their thought and the very spirit of modern New England, it is all in Emerson, of whom only the mortal frame can be destroyed by the angel death."

The Index.

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

WILLIAM J. POTTER, } Editors.
BENJAMIN F. UNDERWOOD, }

NO WRITERS IN THE INDEX, editorial or other, are to be regarded as speaking in behalf of the Free Religious Association as a whole; nor is any writer to be held responsible for any opinions expressed in its columns except his own. For all editorial matter not signed, B. F. UNDERWOOD, the office editor, is responsible.

ALL communications intended for the paper and all business letters should be addressed to "THE INDEX," 3 Tremont Place, Boston. Letters for Mr. Potter should be addressed to him, at New Bedford, Mass.

POETRY.

GOOD-BYE, PROUD WORLD!

Good-bye, proud world! I'm going home;
Thou art not my friend; I am not thine;
Too long through weary crowds I roam,—
A river ark on the ocean brine;
Too long I am tossed like the driven foam;
But now, proud world, I'm going home!

Good-bye to Flattery's fawning face;
To Grandeur with his wise grimace;
To upstart Wealth's averted eye;
To supple office, low and high;
To crowded halls, to court and street,
To frozen hearts and hasting feet;
To those who go and those who come,
Good-bye, proud world, I'm going home!

I go to seek my own hearthstone,
Bosomed in yon green hills alone;
A secret lodge in a pleasant land,
Whose groves the frolic fairies planned,
Where arches green the livelong day
Echo the blackbird's roundelay,
And evil men have never trod
A spot that is sacred to thought and God.

Oh, when I am safe in my sylvan home,
I mock at the pride of Greece and Rome;
And when I am stretched beneath the pines,
Where the evening star so holy shines,
I laugh at the lore and pride of man,
At the sophist schools and the learned clan;
For what are they all in their high conceit,
When man in the bush with God may meet?

—Emerson.

R. W. E.

For The Index.

April 27, 1882.

"Take me home!" would our great man say,
As this earth was growing dim;
And lost in his own room he lay,
Where was no more home for him.
He was nearing his home 'mid the band
He has taught us to know so well,
Wand'ring on to the Silent Land
Where the heroes and sages dwell.

Alas for the vacant place,
Which no one else can fill!
Alas for his kindly face!

He's at home: 'tis we that wander still.

F. M. H.

If there be one thing upon this earth that mankind love and admire better than another, it is a brave man: it is a man who dares to look the devil in the face, and tell him he is a devil.—James A. Garfield.

For The Index.

IMMORTALITY.

SOCRATES, BLAISE PASOAL, SHELLEY.

BY B. W. BALL.

It is a venerable aphorism of philosophy that "in the world there is nothing great but man, in man there is nothing great but mind." As a thing of consciousness, a complex sensation, the world really exists in the mind, and so is called the *sensible* world. What the world is as a pure non-ego outside of human sensibilities and consciousness and a mere "thing in itself," "no fellow," we are told, can find out. According to Wilkinson, the body is the mere perishable, phenomenal man, a passing cloud or show, while the real man is mind or spirit. "Our first conception of the human body," he says, "is that of a living subject. Life is the dim personality which animates it, as well as the atmosphere in which it moves and breathes. Upon this lowest floor of our existence there rises an edifice of many stories. Upon simple life, which is the vegetable in the animal, there is founded a life of life, which is mind. The mind is many-chambered and many-storied. Life dwells in the body; but the mind, or superior life, inhabits the head, or, according to anatomy, the brain. The brain, then, is presumably the body of the mind; and whatever is wisdom or faculty in the mind is furniture or machinery answering to faculty in the brain. And, as the mind is the man, the brain is his representative, or the man in another degree." This is the Swedenborgian statement of the relation of body and spirit as exhibited by man. The eye is the organ and symbol of intelligence, will, and feeling,—now flashing with indignation or flamed by reverie, now glistening with unspeakable affection or lit up by the fire of enthusiasm and supra-mortal determination, now radiant with smiles and mirth, and anon streaming with tears welling up from the deepest fountains of the sorrow-stricken heart. The blood, breath, and features of a living human being are all alive, not only with bodily life, but they are glowing and saturated with thought, will, and emotion. How eloquent is the blood in regard to the state of the feelings or emotions, flushing the cheek with crimson at the instance of anger or shame, and leaving it pallor-stricken under the influence of fright or panic! The bowels literally yearn with pity, the lungs heave with emotion, and the suspended breath is full of intensest thought: the morbid liver is the seat of melancholy, despair, world-weariness, and gloom. With our pulses regular, our respiration free and unimpeded, and all our vital organs in healthy operation, life is joy and happiness, and easily kindled into rapture. Such is the intimate interaction of spirit and organs, if we regard our nature as dualistic. But, even if mind differs *toto caelo* from matter as widely as consciousness differs from extension, it appears to sympathize with and partake of the body's fortunes, of its infantile weakness as well as of the vigor of its maturity, and at last of its decline and senility. The earliest recorded attempt to demonstrate the immortality of the thinking, sentient, conscious principle in man is that of Socrates in the famous Platonic dialogue, entitled the *Phædo*. It is needless to say that the talk on this subject of the old Athenian wise man is readable to this hour. But it is, of course, less conclusive than an attempted demonstration would be at this time of day, with all the physiological, psychological, and biological data which we possess. But, even for us, the doctrine of immortality is still undemonstrable. It is still with us a matter of faith, speculation, and hope, as it was with Socrates, rather than of scientific or positive demonstration. Socrates was pretty certain that his inner man, or self, would elude the undertaker, as he jocosely intimated by his reply to his friend Crito's inquiry as to his burial. He bade his friend not to be afflicted when he saw his body buried or cremated, as if he, the real Socrates, was undergoing that operation. Socrates maintains the doctrine of the soul's preëxistence before its present entanglement and alliance with corporeity. Before its birth into this life, he says, it led an ideal existence; so that ideas and principles, such as make us rational, intelligent, and reflective beings in our present life, are merely recollections and more or less dim reminiscences of our antenatal existence, which

are revived in us here by the copies of ideas with which the world is filled.

All this, of course, is pure speculation, imagination, and Oriental tradition, which Plato probably picked up in Egypt or Mesopotamia or farther East, and put into the mouth of Socrates, the stay-at-home Athenian, whom he uses in part as a ventilator of his own thoughts and theories. But the coolness and tranquil assurance with which Socrates drank the fatal potion indicated at least that he was fully satisfied that, whatever destiny or lot awaited him in the hereafter, it would be all right. He went into the gulf of night, not only untroubled, but sublimely acquiescent in whatever fate awaited him, after the hemlock should have done its work upon his organization. His sublimely tranquil mood in the presence of death, with all his splendid intellectual faculties in full and even joyous activity, showed human nature at its best and noblest. Death had no sting for him, and was winning no victory over him. In the consciousness of an upright life, actuated and directed by the loftiest and most unselfish motives, he looked not only *the here*, but *the hereafter* in the face without quailing or blenching, but joyously, festively, with a humorous sally on his lips aimed at one of his friends, whom he bade to bury him in such manner as he pleased, *if he could catch him*. Socrates, being the most rational of men and thoroughly matter-of-fact, with all his sublime thoughts and theories, was of course not at all under the influence of a fanatical other-worldliness. For he enjoyed this present life and its good things with the most jovial of his contemporaries, such as Alcibiades, for instance. He could sit up all night, arguing and drinking wine, until pretty nearly all his boon companions and antagonists in discussion were sound asleep under the table. In the boundlessness of his rational and psychological or anthropological curiosity, Socrates probably welcomed death as an opportunity for exploring the great secret, the undiscovered country beyond this mortal stage of being, into which he had endeavored to send his thoughts all his life long. Socrates entertained contemptuous and ascetic notions in regard to the body, which a saner and riper physiological and biological knowledge finds so admirable as the organ of spirit. He regarded it as something altogether vile, the seat of animal appetites, appetencies and concupiscences, a lazarus-house quarantine, and obstruction to the spirit or soul, which was in itself a harmony not the result of the bodily organization, as its music is of the lyre, but a harmony which was hindered and jangled by its attempt to express itself through such a vile instrument as the body.

"Such harmony is in immortal souls;
But, whilst this muddy vesture of decay
Doth grossly close it in, we cannot hear it."

These lines of Shakspeare are a Socratic statement in regard to body and soul. Thinking so contemptuously of the body, Socrates hailed death as an emancipation from thralldom to it, and a restoration of the soul to the pure ideal life once more, from which it had been exiled into this world. Thus, the asceticism and spiritualism of Christianity are older than Christianity, old as Greek philosophy, and thousands of years older than the earliest Greek philosopher. The death of Socrates was more inspiring than his argument. It was so altogether admirable and memorable that it remains to this day the model death. He died like a thoroughly self-possessed, noble, brave, high-souled man, and philosopher, if you please. Rousseau's flourish about his dying like a philosopher while Jesus Christ died like a God is simply ridiculous, and without meaning or point; while it was intended to be remarkable for both. If he failed to show that his expectations of a continuance of his conscious existence after death were more than merely speculative, traditional, and conjectural, he showed by his death a sublime acquiescence in the order of nature, and a confidence that all would be well with the man who had led a life in accord with the dictates of his higher reason. For what difference do our creeds, opinions, beliefs, and theories make in the event which follows death, or in the fate which awaits us in that undiscovered country, from which there are no returning tracks (*vestigia retrorsum*) visible? Our lot is foredetermined, whatever it may be, whether it is a lapse into unconsciousness and insentience, or a continuance of our conscious existence in a new environment. Socrates died equal to either fate, but hopeful that he had a career before

him in the hereafter, indeed more than hopeful, for he affirmed that "the soul is immortal." On this subject of immortality, Emerson thinks all sound minds rest on a certain preliminary conviction; namely, that, if it be best that conscious personal life shall continue, it will continue: if not, then it will not. Had Socrates been a younger man, it would have been his duty to have availed himself of the facilities of escape from prison which his friends had arranged for him rather than submit to the infamous sentence of the Athenian authorities, which was prompted by malignity, bigotry, and superstition, in equal parts. Socrates, of course, was fully imbued with the old Greek idea of the sanctity of the city or State, to which every citizen was bound to be obedient and loyal to the sufferance of outrage and injustice even at its hands, and the sacrifice of his life, when the State demanded it.

In coming down from Socrates to Blaise Pascal, from several centuries before the Christian era to the seventeenth century of that era, we pass from a consideration of the wisest and most spiritually keensighted of the men of the pagan foreworld to the most brilliant, piercing, apprehensive, and comprehensive of modern intellects, who was moralist, metaphysician, mathematician, inventor, and scientist, all in one. The first chapter of the *Thoughts of Pascal*, like the *Phædo* of Plato, is devoted to a consideration of the immortality of the soul, not in a rational spirit, but in the spirit of a narrow, atrabiliar, gloomy, cowardly, religious bigotry and dogmatism, altogether unworthy of the author of the *Provincial Letters*. Were Blaise Pascal living to-day, he would be in the front ranks of the foremost champions, fighting in the war of liberation of humanity. He would be the world's leader in the domain of science and rationalism. But, alas! he lived in an age of blind faith, bigotry, priestism, torture-wheels, monkery, and unquestioning submission to kings and hierarchies. With his disordered nerves and intense susceptibilities, his mind was fatally infected and darkened by the gloomy and narrow theological spirit of his time. Now and then, in his *Thoughts*, his genius breaks forth with startling and meritorious fulgence; but, for the most part, they are the utterances of a fanatical, blind, and hypochondriacal faith in the creed of Latin Christianity. He writes on the subject of a future existence, as if we had our fate in our hands, and could be guilty of "negligence in an affair wherein the question is concerning ourselves, our eternity, and our all," as if we were not foregone conclusions, bound to appear here at a certain place and time in accordance with the course of things and events, as every grain of sand occupies a certain position on the seashore, because all the forces of the universe conspired to place it exactly there and nowhere else! In like manner, we each of us are what and when and where we are in character, space, and time, by the whole pressure and tendency of our antecedents. "It is not necessary to have a very elevated soul," says Pascal, in some observations "against the indifference of the atheists," "in order to comprehend that there is here no true and solid enjoyment, that all our pleasures are but vanity, that our ills are infinite; and, in fine, that death, which threatens us every instant, must in a few years infallibly reduce us to the horrible necessity of eternal annihilation or misery." This is an ebullition of hypochondria and religious melancholy, of diseased nerves and a diseased liver, which cannot be mistaken. Death is a law of nature, for which we are not responsible at all. Had Pascal been healthy or of a vigorous, nervous organization, or had he lived in a later and untheological age, he would have found solid enjoyment here in the exercise of his unparalleled inventive and scientific and reflective genius, and would not have been the wretched other-worldling which he was.

Shelley, the most spiritual, unworldly, and noblest of poets, was inexpressibly sad all through his brief life, because he found the alleged continuance of conscious existence after death not only undemonstrable, but, in such intellectual light as he enjoyed, improbable. Shelley had in him the raw material, so to speak, of an almost unequalled metaphysician and psychologist. In his case, in the partnership of soul and body, the body was of little account. He came as near to living that ideal life which Socrates claimed to have been our antenatal manner of existence as any human being ever did. He was in fact a free-thoughted, pantheistic mystic. His organization was too sensitive and susceptible to make it possible for

him to exhibit the philosophic tranquillity of Socrates in the prospect of death; and the very sensitiveness and susceptibility of his nerves to all the impulses and vibrations "of this so lovely world," as he calls it, made existence an unspeakably thrilling and delicious draught to him, which he deemed it almost an exhibition of malice on the part of creative power to withdraw from his lips. In his essay "On a Future State," Shelley says, "The natural philosopher, in addition to the sensations common to all men inspired by the event of death, believes that he sees with more certainty that it is attended with the annihilation of sentiment and thought. He observes the mental powers increase and fade with those of the body, and even accommodate themselves to the most transitory changes of our physical nature. Sleep suspends many of the faculties of the vital and intellectual principle, drunkenness and disease will either temporarily or permanently derange them. Madness or idiocy may utterly extinguish the most excellent and delicate of these powers. In old age, the mind gradually withers; and, as it grew and was strengthened with the body, so does it together with the body sink into decrepitude. - Assuredly, these are convincing evidences that, so soon as the organs of the body are subjected to the laws of inanimate matter, sensation and perception and apprehension are at an end." In concluding his essay, Shelley says, "This desire to be forever as we are, the reluctance to a violent and an unexperienced change, which is common to all the animated and inanimate combinations of the universe, is indeed the secret persuasion which has given birth to the opinions of a future state." But our dream experiences were ground for primitive mankind deeming that there is somewhat in us which is self-subsisting and independent of the body, and capable of ranging at large, when the body sleeps, and of therefore living an incorporeal ideal life. But Shelley yielded with reluctance to the verdict of his senses and reason in the matter of death. He did not acquiesce in annihilation like Professor Clifford and Miss Martineau. In his "Alastor, or the Spirit of Solitude," he exclaims

"Oh that God,
Profuse of poison, would concede the chalice"
of immortality; and, further along in the same poem, he again exclaims,—

"Oh that the dream
Of dark magician in his visioned cave,
Raking the cinders of a crucible
For life and power, even when his feeble hand
Shakes in its last decay, were the true law
Of this so lovely world!"

The closing lines of this poem of "Alastor" are full of the melancholy of his conviction that death is the extinction of intelligence and sensation. He says,—

"It is a woe too deep for tears, when all
Is reft at once, when some surpassing spirit,
Whose light adorned the world around it, leaves
Those who remain behind, nor sob nor groans,
The passionate tumult of a clinging hope;
But pale despair and cold tranquillity,
Nature's vast frame,—the web of human things,
Birth and the grave, that are not as they were."

CORRESPONDENCE.

A CRITICISM.

CHICAGO, April 13, 1882.

Editors of *The Index* :—

I value *The Index* so highly, and the principles for which it stands, that it seems the greater pity whenever I detect anything in its columns which is at variance with those principles. I confess that it is with mingled feelings of amusement and regret, in which the latter predominate, that I have just read, in your issue of April 9, the reply you make to an inquiring subscriber asking you to name some periodical adapted to the needs of the children of a liberal household. You say in that reply, "There is no juvenile paper distinctly antichristian or distinctively free thought in its teachings." It is the assumption, not the conclusion, expressed in the above, against which I desire to enter my little protest.

Since when have the words "antichristian" and "free thought" become interchangeable terms? What warrant have we either in logic or history for making one of these terms synonymous with the other? How free is any boasted free thinker who still cherishes a hostile attitude toward any one of the great historic religions of the world, whether it be Buddhistic, Mohammedan, or Christian?

Now, I do not care to enter into the old quarrel concerning the especial value and merit of that body of faith and doctrine known as "Christian," still less do I desire to take part in any wordy combat over the use and desirability of retaining the old name and terms of the Christian nomenclature. But, lest I should be misunderstood, I may say in connection with this latter point that, for myself, I desire neither to cover my sins, emblazon my virtues, nor veil my heresies with the word "Christian." For reasons sufficient for the present at least, to my own understanding, I prefer to define myself, if define I must, with some simpler term, less liable to misconception, and less capable of being put to ambiguous uses. But the theory of *The Index* seems to be that because the word "Christian" no longer satisfies the needs, as a term defining their own growing and widening faith, of a large class of thinking people, it therefore has no legitimate place in the dictionary or the history of human speech and affection.

And Christianity itself, that vast system of religious creed, dogma, and protest, whose history, bloody and full of dark deeds as it often is, is yet the record of a constant struggle and striving for the better way,—Christianity, which must ever be reckoned as one of the prime factors of our civilization,—surely *The Index* does not number itself among those superficial critics whose hopeless and unbecoming task it is to undervalue and decry that great movement which had Jesus for its founder, and men like Savonarola, Luther, Wesley, Priestley, Channing, Parker, and Abbot even, to mark the steps of its progress.

Understand me, friend *Index*. Far be it from me to claim that every good and great thing of the past, present, and future, has been or is to be accomplished through the influence of Christianity. I have as little sympathy with those fond and slavish adorers of the word, who would make it synonymous with illimitable wisdom and progress, as I have with those who regard it as a term expressive only of the excessive cruelties and superstitions which have been practised in its name. I desire only to ask whether—after granting all the worth and noble meaning which the comparative study of religion has discovered in far-off systems like those of the Indian saint and the Persian fire-worshippers—our own may not possess some merit also, may not indeed have some special claim on our love and esteem? It is not considered a weakness, but rather the sign of natural feeling, that one should love one's own grandmother a little more than one's neighbor's. She may have plenty of faults, and be on the whole a very cranky and whimsical old lady; but it is for her we reserve the warm place by the fireside, and teach the children to pay due honor and respect. She is the dearest old lady in the world, not because her smile is the sweetest, her eye the brightest, her cap and kerchief the neatest of all the rest of the grandmothers of the neighborhood,—often a close and disinterested observation convinces us that this is not strictly the case,—she is the dearest grandmother in the world just because she is ours. And this love and pride in our very own is one of the most helpful and beautiful sentiments of the human heart. And the same feeling which leads us to love our own parents and children, brothers and sisters, more than anybody's else, prompts us to regard our own Bible and the religion of our fathers with a shade more of respect and veneration than those of the dusky tribes of Asia. So just as I love my own country a little better than any other, notwithstanding the labors of certain political philosophers to convince us that England is much better governed than we are, as I love the house and home wherein I played in childhood better than any other, so it must ever be with feelings of peculiar interest and affection that I read the legends of the Hebrew Scriptures, the stories of Saul and David and the wicked wise man,—very different from the cool and critical spirit with which I come to the reading of the Vedas or the Koran, both of which, to be quite honest, I find a little—dull.

With this feeling of loyalty and good-will toward the past,—loyalty of the kind that has learned to discriminate and judge, such as the son, himself a mature man, pays his aged mother,—it is impossible not to be sensible of a feeling of pain and aversion toward that spirit of reactive hatred and mischief-making implied in the little prefix *anti*. Some things there are in the world well worth hating. Slavery was one. And the term "an anti-slavery man" changed from one of reproach to honor. But, dear *Index*, it is for

you to teach us better than to cultivate this spirit of hatred, of narrow, hostile criticism in the discussion of themes which require as much calmness as breadth of judgment to decide fairly. Teach us better than to aspire toward any such dishonorable title as "anti-christian."

CELIA P. WOOLLEY.

LAND AND LABOR REFORM.

Editors of The Index:—

For upwards of five years, I have been a regular subscriber to *The Index*, and during the first two I was an occasional contributor of articles upon the Labor Question and other topics, being at that period resident in America. I have thus some acquaintance with America and the Americans; and I know that the public affairs of England are not without interest for them, the more liberal-minded of both countries having long since, in the words of the immortal Colonel Sellers, *shaken hands across the bloody chasm*. Questions affecting Ireland, again, have of course a peculiar and direct interest for the American public.

Encouraged by these considerations, I am sending you a pamphlet of mine upon the land question of England and of Ireland, concerning which, as you know, there has been, and is likely to be, so much stir.

Your entertaining correspondent, William Clarke, appears to have a good knowledge of English opinion and of the English rural districts, but on one point I suspect that I must have failed to catch his meaning. He seems to represent that there is a party favoring the nationalization of the land, meaning thereby the equal subdivision of it among the people either in lots or by some such easy process. Surely, this must be an error. Otherwise, I shall be obliged to relinquish the conceit, which I have cherished hitherto, of belonging to a nation of practical men; for never, I will answer for it, did disciple of Saint-Simon or Proudhon, as hero of the Parisian barricades of '30 or of '48, conceive project more wildly or fantastically impracticable than would be such a one. Such a scheme would be unfit for any country, either actual or imaginable; but, in the England of to-day, the land of the cotton industry and of the black country, the Liverpool docks and Lombard Street, it would attain a climax of extravagance. Any one who may favor me so far as to peruse my pamphlet will see that the nationalization of the land, as it assumes shape in sober minds, is, to say the least of it, a project less evidently chimerical.

However, this is a question rather for new countries than for old ones, because in the latter the great difficulty of it cannot be denied; and, besides, the difficulty might prove just as great now as at a future period. Whereas, where the public lands are still extensive, measures could be taken now with comparative facility which in fifty years' time would probably be difficult or impossible of execution. If any change is to be made in the systems of the settlements and sales of land in your Western States and Territories or in the concessions of enormous grants of land upon easy terms to the railroad companies, no time is to be lost. And, certainly, it seems to me that economists of what we in England call the orthodox school—that is to say, the disciples of Ricardo and Say—ought to be among the first to protest against an inconsiderable and lavish creation of property, since, clearly, nothing can so much tend to interfere with that inviolability of it, on the importance of which they so justly insist. It will be an ill day for America if the land through injudicious laws should become too much monopolized, and that then that tremendous and fearful proletariat, conducted by able leaders, should raise the cry of land and liberty. Such has been the usual cause of popular upheavals both in modern and in ancient history.

In regard to Ireland, I will but say that I have been a little happy, since, while writing the articles of which my pamphlet consists at pretty long intervals during the Parnellite agitation, and again after the bill of last year became law, I have never wanted to take back my words, but am now able to indorse them all. That all the worst evils from which Ireland suffers—her famines periodically recurring, her defective husbandry, and the improvidence and disaffection of her people—directly and necessarily result from the maintenance in her of a territorial aristocracy of alien blood, and that the removal, root and branch, of that unnatural and barbarous institution is the one sole panacea for all her woes,—such has been for long past and such remains my deliberate conviction. Mr. Gladstone's bill, if it works, will eventually effectuate this, and no other. I desire to

see it have a chance, notwithstanding that the measure admits of no defence upon strict grounds of equity. It was in fact a compromise involving a clean sacrifice of principle, and the opposition to it of all extreme and of all logical politicians was a foregone conclusion.

The anti-English movement in Ireland is and always was, before and above all things, a nationalist movement; and to this Lord Derby himself, Tory and economist, bears testimony. Now, is it safe, or even very possible, to ignore these motives? Lord Derby, a cool judge, thinks not; and I certainly indorse him. The present troubles in the Austrian empire and General Skobelev's appeal to the Slavs furnish a still fresh illustration of the futility of trying to ignore the natural attachment of race and the principle of nationalities, and dealing with human beings like chessmen.

During the Parnellite agitation, the *Times* said that race had nothing to do with the anti-rent movement. During the American Civil War, the same journal said that slavery had nothing to do with the American Civil War. I love to pay compliments, and I will say that nothing could be more appropriate than that those two judgments should have come from the same arbiter.

CHARLES ELLERSHAW.

BRUSSELS.

WISCONSIN CHARITABLE WORK.

MILWAUKEE, April 10, 1882.

Editors of The Index:—

With readiness, I accepted the invitation of the President and Secretary of the Wisconsin State Board of Charities and Reforms to attend the second annual meeting of the conference of charities, held at Madison, Feb. 7-9, 1882.

The programme included reports, papers, addresses, and discussions upon the following topics: "pauperism, State school for dependent children, industrial schools, private charitable institutions, duties of superintendents of the poor, duties of overseers of poor-houses and their wives, hospitals and hospital cases in poor-houses, prisons, and reformatories, jail management, prison labor, indeterminate sentences, vagrancy, insanity, outdoor relief, and charitable work for women."

So wide a range of subjects gave opportunity to advance many and varied opinions; but in the treatment of each topic there was a noticeable indication of new departures toward real reformatory work, based upon broad and humane ideas.

The problems of pauperism and vagrancy and the care of dependent children and the insane received a large share of the attention of the conference.

The number of women represented in the conference, as engaged in charitable and reformatory work, was also noticeable; and their varied experiences and thoughtful suggestions added value to the discussions. Mrs. Wm. P. Lynde, who has been foremost in active charitable and reformatory work in Wisconsin, argued eloquently for some wise reforms, imperative in industrial schools; and Mrs. Mary Rockwell, superintendent of the Milwaukee Industrial School for girls, read an effective paper on women's prisons and girls' reformatories, concluding with an eloquent and a sensible appeal for the establishment of training schools for teachers to engage in these institutions. Mrs. E. B. Fairbanks, a member of the State Board of Charities and Reforms, reported the numerous activities of the women of Wisconsin in charitable work.

More noticeable still to me than these, because unexpected, was the presence of the wives of the overseers of the poor, who with extremely modest demeanor set forth the value of woman's effort in the reforms of many abuses long existing in the management of poor-houses. These women demonstrated throughout the discussion the beneficial influence of manual exercise, especially upon the insane paupers. They evinced a knowledge of domestic sanitation, and urged the importance of attention to the provision of wholesome food, pure air, and cleanly habits, as primary helps to a healthier moral condition. When I afterwards read in the annual report of the State Board of Charities that the Walworth County poor-house was "the best institution for the chronic insane in the State, in the two essentials of occupation and restraint," I was inclined to give the greater share of the credit to Mrs. Dunlap, who, though all unused to public speaking and modestly hesitating to say a word of self-praise, convinced her listeners that at her home, among the poor unfortunates under her charge,

she was eloquent in efficient work and unhesitating in the administration of wholesome laws.

The care of little children committed to poor-houses was very touchingly treated by one of the humane overseers, who brought the tears to many eyes by his simple, unaffected story of his methods of management in this department of his work. The humanitarian spirit manifested in these reports and discussions tells powerfully of the true progressive spirit of this age, and marks Wisconsin as one of the leading States in reformatory work.

In the line of this work, the Associated Charities of Milwaukee holds a prominent place. The objects of this association are to secure the coöperation of the different charities, in practical measures, for the prevention of pauperism, the promotion of thrift, and the more certain relief of the worthy poor, to prevent indiscriminate almsgiving, and to detect imposture by making work the basis of all relief to the able-bodied. The association has adopted the motto, "Not Alms, but a Friend." The constitution and plan of work outlined are embodied in a pamphlet which has been generally circulated in the city. The officers and membership represent the philanthropic and intelligent element of Milwaukee, and from the association we may reasonably expect efficient effort in this best of schemes yet devised for the detection of imposture and the relief of real distress.

Preparations for the ninth annual session of the National Conference of Charities and Correction, that is to be held at Madison, beginning Aug. 7, 1882, are now complete. The conference will continue in session five days, and invitations have been extended to prominent humanitarians throughout the country. The published programme covers the discussion of all important points in charitable work, together with reports of work from the New England and Middle States.

A visit to the Industrial School at Waukesha by a special train and one evening session in Milwaukee are included in the programme. The objects of this conference will interest the readers of *The Index*, as they are so intimately associated with sociological science. It invites the attendance of all interested, and Madison also invites at a season when the summer beauty of the capital city—a gem in its setting of four of Wisconsin's finest lakes—can scarcely be surpassed.

In connection with the subject of charities and reforms, mention should not be omitted of two notable bills introduced into the legislature the past winter: the bill for the establishment of a State school for dependent children; and the bill to provide for the education of deaf mute children by school boards, with limited State aid, proposing to make this education a part of the public school system of the State.

Both bills, unfortunately, were lost; but each was ably defended by well-known philanthropists and educators. Rev. G. E. Gordon persistently pressed the importance of the first of these bills before the joint committee on claims, and one of his able arguments has been published. "The safety of civilization," he says, "lies in the care of the neglected youth; and a great crime is committed when children are, for no offence at all, placed in reform schools. Yet scores of tender girls, who never thought of doing wrong, have been thrust into the association of the viciously inclined. In the reform schools of this State, at the present time, there are about two hundred and fifty children who have never committed any crime. It is to the nurture of destitute and neglected children that all the best genius in legislation and philanthropy, state-craft and statesmanship, should be directed. The problems of crime, pauperism, and insanity are upon us all. They baffle us. We take hold of these problems at the large end,—that is the trouble."

These forcible arguments and the persistent efforts of this gentleman, who stands at the front of all our philanthropic reforms, availed nothing however, through the short-sighted economical notions of our legislators.

The second bill was equally well supported by Robert C. Spencer, who is known to *Index* readers, and James McAllister, Superintendent of the Public Schools of Milwaukee. Its claims to support are well founded on considerations of efficiency, economy, and humanity; but the same short-sightedness and unwillingness to promote any innovations and get out of the grooves of charitable work obtained in the legislature. These, with many other eminently progressive re-

forms, are doomed to wait. They can only be carried when our legislature shall be educated in the science of sociology and are taught the true meaning of economy.

"WHAT ARE BRAINS FOR?"

Editors of The Index:—

While looking over the *Herald* the other morning, my attention was arrested by the words, "What are Brains for?" and, following the report, I found it was a synopsis of Mr. M. J. Savage's discourse of the previous Sunday. Being somewhat interested in psychophysiological matters, I was curious to see what answer Mr. Savage would give to the important question he had propounded.

He deigned the comprehensive and indisputable answer, "Brains are for use," from which of course there is no appeal. He asks: "What is the object of thought and study, and why are we born with brains? . . . Why do we have the power of thought? What is it all for?"

These inquiries would seem to indicate that Mr. Savage suspects some connection, mysterious, no doubt, between brain and thought. He tells us, "All thinking, all study of every kind, and in every department of human life,—all is for the sake of forming opinions: we have opinions for the sake of action," and, "ultimately, a man is what he thinks." And this is as near as Mr. Savage dares, or deigns, to answer his own inquiry, "What are brains for?"

But, suppose he had called in a physiologist, what would the answer have been? What do Bain and Huxley and Carpenter and Draper say? Bain tells us that "the most careful and studied observations of physiologists have shown *beyond question* that the brain as a whole is indispensable to thought, feeling, and volition." Dr. Ferrier says: "The brain is the organ of mind, and that mental operations are possible only in and through it. This fact," says he, "is so well established that we may start from it as we should from any ultimate fact."

And Professor Virchow, of Berlin, says: "Every one must admit that without a brain, nay, more, without a good and well-developed brain, the human mind has no existence. Man has a mind and rational will only in as much and in so far as he possesses a brain." Huxley says: "What we call the operations of the mind are *functions of the brain*, and the materials of consciousness are *products of cerebral activity*. Sensations are products of the *inherent properties of the thinking organ*." Tyndall says: "We believe that every thought and every feeling has its definite mechanical correlative in the nervous system; that it is accompanied by a certain separation and remanifestation of the atoms of the brain." Dr. Maudsley says: "I do not go beyond what facts warrant, when I say that, when a thought occurs in the mind, there necessarily occurs a correlative change in the gray matter of the brain. Without it, the thought could not arise, with it, it cannot fail to arise."

I could easily continue these quotations from men of equal standing to those already quoted,—Carpenter, Draper, Dalton, and Flint, Bernard Du Bois-Reymond, and Haeckel, with all the hosts of physiologists throughout Europe and America,—and not an exception would be found. And, while we are on this subject of testimony, I cannot help wondering who are the men whom Mr. Savage designates as "the best modern thinkers," who believe that "the only real things in existence are mind and God."

Dr. McCosh stands high among his fellows as a great thinker, I believe. He tells us that "the supernatural system is higher than the natural, but is in accordance with it. The higher joins on to the lower beautifully and quite as fittingly as vegetable life superinduces itself on inanimate nature, and as animal life follows vegetable and the soul fits into the body. The supernatural is not inconsistent with the natural: it is the complement of it. The higher world overarches the lower world, as the sky does the earth. The world to come consummates what is begun in the present world, provides a place for the immortal soul, and for the body raised to join it."

Now, no one would be able to deny that this sort of writing shows power to think. But what does it amount to? There is not a vestige of reality nor a provable statement in it. It is pure and simple fancy, "stellar politics." And this all arises because the prefix "super" happens to be applicable to certain words, giving them additional weight. Super means "above, beyond, or in excess of." But to talk of any-

thing being to us superior to nature is the height of absurdity. Our highest and only source of knowledge is nature and her laws. And *super*, when affixed to Truth, is just as absurd. Truth is that which is true, right, honest. Can anything be more or in excess of such truth? This, however, passes with some people as great thinking.

Dr. Bowen, of Harvard, is another most wonderful thinker. But, when he tells you that men can carry on all their intellectual operations as well asleep as when awake, you cannot help doubting the correctness of what he says. And yet he is a great thinker.

It is not mere thinking that is of value. It is the quality, the kind of thought, which makes it valuable or valueless. Valuable thinking is such as is based on facts of observation. Two and two make four every time; and any pretended fact clashing with this we may set down as doubtful, if not untrue. Uncertain as some of our knowledge is, we yet *know something*, which we must never let go as long as the world is what it is. We have boats and ships which can conveniently sail round our harbor; but, so long as the law of gravity remains what it is, our post-office is not likely to do so.

Matter exists, notwithstanding the intricacies of metaphysical word-juggling. Mind and God are but a small portion of what the universe contains. We know iron, for instance, has qualities of weight and strength and hardness; that coal has qualities peculiar to itself; that water behaves, under certain conditions, in a manner peculiar to itself,—it freezes at a certain temperature and goes into steam at another. We have also peculiarities of composition and construction in our own bodily organism. We have what we call "organic organs,"—stomach and heart, liver and lungs, each with special qualities and functions. And our organs of special sense,—the eye, the ear, the touch, and taste, and smell,—all have their peculiarities of arrangement and purpose. And last of all, and above all, comes the nervous system with its infinite variety of construction and its incomprehensible composition,—fibres by the million, with mysterious and interminable ramifications; cells by the million, in various shades and shapes and sizes, hidden in the strongest rampart of the body,—the skull. And probably on this account it has longer eluded the examination of the investigator and the dissector.

Its turn, however, has come at last; and probings and searchings and experiments have been applied, and some of its mysterious qualities and functions have been ascertained. Facts have been disclosed proving that, while the brain is a *bodily* organ, it is also the organ for functioning, or producing, mind. We have just as much certainty that the brain evolves thought as we have that the larynx produces voice or that the stomach digests the food.

As Mr. Savage has, for some reason, omitted to answer his own plain question, I have volunteered, unsolicited, to do it for him. And the names I have quoted in support of the statement will doubtless be a sufficient guarantee for the correctness of the assertion that "brains are to think with," and that without brains "mind and God" are not.

W. MITCHELL.

THE SUNDAY FREETHOUGHT PLATFORM IN AUSTRALIA.

By the last mail from Australia, I have received a clipping from the *Sydney Daily Telegraph*, of February 16, giving particulars from the *Melbourne Age* of recent developments of the struggle between the Liberals and the government relative to the Sunday free-thought platform. I enclose the extract, in hopes that you will find space for its insertion. All who are true-hearted in the cause of freedom in the colony will have the opportunity at this juncture of upholding the hands of those who are fighting against oppression.

SALT LAKE CITY.

[The article alluded to above states that "the lessees of the Opera House, Melbourne, received a notification from the chief secretary of Victoria, intimating that, if the theatre was opened on Sunday for the purpose of lectures where charges for admission were made, the license would be immediately cancelled. Mr. Walker, who uses the theatre for the purpose of giving what are known as free-thought lectures on Sunday evenings, was at once informed that he could no longer be allowed to have it, and a notice was posted on the doors intimating that Mr. Walker would deliver his usual lecture at the Horticultural Hall. Long be-

fore the hour appointed, the hall was densely crowded, about four thousand persons being present, in addition to a large number outside. Mr. Walker, after explaining the reasons for the non-delivery of his lecture at the Opera House, said that he had been informed by the under-secretary that Sir Bryan O'Loughlin had instigated his ejection from the theatre. It was well known that Sir Bryan O'Loughlin was the catspaw of the Roman Catholic Church. . . . He had found that on the 14th of March last, at the opening of Saint Patrick's Cathedral new organ, an advertisement had appeared to the effect that 5s., 3s., and 2s., would be charged for admission to the various parts of the church. He had never charged for admission. He had collections to pay the expenses, and the church did the same thing. . . . The action the government had taken would probably be a good thing, because it would bring them more into prominence. They would in future act on the offensive. . . . A resolution was then proposed, expressing indignation at the action of the government, and that a meeting should be held at the Town Hall during the week for the purpose of more freely discussing the matter."]

MISCELLANEOUS.

THE truth is that before the publication of the *Origin of Species* there was no opinion whatever current respecting the subject that deserved to be called a scientific hypothesis. That the higher forms of life must have come by some process of development from simpler forms was in itself a sensible—perhaps the only sensible—view to take of the subject; but there is nothing properly scientific in a vague general opinion of this sort. A scientific hypothesis must allege a true cause whereby to account for a group of phenomena. Before 1859, no one had suggested a true cause for the origination of new species, but the problem was one over which every naturalist had puzzled since the beginning of the century. Hence the completeness and swiftness of Mr. Darwin's success. But Mr. Darwin's originality was as complete as his success, and it embraced the entire scientific conception of the development theory. He did even more than allege a *vera causa* in natural selection. He was the first to marshal the arguments from classification, embryology, morphology, and distribution, and thus fairly to establish the fact that there has been a derivation of higher forms from lower; and he was also the first to point out the *modus operandi* of the change. The first of these achievements by itself would have entitled him to associate his name with the development theory, but by the second the triumph of the theory was practically assured. . . . There can be little doubt that Mr. Darwin's name will go down in history as that of the greatest scientific inquirer and the most pregnant scientific thinker that has lived since Newton. Since the beginnings of modern learning, probably no single idea has wrought upon the minds of men with such rich and manifold results as the idea of "natural selection." And it is evident that what we have already seen is but an earnest of vastly more that is to come.—*The Nation*.

At a celebration of the centenary of Irish independence in Baltimore, April 19, Judge Jeremiah S. Black gave an address in which, referring to the condition of Ireland, he said: "The present trouble is directly caused by the unnatural relations existing between the millions who cultivate the soil and the landlords, small in number, who snatch away the fruits of it as soon as gathered. This domination of the few over the many was established and had its origin in robbery. The Irish were the owners in full of the land which they now cultivate only for the benefit of their oppressors. The first conquerors unceremoniously appropriated the property. A forcible entry was held to be a good title; and the original owner was supposed to have lost his right, because he was not strong enough to keep it. But the whole island was confiscated again and again before it got into hands rapacious and loyal enough to suit England. Then, the landlord system went into full operation. The mass of the people were tenants; and every tenant was a slave,—if it be true, as it certainly is, that the essence of slavery consists in making one man labor while another takes his earnings. A lease was a mortgage of the tenant's life. It compelled him to work incessantly, with every limb stretched and every muscle swelled, for 'the bit and the drop,'—the smallest quantity of food that he and his children could live on,—with a thatched roof above them and a little turf

on the hearthstone. Often, they did not get that. A month's sickness reduced them to hopeless want; and, if a crop failed, starvation carried them off by the thousand. Such has been the operation of the system, such it is at the present moment, and the English government is doing all it can to perpetuate it. Concede that these landlords have a title which cannot now be questioned, assume that an owner of property may rent it on the hardest terms, still the existence of that gigantic monopoly, clothed with the privilege of desolating a country and starving the industry of a people, is the saddest fact in the history of the human race."

BOOK NOTICES.

BELIEFS ABOUT MAN. By M. J. Savage. Boston: Geo. H. Ellis. 1882.

This book contains strong meat. It is not adapted to babes in religious thought. People in whose religion sentiment is the main thing will not like it. Nor will it be liked by people who are very old-fashioned in their theology,—those, for instance, who adhere to the Andover creed. But, to all persons who admit the idea of progress in theology and who like to find thought in sermons the book will be good diet. It is intended as a companion volume to *Belief in God*, by the same author, published a year ago. The two give a very complete idea of Mr. Savage's theological position. *Beliefs about Man* is made up of nine discourses, which treat the various religious questions concerning man according to the gospel—not of the New Testament, but of evolution. They are all thoughtful, as is everything that Mr. Savage writes; and they demand thought in the reader. They do not make the usual appeals expected in sermons to the emotions or the imagination. They close as they begin with addressing the logical understanding. Yet they are not void of fitting illustration, nor do they fail to give occasional glimpses of that vein of poetry which runs through Mr. Savage's mental temperament.

The discourses do not impress us as equal in strength. Two or three of them seem fragmentary: the last one, on the question of immortality, perhaps had to be; and here and there the logic appears to falter, which is the more noticeable, since in general the course of argument is severely logical. "The Law of Progress" and "The Earthly Outlook" are the two that have attracted us most by the sweep and suggestiveness of their thought. And the two to which the writer of this notice would most demur are those which discuss "Motive Forces" and the question "Is man Free?" Mr. Savage denies "free will" to man. He does not, however, accept the old theological doctrine of predestination. He calls his view "the scientific doctrine of necessity." The gist of it is that man's will is not an independent, self-acting faculty, but is determined by motives. But suppose we adopt the distinction which Mr. Savage himself makes, that it is not the *will* as an independent faculty that decides, but the whole *man* that decides. The mental nature of man entertains, considers, weighs a great number of motives, and finally chooses among them those upon which it will act. It may resolve to attend to one set of motives rather than another, making this resolve from the general motive that such a course will be according to the highest right or will result in the greatest benefit. And in this choice between motives consists man's moral freedom, and not in any whimsical power of will to act from no motive at all. Now, Mr. Savage appears to believe that man has this choice. Else what does he mean by inculcating "a wise and powerful self-control," or by such a sentence as this: "There needs only that I develop an ability to hold myself in check, to look out over the world and to choose this or that; to know what is best, and fix upon that"? Indeed, if we understand Mr. Savage's unfoldment of his view, taking these two discourses together, what he calls "the scientific doctrine of necessity" we should call "the scientific doctrine of moral freedom." We demur again to making even a "wise selfishness" the root or a root of morality. We do not believe that morality begins until man rises high enough in intelligence to see beyond all his own self-interests, bad or good, and to recognize that under the same conditions his neighbor has the same rights which he himself has, and that it is due to that neighbor that he should yield to him those rights simply because

they are his, and not because he expects a selfish return for yielding them.

But whether we agree with or reject Mr. Savage's views, we always find him robustly healthful and provocative of thought.

THE PETTIBONE NAME. By Margaret Sidney. Boston: D. Lothrop & Co., 32 Franklin Street.

This is a pleasant story of the self-sacrifice of a charming old maid for the sake of the family name. It never grows wearisome, though it has rather too much of the regulation Sunday-school literature tone about it to suit the taste of to-day.

BABY-LAND for May comes a little late from its publishers, D. Lothrop & Co., Boston, but is none the less bright and interesting on that account. On looking over such magazines as this, the longing to "be a child again," so as to enjoy these periodicals, becomes very strong indeed.

OUR LITTLE ONES for May, from the Russell Publishing Company, 149 A Tremont Street, Boston, is at hand; and its array of reading matter and illustrations for whom it is named is, if anything, more than usually appropriate and satisfactory.

PERSONAL ITEMS.

MR. DARWIN had announced his intention of paying a prolonged visit to this country during the approaching autumn.

JAMES RICE, the author of a number of popular novels, several of them written in conjunction with Walter Besant, died recently in England.

JOHN BOYLE O'REILLY, poet and editor of the *Boston Pilot*, is to deliver a poem at the reunion of the Army of the Potomac in Detroit next June.

SUNDAY morning, May 7, Mr. J. K. Applebee will speak at Parker Memorial on "Emerson, the Poet," and the Sunday following on "Emerson, the Thinker."

ALL the evils of Guiteau's pistol-shot are not yet exhausted. We are threatened with lectures about him from Mr. and Mrs. Scoville, his brother-in-law and sister.

PROF. E. RAY LANCASTER, F.R.S., has been appointed to the Chair of Natural History in the University of Edinburgh, in succession to the late Sir C. Wyville Thomson.

GEORGE R. GRAHAM, founder and editor of *Graham's Magazine*, of Philadelphia, is now, in his old age, an inmate of a Newark, N.J., hospital. His health is very poor, and he is in indigent circumstances.

THE King of Siam, though less than thirty years old, is said to be one of the most enlightened and progressive monarchs now living, and, though a pronounced Buddhist, is extremely liberal toward all other faiths.

DR. WHITFIELD WINSEY, a colored physician, who was a few days ago blackballed by a medical society in Baltimore, has just been elected a member of a medical and surgical faculty there, a distinguished and more exclusive body.

COL. FRED BURNABY, whose *Ride to Khiva* and other books of daring adventure have made him so well and so favorably known, tried a new venture the other day. He crossed the English Channel by balloon, alone, leaving Dover, Eng., at 10.35 A.M., and arriving at a point eighteen miles beyond Dieppe late in the afternoon.

A MEMORIAL statue of Robert G. Shaw, the gallant young Colonel of the Fifty-fourth Massachusetts (colored) Regiment, is to be erected on the State House grounds in this city as soon as the necessary arrangements can be made by the committee in charge of the project. He was killed at the head of his regiment in the assault on Fort Wagner in 1863, and as the Southerners tauntingly said was there "buried with his niggers."

MRS. ANNA GARLIN SPENCER, of Florence, Mass., gave a lecture before the Moral Education Association in Wesleyan Hall, Tuesday afternoon of last week, on "The Abandoned Class," in which she treated a tabooed subject in a very refined, earnest, scientific, and practical manner. She is herself so dainty and charming in appearance and manner that she is always sure to win the attention and interest of her audience, whatever her subject; but her subjects are always interesting and practical, and her treatment of them shows breadth of thought and acquaintance with the latest results of science.

THE FREE RELIGIOUS ASSOCIATION

was organized in 1867. Though having its headquarters in Boston it is a national organization, and has members and officers in various States of the Union. It has the following

CONSTITUTION.

I. This Association shall be called the Free Religious Association,—its objects being to promote the practical interests of pure religion, to increase fellowship in the spirit, and to encourage the scientific study of man's religious nature and history; and to this end all persons interested in these objects are cordially invited to its membership.

II. Membership in this Association shall leave each individual responsible for his own opinions alone, and affect in no degree his relations to other associations; and nothing in the name or Constitution of the Association shall ever be construed as limiting membership by any test of speculative opinion or belief,—or as defining the position of the Association, collectively considered, with reference to any such opinion or belief,—or as interfering, in any other way, with that absolute freedom of thought and expression which is the natural right of every rational being. Any person desiring to cooperate with the Association shall be considered a member, with full right to speak in its meetings; but an annual contribution of one dollar shall be necessary to give a title to vote,—provided, also, that those thus entitled may at any time confer the privilege of voting upon the whole assembly, on questions not pertaining to the management of business.

III. The officers of the Association shall be a President, twelve Vice-Presidents, a Secretary and Assistant Secretary, a Treasurer, and not less than six nor more than ten Directors; who together shall constitute an Executive Committee, intrusted with all the business and interests of the Association in the interim of its meetings. The officers shall be chosen by ballot, at the Annual Meeting of the Association, and shall hold their offices for one year, or until others be chosen in their place; and they shall have power to fill any vacancies that may occur in their number between the annual meetings. Five members of the Executive Committee shall constitute a quorum.

IV. The Annual Meeting of the Association shall be held in the city of Boston, on Thursday of what is known as "Anniversary Week," at such place, and with such sessions, as the Executive Committee may appoint; of which at least one month's previous notice shall be publicly given. Other meetings and conventions may be called by the Committee, according to their judgment, at such times and places as may seem to them desirable.

V. These Articles may be amended at any Annual Meeting of the Association, by a majority vote of the members present, provided public notice of the amendment has been given with the call for the meeting.

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The office of the Association is at 3 TREMONT PLACE, Boston (directly in the rear of the Tremont House),—where is also the publication-office of *The Index*.

All letters pertaining to the business of the Association (payment of membership fees, orders for its publications, etc.) should be addressed to "Free Religious Association," at the office.

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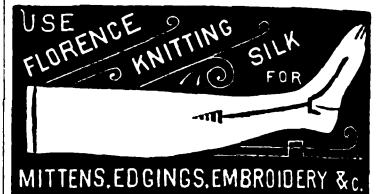
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CURRENT TOPICS.

THE stolen Senate Bible has been restored by the repentant thief, and now the Senators will be able to swear again.

THE San Franciscoans, in their eager haste to rid themselves of one class of their foreign-born population, do not disdain to borrow the methods taught by another and more influential class of the foreign element among them, and purpose to adopt the Irish system of boycotting the Chinese in California.

THE love of the Lord manifests itself queerly sometimes. Because a prominent member of a Western church for some good reason was publicly expelled therefrom, his wife and daughter waylaid the pastor of the church and beat him unmercifully. Whether the husband and father of these zealous Christians was by this means restored to the church as in good and regular standing is not told.

IN spite of the civilizing tendencies of the age, slavery, in a modified form, still exists in the kingdom of Siam, where young girls are bought and sold openly for the harems of the wealthy class. The influence of the British residents, with whose opinion on this subject the young king is in full sympathy, is, however, gradually creating a strong public feeling against it; and, before many years, such slavery will doubtless be abolished.

A NOVEL but characteristic method of tax-collecting is followed in some of the Russian provinces. On a recent trial of some peasants of the Province of Vyatka for beating soundly the Chief of Police, it was shown that within two years seven hundred and ninety-seven peasants of that province had been publicly flogged for non-payment of taxes, by order of the police authorities, although it was known that poverty alone prevented payment.

IT is stated in a German newspaper published in St. Petersburg that the Russian Minister of the Interior has issued an order reviving a forgotten and obsolete law, forbidding Jews to carry on the business of druggists,—a business of which, by

generations of experience and their consequent superior qualifications therefor, they had obtained the almost entire monopoly. But they were waxing rich in the trade, so the government enviously shuts them off from it, at whatever cost to the welfare of the people at large.

THE faint gleam of hope that De Long and party would be rescued alive from arctic ice-fields has been destroyed by the sad intelligence that these unfortunate explorers have been found dead near the mouth of the Lena. Their fate affords a new illustration of the frightful cost of attempting to wrest from nature the secrets of the frozen seas. The books and papers of the expedition, which were also found, doubtless give details of the wanderings and struggles of the intrepid men whose lives have been sacrificed in the interests of science.

A FEW days ago, in an address at New Orleans, Jefferson Davis said: "As for me,—I speak only for myself,—our cause was so just, so sacred, that, had I known all that has come to pass, had I known what was to be inflicted upon me, all that my country was to suffer, all that our posterity was to endure, I would do it over and over again. [Great applause.] It is to me most desirable that the conduct of our men in defence of that cause should be so presented to the world as to leave no stain upon it. They went through trials which might have corrupted weaker men; and yet throughout the war I never went into an army without finding every camp engaged in prayer, and, after the war was over, see how many of these men who bore muskets in the ranks became ministers of the gospel. It is your good fortune to have one presiding over your diocese now, and who is the successor of one who drew his last breath on the field of battle,—the glorious Polk."

THE Ohio temperance folks have always been more enterprising and original in their advocacy of and methods of enforcing temperance principles than the people of any other State. But it occurs to us that the plan of blowing up whiskey saloons with dynamite is carrying the war into the enemy's camp in too "utterly utter" a style. A few days ago, Cornelius Sweeny's liquor-saloon was blown up by a charge of dynamite at one o'clock in the morning; and he and his two little children were thrown out of their beds, but fortunately not seriously injured, though one end of the building and all the windows were demolished. The same day, a drug store, whose proprietor claimed the right to sell liquor as medicine, shared the fate of the saloon. These explosions are ascribed to the temperance party in Cleveland, which has been worked up to a strong pitch of excitement recently. Such intemperate temperance is sure in the end to "be hoist with its own petard." No worse enemies to a good cause could be found than such aiders and abettors as these.

THE passage by the French Senate of the Education Act, by which religious exercises and religious teachings will hereafter be excluded from the public schools, has very naturally aroused the in-

dignation of the clerical party. Heretofore, all the schools of France, public and private, have been by law subject to the surveillance and under the management of the clergy, and they have been as thoroughly Roman Catholic as they could be made; but under the new code, which makes ample provision for moral training, as well as secular education in general, the priests are deprived of their authority. A manifesto urging Roman Catholics to resist the enforcement of the act, and signed by prominent clericals, including some of the senators and deputies who voted against the act, has been put in circulation. It is but just to say, however, that some of the more discreet and sagacious representatives of the clerical party have published a protest against the folly of this manifesto, but recommending the establishment of private schools, and watching for an infraction of the law by some attack on the Church in the schools, that the odium of first violating it may rest upon the originators and friends of the law.

MR. GLADSTONE has taken a step forward, and shown great sagacity, elasticity of mind, and readiness to adjust his policy to the demands of the hour by abandoning the Coercion Act, which it is well known was forced upon the ministry by the attitude of the Tories, and which was a temporary measure, expiring by limitation in a few months. Until recently, the Tories were clamoring for a Cromwellian policy of repression and force; but now they are ready, in their extreme anxiety to return to power, to make any concession to Ireland,—that is, so far as promises can go, for it is impossible for them to execute a just project of legislation for the good of the Irish peasants. But the attitude of the Tories renders it possible now for the ministry to put itself at the head of the liberal public opinion of England, and to adopt a mode of procedure which Mr. Sexton said, in the House of Commons last week, "was the first step of a policy that would crown its administration with glory, and would produce ties of mutual interest between Ireland and England." Mr. Gladstone has admitted the grave defect of the Land Act in not dealing with the arrears of rent that existed when the act was passed, and that this burden of arrears, which, as Mr. O'Donnell says, hangs over the Irish farmer, "chilling his honest resolves and stimulating his desperate impulses," will probably have to be paid in some way by the government. Mr. Gladstone's speech, the unconditional release of the imprisoned Irish leaders, and the programme indicated by the steps taken the past week lead us to hope for some settlement of the Irish troubles that will give relief to the Irish people. But such tragedies as the assassination of the new chief secretary and under-secretary of Ireland, in Phoenix Park, Dublin, on the 6th, are not likely to promote peace or prosperity in that unhappy country, although the prompt repudiation and denunciation of the cowardly crime by the Land League, and by Irishmen generally, will do much to appease the hostility it has excited in England. That the situation is an extremely critical one is evident to everybody.

THE PROPOSED NEW DEPARTURE FOR THE FREE RELIGIOUS ASSOCIATION.

In *The Index* for April 13 was published the report of the special Committee appointed at the last annual meeting of the Free Religious Association on the question of a more effective organization of the Association, together with the resolutions containing the specific plan of action recommended by the Committee and adopted by the Conference of March 28, to which the report was presented. A note appended to the published report stated the votes by which the several resolutions passed the Conference. And the plan, as thus indorsed by the Conference, is to come, according to the original vote creating the Committee, before the approaching annual meeting for more decisive consideration. It is safe to say that no more important question concerning its own aims and methods has ever come before the Association.

The main and essential point of the proposed plan is the turning of the energies of the Association toward the organization of local Free Religious Societies, to the degree of extending assistance in their formation through accredited agents of the Association, and even, under certain conditions, pecuniary aid. To this end, all the several parts of the plan converge. There are portions of it that might, it is true, be adopted, if the Association were simply to pursue the methods it has thus far used of a general agitation of public opinion in the interest of religious reform. But, in the mind of the Committee, it is evident that these portions are subordinate to the one aim of fostering and effecting local organization. And it is on this point of directing the efforts of the Association specifically to organizing local societies that the membership of the Association, as was shown by the discussion and voting in the recent Conference, is divided.

Now, the need of such societies may be urgent, and it might be an excellent thing, were they to be formed; though in the opinion of the present writer, judging from the general condition of Liberalism, the time is hardly yet ripe for any large number of them. But, even conceding that the conditions are ripe for the effective and healthful local organization of Liberalism, it is a question whether the Free Religious Association, in accordance with its present Constitution and with the general understanding of its aims and methods hitherto held and acted upon by its members, can assume direction of this work. It seems almost inevitable that the plan proposed, if successfully carried out, would result in the formation of a new sect,—a very liberal sect, but still a sect. This might not be a bad thing. Sects that come to represent new ideas in religion are favorable to progress. And it may be that before religion in general can be emancipated from thralldom to creeds and ecclesiastical authority there will be occasion for another liberal sect. But whether or not such a new sect be desirable or probable need not here be discussed. The previous question is whether the Free Religious Association was designed and adapted to inaugurate even a very liberal sectarian movement. And, on this question, both the Constitution and the widely representative list of officers of the Association appear plainly to give a negative answer.

In the second article of the Constitution there is a clause, the force of which is perhaps not so apparent to those who have come into the Association in recent years as it is to those who assisted in framing and adopting the Constitution. It is the following: "Membership in this Association . . .

shall affect in no degree his [a member's] relation to other associations." This meant that, whatever else the Free Religious Association might do, it would not make a new sect; that, while it planted itself unequivocally on liberty of thought, it would not require as a condition of membership a withdrawal from other religious bodies, if any members could still conscientiously work with them. And this clause was put into the Constitution, not from any spirit of compromise with sectarian organizations, but rather in the interest of a more complete individual liberty and a larger fellowship. As a matter of fact, there were present and among the speakers at the meeting when the Association was organized, not only those who already stood outside of all churches and aloof from all denominations, but representatives of the liberal wings of Unitarianism, Universalism, Quakerism, and Spiritualism. And all these different phases of thought were represented from the beginning in the list of officers, with the addition afterwards of the Progressive Jew and a representative of the German Freie-Gemeinde. And the same breadth has existed in the general membership. Now, this wide variety would hardly have been secured, if the Association had proposed to enter on the work of organizing local societies. It is not probable, for instance, that Lucretia Mott, who took a deep interest in the Association and for several years was a Vice-President of it, would have become a member, if it had made its chief object to organize local societies to take the place of the local religious meetings of other bodies. She had conquered a free place for herself in the Society of Friends, to which she still adhered; and her idea of the best form of a local religious society would be one somewhat after the manner of Friends. Robert Dale Owen was one of the first Vice-Presidents of the Association. His idea of a local society would naturally have been one in which Spiritualism should not only be recognized as having a right to membership, but as having a prominent place in the teaching. In the present list of officers there are two or three who also act with the Unitarians, and one who is a rabbi of a Jewish reformed synagogue. These might indeed all recognize the need, under certain conditions, of local societies of a somewhat different type from their own, and willingly give aid to such societies. Yet it is easy to see that they might also be brought into embarrassing situations from belonging to two associations, both engaged in organizing local societies, and that they might then plead that they had been deceived by that provision of the Free Religious Association which says that membership in it shall not affect one's relations to other Associations.

But how is it that these people of widely different opinions and of various denominational antecedents and connections have ever come together at all in one organization? The reason is vastly more than that the Free Religious Association offers a free platform for the equal expression of all religious opinions. This is a very inadequate interpretation of the meaning of the Free Religious Association, though it is one sometimes given. With such an interpretation, the Association as such would have taken no religious position at all. It would be utterly colorless in respect to religious problems. It would be like the London Philosophical Club, where Catholic, Evangelical-Protestant, Unitarian, Theist, and Agnostic meet together and read papers from their various points of view, and yet the Club says nothing: it has no point of view. But the Free Religious Association has said something as an organized body. It has spoken in its Constitution, and in that established a very definite point of view of its own. It has declared,

to begin with, for unrestricted mental liberty on all religious problems. It asserts both the right and the duty to look at all problems from the stand-point of the free reason. And then, on this basis of individual liberty of thought, it declares its practical objects to be to promote righteousness, fellowship, and the rational study of religion. It is because the membership of the Association, though of various religious antecedents and differing in present theological beliefs, assent to the supremacy of these declarations that they have been drawn together into one body. They have been able to stand together on this foundation and unite in these objects, even though in many cases still retaining affiliation to other religious bodies. Hitherto, the methods for promoting these objects have been such as were calculated to affect general public opinion. And the result might appear in two ways: first, in increased liberality and enlightenment within the Churches; and, second, in the greater power and better character of Liberalism outside of Churches. And if from this latter result should spring up anywhere local societies to meet local needs and conditions, meeting their wants in their own way and responsible to no body but themselves, such spontaneous growths would be entirely in keeping with the principles and aims of the Association.

It may be, however, that the time has come when these old plans and methods, even were they to be extended, have lost their effectiveness: when the "new occasions teach new duties"; when the Free Religious movement is coming to a more definite consciousness of its own heart, and is ready for a more specific and definitely prescribed task. The fact that the more recent comers into the Association do not appear to comprehend or to be satisfied with the old aims and methods would seem to indicate that the time for such a change may be approaching. There can certainly be no disposition in any part of the membership to conserve the established, merely because it is the established. Better, a thousand times better, that the old Association should disappear utterly than that it should stay to cumber the ground and to prevent the uprising of some new method better adapted to the real needs of the present hour. Only, if such a change is to come, it should be made with a clear understanding of its purport and with such radical changes in the Constitution of the Association as shall put it into harmony with the new departure, and make plain to all members the meaning of it. And the best outcome of the matter at the approaching annual meeting would be, perhaps, the adoption provisionally of the committee's plan (or some equivalent of it), as far as there was unanimity upon it at the conference, with a view especially of gaining a better acquaintance with the present state of Liberalism in the country; and, in addition to this, the appointment of a larger committee to consider the question whether any reorganization of the Association, including changes in its Constitution, is necessary, desirable, and feasible, in order to meet any changed conditions in the liberal cause that have come in the last fifteen years. There are principles, surely, underlying the Free Religious movement which will continue to command the devotion of earnest minds, and which cannot fail to find in some way effective expression in human society.

This article, it need hardly be said, represents the opinion of one member of the Association only, and is not to be regarded as the voice of *The Index*. The columns of this journal are just as free to give voice to any other member's opinion.

WM. J. POTTER.

THE LAWS OF NATURE.

Theology is especially anxious now, since so many phenomena are being explained in accordance with law that in former times were ascribed to supernatural intervention, to make it appear that the laws of Nature must have been made or instituted at least, by a supernatural Being. But, if matter and force are eternal, or if, as Spencer shows, they are symbols of an eternal, absolute reality, these laws are also eternal; for they are but the modes in which matter acts, in which force manifests itself, in which the eternal existence reveals itself in consciousness. We observe certain modes of action or sequences of motion, certain processes. For instance, a body heavier than the atmosphere, unsupported, falls to the ground. Here we see matter acting in a certain manner, which, by observation, we have learned is uniform; and we call this uniform mode of action the law of gravitation. It could not have been "impressed on matter," it could not have been "made" or "instituted"; for it is the necessary consequence of the existence of what presents itself to us as matter and force, and, as Moleschott says, "a stringent expression of necessity."

In strictness of speech, the laws of Nature govern nothing. They stand for the uniform processes which are themselves determined by the eternal, self-existent substance upon which all phenomena depend. Between them and human enactments there is no analogy.

If it be affirmed the laws of Nature are eternal, but nevertheless dependent on God, since they are the expression of his will, it may be said in reply that they are not, then, due to intelligence; for if they had no beginning, if they are the eternal expressions of an Eternal Will, they cannot have been caused, cannot have had an origin, and do not therefore suppose a law-giver.

The theological position is thus stated by Joseph Cook: "Charles Darwin and your Archbishop Butler say that the only clear meaning of the word 'natural' is 'stated, fixed, regular,' and that it just as much requires and presupposes an intelligent agent to effect anything statedly, fixedly, regularly, that is, naturally, as it does to effect it for once, that is, supernaturally. According to Darwin and Butler, therefore, a natural law is simply the usual, fixed, regular method of the Divine Action."

The laws and principles of the Divine Existence, assuming its reality, must be "stated, fixed, regular." If God exists, he must exist according to laws. If he thinks or perceives, if he plans and purposes, he must do so in accordance with laws. If he is self-existent and eternal, if he is powerful, if he is just and good, *whatever he is*, he must be so in accordance with laws and principles which constitute the essential conditions of his being. These laws and principles must be "stated, fixed, regular." They can have had no origin, they can be due to no intelligence, because they are the laws and principles by which a Being, who had no origin and is due to no intelligence, exists.

Are not the laws and principles of the Divine Existence, which make it possible for God to be what he is,—a God and not a man,—and to act as he does,—like a God and not like a man,—quite as wonderful as the laws of nature, those sequences of phenomena which Mr. Cook is pleased to call the "usual, fixed, regular methods of Divine Action"? To say *no* is to say that the cause is not as wonderful as the effect, that the mind is not as wonderful as its products, that the Divine Being is not as wonderful as the works ascribed to him, that the action of the divine mind is not as wonderful as the operation of things which have been created by the divine mind. Mr. Cook must say

yes; and, in saying *yes*, he must admit that he believes there are laws and principles which had no origin and are due to no intelligence, that are as wonderful as, and even more wonderful than, the "laws of Nature," to which he appeals as proof of a supernatural Being.

Let us see Mr. Cook's reasoning in the form of a syllogism:—

Whatever is "stated, fixed, regular," presupposes an intelligent agent to cause it.

The laws of Nature are "stated, fixed, regular."

Therefore, the laws of Nature must have had an intelligent agent to cause them.

But we may say:—

Whatever is stated, fixed, regular, presupposes an intelligent agent to cause it.

The laws and principles of the Divine Being are stated, fixed, regular.

Therefore, the laws and principles of the Divine Being must have had an intelligent agent to cause them.

The latter syllogism, of course, implies that the Divine Being has been caused by a being who preceded and is superior to him, which is an absurdity. The fallaciousness of Mr. Cook's reasoning is apparent.

If it be said that the terms "stated, fixed, regular," cannot be applied properly to the laws and principles of the Divine Being, since they presuppose a being who *stated, fixed, and regulated* them, the rejoinder is that they are equally improper when applied to the laws of Nature, of which there is no proof that they were ever *stated, fixed, or regulated*. These terms are anthropomorphic. Man projects, so to speak, his own intelligence out upon the field of phenomena; and, because he is conscious of feeling and thinking in a certain way, he imagines that the cause of all phenomena must do the same; and, because he "*states*," "*fixes*," and "*regulates*" things, he believes and speaks as though the laws and principles of Nature must, in a similar manner, be "*stated*," "*fixed*," and "*regulated*." These words are misleading in their connotations, when applied to the laws of Nature; for, as Lewes says, law "is the process of phenomena, not an agent apart from them, not an agency determining them, but simply the ideal summation of their positions. . . . Phenomena, in as far as they are ruled,—regulated, determined in the direction taken,—are determined by no external agent corresponding to law, but by their co-operant factors, internal and external: alter one of these factors, and the product will be differently determined."

B. F. UNDERWOOD.

EMERSON'S POETRY.

It always troubled the critics to classify Emerson's poetry. It is eccentric in its scansion and otherwise, a new kind of poetry with a flavor and laws of its own. The writer is unfortunately old enough to remember the advent of Emerson's first volume of *Poems*, for that was the unpretentious title of it. It is needless to say that it was in the words of Pindar only *Phonanta sunetis*, or only vocal and musical to the initiated. But there were those even then with whom the new volume of verse immediately became a favorite, whose melodies were quickly transformed into treasures of memory, never more to be forgotten. A few of the poems immediately passed into general circulation. I allude to the pieces entitled "Good-Bye," "The Snow-Storm," "The Rhodora," "The Problem," "The Humble-Bee." These appealed to all, and were appreciable by all. They were freighted with no abstruse philosophy or mysticism. Each of them had a sweetness of its own, a sweetness altogether novel and unprecedented. The "Humble-Bee" is instinct with the balmy spirit of our New

England May, a month which Emerson has celebrated at length elsewhere in immortal verse. The writer of this is probably not singular in regarding "Wood-Notes" and "Monadnoc" as unique in the poetical literature of all time. They impart to the mind a divine aroma. They have a honeyed rhythm of their own. They are full of a mystical wisdom. In them, we have the spirit of Emerson entire. It is no wonder that such scientists as Tyndall are fond of quoting from them. In fact, they are science steeped down, sublimated, and epitomized. They are cosmic verses, and their rhythm pulses with the life and movement of the universe. In "Monadnoc," Emerson gives to mountains a tongue. In "Wood-Notes," the pine-tree recites its million-centuried memories:—

"Soundeth the prophetic wind,
The shadows shake on the rock behind,
And the countless leaves of the pine are strings
Tuned to the lay the wood-god sings."

These unparalleled poems are instinct with the spirit of our New World nature. They are oracular utterances, adequate interpretations of the immanent spirit of the universe. They are reed-notes wild of Pan, such as were fabled in the elder times to unfit those who happened to hear them for ordinary life, and to make them evermore in love with solitude and lonely nature. They are full of

"The primal chimes of sun and shade,
Of sound and echo, man and maid."

In "Monadnoc," the poet speaks of our little earth as

"The round, sky-cleaving boat,
Which never strains its rocky beams;
Whose timbers as they silent float
Alps and Caucasus uprear,
And the long Alleghanies here,
And all town-peopled lands that be,
Sailing through stars with all their history."

Inspired by Goethe's *West-Easterly Divan*, Emerson surpassed his master in his Oriental pieces, such as "Saadi," and in his two translations from Hafiz, the Persian poet. Emerson was in fact an American Sufee. Who can forget his "Exile," translated from the Persian of Kernani?—

"I know that thou, O morning wind,
O'er Kerwan's meadow blowest,
That thou, heart-warming nightingale,
My father's orchard knowest."

Who can forget

"The hyacinthine boy, for whom
Morn well might break and April bloom,"

who is celebrated in the "Threnody"? I have likened Emerson's verses to the fabled reed-notes of Pan. *May-Day* is resonant throughout with such notes:—

"Soft on the south wind sleeps the haze.
So on thy broad, mystic van
Lie the opal-colored days,
And waft the miracle to man."

But May not only recalls to the mystical poet his vanished youth, but awakens a thought of the vanished friends and mates of his youth also:—

"Not long ago, at even-tide,
It seemed, so listening, at my side
A window rose; and, to say sooth,
I looked forth on the fields of youth."

"I saw fair boys bestriding steeds,
I knew their forms in fancy weeds,
Long, long concealed by sundering fates,
Mates of my youth, yet not my mates."

"Stronger and bolder far than I,
With grace, with genius, well attired,
And then, as now, from far admired,
Followed with love
They knew not of,
With passion cold and shy.
O joy, for what recoveries rare!
Renewed, I breathe Elysian air,
See youth's glad mates in earliest bloom.
Break not my dream, obtrusive tomb,
Or teach them, Spring, the grand recoil
Of life, resurgent from the soil,
Wherein was dropt the mortal spoil."

Curiously enough, Emerson passed away just as

his favorite month of May was about to make its appearance, and was buried just as May-day was about to dawn. The weather of our uncertain New England spring proved fatal at last to its poet, but the genius of the season will not fail

"Infusing subtle heats
To turn the soda to violets"

over his grave. B. W. BALL.

THE LIMITATIONS OF THE "SCIENTIFIC METHOD."

Mr. Salter to Mr. Savage.

Allow me, in answer to your very considerate "Reply" in *The Index* of 6th of April, to do no more than simply endeavor to bring out my meaning a little more clearly. In the way of proof, if indeed I essayed so strict and ambitious a thing, I have little or nothing to add.

1. I did not mean to say that "science" is not capable of dealing with psychical phenomena, but with psychical phenomena *presumably existing in any other person* than the scientific investigator himself. Of psychical phenomena in himself, he has immediate experience; but, in another, *physical* phenomena are all that he can "scientifically" deal with (*i.e.*, words, glances, motions, etc.). The psychical phenomena in this case are a matter of inference. A "science" of individual psychology is then possible to each of us who has the patience and wit to classify and turn into system the maze and flow of his own thoughts and feelings; and a "science" of general psychology is possible after we have made the inference that a connection obtains between psychical and physical phenomena in others similar to that which obtains between our own. Of course, with the terms "science" and "scientific," I connect the notion of verification, on the necessity of which you laid such emphasis in your article of 16th March. And my object was by no means to discredit the inference which we are all of us making as to one another's thoughts, but simply to show that the "scientific method," which has so greatly rewarded those who have pursued it in many a department of research, is, in reference to the matter in hand, inapplicable, because too strict in its requirements.

2. I see that I was misunderstood in using as an illustration the law of gravitation. I did not mean by this law anything behind or in addition to the facts, but simply the facts themselves, summed up in a general statement. With reference to our globe, all bodies show a tendency to move to its centre. We call this the fact of gravity, and the general rule or formula we call the law of gravitation. A force or thing or cause that may be behind these facts, and may prescribe their law, is something of which the physical investigator as such knows nothing, and for the simple reason that any theory in regard to the same is beyond his power of verification; and he is pursuing physics, not metaphysics. The law of gravitation, in the sense of the physicist, is one that may be verified at any time, even as a law of chemistry or physiology. That "law" is ambiguous, I know; but I had supposed that it had a pretty well-defined use in "scientific" circles, not as anywise a supersensible thing or cause, but simply as a statement of certain constant sensible relations. No more by "mind" did I mean anything behind or separate from the thoughts and feelings of which you seem to regard it as the cause. Mind is to me no more than that which thinks and feels. But I distinctly wished to avoid ambiguity in this regard; and, remarking that the term is "suggestive to some of a substance," I expressly excluded it from the discussion. Thought or thoughts, *i.e.*, psychical phenomena, are all that I was concerned with. And excuse me for saying that a part of your reply

loses its pertinence, since you do not bear in mind this simpler and humbler task to which I addressed myself. I might agree with all that you say respecting "mind" (in the sense in which you use it), and yet be nowise uncertain of my own position respecting the thoughts of another person.

3. It is confusing to me to have you compare the thought of another person and a bar of iron. The really comparable things are the other person's physical organism and the bar of iron. The sensible qualities of the bar of iron you can have a tolerably complete experience of. You can note its color, its peculiar resonance when struck, its roughness, hardness, etc. Equally well and directly can you observe and know all the qualities of my body. What the iron or my body is in itself, *i.e.*, apart from these sensible qualities, which are really their effects upon you, you do not know, and I no better than you. Here, we pass into the realm of what Kant called the *Ding an sich*, and Spencer the "Unknowable." But iron and any physical organism are not, as we ordinarily use language, names for the things in themselves, but for these groups of sensible effects upon us. And, in this sense, we know or may know (and directly know) the iron and any physical organism completely. But the whole question is whether you have any such knowledge of psychical phenomena, *i.e.*, in any other person than yourself. My thought directly produces no effect upon you. According to my way of thinking, it is only certain physical phenomena that pass from me into your consciousness; and these you *interpret* or *judge* to be connected with certain psychical phenomena,—*i.e.*, my thoughts and feelings. You might conceivably inspect my brain, and with certain helps note very minute motions in it; but, even if you could detect the molecules and their vibrations, would you thereby detect my thoughts? I suspect that, if you were bound to believe in their existence only if you could have sensible experience of them, you would either regard them as identical with the molecules and their vibrations or would ignore them altogether, and regard my physical organism as an automaton. I do not mean to deny that we might conceivably be able to know directly one another's thoughts, without the help of sensible media; but this would involve new powers, while the suppositions I have just made would require only the extension and refinement of those we now possess. And with these new powers of direct intuition, even as we are now able to verify hypotheses respecting sensible phenomena, so we should of the existence and nature of psychical phenomena in others than ourselves. And, had we these powers, I believe that we should find our present suppositions respecting such phenomena verified. But, at present, this is only a belief; and the suppositions themselves are only beliefs.

4. Is then your inference respecting the existence of my thought an wholly unwarranted leap? I certainly failed in clear expression, if I left an impression of this kind. On the other hand, I assert that you do proceed on a basis of experience, namely, of a known connection, whether strictly causal or other, between thoughts and words or other expressions in your own person. That connection holds good in you. If you are ever inclined to doubt this, you can remove your doubt and verify your faith by examining yourself. Hence, you naturally infer, when witnessing similar physical phenomena in another, that they proceed from a similar source, or have a similar connection,—namely, with another's *thoughts*. There is no difficulty and no departure from the "scientific method" in this: the difficulty is in the next step, which the "scientific method" equally demands,—namely, that you verify your inference. For, to do this, you

must have the subject-matter in hand to which inference relates, and then compare the one with the other. If they agree, your inference is no longer an opinion or notion or belief, but attains the rank of "science." The question is then, Can my thought become such subject-matter to you? Have you an intuition, not only of physical phenomena in my case, from which you make an inference, but also of psychical phenomena, which you can verify the same? I confess, without trifling, that, if any one has such an immediate knowledge of my thought as he doubtless can have of the phenomena connected with my body, he is to me a singularly, if not awfully, interesting human being. I do not deny, then, but assert that you have reason or ground or occasion for your belief respecting my thought. I only say that, in the present state of human faculties, it must remain unverified. The belief suffices for practical purposes, but it can hardly be called "scientific."

5. If *your own thought* is an inference to you, in the same sense that my thought is (though I am not certain whether this is your position, since you use the ambiguous word "mind" in speaking of the subject), instead of helping matters, you seem to me to cut the ground from under your own feet. For, then, what basis in experience have you for inferring my thought? To my mind, your own thought is not an inference which you make from the physical phenomena manifested in your body; for you may often be well aware of your thought before giving any kind of perceptible expression to it. It is the very fact that you know thought in yourself that gives you an occasion or reason, not to say a right, to infer it in me. If all thought, your own included, is inference, then it is only physical phenomena, of which we have immediate experience; and materialism becomes the only strictly "scientific" philosophy. And this, though the question might still remain, *What* is it that makes us infer, and what could possibly impel to it?

W. M. SALTER.

April 12, 1882.

LIBERAL DEFENDERS OF THE ANGLICAN CHURCH.

After one has endeavored to estimate clearly the character and position of the so-called Church of England and the mighty forces that are arrayed against her, it may seem strange to find that Church supported by several prominent Englishmen on the progressive side. Nevertheless, such is the case; and I propose, briefly, to set forth and to consider their arguments. We may perhaps take four prominent individuals as representing the liberal defenders of the establishment, premising, however, that nearly all which is valuable in their arguments has been stated before by Dr. Arnold, by Coleridge, and, indeed, in many points by Hooker in his *Ecclesiastical Polity*. The four individuals whom we may regard as types are Lord Granville, W. E. Forster, Matthew Arnold, and Canon Farrar. What they have urged in behalf of the Church of England really covers the whole ground of the defence; for we may fairly ignore the utterances of mere bigots and reactionists, as comparatively worthless. Lord Granville is a bland and genial peer, the leader of the liberal aristocracy, fairly able, exceedingly good-natured, and undoubtedly popular. He is as much in sympathy with modern progress as an English aristocrat can be, for of course such a person is necessarily biased by the social position he occupies. Some time ago, Lord Granville came to the defence of the Established Church when attacked by its enemies; and what did his arguments amount to? Simply to this: that the establishment was in existence, and therefore ought to be maintained. He admitted

that, if he were founding a new State, he would not include an Established Church in its constitution, his political sagacity telling him that such a thing would be the absurdest of anomalies. But, said his lordship, you have the Church already, an institution which has descended to you from the distant past, and you will therefore do well to maintain it. This was really the main substance of the argument; and a singular argument it is, as coming from one who would call himself a friend of progress. According to this view of things, we are not to inquire whether an institution is good in itself, and adapted to the requirements of the people and the age: we are simply passively to acquiesce in its existence, because we already possess it. For Lord Granville cannot contend that we are actively to support and cherish the Church: he is too sensible of its utterly anomalous character to urge that. He is not interested in the Church, and he cannot expect modern Liberals to be interested in it; representing, as it does, a social, religious, and political conception utterly foreign to the opinions of our time. We are therefore asked simply to tolerate, and not to attack, an institution which many of us conceive to be the greatest enemy of the people's emancipation, on the ground that it exists and has existed for a long time. Precisely the same argument might have been used, and was used, for the maintenance of human slavery, penal laws against Irishmen, religious tests, rotten boroughs, and all the other rubbish which we have been for many years engaged in clearing away. And yet this is the only argument which this so-called liberal leader can urge in behalf of the Church of England as by law established. Mr. W. E. Forster is a colleague of Lord Granville's in the present cabinet. By his reactionary education policy, he materially assisted in wrecking Mr. Gladstone's first administration, and his unfortunate Irish policy bids fair to cause the wreck of Mr. Gladstone's second administration. He first entered public life more than twenty years ago as an advanced radical; and he has been engaged in accommodating himself to English institutions ever since, so that he came to be known some time ago as Mr. "Facing-both-ways." He is trying the difficult and thankless task of putting the new wine of democracy into the old bottles of mediævalism, and as such he feels bound to defend the "time-honored institution" of the Anglican Church. He delivered his soul on the matter some few years ago in a long and important speech to his Bradford constituents, who are generally by no means ardent admirers of Anglicanism. Mr. Forster thinks that it is well to have in every parish some good clergyman who shall comfort the poor laborer bowed down by toil and sorrow, and point him to a better life beyond the grave. Therefore, says Mr. Forster, we need a State Church. To my unsophisticated mind, this appears a *non sequitur*. I cannot see why a State Church is needed for the performance of this simple task. Do not English non-conformist ministers comfort and help the suffering and toiling? Do not the Catholic priests in Ireland, who receive no State pay, devote themselves to the people's wants and sorrows with infinitely greater assiduity than ever the Anglican clergy did? Do the pastors of the unofficial churches of the United States neglect the flocks to which they minister? Then, again, the English laborer wants to know if the village rector of Mr. Forster's imagination has anything to say about justice here on this solid earth. He has heard enough sentimental cant about the joys of heaven, where he and the rector and the squire, their earthly distinctions having vanished, are to stand round a throne, waving palm-branches, and striking harps. These celestial possibilities some-

how do not appeal very strongly to his dull imagination. But he is conscious of stern and disagreeable facts related to his actual daily life. He knows that he and his fathers have been for generations uncared for, neglected, and permitted to grow up with scarcely higher aspirations than the beasts about him, and often not so well housed as they. He has an idea in his dim mind that a religion which has nothing to say about iniquitous land and game laws is no religion for him. He finds that the rector has no word of rebuke for earthly injustice, but is, in nine cases out of ten, the friend and ally of some neighboring game-preserving landlord. But the son of toil needs and demands justice and progress here.

"Not in Utopia,—subterraneous fields,—
Or some secreted island, Heaven knows where!
But in the very world, which is the world
Of all of us,—the place where in the end
We find our happiness, or not at all."

For these things, he looks in vain from Mr. Forster's time-serving priest with his unreal pictures of celestial bliss.

WILLIAM CLARKE.

NOTES ON THE RELIGIOUS PRESS.

W. J. P.

THE religious press generally are speaking kindly of Darwin, and they would themselves be most unkind if they did not. Never was there a more amiable spirit engaged in the work of uprooting old opinions and disseminating new. Though the evangelical churches have been wont to consider him their great enemy, and have tried to bury his books under ridicule, in their inability to answer them, he can hardly be said to have been the antagonist of anybody. He was bent with single eye on the discovery of truth; and his devotion to truth was so complete, he had so little of selfish interest or pride in maintaining his opinions, was so utterly without the spirit of dogmatism or partisanship, that he never thought of stopping or turning aside for any personal controversy. He simply searched for and announced facts of nature, and modestly stated the theories of the methods of nature which the facts seemed to him to prove or to indicate. His facts and theories did run directly counter to the prevailing creeds of theology, and to the previously generally accepted scientific beliefs. Yet he resorted to none of the usual propagandist practices in doing his work. He was content to declare the facts he saw, and the inferences which he believed might be drawn from them, and then to leave the matter to the court of the scientific judgment of the future. The objections to his inferences he stated as fully and fairly as could any opponent. His strength lay in his perfect trust in the truth. Such modesty, serenity, and fairness in his methods, mingled with such singleness of devotion to the discovery of truth, and a rare purity of private life, have not failed to win the respect even of those who have feared the results of his work as dangerous. And it is noteworthy that many of the orthodox papers, not only those of the more liberal wing, but such as are highly conservative, are now taking the ground that the doctrine of evolution is not hostile to religion or even to "Christian revelation." In short, the Churches are evidently preparing to adapt themselves theologically to the exigencies of the new science.

THE *Christian at Work* does not seem to us to show a very "Christian" spirit at work in its own heart in its strongly avowed opposition to the bill for Indian education now before Congress. It urges that—

The efforts of our government and philanthropy should be directed to the education and improvement

of the races already incorporated into the national household, instead of seeking to civilize a race of savages. The policy of the government should look to the cultivation of those whose ignorance and vices would imperil society, and let the savage go. And Christian philanthropy should learn a lesson of the Great Master, who said the children's food should not be given to dogs.

To which the *Independent*, with more humanity, replies:—

"Let the savage go," indeed! We do not need to say how abominably unchristian all that argument is. It would break up every asylum for the unfortunate deaf or blind or feeble-minded or insane. It would crush out all but the strongest race in existence. It would forbid all mission work to the ignorant and uncivilized. It speaks Anglo-Saxon haughtiness and conceit. We thought it was the glory of Christianity that it elevated the weak, that it honored women and children, and gave the gospel to every creature. Is this the style of religion offered us by the stalwart Orthodoxy which has been so righteously horrified at the Andover nomination?

MR. ALLEN PUTNAM, in the *Banner of Light*, says that he has frequently wondered why the spirits that visit the *séances* are so desirous to have an abundance of flowers in the room, "since at their own homes they may ever revel in far more delicious ones"; and he has asked, "Have they other uses for them than as contributions to their pleasures of sight and smell?" Recently, his question was answered by a controlling spirit, who said that the aroma of the flowers furnishes material out of which the spirits extemporize an extra wrap (no pun intended) when they come into our bleaker air. The spirit explained it thus:—

On any raw and chilly day, though clothed sufficiently for comfort while in your warmed houses, an extra garment will be very helpful in preserving your comfort if you go out of doors. We, when coming from our genial clime into your chilling atmosphere, seek to use all possible protection from its harshness; and out of the aroma given off by your living flowers we make and put on a wrapper which in a measure protects us from the exhausting and uncomfortable action of your harsh atmosphere, and enables us to put forth what we would give you with more readiness and power than we otherwise could, and to act in your presence for a longer time and with less draft upon our powers and our comfort.

This information is both interesting and pleasant—if true.

THE *Catholic Review*, referring to the fact that under President Grant's administration fifty thousand Indians, who had been converted to the Catholic faith and were progressing in civilization under the Catholic missionaries, were deprived of their priests and were put against their will under Protestant missionaries of different persuasions, thinks there is little hope now of this wrong being righted by President Arthur, since Mr. Teller, "an Indian hater," has been made Secretary of the Interior at the solicitation of General Grant. The *Review* makes a strong case against the government. It says:—

Those poor Indians, smarting under a sense of injustice and cruel wrong, are still clamoring for their rights, but in vain. Government will not listen to them. Those new agents and preachers of liberty of conscience, in some cases, will not allow the Catholic priest to come to the agencies to baptize their children, to hear their confessions, or even to administer the last rites of the Church in case of death. They have been forcibly expelled, and government has sustained the agents. The injustice of this thing has been set forth in the public prints and in reports to the Department at Washington, by Protestants as well as Catholics; but nothing is done about it. Why? They are Catholics; and the great Protestant public looks on with indifference or tacit approval, while the "Independent" press of the country, which reflects public sentiment, prudently withholds the expression of its detestation of the injustice, for fear of offending its enlightened readers!

ANNUAL MEETING OF THE FREE RELIGIOUS ASSOCIATION.

The Fifteenth Annual Meeting of the Free Religious Association is to be held in Parker Memorial Hall, Boston, on the 1st and 2d of June, 1882, with sessions as follows:—

THURSDAY EVENING, June 1, at 7.45 P.M. Business meeting for election of officers, hearing of reports, and action upon the Resolutions referred from the Conference of March 28. The following amendment to the Constitution, prepared by a Committee appointed for the purpose by the Executive Committee, is to be proposed for adoption in lieu of present Article III:—

The officers of the Association shall be a President, twelve Vice-Presidents, a Secretary, an Assistant Secretary, a Treasurer, and twelve Directors. They shall be chosen by ballot at the annual meeting of the Association; and the President, Vice-Presidents, Secretaries, and Treasurer shall hold their offices for one year, or until their successors be chosen. The Directors shall be chosen for four years, and, at the expiration of that term, shall not be eligible for re-election until after two years. One fourth of their number shall be chosen annually; but, at the annual meeting of 1882, the full number of twelve shall be chosen in sections of three respectively for one, two, three, and four years. The President, Secretaries, Treasurer, and Directors shall together constitute an Executive Committee, intrusted with all the business and interests of the Association in the interim of its meetings. They shall have power to fill any vacancies that may occur in their number, or in the list of Vice-Presidents, between any two annual meetings. Six members of the Executive Committee shall constitute a quorum.

FRIDAY, June 2. A Convention for essays and addresses at 10.30 A.M. and 3 P.M. Farther particulars as to speakers and topics will be given hereafter.

FRIDAY EVENING, a Social Festival will close the proceedings, with the usual features of interest. WM. J. POTTER, Secretary.

EDITORIAL NOTES.

"THE INDEX" will be sent six months to trial subscribers for one dollar.

THE Chinese bill was signed by the President last Monday, and has become a law. It is no credit to the country.

MR. SAVAGE will reply to Mr. Salter next week. An article from Moncure D. Conway is unavoidably deferred till our next number.

NEXT Sunday forenoon, a meeting will be held at Paine Hall, in observance of the one hundred and eleventh anniversary of the birthday of Robert Owen, the philanthropist.

THERON BAKER, of Enosburg, Vt., made a poor use of his little fortune of \$15,000 by willing it after the death of his wife to convert the heathen. A city paper thinks the Vermonters might themselves legitimately claim the inheritance.

"THE Cincinnati Enquirer," says the editor of the *Commercial*, "is a bully, a defamer, a vilifier, and a common liar." Such language, with the construction that some might put upon it, is open to the objection that it is liable to be regarded by an over-sensitive opponent as slightly personal.

THE following we find in the *Jewish Watchman*: "A Yale College paper of recent date says: 'The valedictorian last year was a Hebrew; the salutatorian, a German; the prize declaimer, a Chinaman; but the captain of the Base Ball Nine, an American.' America is bound to give her sons a liberal education in at least one branch."

"THE Court of Appeals of Kentucky," says a Western paper, "has decided that an atheist's testimony is as good as that of any other man. He cannot be deprived of the right to testify, and as

to credibility stands on the same footing with other witnesses. The case in which this decision was made was that of John Bush v. the Commonwealth."

REV. JOSEPH COOK, in his travels through India, China, Japan, and Australia, with his dangerous facility for acquiring unpronounceable words, is sure to return with plentiful supply of this sort of ammunition to hurl at and make quail his cultured Boston audiences in the fall. He gives us a few samples of the new store he has accumulated, in a recent letter to the *Independent* written "In the Himalayas."

SAYS the Boston Post: "Talmage's text last Sunday was, 'I know how to be abashed and how to abound.' If he can now add, to the stock of his own and other people's knowledge, how to be abated, he will gain immensely in popularity." A very sensible remark, that will apply not only to Talmage, but to many other sensational speakers and writers who attempt to make up for a deficiency of knowledge by an exuberance of zeal, and who substitute for vigorous thought dogmatic assertion, loud declamation, and fierce invective.

AMONG the belongings of a tramp arrested in Cambridge the other day, and sent to the House of Correction, was found a diary, which showed that he is vice-president of a "Tramp Association." The other duly elected officers of this precious organization are a president, secretary, and treasurer. What the peculiar duties of a treasurer of tramps may be would be interesting to know; also what would become of the Association from lack of a "head centre," if the president should die or get killed while stealing a ride on a freight-train, before the vice-president has served his term in the House of Correction?

THE *Nation* thinks "the Chinese must be a good deal puzzled about the source of the hostility to them. On one day, they hear that they must 'go' because they are so barbarous and uncivilized; on the next, because they are so skilful and intelligent. The treaty permits the United States Government to exclude Chinese 'laborers.' The term 'laborers' was undoubtedly used in the sense in which it is ordinarily used here, to designate unskilled laborers. It has, however, in the bill been made to cover artisans and mechanics; and there can be little doubt that the Chinese will consider this a quibble, and will wonder if Christian morality sanctions such things."

THE assassination of Lord Frederick Cavendish and Mr. Burke, in Phoenix Park, Dublin, last Saturday night, was unprovoked, cowardly, and brutal, and with the indignation it has aroused in England comes a demand for the sternest measures in reference to Ireland. But, as this atrocious deed has excited nothing but feelings of horror and detestation among Irishmen of all parties, who have been swift to denounce the crime in no uncertain language, it is to be hoped that, whatever repressive measures may be necessary to protect life, no excited public feeling in England will prevent Mr. Gladstone from carrying through the conciliatory policy he has but lately initiated.

THE flexibility of modern Christianity, and the facility with which the Church where its temporal interests are involved can feel a pious interest in purely worldly matters, are well illustrated by the fact that on a recent Sunday evening Gen. Abe Buford, the old turfman, occupied the pulpit of "the Christian Church" at Louisville, and gave an address on "The Church and the Turf," in which he encouraged visiting the races. He said: "The race horse is too important a factor in the commercial prosperity of Kentucky, a State which is world-famous for its blooded stock, to be ignored

by the religious element because of the mismanagement of some of the race tracks, and because some people bet on the races. The Church must not drive men away because they believe in horse-racing as necessary for the improvement of the breed, but should rather strive to have the evils now connected with the sport remedied. The General said that there were some evils which existed on Eastern courses which do not exist in Kentucky, and in his remarks he paid a compliment to the Louisville Jockey Club for its benevolence in donating a large sum of money to the yellow fever sufferers."

THERE is to be more fun at Concord this season. A. Bronson Alcott, "the mystic," and Dr. Jones, the Western Platonist, will be among the principal lecturers of the Concord School of Philosophy. There will be several speculative thinkers there, and among them Prof. Harris, who will give a number of lectures on his favorite themes. Julia Ward Howe, Mrs. E. D. Cheney, John Albee, President Seelye, F. B. Sanborn, and Elizabeth P. Peabody will also be among the lecturers. These names are sufficient to insure discussions of a wide range, and some of the persons mentioned can scarcely fail to speak on subjects of practical interest. But among the lecturers announced is not one representative of the modern school of scientific and philosophic thought. Last year, Dr. Jones attempted to refute Darwinism, but was not able even to state it correctly; and Mr. Alcott disposed of evolution by declaring that animals have descended from men, and established the doctrine of immortality by affirming that a man need not die at all, if he will but live right. Would not a lecture or two before the Concord School by Prof. Youmans, John Fiske, or Francis E. Abbot have a tonic effect on the mystical and metaphysical speakers and listeners?

NUMEROUS responses of approval have come to us concerning the paragraph in the last *Index* on the peculiar inappropriateness of most of the public ceremonies at Mr. Emerson's funeral. It is evident in particular that Dr. Furness' selection of the account of the conversion of Paul as his longest Scripture reading impressed many, as it did the writer of that paragraph, as an unfortunate choice, to say the least, considering Emerson's well-known view of Jesus, since it obviously suggested a parallel between Paul and Emerson. But, from our knowledge of Dr. Furness' great liberality of spirit and his life-long admiration and friendship for Mr. Emerson, it has occurred to us that he must have intended the selection as a lesson for the denominational Unitarians, who had been fighting against another Jesus, as it were, in Emerson during most of his life, but had now been converted to his side. Or perhaps Dr. Furness recalled the time when both Emerson and himself had to face the hissings and yells of mobocratic audiences. Both of them then met, and met unflinchingly, the spirit and acts of genuine persecution; and it was persecution nourished and led largely by the very classes of respectability that are now most forward to proclaim Emerson's praises and share his renown. We ourselves remember to have seen Emerson hissed and hooted down at a public meeting in Cambridge, when Harvard students were prominent in the rabble that broke up the meeting, and prominent Harvard professors were known to have afterwards expressed sympathy with these students' acts. To Dr. Furness, recalling such scenes and witnessing the general public mourning and the popular ovation at Emerson's funeral, the change must have seemed like a miracle. Certainly, a great light has broken upon somebody's path, and the evidence is that it was not needed on Emerson's.

The Index.

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

WILLIAM J. POTTER, } Editors.
BENJAMIN F. UNDERWOOD, }

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POETRY.

EMERSON.

For The Index.

O poet, teacher, sage, philosopher!
Thou who did'st seek so long to bring us aid,
Whose studies have for all mankind been made
In loving hope we might be happier,—
We miss thy grave yet kindly face. Where'er
We turn, the vista seems at once to fade.
We cry in vain. In what far-distant glade,
Through what mysterious region, earth or air
Or dark or bright, do thy quick footsteps go?
Can'st thou not call to us from out the high,
And tell us of the wonders which are by
And all around us? If we may not know,
But through life's conflict and death's bitter woe,
Be this our prayer: like thee to live and die!

WALTER L. SAWYER.

TOLERANCE.

For The Index.

[TRANSLATED FROM THE GERMAN OF CARL KNORTZ.]

Encount'rst thou a trusting heart
To pious faith attuned,
That trust and peace wrest not apart,
See not its hope impugned.

List, patient, while it speaks its thought
Of Him who sits on high,
Who all this world's fair glory wrought
To cheer the human eye.

List while it speaks of Paradise
That holds its gates ajar,
Wherein life's weary sacrifice
Can joy no longer mar.

Speak not of priestly subterfuge:
It's had enough of woe.
Crush not this saddened heart's refuge,
No blissful dream o'erthrow.

Say not humanity's a dream,
Man but a clump of dust,
This life the boundary extreme
Of all his joy and trust.

Unfit him not thus for the strife:
Give him bread, and not a stone;
Leave him the remnant brief of life
With hope and peace alone.

RALPH WALDO EMERSON.

A Discourse preached in Brooklyn, N.Y., Sunday Morning,
April 30, 1882.

BY JOHN W. CHADWICK.

We have heard that Emerson is dead, but we do not believe it. There has of late been no man living in Europe or America or anywhere upon the habitable globe for whom death was so impossible as it was for him. That the man has ceased from certain bodily functions, this we may not deny. It is not sad that it is so. In another month, he would have entered on his eightieth year. "We could not wish to detain him, when his tools were all broken, memory and speech." So writes to me Dr. Furness, his life-long friend; and we can all of us agree to this. But Emerson is not dead. Emerson is in this semi-score of books on which his genius is impressed. Because these live, he lives also. And these, I think, are not less sure of immortality than anything that has been written since, at the age of fifty-two, Shakespeare let fall the magic wand which has entranced three hundred years of time. Ay, more: if every word that Emerson has written could be blotted out, to say that Emerson is dead would still be an absurdity. For to destroy his words would not eradicate him from the minds and hearts of the innumerable company who have built themselves up out of his thought into a nobler manhood. So memorable are his words, so many minds there are that cherish them, that, if his books could all be banished from existence, it would be no difficult matter to make up a large anthology of his sentences from the memories of different men. I think I could myself agree to furnish a few score of pages. But his life in us is deeper than could be inferred from any amount of verbal recollection. Emerson lives in his America and in all the English-speaking world as an influence, a spirit. He lives in our mental largeness, in our liberality, in our breadth of view, in our impatience with dogmatic formulas. Shall we go on, and predicate of him persistent individuality? He was himself one of the most cautious here, one of the least dogmatic. He was a better believer, he said, than he could give grounds for. We have an argument that he had not, an argument from which he was debarred by his inherent modesty. We cannot think the extinction of so great and good a man. For such passion of truth as fired his breast, we demand some further exercise.

"Rapt from the fickle and the frail,
With gathered power yet the same,
Pierces the keen seraphic flame
From orb to orb, from veil to veil."

We will still believe that this is so until our belief is confirmed by our experience, or too deep a sleep is ours for us to even dream that we have expected better things from God than he was able to perform.

Let us pause a moment to consider the pathos of his short tarrying with us after his friend Longfellow had, in his own phrase, "taken his lamp and gone to bed," and Emerson remained awhile "to cover up the embers that still burned." You have all read of his going, with characteristic resolution, to Mount Auburn in the bleak March weather to see the earth close over his beloved friend. All who were there, and did their best to shield him from the wind and rain, felt that no shielding could avail him long, so frail the tenure was by which he held the remnant of his days.

"Never, believe me,
Appear the immortals,
Never, alone."

With Longfellow and Emerson and Darwin all going over to the majority in a single month, we question whether "disappear" would not be truer than "appear." It is as if the great ones gone drew after them the great ones left by strong, invisible cords.

Not long ago, I was looking over certain autograph letters; and among them was one written about ninety years ago by the Rev. William Emerson, of Harvard, Mass. It seems he had been preaching for the minister in Wilton, N.H., who had rallied him upon his celibate condition, advising him of the superior excellency of the wedded state. Mr. Emerson replied that, if he could find for him a lady so rarely

gifted as his wife appeared to be with every grace and virtue, he would willingly become 'as one of them knowing good and evil.' How strange it seems that the Emerson whom we have known should be contingent on that languid disposition, he seems to us so inevitable, a man that must have been! Whether the Wilton friend assisted I am not informed; but certain it is that the senior Emerson married Ruth Haskins in 1796, and of this marriage came five sons, of whom the second, Ralph, was born in Boston, May 25, 1803. The boy had in his veins eight generations of such culture as the Christian ministry afforded in the seventeenth and eighteenth centuries. His clerical ancestors were each and all reformers in their day and generation. Far back in 1215, one of his ancestors—who was not a preacher, but a doer—put his name to Magna Charta, when that famous document was forced from the reluctant clutches of King John. William Emerson, his immediate ancestor, was not only a consistent anti-Calvinist, but maintained "a studied reserve on the subject of the nature and offices of Jesus." Channing and Buckminster were not more progressive; but he died in 1811, before the Unitarian controversy had definitely begun. Emerson's mother bequeathed to him some of his finest traits,—his brave sincerity, its hatred of all sentimentalism, a temper placid as the surface of his beloved Walden on the stillest day. An aunt, residing in the family, was one of his most valuable instructors. Not Greece or Rome had done more for him, he said, than his Aunt Mary. The names of Descartes and Leibnitz and Spinoza were frequently upon her tongue, and Ralph's first lessons in philosophy were of her giving. He made good progress at the Latin School, but to "some idle books under the bench" he credited a better part than that which he received from the more regular studies. The Boston of his boyhood was not the Boston of to-day. Witness the fact that his mother, like the dear ladies in Cranford, had "set up a cow"; and, while driving her to pasture, Ralph perhaps began that meditative habit which was so conspicuously his in after-life. He entered Harvard College in his fourteenth year. Furness and Gannett were in the class above him, George Ripley was in the next below. His judgment on his Harvard studies was severe. They taught him principally this, he said: that they were not of much account. His voluntary reading profited him, he thought, much more than the curriculum. He so far forgot himself as to carry Pascal's *Thoughts* to church with him, and read it while the various services went on. But when Edward Everett or Dr. Channing was the preacher, then he was all attention. For five years after his graduation he engaged in teaching and in theological studies, and then began to preach. His love of nature and his poetic gift were already clear enough. One of his finest lyrics antedates his earliest preaching. It is that which sings

"Good-by, proud world, I'm going home."

Beginning so, and ending,

"Oh, when I am stretched beneath the pines,
Where the evening star so holy shines,
I laugh at the lore and the pride of man,
At the sophist schools and the learned clan.
For what are they all in their high conceit,
When man in the bush with God may meet?"

In the spring of 1829, he was ordained as minister of the Second Church in Boston. Very soon, we find him preaching on "The Universality of the Moral Sentiment," a theme of which he never wearied. If any theme was central to his entire activity, was it not this,—"the sovereignty and self-existent excellence of the moral law"? What stuff there was in him for practical emergencies, two homely facts sufficiently illustrate. In 1831 Samuel J. May gave an anti-slavery lecture in his church one Sunday evening, and in 1832 Arnold Buffum, one of the founders of the Massachusetts Anti-slavery Society, delivered there a plea for the immediate and unconditional emancipation of the slave.

These stumbling-blocks, over which the majority of Boston congregations would have fallen flat enough, were somehow got round or got over, but another lay athwart the path. Mr. Emerson wished to make the Lord's Supper a service of commemoration only, and give up the bread and wine. Others might use "the elements," but he would not. His appeal was not from Jesus, but to him. Jesus, to him, stood for a spiritual religion, for emancipation from all formal acts of worship. He had endeared himself very

greatly to his congregation, and they were not inclined to let him go. Would he not go through the motions, putting on them his own interpretation and allowing others to top them? How little did they know the man! This scheme was very gently but firmly put aside, and his farewells were spoken.

But Emerson's break with his original profession was not by any means as sudden as is commonly supposed. The friendliest relations continued to subsist between him and his former people. He wrote for his successor the beautiful ordination hymn:—

"We love the venerable house
Our fathers built to God.
In heaven are kept their grateful vows,
Their dust endears the sod."

He went abroad; and after his return he preached in various pulpits, longest in Dr. Dewey's, at New Bedford, while Dr. Dewey was in Europe. Later, in 1834, when Dr. Dewey came to New York, Emerson was urgently invited to assume the charge of the New Bedford parish. The attraction was immense; but Emerson was beginning to suspect that literature and not the ministry was the profession that would give him the largest breathing-place and the highest vantage-ground for spiritual vision and coöperation with the most vital forces of the time. So he declined the call, but went on preaching here and there; and as late as 1838, when he gave the memorable address to the graduating class of the Cambridge Divinity School, he still spoke as a Unitarian minister. Apparently, his ultimate complete cessation from the preacher's work was the inevitable result of the increasing demand made on him by his lecturing and his general literary work. After the death of Theodore Parker, in 1840, he found that his society could offer him a pulpit not too cramped for his enlarged conception of religion; and Sunday morning found him often there, charged with some glorious message which I was very careful not to miss when, for three years, I was a student in the neighboring town.

His gradual withdrawal from the ministry, from 1832 to 1840, did not betoken any withdrawal of his mind from ethical and religious studies. There was no schism in his life. By infinite leaps of differentiation, the sermon passed into the lecture and the essay. There was no longer any text, and there was increasing breadth of illustration; but the spirit and the purpose were unchanged. Few indeed were the pulpits whose ethical and religious dulness was not shamed by Emerson's "ethical passion," his religious inspiration.

All of you know or ought to know his poem, "To Ellen at the South." She was the beautiful girl who became his wife in 1829, and died in 1832. Soon after came the surrender of his parish; and then he went to Europe there doing many useful things, but nothing else so notable as his pilgrimage to Craigenputtock where Carlyle and his Jeanie were living together in such stillness that they could hear the nibbling of the sheep a quarter of a mile away. That loneliness was never brightened by a more radiant presence. And thus began a friendship which went on for nearly fifty years, the outward signs of which—a correspondence of marvellous richness—will soon, no doubt, be shining in our eyes. When Carlyle's negro-phobia was at its point of utmost violence, he wrote to Emerson a letter full of contempt for all our works and ways. "I have let silence answer him so far," said Emerson to me, in speaking of the matter. I think it was Carlyle who broke the silence with some word of passionate regret. At any rate, the correspondence was resumed.

In 1834, Emerson married Lydia Jackson, the most notable of whose ancestors was John Cotton, the famous vicar of St. Botolph's, who was the first minister that signified of the First Church in Boston. They went immediately to Concord and set up their home, facing the road down which the British marched one April morning and full soon returned at double-quick. There, they have since remained. The original house was burned a few years since, and Emerson went abroad, to find on his return the village children waiting to conduct him under an arch of welcome to a new one as much like the old as possible. In 1837, Horace Mann summed up the teachings of Emerson in two pregnant phrases—"Sit aloof" and "Keep a diary." But to sit aloof was never Emerson's desire or act, so far as Concord was concerned. He identified himself heartily from the first with its traditions, with its social interests, with the common life of all the people of the town. It had no citizen less feared than he,

more honored or beloved. On the 19th of April, 1836, the little monument of the Concord fight was finished; and for the occasion Emerson wrote the hymn, one line of which will, I doubt not, outlast the marble.

"By the rude bridge that arched the flood,
Their flag to April's breeze unfurled,
Here once the embattled farmers stood,
And fired the shot heard round the world."

From that time to this, the town has celebrated no historical event without reckoning largely upon his coöperation. And, when great national events have been upon us, to no spot have our eyes turned so spontaneously as to Concord, for no voice have we listened so eagerly as for Emerson's, speaking the calmest, simplest, bravest wisdom of the hour.

In the interval between his return from Europe and his final settlement in Concord, Emerson had spent several months in the "Old Manse," so variously famed, and while there had written a little book which was published in 1836, called *Nature*. The text of Emerson is here complete: all that he wrote afterward was commentary and illustration. This was the introductory motto:—

"A subtle chain of countless rings
The next unto the farthest brings;
The eye reads omens where it goes,
And speaks all languages the rose;
And, striving to be man, the worm
Mounts through all the spires of form."

Does some one say: "Surely, you are mistaken. That is Darwinism pure and simple; and you must have quoted by mistake from Darwin's *Origin of Species* or Spencer's *Synthetic Philosophy*?" Here is indeed evolutionism before Spencer and Darwinism before Darwin; but I am not mistaken. The words are not Spencer's or Darwin's: they are Emerson's. If the motto suggests Darwin and Spencer, the book as it goes on suggests John Stuart Mill, from whom also we have an essay upon "Nature" of about equal length with Emerson's. But here the suggestion is by opposition. Mill is pessimistic in his view of nature. Emerson is optimistic. Nature, as conceived by Mill, is hostile to man. As conceived by Emerson, she is educative and beneficent. The result of Emerson impresses me as infinitely more rational than that of Mill. But, however this may be, the little book was full of a profound and serious beauty. There are sentences on every page worthy of everlasting remembrance. What a sturdy challenge rings at our feet in the opening paragraph of all! "Why should not we also enjoy an original relation to the universe? Why should we grope among the dry bones of the past? The sun shines to-day also. There is more wool and flax in the fields. There are new lands, new men, new thoughts. Let us demand our own works and laws and worship." This brave beginning promises much, but not more than we get. How Nature serves the body is set forth in telling phrase, then how she educates the mind. But how she makes us moral is the final word. "All things are moral," he insists, "and in their boundless changes have an unceasing reference to spiritual nature. Every animal function, from the sponge up to Hercules, shall hint or thunder to man the laws of right and wrong, and echo the ten commandments. This ethical character so penetrates the bone and marrow of nature as to secure the end for which it was made. Every natural process is a version of a moral sentence. The moral law lies at the centre of nature, and radiates to the circumference. It is the pith and marrow of every substance, every relation and every process. All things with which we deal preach to us." The heart of Emerson is in these sentences, the underlying granite of his nature which crops out through every soil that overlies the surface of his mind.

The published works of Emerson, so far as they have yet been collected, make but a small amount,—five volumes of essays and lectures, two volumes of poems, together with *English Traits* and *Representative Men*. A few more volumes might easily be made up from the pages of reviews and magazines. And still the catalogue would be brief in comparison with Carlyle's "gospel of silence," in thirty volumes octavo. It does not follow that Emerson has not been a diligent worker and writer. He has written a great many lectures that still lie in manuscript. There let us hope they will continue to lie, save in so far as he has expressly commanded their publication. It would be an act of gross impropriety to publish anything which does not bear his *imprimatur*. By all means let us be content with what we have rather than clutch at anything

which did not satisfy his exigent ideals. Almost simultaneously with the printing of his first book began his career as a lecturer, and any account of his entire activity would be absurdly incomplete which did not include a most explicit mention of this special feature. Happy are they who are well acquainted with his books without ever having seen his face or heard his voice, but vastly happier are they who knew the presence of the man, his face, his voice, his wise, elusive smile. These can never read his pages without reproducing him to their imagination, without seeming to see him and to hear his emphasis and intonation. His delivery had a wonderful interpretative power: it made sentences that to the eye were dubious as clear as crystal in their meaning. But why should I detain you with my own hasty and imperfect words when Bronson Alcott has described him for all time? His description has never been surpassed; it is impossible that it ever can be. If Emerson could have objectivized himself, he could not have described himself more perfectly: "See our Ion standing there, his audience, his manuscript before him, himself an auditor, as he reads, of the genius sitting behind him, and to whom he defers, eagerly catching the words,—the words,—as if the accents were first reaching his ears too, and entrancing alike oracle and auditor. We admire the stately sense, the splendor of diction, and are surprised as we listen. Even his hesitancy between the delivery of his periods, his perilous passages from paragraph to paragraph of manuscript, we have almost learned to like, as if he were but sorting his keys meanwhile for opening his cabinets, the spring of locks following, himself seeming as eager as any of us to get sight of his specimens as they come forth from their proper drawers; and we wait till his gem is out, glittering; admire the setting scarcely less than the jewel itself. The magic minstrel and speaker, whose rhetoric, voiced as by organ-stops, delivers the sentiment from his breast in cadences peculiar to himself; now hurling it forth on the ear, echoing; then, as his mood and manner invite, letting it die away like

'Music of mild lutes
Or silver-coated flutes,
Or the concealing winds that can convey
Never their tone to the rude ear of day.'"

I have known many sweet and pleasant things so far in my experience, few sweeter or pleasanter than to have heard Ralph Waldo Emerson. There are communities which had this happiness so frequently that we have a right to expect from them something of unusual nobleness. For forty seasons in succession, the Lyceum at Salem, Mass., welcomed his words of lofty inspiration.

The published works of Emerson are, for the most part, essays and lectures which were used upon the platform many times before they were printed. But each separate essay or lecture was always a *becoming*, a definition of truth by some German philosopher, until it fairly crystallized in print. The process of change and growth went on long after the manuscript had been given to the publisher. Print is the most critical test to which we can subject our thoughts, and Emerson's proof-reading was of the most remorseless and expensive character. The last result of so much patience and deliberation was all that these could lead the most judicious to expect. The thread on which the writer strung his beads might often be invisible, but each separate bead was perfect in its beauty. Nothing is more proverbial than his lack of logical coherency. But the lack, it seems to me, is superficial. It is not of interior connection. He has no firstlies and secondlies. He does not divide and subdivide his subject-matter. He does not lay out his thought like a city, in blocks and squares, but like a park, with winding roads that interlace each other, and have less regard to any ultimate destination than to the pleasure of the way. The unity of his discourse is not mechanical, as of a house, but vital, as of a tree. He seldom argues, almost never. He sees, and tells us what he sees; turns his subject this way and that, and lets it flash new meanings on himself and those who would be his disciples.

But those who find the most to blame in Emerson's essays and lectures, considered as so many wholes, will hasten to allow the perfect beauty of innumerable sentences and passages that they contain. Himself a famous quoter, delighting in sententious books and authors,—the quotable sort,—he is himself one of the most quotable. You know that I myself have found him so. I sometimes wonder if I have ever preached a sermon which did not contain one or more

of his inimitable sayings. And for how many of my best quotations that are not from him am I indebted to his books! The service of Emerson has been immense in multiplying our store of excellent sayings from a wide range of authors. But for every one he has transmitted from others he has coined a dozen out of the substance of his own experience which have a universal currency. If some of these prevail by force of wit or humor or serene intelligence, others prevail by dint of an ineffable and immortal beauty. No music I have heard has ever thrilled me as some sentences of Emerson's have done. Some of you doubt if I could still say this, if I were as musical as you are. I do not doubt.

The unintelligibility of Emerson has been frequently asserted. It is related of him that, when he went to Egypt and confronted the Sphinx, the Sphinx, breaking the silence of forty centuries, said to him, "You're another." What shall we say to this? That what was expressible Emerson could express as distinctly as any son of man, but sometimes he would fain express the inexpressible. Then, too, sometimes there may have been defect in the intelligence of his readers. But, whatever is obscure in him, there is abundance that is clear as day. What aspect of our common life has he not touched with his illumination? He has a word for all. No humblest workman, no divinest artist, need ever go to him in vain.

We often speak of Emerson as a philosopher, but oftener as a poet; and the growing tendency to the almost exclusive use of the latter of these designations indicates an improving sense of his essential quality. But Emerson is not a poet merely within the limits of those writings to which he has given rhymed or rhythmic form. The poetic form does not make poetry, and the prosaic form cannot unmake it. Aside from fancy and imagination, the prose of Emerson has a movement, a rhythm, a happy collocation of the words, which make it a delight to read him, quite apart from what he says, and sometimes dim our eyes with happy tears. In his *Fable for Critics*, Lowell acknowledges this poetic quality of Emerson's prose. But how about his poetry?

"Here comes Emerson first, whose rich words every one
Are like gold nails in temples to hang trophies on;
Whose prose is grand verse; but whose verse, the Lord
knows,

Is some of it pr— No, 'tis not even prose.
I'm speaking of metres. Some poems have welled
From those rare depths of soul that have ne'er been ex-
celled.

In the worst of his poems are mines of rich matter,
But thrown in a heap with a crash and a clatter."

Allow all this, and still the place of Emerson is secure enough among our major poets. Without Lowell's range of style and feeling, without Whittier's effusive tenderness, without Longfellow's grace of sentiment and perfect mastery of form, without Bryant's even excellence, he is, of all our poets, the most thoughtful, the most quotable. His poems, like his prose, are packed with thought. Their intellectual force is the first thing that impresses us. And, in the long run, that is the best poetry which has the most thought in it in a quotable form. If he had not written one poem perfect in its wholeness, he would still be invaluable as a mine wherein the rarest lines lie deep imbedded. One needs to read him slowly, and to hold the rich and juicy phrases, as it were, lingeringly between the tongue and palate of the mind before the final swallowing. Goethe declared that, if he could live his life over again, he would write poetry that would shock the devotees of rhyme and rhythm, and yet win honor and applause by its intrinsic merit. Emerson has done what Goethe would have done. But he has also written poetry in which "the lyrical cry" is as entrancing and appealing as in any poetry yet written in America:—

"How tenderly the haughty day
Fills his blue urn with fire!
One morn is in the mighty heaven,
And one in our desire."

If that isn't poetry that *sings*, where will you find poetry that *does* sing? And Emerson has written scores of stanzas just as lyrical as that; sometimes, indeed, whole poems that maintain this lofty pitch.

Emerson's brothers, Charles and Edward, died in early manhood. They were men of force and genius. The youthful mind of Charles was much more suggestive of Ralph's in its maturity than was Ralph's own. They were men of public spirit; and, when they

died, Ralph felt that he must do his best to make up for their loss to the community. He did not "sit aloof." He entered heartily into various social schemes, but always with this understanding,—that, if he served at all, it must be on his own terms. He would be a passive cog in no reformatory wheel. He was an abolitionist from the beginning, but without feeling bound to accord an equal admiration to all abolitionists. As time went on, each changing aspect of the anti-slavery struggle found in him its best interpretation. When John Brown was legally murdered in Virginia and Abraham Lincoln was illegally murdered in Washington, no other told so well what these men signified for us and for all time. I never shall forget his words in Boston the Sunday after Lincoln's preliminary proclamation of emancipation. I never shall forget the impressiveness with which he said, "Do not let the dying die. Hold them back till you have charged their ear and heart with this message to other spiritual societies, announcing the amelioration of our planet." In verse as well as prose, he voiced the various need and passion of the time. Methinks that brave young men marched to their death with steadier pulses and completer resignation to the worst that might befall because of sentences like these revolving in their minds:—

"Stainless soldier on the walls,
Knowing this,—and knows no more,—
Whoever fights, whoever falls,
Justice conquers evermore,—
Justice after as before.
And he who battles on her side,
God, though he were ten times slain,
Crowns him victor glorified,—
Victor over death and pain
For ever."

One of the most interesting phases of the life of Emerson is his connection with the *Dial*, of which he was at first sub-editor,—his principal, Margaret Fuller,—and afterward sole editor. And it is a notable fact that under his editorship the *Dial* became less literary and more practical. Another capital stroke of work before his fortieth year was his introduction of Carlyle to his American audience. Thanks to Emerson, *Sartor Resartus* and the *Essays* of Carlyle were published here in book-form before they could get a publisher in England. The Brook Farm experiment interested him profoundly. A frequent visitor, he never could quite bring himself to such surrender of his individuality as seemed essential to a communistic life. "Spoons and skimmers," he said, "you lay indistinguishably together; but vases and statues require each a pedestal for itself." Do men and women require less?

I am impressed by nothing else in the total aspect of this man so much as by his wonderful inclusiveness, for all his dislike of Shelley and the French people and some other limitations. No delicate dilettante was he who must have delicate dilettantes alone for his associates. At home with scholars and artists, he was not less at home with farmers and mechanics and menders of the town's highway. There is evidence in his books that he got as much from these as from the artists and scholars. Genuineness, sincerity, was the only passport needed to his honor and regard. The ways of Lincoln and John Brown were as different from his ways as possible, and yet they found in him their liveliest appreciation. Another sign of his inclusiveness was his equal love of books and nature at first hand. There is the literary style, and there is the natural. Emerson's was preëminently the latter. You find in him no conventional similes and metaphors. The word fits the thing—is modelled on it. The streets of Concord and its outlying fields, the homely occupations of its men and women, these furnished him with fresh and lively illustrations of the most serious themes.

"There is nothing great or small,
To the soul that maketh all,"

he sang. It was not otherwise with him, or rather every smallest thing was great to him with the divinest implications. He seemed to walk with introverted eyes, and yet nothing escaped him and he forgot nothing. When the train-boy beguiled me into buying some of his absurd confections, Emerson said to me, "Does it taste as pleasant as the rose-cakes that you made when you were a boy?" Candor compelled me to reply that it did not. He was our first idealist, and yet there was not in the land a firmer realist than he. He did not believe that matter had any substantial existence, but ginger was not on this account any less

hot in his mouth. We say he was a transcendentalist, and we are apt to think of him as far removed from later scientific tendencies. But you are desired to note that he is the favorite author of the men of science. Tyndall is always quoting him. He dragged the scientific Hectors at his chariot wheels. Nay, he invited them to ride with him, and they could not refuse his pressing invitation. As a book of *Exodus*, Emerson was well pleased with science. But, as a book of *Genesis*, he liked it less. It could celebrate the *going forth*, not the *beginning*. I have already spoken of the Darwinism in the motto to his earliest publication. But in his essay on "Nature" in the second volume of his *Essays*, antedating Darwin and Spencer nearly twenty years, I find this brilliant and astounding prophecy of their results, and Tyndall's *Heat considered as a Mode of Motion*: "Efficient nature," he says, "publishes itself in creatures, reaching from particles and spicula, through transformation on transformation, to the highest symmetries, arriving at consummate results without a shock or a leap. A little heat,—that is, a little motion—is all that differences the bald, dazzling white, and deadly cold poles of the earth from the prolific tropical climates. All changes pass without violence, by reason of the two cardinal conditions of boundless space and boundless time. Geology has initiated us into the secularity of nature, and taught us to disuse our dame-school measures and exchange our Mosaic and Ptolemaic schemes for her large style. We know nothing rightly for want of perspective. Now, we learn what patient periods must round themselves before the rock is formed, then before the rock is broken, and the first lichen has disintegrated the thinnest external plate into soil, and opened the door for the remote Flora, Fauna, Ceres, and Pomona to come in. How far off yet is the trilobite! how far the quadruped! how inconceivably remote is man! All duly arrive, and then race after race of men. It is a long way from the granite to the oyster; and farther yet to Plato and the preaching of the immortality of the soul. Yet all must come, as surely as the first atom has two sides." We question whether Darwinism evolutionism, ever can be made to harmonize with poetry and with religion, and behold our first idealist arrived at these results long before Spencer, long before Darwin, not by the path of science,* but by the sheer necessity of poetry and of religion! Here is good cheer for me; for I have often said that it was quite impossible for me to judge of evolution in the "dry light" of science, the poetic and religious aspects of this doctrine have for me such strong attractions. I find in Emerson a prophet of the ultimate synthesis of our most radical science with an idealist philosophy and a religion drenched with the consciousness of an omnipotent and omnipresent God.

The relations of Emerson to Christianity have been a subject of debate. Success is always orthodox. Let any man conquer the admiration of the world, and Orthodoxy will endeavor to capture the prestige of his illustrious name for the adornment of its triumph. That an attempt would, soon or late, be made to capture Emerson was simply inevitable; but what it proves is not his Orthodoxy, but the appalling laxity into which the defenders of the faith have fallen in these latter days. Emerson was a vice-president of the Free Religious Association for many years before his death. His reverence for Jesus was reverence for his human worth, the illustration which he furnished of the beauty and the sacredness of spiritual laws. If he said, in a jubilee of sublime emotion, "I and my Father are one," this was to Emerson no more than any man can say, who has arrived at true self-consciousness. The mechanical-toy theory of Christianity called supernaturalism was for Emerson, constituted as he was, simply impossible. Its lack of poetry, of beauty, was its sufficient condemnation; also its lack of vital and organic harmony with the general make of things.

I do not know that Emerson has ever been declared an atheist.† If he has not been, it is very strange; for almost every man who believes in God a great deal more than the most orthodox of his contemporaries is certain to be dubbed an atheist at one time or another. He has frequently been called a Pantheist, and might as well (I borrow from Carlyle) have been called a

*The ideas of Lamarck and Schelling and "that particularly unsatisfactory book," as Huxley calls it, *Vestiges of the Natural History of Creation*, may have had some influence.

†Since writing this I find that he has been. See "The Emerson Maula" in *Littell's Living Age*.

pot-theist, for all the meaning that the word conveys to ordinary minds. The significant fact is this: that for Emerson the Universe was full of mind, of will, of law, of order, of beauty, of justice, of beneficence. "Religion includes the personality of God," he said in *Nature*. Whether he would have said this at the last I do not know—nor care. Saying it, he would never have meant that God was any great non-natural man. Denying it, he would never have meant that He was something less than Mind, Intelligence, and Love. The essence of religion is not confined by these distinctions of personality or impersonality in God, but plays back and forth through them, like the ocean through the meshes of a net that men have sunk into its streaming tides. Myself preferring to affirm the personality of God, I see that it is possible for men to have a different preference and yet have a sense of Deity in power and beauty infinitely transcending mine. There was no man of his generation who believed in God more perfectly than Emerson, and I for one do not believe that his belief was better than the fact.

His bravest word concerning Immortality is this: All is so well with us that we are certain that all will be well. But, in the splendors of the mind and in the exaltations of the righteous will (I wish that he had added the affections of the heart), he finds some powerful and gracious intimations of our personal continuance, when the mysterious bound of life is overpast. Here, Emerson, never denying, was on his ground of faintest affirmation. His ground of stoutest affirmation was the Moral Law. It is for this that he has stood, stands, and will stand, with grand preëminence. The Moral Sentiment, he said, is but another name for that causing force, that supreme reality, which lurks within all things that are. "As the granite comes to the surface and towers into the highest mountains, and, if we dig down, we find it below the superficial strata, so, in all the details of our domestic and civil life is hidden the elemental reality which ever and anon comes to the surface, and forms the grand men who are the leaders and examples rather than the companions of the race. The granite is concealed under a thousand formations and surfaces, under fertile soils and grasses and flowers, under well-manured, arable fields, and large towns and cities; but it makes the foundation of these, and is always indicating its presence. So it is with the Life of our life: so close does that also hide. I read it in glad and in weeping eyes. I read it in the pride and in the humility of people. It is recognized in every bargain and in every complaisance, in every criticism and in all praise. It is voted for at elections, it wins the cause with juries, it rides the stormy eloquence of the senate, sole victor. Histories are written of it, holidays decreed to it, statues, tombs, churches, built in its honor. Yet men seem to fear and shun it, when it comes barely to view in our immediate neighborhood." Then he goes on, and let us join our voices with his voice: "For that reality let us stand; that let us serve; that let us speak. Only so far as that shines through them are these times or any times worth consideration. Let it not be recorded in our memories that, in this moment of eternity, when we who were named by our names flitted across the light, we were afraid of any fact, or disgraced the fair day by a pusillanimous preference of our bread to our freedom. What is the scholar, what is the man for, but hospitality to every new thought of his time?"

It is the true, the real, the deepest Emerson that speaks these words. This is his grand, sweet song. He may wander far, and lead us through a thousand devious ways and fairest gardens, but he always brings us home to this at last: the Moral Law,—truth, justice, righteousness. These, he says, are the foundations. Without these there were no beauty, no intellect, no universe, no God. For these

"preserve the stars from wrong,

And the most ancient heavens through these are fresh and strong."

If we are wise, we shall not go to Emerson expecting him to give us any definite creed or system of philosophy. Plenty of honest judgments he will give us upon men and things; and, if we could see deep enough, we should, I doubt not, see that all of these have an interior coherency. Plenty of beauty we shall find on every page; plenty of humor, too, everywhere as an atmosphere, and ever and anon condensed into a startling flash. But, over and above all this, it is the spirit of Emerson and the influence which proceeds

from this which constitute his greatest value and significance for us. The love of truth, the love of beauty, the love of righteousness, are not here or there upon his pages: they are everywhere. And so simple and sincere are they, such joy the writer himself has in them, that, as we read, we cannot, if we would, resist his charm. If you do not want to fall in love with beauty, truth, and righteousness, then let Emerson alone. But, if you are willing to let these deliver on your heart the force of their divine persuasion, you cannot go to him too often; for you will find it nowhere else more potently embodied than in the music of his words.

It is exactly fifteen years since his *May-Day* made the May-time more beautiful for me and mine with his keen-eyed perceptions. The little volume also contained his "Terminus."

"It is time to be old, to take in sail,"

he sang; but there was no complaint. The note he struck was one of lofty cheer.

"As the bird trims her to the gale,

I trim myself to the storm of time:

I man the rudder, reef the sail,

Obeys the voice at eve obeyed at prime:

'Lowly faithful, banish fear,

Right onward drive unharmed:

The port well worth the cruise is near,

'And every wave is charmed.'"

And now the port is gained. To-day, his honored dust will be committed to the ground in Sleepy Hollow where Hawthorne, too, lies buried, and where Emerson (it was not a place of burial then) found him one day lying at Margaret Fuller's feet, and said to them, "The muses are in the woods to-day." England accords to Darwin—how quickly have the curses turned to praise!—a tomb in her Westminster Abbey. Shall we regret that we have no such place in which to house the ashes of our dead? No: it is better as it is. His is the vaster temple; his the grander harmonies. He would not sleep apart from humble men. He would not consent that any church should shut in even his ashes from the illimitable All.

"Sorrowing most of all that they should see his face no more." These Bible words have seldom such an accent of truth for us as they have when spoken of Emerson. His was such a pleasant face! The eyes were so kindly! The smile was such a gracious comment on the general folly of mankind. The last time I saw him, he was upon School Street in Boston, close by "the stone tavern," as he called it,—loving simple names,—meaning the Parker House. There seemed to be a sudden, swift illumination of the crowded street; and, seeking for the cause, there was his Yankee face, shrewd as the type, then a few words of that delightful voice, and he was gone. The last impression could not have been more beautiful. No wonder that his fellow-townsmen came to love that gracious presence. A life of peace on earth, good-will to men, had etched and moulded in his face the visible symbol of its interior spiritual significance.

How pathetic is the story told of him at Longfellow's funeral,—of his saying to a life-long friend, "The gentleman whose funeral we have been attending was a sweet and beautiful soul, but—I have forgotten his name"! O rarely noble friend, "a sweet and beautiful soul" wast thou as well; and we will not forget thy name, nor thy example, nor all the words of hope and cheer that thou hast spoken to our hearts!

"Every day brings a ship,

Every ship brings a word.

Well for those who have no fear,

Looking seaward, well assured

That the word the vessel brings

Is the word they wish to hear."

CORRESPONDENCE.

"WHAT ARE BRAINS FOR?"—A REPLY.

Editors of The Index:—

I do not happen to be acquainted with Mr. W. Mitchell, who appears as my critic in your issue of May 4. But, if this is a specimen of his method, he can hardly call it "scientific" enough to make it a fit standard by which to put other people to the test. In the first place, his "induction of facts" is sadly deficient. He says: "While looking over the *Herald* the other morning, . . . I found a synopsis of Mr. M. J. Savage's discourse of the previous Sunday." If he has found, in any daily paper, what can properly be called "a synopsis" of anybody's sermon, it is indeed a dis-

covery worthy of record; but I have never seen such a report. He ought to know by this time that what pass for reports in the daily papers are always inadequate and frequently inaccurate in the extreme. If he wishes to criticise a man,—and I have no fault to find with him who criticises ever so severely anything I really say,—he should at least take pains to find out what he has said.

In the present case, he has wasted a good deal of paper and done me an injustice by attacking something that does not exist. My sermons are published in full each week; and, when he wishes to attack anything I have actually said, I will gladly send him a copy on application. There is nothing now for me to refute; for most of his positive statements I heartily assent to, and indeed have never thought of denying. In my sermon, I did not attempt at all what he seems to suppose I did. So that his somewhat officious willingness to answer my question better than I had done it puts him in the position of replying to a question that I had not raised.

Two-thirds of the way down his first column, he puts me in quotation-marks as saying "the best modern thinkers" believe that "the only real things in existence are mind and God." I really do not know where he found those words. I did not use them in the sermon he set out to criticise. And I haven't time now to read through all I have published to see if they occur anywhere else. I do not remember using them at all. And, if I ever did, I feel quite sure I did so in some connection that would give them a meaning other than the one he has put upon them.

If one is looking only for exercise, no doubt he can find it in fighting "wind-mills," like Don Quixote, as well as anywhere else. But the only blood spilt in such encounters is apt to be that of the erratic knight.

M. J. SAVAGE.

QUESTIONS.

Editors of The Index:—

It has been argued that force is simply motion. But is gravitation a state of motion. And what is meant by static electricity, if not force at rest? Science defines force as an immaterial substance that moves matter, which implies that motion is an effect. Science also has demonstrated that force can neither be created nor destroyed. Now, mind being a force, does it not logically follow that, as force, it never had beginning, and as power of thought by evolution it can have no ending?

An answer to the above questions would instructively interest the

SUBSCRIBER.

MISCELLANEOUS.

"CHILDE ROLAND to the dark tower came" was Mr. Browning's ballad chosen for discussion at a literary society in England. Rev. W. Kirkman affirmed that the poet meant an allegory on death. Miss Drury affirmed he meant an allegory on truth. Mr. Furnivall stated, on the authority of the poet himself, that he meant nothing at all; but, far from abandoning their theories, they indignantly repudiated the interference of Mr. Furnivall, allegorized as Mercury, plainly telling him that, if he insisted on consulting Mr. Browning, allegorized as Jupiter, there was no necessity for a Browning Society at all.

MR. TENNYSON, through his son Hallam, has replied to the temperance society which recently forwarded him a resolution expressing regret at the "drink" passages in his new song. "My father begs to thank the committee," the son writes, "for their resolution. No one honors more highly the good work done by them than my father. I must, however, ask you to remember that the 'common cup' has in all ages been employed as a sacred symbol of unity, and that my father has only used the word 'drink' in reference to this symbol. I much regret that it should have been otherwise understood."

THE Princess Beatrice, Queen Victoria's youngest daughter, alone remains unmarried of all the English royal family. It is whispered that the Queen is so dependent upon this her favorite daughter's society for companionship that she is in no haste to pick out a partner for her, and would be quite content to have her remain single. At the time of the sad death of the young Prince Imperial of France, Eugénie's son, there was a romantic story afloat as to the Princess Beatrice and her love for him; and it is barely possi-

ble that that was the one romance of the young girl's life, for which the Queen may feel a womanly sympathy.

It does not follow that, because a long article is able and accurate, it ought to go into a newspaper. If our writers will not cut their articles short, let them remember that the reader will cut them altogether, and without compunction. In a contest for admission between a two or three-column article and several shorter communications, the issue is never doubtful. The reader will pardon the weakness of a production on the single score of its brevity; but for the mammoth article, which loads down a half-page, there is no hope of mercy, whatever may be its merit. If brethren must write these immense and endless things,—if no process of compression can reduce them,—then let them seek a place in some quarterly, or else they must sink into the oblivion of the waste-basket. For such articles, we have no room, and feel that it is our solemn duty to say so. It is only in the rarest and most exceptional cases that we can admit series of articles. The simple sign-mark "No. 1" at the head of a communication will stampede the bulk of readers.—*Religious Herald*.

NO MAN of the age was so feared and hated by the large body of Christian teachers—we will not say by all—as was Darwin. The reason was that the explanation he gave of the production of species was one that contradicted their notion of the interpretation of an obscure part of the Bible. Darwin taught the world, and it is now accepted from him by the great bulk of the students of animal and vegetable life, that the wonderful uniformities of structure discernible in different species, genera, and orders, is due not merely to a general plan in the mind of God, after which each species was instantaneously created, with all its special peculiarities, but to the fact that all had descended from a common parentage, and thus had inherited common characteristics. His theory was not the one common up to his time,—of special creations,—but of development or evolution. With great ingenuity and great wealth of research, he expounded this doctrine, first propounding a very gradual development from the mere predominant survival of such individuals as were but slightly better adapted than others to their environment. Afterward, other ideas, his own or suggested by his disciples, introducing other forces, and more sure and rapid in their action, have now greatly modified the original idea as propounded by Darwin and enunciated by Spencer. But this great idea of evolution has been accepted as a basis for research by the whole world of students, and has given rise to a marvellous range of discovery. Whether true or not, it has given a biological philosophy which is generally accepted, and is of the deepest interest, as it brings us so much nearer to the origin of existence. . . . It is not the fashion nowadays so much as it was for religious teachers to abuse what has become the prevalent scientific position. Too many Christian scientists believe in it, and those who cursed it in the name of the Lord are beginning to fear that their curses may come home to roost; and all but a few, of small discretion, now hold their peace. So Darwin has died, having revolutionized the thought of the scientific world and silenced his theological foes. Not now, perhaps, but by and by it may be seen that he has done much indirectly to put religious faith, as well as scientific knowledge, on a higher plane.—*Independent*.

PERSONAL ITEMS.

COUNT VON MOLTKE, Germany's veteran field marshal and chief of staff, has taken leave of absence for an indefinite period preparatory to final retirement from office.

OWING to shattered health and advancing years, Prince Gortschakoff, at his own request, has been relieved of the functions of minister of foreign affairs by the Czar of Russia.

ON the day that Emerson died, six Emerson trees, two oaks and four rock maples, were planted in Authors' Grove at Eden Park, Cincinnati,—a fitting memorial of the dead poet.

MRS. ESTHER A. COOLEY, of Bingham, Me., has received a commission from Governor Plaisted to solemnize marriages, administer oaths, and take acknowledgments of deeds.

THE widow of Junius Brutus Booth is still living, in a green old age, at Long Branch, where she is hon-

ored and respected. She was a Miss Mary Anne Holmes, and was a beautiful girl in her youth.

DR. MARY WALKER has been appointed to a clerkship in the pension office at Washington by Secretary Teller, in consequence, so it is stated, of the strong representations made to him as to her destitute circumstances.

THE many friends of Mr. Edwin D. Mead in and about Boston will be glad to know that he has been materially improved in health by a two or three months' vacation in Pennsylvania. He is now in Cleveland, Ohio.

ERNEST HAECKEL, the celebrated naturalist, and the first German who supported Darwin's theory, is at present travelling in India; and a series of letters from India from his pen are being published in the *Deutsche Rundschau*.

THE Society for the Prevention of Cruelty to Animals had better extend its protective powers so as to include its President, Henry Bergh, who last week was brutally beaten by a ruffian named McKeever for attempting to arrest the driver of a lame horse.

MRS. ELIZABETH CADY STANTON intends visiting Paris soon, partly to see her first grandchild (who is also her namesake) and partly to study European Communism, Socialism, and Nihilism. We hope the results of her study will be given us in a lecture upon her return.

MRS. ANNIE BESANT is prosecuting before the London courts a couple of men who extorted fifteen guineas from her for the return of her dog. She described herself as a journalist and publisher, and declined to take the customary oath, on the ground that she was an atheist.

"BOB INGERSOLL" seems to be a name which, like the fabled wand of Midas, turns every thing it touches to gold. From the "Bob Ingersoll" goldmine in Arizona, within two days recently was shipped three bars of bullion, valued at nearly thirteen thousand dollars.

PROF. FELIX ADLER closed his year's work in New York last Sunday, and gave a "Sixth Anniversary" address. In the course of it, he commented on the three problems to which an ethical movement must address itself; namely, a new ethics, a new religious philosophy, and the new consolations.

CHARLES BRADLAUGH, in a recent speech, said that he had received an offer from American friends to give him the sum of \$10,000 in advance to deliver a course of lectures in this country next autumn; but he had declined the offer, in order to fight out his battle with the British Parliament.

It is hinted that our great showman Barnum is really of noble descent, and is probably a scion of the Earl of Caledon's family, the coat-of-arms of which consists of a mermaid on one side and an elephant on the other. If a woolly horse and a gorilla had been thrown in, there could be no doubt whatever as to Barnum's blue blood.

LIEUTENANT DANENHOWER, survivor of the ill-fated arctic exploring steamship, "Jeannette," was shown great honor by the Czar and Empress of Russia on his arrival in St. Petersburg by being given a reception by them at an hour sacred to State purposes; or rather the Czar did himself honor in the pleasure of an interview with so brave a man as Lieutenant Danenbower.

THE Darwin medal, founded by the Midland Union of Natural History Societies, has been cut by Mr. Joseph Moore, of Birmingham. It bears a likeness of Mr. Darwin on the one side, and on the reverse an inscription relating briefly the history of its foundation, together with a branch of coral, indicative of one of Mr. Darwin's most important and successful researches.

In addition to the two poets so recently passed away, Emerson and Longfellow, many of the best-known and most highly honored men in this country have already outlived the allotted term of "three-score years and ten." Among these may be mentioned the historian Bancroft, John G. Whittier, Wendell Phillips, Oliver Wendell Holmes, Charles Francis Adams, David Dudley Field, Judge Jeremiah Black, Horatio Seymour, Alexander H. Stephens, and Charles O'Connor. A few more years only will be granted to these veterans, and we see among the rising men of the age few who can worthily fill their vacant places.

THE FREE RELIGIOUS ASSOCIATION

was organized in 1867. Though having its headquarters in Boston it is a national organization, and has members and officers in various States of the Union. It has the following

CONSTITUTION.

I. This Organization shall be called the Free Religious Association,—its objects being to promote the practical interests of pure religion, to increase fellowship in the spirit, and to encourage the scientific study of man's religious nature and history; and to this end all persons interested in these objects are cordially invited to its membership.

II. Membership in this Association shall leave each individual responsible for his own opinions alone, and affect in no degree his relations to other associations; and nothing in the name or Constitution of the Association shall ever be construed as limiting membership by any test of speculative opinion or belief,—or as defining the position of the Association, collectively considered, with reference to any such opinion or belief,—or as interfering, in any other way, with that absolute freedom of thought and expression which is the natural right of every rational being. Any person desiring to coöperate with the Association shall be considered a member, with full right to speak in its meetings; but an annual contribution of one dollar shall be necessary to give a title to vote,—provided, also, that those thus entitled may at any time confer the privilege of voting upon the whole assembly, on questions not pertaining to the management of business.

III. The officers of the Association shall be a President, twelve Vice-Presidents, a Secretary and Assistant Secretary, a Treasurer, and not less than six nor more than ten Directors; who together shall constitute an Executive Committee, intrusted with all the business and interests of the Association in the interim of its meetings. The officers shall be chosen by ballot, at the Annual Meeting of the Association, and shall hold their offices for one year, or until others be chosen in their place; and they shall have power to fill any vacancies that may occur in their number between the annual meetings. Five members of the Executive Committee shall constitute a quorum.

IV. The Annual Meeting of the Association shall be held in the city of Boston, on Thursday of what is known as "Anniversary Week," at such place, and with such sessions, as the Executive Committee may appoint; of which at least one month's previous notice shall be publicly given. Other meetings and conventions may be called by the Committee, according to their judgment, at such times and places as may seem to them desirable.

V. These Articles may be amended at any Annual Meeting of the Association, by a majority vote of the members present, provided public notice of the amendment has been given with the call for the meeting.

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The office of the Association is at 3 TREMONT PLACE, Boston (directly in the rear of the Tremont House),—where is also the publication-office of *The Index*.

All letters pertaining to the business of the Association (payment of membership fees, orders for its publications, etc.) should be addressed to "Free Religious Association," at the office.

Communications intended specially for the Secretary, as well as his personal correspondence, should be addressed to him at NEW BEDFORD, Mass.

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

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The sermons are neatly printed in pamphlet form, and our friends who wish to do missionary work for the Liberal cause will find them admirably adapted to that purpose. To such as order them in lots of 25 or more, the price will be reduced to 3 cents. Single copies 5 cents.

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CURRENT TOPICS.

THE American Free Trade League has been organized in New York. David A. Wells is President. It aims "to secure organized and united efforts in promoting commercial freedom between this and other countries, seeking to obtain to the greatest practicable extent the same freedom in trade between nations that exist between the States of the American Union."

ELIZABETH CADY STANTON and Susan B. Anthony recently addressed letters to each of the members of the Senate Select Woman's Suffrage Committee, urging them to recommend to Congress the proposed amendment to the Constitution providing for women's suffrage. The committee had a long discussion on the subject last Saturday, and have voted to make the recommendation.

THE French minister of foreign affairs has approved a scheme, which the President has appointed a commission of forty-eight to examine, to flood the desert of Sahara, and convert it into an inland sea by means of a canal two hundred miles long from the Mediterranean. A navigable sea in the place of this great desert, if it is possible, will open up the better parts of Africa, and lead to important results which no man can foresee.

THE statutes pending before the British Parliament for the repression of crime in Ireland are of a severe and summary character, and are the subject of much criticism, which is apparently not without reason, considering the unanimity with which Irishmen have denounced the Dublin crime; but it is gratifying to learn that remedial legislation of the widest scope for the relief of Irish tenants is to go hand in hand with the stern measures that are deemed necessary to give security to life in that distracted country.

A LEADING Boston clothing house shows its disinterested generosity by advertising "suits for clergymen" and their families at ten per cent. discount from regular prices. Of course, so thriving

a firm as the one that thus advertises understands thoroughly the financial worth of such clearly marked religious tendencies; but, in view of the liberal salaries and comparatively easy work of the majority of the clergy of to-day, it would seem to the uninitiated to be an act of more real charity to make this discount to some harder-worked and more poorly paid class of laborers,—horse-car drivers, for instance.

THE Boston *Herald* has no high opinion of the Chinese bill which lately became a law. "It is better," it thinks, "than the original bill which the President vetoed, but it is still vicious, un-American, and impracticable. It creates a pariah class, with a machinery of espionage and discrimination not in harmony with our institutions. It is based on false social and economic ideas, and therefore we do not believe it can be permanent. It is, in effect, the adoption of a partial policy of seclusion against which we protested so earnestly and efficiently in the case of China. It is the construction of a Chinese wall against one race as much entitled to our respect and consideration as others which are freely admitted. It is a mean, narrow, contemptible law."

IN visiting the Peabody Museum at Cambridge with his party of Zuñis, Mr. Frank Cushing examined for the first time the splendid collection of Inca articles, which included certain things which have been the puzzle of archaeologists, and known as the "Peruvian mysteries." These he at once saw were the religious sacrificial paraphernalia of the Incas, and, in essential characteristics, substantially identical with those used by the Zuñis. They were also identified by the Zuñis as corresponding to their own. "It is hoped," says the writer in the *Architect*, "that this important subject will be worked up by Mr. Cushing jointly with Prof. Putnam, the latter treating it from the stand-point of Peruvian archaeology, while Mr. Cushing tells of the present observances of the Zuñis."

FROM the general tone of "Ouida's" works, we should scarcely expect to find her entering the lists as "a defender of the faith"; yet it seems she has recently had a "call" in that direction, judging from an extract from an article she contributed recently to the *Gentleman's Magazine*, a violent tirade against vivisection, in which she declares that "the vast and ever-increasing body of persons who are opposed to any form of religion has conceived that, in encouraging vivisection, it encourages free thought, because the most cruel vivisectioner in Europe was elevated for a few weeks into the position of a Minister of the French Republic." The knowledge of "Ouida's" well-known character as a good hater leads us to wonder whether it is religious ardor, horror of the pain necessary in vivisection, or personal dislike of M. Paul Bert, which most influences her pen.

GEN. ABE BUFORD, Kentucky's famous turfman who recently "got religion," continues to defend the race track: "Suppose," said he, "that we had been without a race course since Noah left his ark

with his inferior Barb or Arabian horses. Our great generals, Forrest, Stuart, and Morgan, would have cut a pretty figure during the late war with their men mounted on such horses as these were! What sort of a race would I have made during the war, when chasing Sturgis back into Memphis, mounted on one of Noah's mustang ponies? Or what would have become of me when Wilson was chasing me across the bridge near Columbia, Ga., on which the Yankee picket seized the bridle of my horse and struck me over the head with his sabre, mounted on one of Noah's horses? I would have been a lost child. But, being mounted on an improved thoroughbred, after discharging my pistol at his head, I made a rapid and successful retreat."

THIRTY-TWO residents in the fashionable quarter of Murray Hill have petitioned the New York Board of Health to put a stop to the ringing of the bell of the church of St. John the Baptist at the corner of Lexington Avenue and Thirty-fifth Street. The petitioners say that the noise of the bell, which is large and deep-toned, destroys rest and affects injuriously the nervous and the ill, and conclude thus: "This hideous noise is utterly unnecessary to the worship of God, and forms no part of it, and is simply a relic of the times when there were few, if any, watches or clocks in the community whereby people could learn the hour for repairing to the sanctuary. Its continuance is detrimental to health and ruinous to property, and we therefore pray that it may be abolished and forever hereafter prevented." The Board of Health says it will consider the matter, and has notified the trustees of the church of the complaint. The congregation is large and wealthy, and will resist.

THE results of the investigation into the causes of consumption and other tubercular diseases by Dr. Koch, an eminent German physician, as described by him at a recent meeting of the Physiological Society of Berlin, are a strong corroboration of the germ theory of diseases to which Prof. Tyndall has devoted considerable attention. After a long series of careful experiments, by microscopic examination and other methods, Dr. Koch says he found in all cases that the diseased organs were infected with a minute parasite. By transferring a speck of tuberculous matter from these diseased organs by inoculation to healthy animals, the disease was in every instance reproduced. To meet the objection that it was the virus contained in the diseased organ and not the parasite itself which was the real contagium, he cultivated his bacilli artificially through many successive generations. He prepared a composition to furnish nutriment for the parasite, and infected it with a speck of matter from a tuberculous lung. The parasite grew and multiplied, and from the new generation he took a speck and in the same way grew another crop. This was continued indefinitely with similar results in each case, and at the end of the processes he inoculated healthy animals with the purified bacilli. In every case, the inoculation was followed by reproduction and the generation of the original disease.

"NUMNY DUMNY": OR MODERN CABALISTIC THEOLOGY.

A gentleman residing in Redruth has sent me some examples of contemporary Cornish superstition. An old servant of his father's died last year of cancer in the stomach. He was convinced that he was the victim of a vampire; and the dissenting minister who visited him fully agreed in this view, and, having heard that my informant was trying to convince the sufferer otherwise, warned the latter against him as an "unbeliever." Not very long ago, a ghost was formally laid in the parish churchyard at Redruth by a clergyman, presumably educated at Oxford or Cambridge. But the story which most interests me is the following: My correspondent says that, a few months ago, he met a miner, who told him that the devil will always fly from you at the words *Numny Dumny*. These cabalistic words are the outcome of *Nomine Domini*. Whether the Redruth scholar explained this to the miner, I know not; but, if he did, the words have probably lost their charm for him forever. It is doubtful if any miner in England could be persuaded that any devil cares more than he for *In the name of the Lord*, in plain English. Long familiarity with that kind of thing has bred contempt.

Numny dumny may seem only a bit of foolish folk-lore; but so also may seem unimportant some tiny fossil picked up on the wayside,—such, for instance, as a shell (*Cyrena*), one-fourth of an inch in diameter, imbedded in a small stone I picked up on the Weald near Hastings, last Easter Monday, while rambling with some geologists. The sea was near by, the evidences of its wild work were all around us; but this little fresh water shell, hundreds of feet above the sea, was a small, still, infallible voice, witnessing that, before the sea had severed England from the continent, a great river had flowed from Germany to England, and left its monument in these countless fresh-water shells, revealed by marine denudation. *Numny dumny*, too, this bit of Latin fossilized in a Cornish miner's faith, testifies of the great ecclesiastical stream that ran from Rome to find its estuary in England, before the Reformation cut its channel between Protestantism and Catholicism. It witnesses also the nature of that old river of faith, a kind of dark, Stygian flood, haunted with terrors. Dig up one of its relics, you find a symbol of the universal fear. In remote districts of Germany, if a ghost is to be laid or a cow dispossessed, even Protestants employ the Catholic priest. In Cornwall, if the devil is to be put to flight, an old Romish rune is used, though nowhere is Romanism more dead. There is also in that Cornish spell a trace of a belief compared with which Christianity itself is modern, namely, in the real connection between names and things. "Talk of the devil, and his horns will appear." We have but lately found out the real name of the Hebrew deity (Yahve, or, as others think, Yahu), because the Jews avoided writing it. "Yahu will not hold him guiltless that taketh his name in vain." This superstition survives in the judicial oath. The old invocation of Zeus Orkion, the Guardian of Oaths, now represented by "So help me, God," means (though the evidence is too voluminous to be introduced here) that this deity is *bound*, literally, to respond, if summoned *by name*,—bound to become party to the compact with which his name is connected, and to inflict a special punishment upon the party that has invoked him "in vain,"—i.e., to "help" his falsehood.* Mr. Froude says that Car-

lyle did not like to pronounce the name "God," but would substitute euphemisms. It is very likely that this repugnance was at first a survival from the peasantry amid whom he was born, though afterward continued by his contempt for what the name commonly meant.

Words are the coin of fools, the counters of wise men. This old Cornish coin, with its nearly worn out image and superscription, does not need much wisdom to discern the debased fact of which it is the counter. "Numny dumny" is not further removed from "Nomine Domini" than the Lord of English sects to-day is from the Lord of England's olden faith. It would be a surprise to learn that any clergyman, unless he who laid the Redruth ghost be still alive, could be found attempting anything practical with the name of the Lord. The clergy may use the name of Jesus against an abstract devil; but, if they want to get tithes from a recalcitrant farmer, they invoke the constable. The people now seriously interested in Jesus are humanitarian heretics and historical sceptics. Christ lives on heresies. There is, indeed, a show of revived interest in Jesus among the ritualists; but, making an allowance for an exceptional mysticism which takes that form, this recent Jesu-ism is closely related to the craze for old china. It is "early English." The ritualistic churches are decorated by unbelievers like William Morris, who can stain windows with pre-Raphaelite saints, as the late Dante Rossetti, a radical unbeliever, could paint, in poems or pigments, Christian gods and goddesses as he painted those of paganism. Robert Browning's Florentine Jew getting rid of a Madonna painted near the Jewish cemetery for insult by buying it for his gallery of Venuses and nymphs is not without his Christian parallel in England. A sweet unconsciousness attends this transmutation of Christian symbols into *virtù*. It is mainly politicians who utilize the wide-spread interests of the Church and the fanaticism of vulgar sects that are characterized by hypocrisy. English Christianity means dilettantism in the cultured class, indifference in the thinking class, hypocrisy in the political class, vulgarity in the believing class.

This last class, the folk who really try to fight their devil with spells, to others merely politic or picturesque, is represented by the Salvation Army. These are the consistent believers in the tremendous dogmas of Christianity, and their movement is the most interesting phenomenon that has been known here since the rise of Wesleyanism. It is repeating, with wonderful fidelity, the phases of earlier enthusiasms, and explaining them; while, at the same time, it marks the fact that genuine Christianity has gone down and down the social scale, until it can only stir the mud. It is

Christian oath." But no such oath exists. "On the true faith of a Christian" was expunged long ago for the sake of the Jews. The objectionable words in the oath now, "So help me, God," do not refer to any deity now believed in by any member of Parliament, and can be used as fairly by an atheist as by a theist. To make that oath theistic, in any ordinary sense of theism, it would be necessary for an authentic court of law to decide that the word "God" in it means what is now commonly understood by the word. That would disable an atheist from taking it, just as the Jew was disabled from taking the old Christian oath. Even then, the atheist would only be morally disabled. He could not be legally disabled except by a farther judicial decision that the phraseology of the oath is of the substance of the oath. There being no legal decisions adapting the antiquarian sense of "So help me, God," to English theism, or making the letter essential to the spirit (i.e., intent to fulfil a deliberate promise), an atheist violates no principle of his belief in taking the oath. If an affirmation be open to him, he might naturally prefer it, not because the oath is theistic, but because its form is a relic of barbarian superstition, and also because its preservation lowers the popular standard of veracity by diffusing the notion that even a benevolent untruth sworn to is worse than the most malignant lie unsworn.

sufficiently curious that just as Herbert Spencer has been setting forth his far-reaching generalizations on the military, as contrasted with the industrial type of society, this Salvation Army, organizing the elements of Christianity in earnest, should have shown how inevitably they take the form of a Church militant. The head of the Army is "General" Booth: his wife and three sons are officers, and his daughter is styled "Maréchale." There are colonels, majors, captains, lieutenants, and sergeants, as many of them females as males. They depend on keeping up in every neighborhood some enthusiast who is able to "draw" the roughs. Thus, in Hendesford holds forth the "Converted Drunkard"; in Accrington, the "Halleluiahs Fish-monger"; in Camborné, the "Converted Clown" and the "Blood-washed Miner"; in Leicester, the "Happy Baker"; in Blaina, the "Converted Welshman"; in Swindon, the "Halleluiahs Parson"; in Belfast, the "Devil Dodger"; in Glasgow, the "Devil Walloper," and so on. On their marches and in their gatherings, they have brass instruments, drums, triangles, and tambourines, which may make a joyful noise to the Lord, but one less happy to terrestrial ears. Trumpets and horns sound on the Sabbath air to awake somnolent souls. They publish a paper called the *War Cry*, which is filled with "testimonies." A brother, "who used tobacco for twenty-one years and could not pray without a chew, has, after a hard fight, made a surrender." Another said that, "when he told his wife that he had joined the Salvation Army, she called him names, and threw his shield through the window. He and his son got on their knees, and prayed that God would have mercy on her. While doing so, old boots were flying about; but they prayed on, and the next night she came and got herself saved." In Chester-le-street "there was a man so bad that he went by the name of Charlie Peace. He would come home sometimes so drunk that his wife had to hide his razors; but now a wonderful change has been wrought in him." (Charlie Peace was the name of a wholesale murderer recently hanged.) A brother says: "I used to go to public houses and stand on my head on the table, and play my concertina, and dance with my feet against the ceiling; but I am saved now." A wonderful case is that of "Captain" Beaty, a boot-finisher, who used to get dangerously drunk, and one day "seized a chair, struck his wife to the floor, and then kicked and dragged her about the room." Sometimes, he would smash furniture and use the pieces as missiles against all who interfered. It seemed "as though he were the devil in human form," for which reason he was called "Friday." Satan set himself to prevent "poor, sin-stained Friday from becoming a saint." His (Satan's) special disguise was that of a publican who set pewter-pots on his doorstep. But "General" Booth fought on the other side, and Friday is now a saint in the Army. "The pickets of the 99th 'Death and Glory' lads and lasses went to Downham the other day for a skirmish, and had real 'blood and fire' meetings in the railway carriage. The travellers were greatly affected."

These people, you will observe, have all the factors of a real, live apostolic church. They are fishers of men. Salvation to them means something: it means saving men from a devil whose throne happens to be the gin-shop. It must not be understood that this is a temperance movement. It does not demand abstinence from drink as a condition of membership. But it needs the people, and has been brought into necessary collision with this and other bad habits of the masses, such as unfit them to be active recruits. The public house and the Salvation Army compete for the same class of people, who cannot serve both. They sometimes

* In a letter to *The Index* (March 23, 1882), Mr. Holyoake repeatedly speaks of the parliamentary oath as "Christian," and regrets that Mr. Bradlaugh should offer to "take the

set up in their assemblies revolving tree-like "altars," on which are hung bottles and pipes and bits of female finery, the "idols" offered up by certain brothers and sisters to Jesus. Every idol bears its offerer's name, and he or she is cheered with shoutings. Thus, following the Captain of their salvation in heaven means to these poor soldiers a real self-conquest on earth. But it also means a sharp conflict with the world. No week passes without their being mobbed. They are never the assailants, and are always the sufferers. At this moment, one of their female lieutenants lies in a critical condition from a blow; a colonel had an eye knocked out with a stone last week; and many have scars. These mobs are instigated and planned by publicans, infuriated at seeing their old customers now passing by their vainly glittering palaces. "Beer and Bible" had long been allies, and largely ruled in England. Together, they have absolutely swayed Sunday, the publican closing while the parson preached, and the parson barring up the museums, art-galleries, and theatres, so that the poor should have no other refuge from their deus than the public house. The Salvation Army has broken in on this comfortable arrangement. They, too, supply stimulants, and such as are not followed by such depressions. They have made the discovery that there is a holy Bacchic ecstasy happier than a Bacchanalian orgie. Therefore, the publicans, whose only faith is "Great is Alcohol of the English," send out their Apollyons wherever these pilgrims are marching, not seeing that they thus give as intensely real a character to the conflict of these humble Christians as Nero ever gave to that of the primitive martyrs. So powerful are these publicans who debauch this nation, so rich their Lord, the Licensed Victuallers' Association, which puts every great brewer in Parliament, that mayors and magistrates are afraid to control these rioters. It requires all the protest and vigilance of just men to see that the publicans shall not oppress the Salvation Army through the forms of law. Municipal authorities, trembling for their position, are prone to conciliate the publicans by prohibiting these Christians from marching. In London, a youth is imprisoned (the pretext, causing obstruction) for selling the *War Cry*, and three of the Salvation Army were imprisoned at Exeter for being attacked. In Oxford, where the university authorities rule over the city, the Salvation Army has free course; and it is stated, on unbiassed authority, that the chief brewer there has stopped two of his carts and had to discharge ten hands.

What do the rich and powerful, the polite and scholarly "Christians" know of such work and obstructions as these? Emerson said of Webster, He knew well the heroes of '76, but never the heroes of '56, when he met them on the street. Last Sunday, the finest master of pulpit rhetoric in England, Canon Liddon, preached a splendid sermon in St-Paul's on the text, "This is the victory that overcometh the world, even our faith." Nothing could have been more graphic than his picture of the heroic sufferance, the victorious martyrdom, of the Christians opposing the magnificent and imperial "world" of seventeen hundred years ago; but there was no word heard in the cathedral recognizing the pathetic and heroic struggle all around it of poor sots and criminals to free themselves from actual devils, or of their martyrdom under the Alcohol Nero of to-day. Canon Liddon says the "world" now to be overcome is no longer an outward one, but an inward one, formed after the tradition of the other, a materialistic devotion of the heart to earthly objects and pleasures. Of course, for Christianity and the Canons now *are* the world; but what have they to "overcome"? Where is their faith winning victories over any "world"? *Numny*

Dumny! The Salvation Army of Galilee is now the Church of England, "faith" that enjoys the world which martyrs overcome. And all the later Salvation Armies travel the same way,—e.g., successors of the Quakers, Puritans, Wesleyans. They were all mobbed when they were really overcoming evils and wrongs. But now, though a monument to Bunyan be built by descendants of those who imprisoned him, and his book is gilt-bound in every library, Bunyan's Pilgrims are scoffed and stoned as they move on the streets; and no worshipper of St. Bunyan helps Christian in his daily struggle with a visible and very brutal Apollyon. However, it is not to such Apollyons that such movements succumb. The monster that devours them is success. The Army has in three years laid up money enough to purchase four large halls in or near London, one being the skating-rink in fashionable Oxford Street. Their corps have risen from 48 to 286, their officers from 100 to 623; and the *War Cry* has a weekly circulation of 255,000. Several bishops are lately speaking well of them. Consequently, already we find the Salvation Army defining itself from some humbler army than itself which has raised a flag as the Army of Jesus. It is well enough, therefore, to study this movement before it goes the way of all enthusiasm. The shouting Salvationist will ere long be sitting in his fine chapel, drinking champagne, and chanting his "Numny Dumny" against a devil long dead.

MONCURE D. CONWAY.

THE ARGUMENT OF DARWIN'S LIFE.

The revolutionary character of Darwin's scientific teachings as bearing on problems of theology deservedly attracts wide attention. But not least among the lessons which this foremost man of science has given to the religious world are those involved in his personal character and life. These have already been remarked upon in this journal, but they cannot be set forth too strongly.

Darwin has left an example of how truth may be sought and won and propagated, to which religious teachers may well give heed. He was no dogmatist, no narrow, egotistic partisan of a theory because he had himself propounded it, and was therefore bound to advocate it. Truth was his one guiding star, the one sacred thing to which he was devoted. To that he was loyal, let come what might to systems and theories with which his name was connected. He did not define truth, as is the habit of theologians, by some system of it already formulated nor by the facts of nature already discovered. To him, truth meant all the actual facts and forces of the universe, discovered and discoverable. He saw all around and through his theories, and knew and candidly stated the objections to them. It was he who, from his superlative knowledge of the fields of inquiry, gave to his opponents the very facts with which they argued against his theories. But this did not disturb him. He had no wish to go further than the facts would warrant, and contented himself with understatement rather than risk an exaggerated generalization. Fully aware of the radical and revolutionary import of his views, yet he was most modest and self-controlled in the assertion of them. Never could man have a more implicit or serenely trust in truth itself,—in "truth, the whole truth, and nothing but the truth." He had no question of its acceptance, let only the evidence of it clearly and with unbiassed faithfulness be spread before intelligent minds, and no question of its safety for mankind, if once intelligently accepted. He was, therefore, the disciple of no theory, of no man, not even of himself, but *Truth's* disciple.

And how patient, untiring, far-searching he was

in the pursuit of truth, how generous in his motives and magnanimous in his methods, how pure in all his private life, how free from all vulgar ambitions, from vain-glory and ostentatious display of his gifts and achievements, the world is now beginning to know. The churches, indeed, are beginning to see that in antagonizing and abusing this man they have been treating as an enemy one who in his personal character came remarkably near even to their own best pattern of what they have called "Christian" manhood. Being reviled, he reviled not again. He was simple and lowly of heart. "He did not cry out nor lift up his voice, nor cause it to be heard in the street. . . . A bruised reed he would not break. . . . As a sheep before her shearers is dumb, so he opened not his mouth." Yet he would "not fail nor be discouraged until he should bring forth judgment unto truth." In these personal characteristics, he is near to the Church's own model of its Redeemer. And hence, whatever the Church may do with Darwin's doctrines, it behooves it, unless its professions are solemn hypocrisies and its precepts false maxims, to take the example of Darwin's life to heart as among the best moral forces of our time. When theologians shall have learned his fairness and frankness, his calmness and courtesy, his sincere simplicity, his self-forgetful patience in the pursuit of knowledge, his pure, disinterested devotion to truth as the all-dominating object of life, then indeed will judgment be established in the earth near unto the line of truth.

And it is an interesting and a noteworthy fact that, in the personal qualities of character and life, there was a marked resemblance among the three distinguished men who have died recently so near together,—Longfellow, Darwin, and Emerson. High as they stood as intellectual powers, they were equally great in their moral example. They had the same serene self-poise and self-command, the same amiability, the same satisfaction in the home virtues, the same admirable and persistent fidelity to a noble life-purpose which in early manhood won their fealty, and for which they each won as the years advanced an ever more masterful triumph. Strong in their inner rectitude, they lived nearly to the same ripe age, shedding "sweetness and light" along their pathways, and leaving in the world a memorial of their moral worth not less enduring than that of their intellectual achievements. And in these times, when, in view of the frequent sight of self-seeking, corrupt, and incompetent men in public positions, and of the crime and vice brought to light in private life, we may be tempted to despair of the human race as becoming degenerate, it is encouraging to recall the characters of these three famous men, contemporaries of our own century, whose intellectual gifts would have added distinction to any age that has gone before us, and whose moral purity of life would grace any age that will come after us.

WM. J. POTTER.

A TRUE MAN.

Many who claim to be in sympathy with the enterprise and progress of this age yet tenaciously hold that the teachings of the New Testament are the very perfection of moral wisdom, many even who have abandoned all belief in the special inspiration of the Bible are accustomed to regard Jesus as a model man and the New Testament as a work which, although fabulous in its miraculous narratives, is faultless in the precepts and rules which it furnishes for man's guidance through life. This position we think untenable. Consider some of the prominent characteristics of a true man of the age. He is attached to *this* world, his thoughts are on himself and his fellow-men, the busy world

with its multitudinous scenes and events. He is interested in all the great projects, in all the great material, intellectual, and moral enterprises of the times. The construction of railroads, the building of ships, the erection of magnificent edifices, far from impressing him with the thought that men are too much attached to the world, rather excite his admiration; and he is proud that he belongs to a race capable of such achievements, and to an age so distinguished for its activity and progress. He is himself ambitious to attain to excellence, to achieve success in some department of thought or labor. He sees that poverty is attended by many deprivations and great disadvantages, while wealth gives to its possessor leisure and comfort, distinction and influence. Adapting himself to the conditions which he finds in the world, he strives to add to his earthly possessions. During the day, his mind is on business, not on God or heaven or hell. From the cares and perplexities of the office or shop or the labor of the field, he seeks relief in the society of his wife and children, in the companionship of congenial friends, in the columns of the daily papers, among his books, or in some of the amusements of the day.

He feels pride and pleasure in his home. He makes it pleasant and attractive. If possible, he surrounds it with shade-trees, fountains, and flowers. The latest and freshest literature, the papers and magazines of the day, volumes of poetry and fiction, as well as the more substantial books of history, philosophy, and science, works of *virtù* and art, music,—all that can please the eye and ear, and minister to the love of the beautiful,—are made to adorn, enrich, and refine his home. To his wife and children, he is thoroughly devoted. He treats his wife not as a subordinate, but as an equal, a companion, a friend. The thought that he may love his family too much never enters his mind. The notion that his affection as a husband and father, by linking him too strongly to this world and diverting his mind from God or Jesus or heaven, is liable to result in the loss of his soul,—such a notion never for a moment disturbs him. When he looks upon his wife or sees the smiling, happy faces of his children, he is disturbed by no apprehension that in a few years some of them, perhaps all, will be writhing in hell.

The difficulties of life he encounters with a stout heart and determined will. He does not mourn or whine over the misfortunes of life. He has, quite likely, his hours of melancholy; but he does not sit down and cry, and deem it a virtue to do so. By exercise, by music, or other means adapted to his taste and condition, he endeavors to drive away sadness and gloom, and to recover his usual frame of mind. He does not imagine that the salvation of his soul will be promoted by feeling sad and sorrowful and weeping much of the time.

He maintains his own rights, while granting freely to others all they can justly claim. He sees that habitually conceding to others who demand more than they are entitled to encourages them in their extortion, and injures the cause of morality. He defends his person and his property. He allows no man to smite him on the cheek or to take his coat without permission. Yet he resorts to violence only when it is absolutely necessary, and deems it wrong to cherish revenge. If wronged, he seeks redress; but, except in extreme cases calling for instant action and personal violence, he endeavors to obtain justice by an appeal to the laws of his country.

He hates tyranny and oppression, and resists them by violence, if necessary. He admires the brave spirits of the past who have inspired their countrymen to rise in rebellion against oppressive governments, and led them through the fire and

blood of revolutions to victory and freedom. He is in sympathy with every people that is struggling for liberty, and wishes to see every nation free. He loves liberty for himself, and desires it for his fellow-men in every clime.

He ascribes his misfortunes and those of his fellow-men to natural causes. He never thinks of attributing them to the agency of a devil or of demons. To remove these evils, he makes use of natural, secular means.

His confidence is in human effort wisely directed. He trusts not in prayers, but in the ingenuity, skill, and power of man in subjecting the forces of nature to his will and making them subservient to his ends. All through life, he looks to human effort and to natural methods. He never expects miraculous aid. For human improvement, he looks to those movements which tend to diminish poverty and give the people better homes, better clothing, and better food; which remove the temptations and inducements to criminal acts and vicious indulgences; which encourage temperance; diffuse knowledge, and enable men and women to better, every way, their earthly condition.

In estimating a man's worth, he considers his character, not his creed. If he has dealings with an individual, his standing in business circles is of more importance to him than his standing in the Church. He judges men by their conduct, and not by the frequency or form of their prayers, nor by the interest they manifest in theological doctrines.

Such are some of the prominent traits of a character which has the approval and commendation of the enlightened judgment of the present age. The individual who possesses these traits and whose life corresponds with the principles mentioned has the confidence and respect of all, without regard to party or sect. The virtues here alluded to, or many of them, are, by a perversion of language, called *Christian* virtues, and the character in which these excellencies are embodied is spoken of by the people as a *Christian* character, the word "*Christian*" being used as a synonyme for true, good, virtuous, etc.

In another article will be presented the characteristics of a true Christian,—one whose life conforms to the teachings of the New Testament,—a portrayal of whose character will, if we mistake not, show that, as Strauss says, "If we open our eyes and are honest enough to avow what they show, we must acknowledge that the entire activity and inspiration of the civilized nations of our time are based on views which run directly counter to those entertained by Christ."

B. F. UNDERWOOD.

EMERSON EXPLAINED.

Mr. Potter's recent article upon Mr. Emerson's religious position was so much to the purpose that one ought not perhaps even to regret its brevity. But light has broken from another quarter upon this question, which may make some reconsideration of it necessary on the part of those who regard Mr. Emerson as somewhat more than Christian in his religious views. In the *Christian Register* of May 11, the Rev. H. N. Brown, of Brookline,—the same whose profanation of Mr. Emerson's funeral, in a prayer which *The Index* fitly characterized as "a prolonged strain of commonplace," betrayed an assumption of the departed seer's return to a faith he had discarded,—makes the following important communication: "I say advisedly—and knowing whereof I speak—that he [Mr. Emerson] had no quarrel with Christianity; but the teachings of Christ were true in his regard, not because they were written down in a book called the Bible or attested by a seal of miracle, but because they answered to his own perceptions, and

were based upon what he in his own heart knew to be the eternal verities of existence." In the absence of the Rev. Joseph Cook, we are fortunate to have this other authoritative interpreter of the opinions of the teacher whom so many minds have reverently sought to know, but who consented, it appears, to confess himself, beyond what his published words convey, to one. The world owes a debt of gratitude to this expounder for the important discovery which an acquaintance with Mr. Emerson in his years of mental decline has enabled him to make. He shows us that the method of Emerson is precisely the method of Jesus; that he saw "again something of what Jesus saw" (*something*!); in short, that he was just the sort of believer in him that Jesus wished for! Emerson, then, was a good Unitarian Christian, after the kind who to-day are endeavoring to rekindle the wasted fires of that denomination. Now let the other sects in turn claim him as their apostle.

If any answer is necessary to such artless violation of the name of Emerson, the best reply is an appeal to his books. That he had no quarrel with the spiritual sentiment of Jesus is no proof that he did not abandon Christianity. "Historical Christianity," he says, in the Divinity College address at Cambridge, "has fallen into the error that corrupts all attempts to communicate religion. . . . It is not the doctrine of the soul, but an exaggeration of the personal, the positive, the ritual. It has dwelt, it dwells, with noxious exaggeration about the *person* of Jesus. The soul knows no persons. . . . By this Eastern monarchy of a Christianity, which indolence and fear have built, the friend of man is made the injurer of man. The manner in which his name is surrounded with expressions which were once sallies of admiration and love, but are now petrified into official titles, kills all generous sympathy and liking. All who hear me feel that the language that describes Christ to Europe and America is not the style of friendship and enthusiasm to a good and noble heart, but is appropriated and formal, paints a demi-god as the Orientals or the Greeks would describe Osiris or Apollo. Accept the injurious impositions of our early catechetical instruction, and even honesty and self-denial were but splendid sins, if they did not wear the Christian name. One would rather be

'A pagan, suckled in a creed outworn,' than to be defrauded of his manly right in coming into nature, and finding not names and places, not land and professions, but even virtue and truth foreclosed and monopolized. You shall not be a man even. You shall not own the world; you shall not dare, and live after the infinite law that is in you, and in company with the infinite beauty which heaven and earth reflect to you in all lovely forms, but you must subordinate your nature to Christ's nature: you must accept our interpretations, and take his portrait as the vulgar draw it."

If this was not a protest against the "liberal" as well as other Christianity of that date (1838), then why did its professors and believers generally oppose and denounce the man who spoke it? Or does not "liberal" Christianity claim or allow itself to be "historical" Christianity? If Emerson, standing on his spiritual instincts, at last brought them round to him, what right have they now to claim him, who compelled them to virtually unsway their creed, as its believer and advocate? The same protest the man who spoke forty-five years ago would make to-day, whatever show of excuse his long senility may have furnished to unscrupulous sectarian zeal for asserting the contrary. It is not necessary to cite, in addition to the above, a hundred other passages from his books, to show that Emerson stood quite above and outside of all specific denominations and faiths, and cannot be

appropriated, now or hereafter, even by the most indeterminate and self-deceiving of all, to which (and to sundry of its priests), in the name of him whose voice upon problems of the soul never gave uncertain sound, one might put the question,

"What have been *thy* answers, what but dark, Ambiguous, and with double sense deluding?"

J. H. CLIFFORD.

"THE SCIENTIFIC METHOD" ONCE MORE.

Reply to Mr. Salter.

For two reasons, I must try to be very brief. First, I do not want your readers to get tired either of this great subject or of me. Only one piece of music becomes wearisome, even if ever so well played. And, secondly, I am so driven with other matters that I have not the time for elaborate treatment.

Instead, then, of taking up, one by one, Mr. Salter's points and replying in detail, let me revert to the main question, and try to put my finger on just the point of our difference. If I understand him aright, he holds the position that *only physical facts can be scientifically known*; while I hold that *anything that is a fact (any real thing that in any way touches or concerns us) can be scientifically known*. I will not now dogmatize on the question as to whether there are any other than physical facts; for that would involve the raising of the whole inquiry as to the nature of mind and matter. But, if there are *psychical facts*, and if, differing from physical facts, they are nevertheless *facts*, I believe they can be investigated by the scientific method. In my use of language, I do not call anything *known* that has not been scientifically demonstrated. I cannot now go into the matter as to *just what* or *how much* I think is or *can be* thus known, though I should include some things that I presume Mr. Salter would leave out.

It seems to me that Mr. Salter imagines himself to know more than he does about the "*bar of iron*," and that herein lies the reason why he thinks he knows less than he does about a man. He says, "We know or may know (and directly know) the iron and any physical organism completely." And, to show that this position is deliberately taken, he later says, "If any one has such immediate knowledge of my thought as he doubtless can have of the phenomena connected with my body," etc. Now, I cannot for one moment agree with him that he has any "*direct*" or "*immediate*" knowledge of *iron* or *flesh* any more than he has of another man's thought.

There is a long and curious road between the bar of iron and his consciousness. And, when he has made the most searching investigation of the iron, *all he knows* is that *some real thing* outside of him—which is called iron—has been the occasion in him of certain sensations, some of which he calls weight, hardness, color, etc. Now, what does he know of a man? Only this: that *some real thing* outside of him—which is called a man—has been the occasion in him of certain sensations, some of which he calls form, color, intelligence, etc.

The kind of knowledge in the two cases seems to me precisely the same, and the method of getting at it seems to me also precisely the same. And, if I cannot get at the *Ding an sich* in the case of the man, neither can I any more in the case of the iron. The reality of a being who manifests intelligence as a phenomenon of his existence is scientifically demonstrable in the same sense precisely as is the reality of a thing that manifests hardness as a phenomenon of its existence.

That, in a word, is the point I have tried to make. I have not tried to show *what mind* is any more than I have tried to do the same concerning iron.

M. J. SAVAGE.

THE INTEREST OF THE UNITED STATES GOVERNMENT IN SUNDAY-SCHOOLS.

We suppose it is all right that the United States government should take the census of the religious denominations of the country; but we imagine that a good many clergymen who have been plied with the census agent's circulars of questions to be answered, some of which were not very easy to answer, have been disposed to query whether the government, even if keeping strictly in its province, was not inquiring after an altogether superfluous amount of minute details. The climax of superfluity must have been reached in a late circular concerning "Sabbath-schools," which contains, under twenty-four separate heads, seventy-two questions to be answered, with generous space left also for volunteer remarks! All this is on the face of the circular. On the back of it is a schedule for the names of all the teachers in each "Sabbath-school," with their full post-office address; and the request is added that, if they live in a city, the street and number shall also be given. On puzzling our brain to discover why the Census Bureau should be so desirous to have the names and specific post-office address of all the Sunday-school teachers in the country, a broad crevice of light became visible through the printed direction on the enclosed envelope in which the circular, after being filled out, is to be returned to the census agent. This direction reads: "HENRY RANDALL WAITE, Special Agent Tenth Census, Office of the 'Sunday School Times,' PHILADELPHIA, Pa. The envelope is a regular government envelope, with the printed 'Frank' of the Department of the Interior in one corner. The *Sunday School Times* is a weekly paper of very large circulation, devoted to the interests of Evangelical Sunday-schools. That the census returns from Sunday-schools should be stopped in its office might afford a clew to the singular request for the precise post-office address of all Sunday-school teachers. It is easy to see that such a list would be of use there, though only an encumbrance in the Census Department at Washington. But, then, the inquiry would be suggested, Has the Census Bureau entered into a partnership with the *Sunday School Times* for the increase of its circulation and the spread of Evangelical Sunday-school literature?"

W. J. P.

NOTES ON THE RELIGIOUS PRESS.

W. J. P.

We forgot to state last week that the war in the orthodox journals over the appointment of Dr. Newman Smyth as Professor of Theology at Andover is likely to cease, for a time at least, the Board of Visitors having vetoed the nomination of that gentleman. The Visitors are only three, and two voted No and one Yes. The rejection was not made, however, on the ground of theological unsoundness, but because, to state the substance of the reasons given, the majority consider Dr. Smyth a rhetorician rather than theologian. Immediately upon the rejection of Dr. Smyth as professor, the Trustees, with a *finesse* worthy of New York politics, appointed him Lecturer on Theology in the Seminary for one year, an appointment over which the Visitors have no power. Whether he will accept this or a call to an influential pastorate at New Haven is, at this writing, uncertain.

DR. EDDY, a Congregationalist minister of Detroit, having expressed his opinion that "the danger to the faith does not lie just now in Congregationalism nor in Andover Theological Seminary, but in the secret spread of a subtle liberalism in the Presbyterian churches of Scotland and America," the *Presbyterian* says:—

We are inclined to Dr. Eddy's opinion, though some

of the facts upon which he bases his judgment may be interpreted in a more favorable way. There is a "subtle liberalism" working in the Churches named, as it is working in all the evangelical Churches, which may work out some day disastrous results to those who are smitten by it, and give great trouble to the Church. Watchful eyes are needed among the directors of our Theological Seminaries and in the Presbyteries to which young men come for licensure.

The more favorable facts to which the *Presbyterian* alludes are that, though a considerable number of heretical ministers have in recent years appeared in Presbyterian pulpits, the churches have generally had an "expulsive power" sufficient to separate them "from the fold." It names quite a list of clergymen, more or less distinguished, who have experienced this "expulsive power"; and it adds:

Somehow there is in the atmosphere of the Church a clearness and healthy crispness which makes it uncomfortable for nascent heretics; and they soon, in one way or another, escape from it. Exfoliation of this kind is not an unhealthful process, and the Church may possibly bear a little more of it.

"Exfoliation" is a new name for it.

THE *Christian Union*, in a finely appreciative article on Emerson, has this noteworthy paragraph, which contains, if we mistake not, some of the "subtle liberalism" to which Dr. Eddy refers:—

The finest outcome of Emerson's idealism was his reverence for humanity, his recognition of the divine element in human affairs, his faith in an ever-present God. For him, revelation had not closed, nor had the prophets ceased to speak. He revered the Bible, but he did not separate it from other books. He honored the prophets, but he refused to set them apart from humanity. He expected to hear the voice of God as clearly as Moses heard it, he looked to see the guidance of God as surely as the pious Jew watched for the march of the pillar of fire, he waited in serene assurance that prophets would continue to speak as long as poets and thinkers and philosophers continue among men. In this, most Christian thinkers will not agree with him; but there can be no question that, in a conventional and mechanical age, this attitude has done much to reopen the ancient fountains of truth and inspiration. It is a teaching which has reconciled noble minds to the hard conditions of life, stirred the pulses of youth with lofty resolutions, cheered and consoled the struggling and fainting in the weary march, and, like the bugle-call of a glorious leader, has rung along the front of a hard-pressed line of battle.

THE New York *Examiner* offers the following argument for the special truth of Christianity:—

Strong contrasts are oftentimes great teachers. One of them occurred in this city (New York) on Sunday evening last. On the one hand, the hours of the evening were occupied by Ingersoll in a series of his coarse and blasphemous denunciations of Christianity. On the other hand, the same hours were filled in the Brick Presbyterian Church by an earnest effort, on the part of men like Drs. R. S. Storrs and Roswell Hitchcock, to devise measures for the more effectual civilization and evangelization of Africa. Put these things together, and you have the spirit of infidelity in contrast to that of Christianity. The lesson is significant.

We have no objection to "infidelity" or any other form of Liberalism being held to the test of good and humane works. We believe in applying such a test to every form of belief or of non-belief. Liberals may not have much interest in the "evangelization" of Africa. But it has repeatedly happened that, while they were pleading the cause of justice to Africans in the United States or the improvement of the condition of woman, or a fairer and humaner treatment of laborers, reverend Doctors of Divinity have been spending the same hours in their pulpits in attempts at proving the dogmas of atonement and the Trinity and the true, apostolic succession of bishops. We commend this "contrast" to the *Examiner* as containing a lesson quite as "significant."

ANNUAL MEETING OF THE FREE RELIGIOUS ASSOCIATION.

The Fifteenth Annual Meeting of the Free Religious Association is to be held in Parker Memorial Hall, Boston, on the 1st and 2d of June, 1882, with sessions as follows:—

THURSDAY EVENING, June 1, at 7.45 P.M. Business meeting for election of officers, hearing of reports, and action upon the Resolutions referred from the Conference of March 28. The following amendment to the Constitution, prepared by a Committee appointed for the purpose by the Executive Committee, is to be proposed for adoption in lieu of present Article III.:—

The officers of the Association shall be a President, twelve Vice-Presidents, a Secretary, an Assistant Secretary, a Treasurer, and twelve Directors. They shall be chosen by ballot at the annual meeting of the Association; and the President, Vice-Presidents, Secretaries, and Treasurer shall hold their offices for one year, or until their successors be chosen. The Directors shall be chosen for four years, and, at the expiration of that term, shall not be eligible for re-election until after two years. One fourth of their number shall be chosen annually; but, at the annual meeting of 1882, the full number of twelve shall be chosen in sections of three respectively for one, two, three, and four years. The President, Secretaries, Treasurer, and Directors shall together constitute an Executive Committee, intrusted with all the business and interests of the Association in the interim of its meetings. They shall have power to fill any vacancies that may occur in their number, or in the list of Vice-Presidents, between any two annual meetings. Six members of the Executive Committee shall constitute a quorum.

FRIDAY, June 2.—A Convention for essays and addresses at 10.30 A.M. and 3 P.M., with the following programme of speakers and topics:—

Morning: T. W. HIGGINSON, "A Tribute to Emerson"; W. J. POTTER, "Liberty, but Religion also"; S. J. STEWART (Bangor), "Morality as the Aim and Crown of Liberty and Religion."

Afternoon: W. M. SALTER, "Why the Ethics of Jesus do not satisfy the Needs of our Time"; ANNA GARLIN SPENCER, "The Appeal of the Unchurched to Free Religion"; E. C. TOWNE, "The Permanence of the Christian Method in Religion"; B. F. UNDERWOOD, "Science as a Factor in Moral and Social Progress."

FRIDAY EVENING, a Social Festival will close the proceedings, with the usual features of interest.
WM. J. POTTER, *Secretary*.

EDITORIAL NOTES.

A BRILLIANT contribution on "Light and Life," from Mr. D. A. Wasson, will appear in *The Index* next week.

MR. CONWAY's sketch of the work and methods of the Salvation Army, in his article given in *The Index* this week, is extremely interesting.

FROM the New York *Tablet*, we learn that, "among the ancients, Descartes and other able writers held the Darwinian theory." That journal wants to know "how is it that since the days of Adam, a time of which we have true historical record, man has not degenerated into a monkey, or the monkey made no advances in development toward man?"

In an address published in the *Christian Advocate*, Rev. James Strong, LL.D., says: "Evolutionism is a barefaced and downright falsehood. It is an affront to genuine science and an insult to common-sense. . . . Evolution is essentially atheistic. It has no other *raison d'être* but to usurp the place of a personal God. . . . Christians should therefore shun it as a deadly foe to revealed religion." Dr.

Strong would probably be able to subscribe to the Andover Creed.

THE Chicago *Tribune*, not finding in any of the orthodox hymn-books anything suited to its peculiar taste in that line, has been looking over the hymns used by the Zuni chiefs at the incantations and religious ceremonies recently performed at Deer Island and elsewhere, and decides that they are more nearly expressive of the *Tribune's* inner consciousness than any other sacred songs; also, that they are only eclipsed in rhythm and harmony by Walt Whitman's "barbaric yawp."

"It is astonishing," observes the *Independent*, "that so wild and absurd a book as Wilford Hall's *Problem of Human Life* should have reached its twenty-fifth edition. A writer in a Macon, Ga., paper well says that its success brings vividly to view 'the poverty-stricken type of culture that obtains among a large class of teachers in pulpit and schoolhouse in our country,' who accept its pretentious and ridiculous replies to dogmatizing materialism as sound. This is the book that stoutly denies the wave theory of sound."

WE desire to call attention to the private family school of Mr. E. A. H. Allen, advertised on our last page. The school is to be opened next September in Northboro', Mass., which is one of the most delightful country towns in the State. It is to be limited to ten boys, and special attention is to be given to preparation for Technical Institutes. Mr. Allen is a graduate of the Polytechnic Institute of Troy, N.Y. He is a teacher of much experience, and belongs to a family of natural educators. Boys cannot be put under a more healthful, intellectual, and moral influence than will be found with him.

WE have received the first number of the *Internationale Monatschrift* (January, 1882), a German literary and political magazine, published at Chemnitz, by Ernst Schmeitzner. It is liberal and reformatory. Indeed, judging from this first number, it would almost seem to be the organ of Bruno Bauer, thirty-nine of its sixty-eight pages being written by him. His name alone would make the magazine worthy of attention. Whether his death, recently announced, is to affect its fortunes, remains to be seen. An article by E. Schläger on "Free Thought in the United States" follows too closely for historical accuracy the rose-colored reports made by the Liberal League delegates from the United States at the Freethinkers' Congresses in Brussels and London.

In a recent sermon, Rev. M. J. Savage said: "When in Chicago, I had for a neighbor a brilliant orthodox minister, who was afterward settled in Brooklyn, and has since died. He confessed to me that he did not believe in the infallibility of the Bible, he did not believe in everlasting punishment, he did not believe in the trinity. Yet he stood day by day on a creed that committed him to all these doctrines and in a pulpit where he was expected to believe and preach them all. Only a little while ago, a minister of a well-known city of New England came to my study, and I had several talks with him. He confessed that he was looking for a Unitarian church, but, as he did not find one to suit him, and did get a pleasant call from an orthodox church, he is preaching there to-day."

"No SINGLE instrumentality," says the *Christian Statesman*, "threatens greater injury to the cause of the Sabbath to-day than the publication of the great newspapers of the country seven days in the week. The weekly 'Sunday papers,' issued only on the Sabbath, have had a distinctive character, which limited, heretofore, their influence for harm. They were scurrilous, trashy, sensational, and viciously hostile to the Church and religion.

But the seven days' issue of the ordinary secular newspaper, replete on the Sabbath as on other days with important and interesting news, with some additional features of special interest, with an editorial on some moral or religious theme not in itself unsuited to the sacred character of the day, carried from the great cities to all the leading towns by the government mails on trains expedited with special reference to the newspaper service,—all this present an array of forces which are destined to work disastrous results to the purity, fidelity, and spirituality of the Church. Christian men ought to be specially resolute and watchful not to admit this insidious and powerful enemy of the Sabbath into their homes." A good Sunday newspaper seems to be regarded by the writer of the above paragraph as more dangerous than "scurrilous, trashy, sensational" Sunday papers, for the same reason that many look upon a free thinker whose life is pure as more dangerous than one whose life furnishes them with an illustration of what they think must be the legitimate results of "infidelity."

"THE INDEX" will be sent six months to trial subscribers for one dollar.

POETRY.

For *The Index*.

A NIHILIST PRINCESS.

A fairy tangle of light brown hair,
A face for a poet's bride,
A lithe, light form, divinely fair
By undulant lines of pride,—

Her life had known not fear or foil
Nor lack of love and song,
Her life had never gathered soil
From trust that suffered wrong.

A storm of angry discontent
Is raging in the land,
A storm of angry discontent
That mocks the king's command.

The fever of the poisoned air
Is in the Russian brain;
The fever of the stormy air
Makes mockery at pain.

And one that sought in vain her love
Hath turned in iron hate,
Hath turned from his unworthy love
To be her evil fate.

O coward-hearted, perjured spy,
Thy iron hates prevail;
But thou thyself shalt surely die,
Her vengeance shall not fail!

Aneath the Northland winter skies,
A train of exiles goes
To perish 'neath the curse that lies
Upon the polar snows.

And by the Northland Volga's tide,
Beside a prison wall,
Among the mourned ones that die,
A poet's name they call.

They take her brother and his wife
Across the deadly snow,
They quench her poet-lover's life,—
For what, she scarce doth know.

"They quench my poet's life to-day
In vengeance full of lies:
So take I vengeance as I may!"
To king and God she cries.

A dart of bright Damascus steel,
A woman's round white arm,—
A fair white arm and dart of steel
Bear hate's reflected harm.

WILLARD PENNINGTON.

The Index.

BOSTON, MAY 18, 1882.

THE INDEX is published every Thursday, at No. 3 Tremont Place, Boston, by an incorporated Board of Trustees nominated by the Free Religious Association. Terms: Three dollars per year, in advance.

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

WILLIAM J. POTTER, BENJAMIN F. UNDERWOOD, } Editors.

NO WRITERS IN THE INDEX, editorial or other, are to be regarded as speaking in behalf of the Free Religious Association as a whole; nor is any writer to be held responsible for any opinions expressed in its columns except his own. For all unsigned editorial matter, B. F. UNDERWOOD, the office editor, is responsible.

ALL communications intended for the paper and all business letters should be addressed to "THE INDEX," 3 Tremont Place, Boston. Letters for Mr. Potter should be addressed to him, at New Bedford, Mass.

For The Index.

The National Conference of English Unitarians and its Significance.

April 22, 1882.—During the past week, the National Conference of Unitarian and other Churches has been held at Liverpool, and is now stated by the Unitarian journals to have been "the largest and most successful gathering of Unitarians ever held in the United Kingdom." It was announced long beforehand. Every effort was made to draw denominational attention to it. Seven hundred delegates were present. The preachers and essayists are supposed to be the ablest men in the body, and as many as twenty-five hundred people were present at some of the meetings. It has been, in fact, "a long pull, and a strong pull, and a pull all together," on the part of the English Unitarians, and, as such, may be taken as testimony of the aims and needs of the denomination, and may serve as an occasion for a few critical remarks on the movement it represents.

The elaborate preparations and announcements gave good reason for hope that this Conference would be an advance upon all preceding ones, not in size only, but in kind. This hope, however, was promptly banished by the publication of the subjects which were to be discussed. These were four in number: the development of the religious life within our churches; how can we extend the religious influence of our churches? how to secure the better education of our ministers; ministers' stipends. One would almost be safe in saying that there has not been a gathering of Unitarians here during the century at which these questions have not been discussed; and it was disappointing to find that at this, its last and greatest effort, the denomination had nothing better with which to concern itself. For are not the subjects indicative of conscious inadequacy to the needs of the time? They tell a story of their own: there is little religious life within the churches, little religious influence is exerted by them, the ministry is an insufficiently educated and poorly-paid body of men. This is what these subjects tell us, and it will not be difficult to show that their story is a true one.

But, first, the Conference itself. In an editorial article in the paper from which we get our report of the speeches, we read: "It was a praiseworthy idea of the conveners of the Conference to strike the key note by the Lord's Supper service. This was a right beginning, and presented the sight of some eight hundred Unitarians obeying the command of our Lord, 'This do in remembrance of me,' which will never be forgotten." The editor is accurate in calling this the key-note of the meetings, and a very false note it is. Setting aside his dogmatic statement of what cannot be shown to be the case,—that Jesus "commanded" any such rite as this,—and his comfortable prophecy that it will never be forgotten, a

cannot help regarding the circumstance as having I sad significance.

It is just fifty years since Emerson resigned the pulpit of the Second Church in Boston, because he would not administer the Communion. From a thoroughly Christian stand-point, he said: "The whole world was full of idols and ordinances. The Jewish was a religion of forms. The pagan was a religion of forms: it was all body, it had no life. And the Almighty God was pleased to qualify and send forth a man to teach men that they must serve him with the heart; that only that life was religious which was thoroughly good; that sacrifice was smoke, and forms were shadows. This man lived and died true to this purpose; and now, with his blessed word and life before us, Christians must contend that it is a matter of vital importance, really a duty, to commemorate him by a certain form, whether that form be agreeable to their understandings or not. Is not this to make vain the gift of God? Is not this to turn back the hand upon the dial?" In answer to this, an English Unitarian will tell you that he does not regard the sacrament as a duty, but merely as a means to an end. You can either take it or not, as best suits you. Exactly; but there are very few churches in the whole body which would receive as minister a man who would not administer it. For ages, we have been told the simple truth that the letter kills, that with the heart man believeth unto righteousness, that we need to be something, rather than to perform something. So it is sad to see these good Unitarians, at this late day, eating bits of bread and sipping wine with the belief that there is any possible connection between such a performance and the lessons of a noble life. And, if they reply that they believe in no such connection, but that their actions are commemorative or suggestive, the answer is either, What can be the state of mind to which such actions are commemorative of anything but the Catholic doctrine of transubstantiation (which I have heard Dr. Hedge call the most horrible doctrine that ever arose at any time or among any people), or suggestive of anything but an age of formalism as far removed as possible from the spirit of Jesus? or else, What sort of a life can that have been, which needs so trivial a memorial to escape oblivion? The large number of the communicants was a great surprise, and people were actually to be heard congratulating one another in a whisper that "the wine wouldn't go round."

In the evening of the first day, the Rev. Charles Beard, of Manchester, preached a sermon, in which a manly and helpful spirit appeared struggling with a strange and senseless orthodoxy of language. The sermon is epitomized, and this deplorable tendency shown, in one of the closing sentences: "If only we are faithful witnesses to God, who hath neither beginning nor end,—for Christ is the same yesterday, to-day, and forever,—if only now and then we can stay a fainting soul or refresh a weary will, and to the last quit ourselves like men in the ever-ringing battle of duty, what more do we need?"

On Wednesday, two papers were read on "The Development of the Religious Life within our Churches," one by Mr. Herbert New and the other by the Rev. C. C. Coe. The first of these was the familiar commonplace of the semi-liberal pulpit: the religious life does not clash with the ordinary social life; it is to be secured through prayer; affirmations are better than negations; no discoveries or advances can ever be made which will rob us of our birthright as children of God. Here is a specimen of the style and reasoning: "This common religious life is universal; for, as 'the true light lighteth every man coming into the world,' so every man is capable of receiving that light and of being perpetually illumined and led by it." The second was a paper of a more able character. Its tendency may be judged from this one of the two assumptions with which the speaker started. "The main object of the existence of our churches is to promote the religious experience of individual members through the religious life of the community; that, in short, no amount of social and philanthropic activity can be accepted as a substitute for the exercise of this distinctive function." In the discussion which followed, the Rev. W. H. Channing made the following doubly characteristic peroration,—characteristic of himself and of contemporary English Unitarianism:—

The time had come. They were being revived. It would go on to glory. There was no more backward. In the first place, their duty was to rally round this blessed Son, next

to teach the scientific men, then to appeal to the people. The secularists were longing for a real reign of heaven on earth. They could show it to them,—

"One channel deep and broad from the fountain of the throne, Christ the Saviour, Son of God, blessings flow through him alone."

We have often heard the story of the reporter who wrote that the prayer which the Rev. — delivered on a certain occasion was "one of the finest that had ever been addressed to a Boston audience"; but we never really believed it. Here it is, however:—

Mr. Davis desired to lay special stress upon the necessity of a more devout spirit in Unitarian churches. Whatever the power of preaching might be, the power of religious utterances, *the ability to pray so as to move the hearts of the people* was more important still.

The following are the words in which the Rev. Charles Beard summed up the morning's discussion:

There was nothing whatever for them to do in this matter but just to go down into the depths of their own individual experience, to lay themselves open to all the sweet and helpful influences of which the world had never been empty, and of which it was as full now as ever it had been, and to ask themselves whether there could be any better, any stronger, any higher, any more beautiful or joyful thing for them than to profess themselves in very heart and in deed children of God, disciples of Jesus Christ, and heirs of the kingdom of heaven.

At the afternoon session, the Rev. R. A. Armstrong, of Nottingham, read a paper on "How can we extend the Religious Influence of our Churches?" This was a simple and earnest statement that the two things required are vigilant, enduring work and the liberal giving of money. Mr. Armstrong spoke refreshingly to the point:—

It is wretched work for a dozen ministers to sit round the board of one of our missionary societies, with painful care voting £10 for the year here and £5 there, and refusing any action somewhere else, while men who are asking why on earth our churches do not extend are spending £100 on their summer trip, or entertaining a hundred guests at a dance at a cost of twenty shillings a head. . . . Let us face facts, and know that, if our churches do not extend, it is not by any mysterious inscrutable Providence, but because we think it more prudent not to sell all, and go and follow him.

It was, perhaps, the result of these untrimmed words that a Mr. Tate, of Liverpool, offered to start an augmentation fund with a thousand pounds.

The discussion was opened by the Rev. John Page Hopps, of Leicester, who has solved the problem for himself by drawing together every Sunday afternoon a thousand of the poorest people to a simple unsectarian service and a plain talk on some point of everyday morality. As he has a habit of forming his opinions for himself and of expressing them without much regard for what is expected of him, and as, moreover, he has no objection to do battle at any time from pulpit, platform, or in the newspapers for his opinions,—all being grist that comes to his controversial mill,—he is apt to prove an awkward member of a cut-and-dried discussion. So, in this case, he speedily put his finger upon the weak spot:—

The difficulty he felt in dealing with this subject was that he did not believe in any special scheme for extending the influence of their churches; and he thought they would be going astray, if they depended upon any particular kind of work. In his opinion, every man should endeavor to do that which he found ready to his hand. When they possessed the religious life within themselves, he did not think any necessity existed for pressing home the inquiry, what means should be adopted to extend the religious influence of their churches. When the fire was alight, the fire would spread. He believed the thing to be taken care of was themselves. If they could be impressed with a more earnest spirit, if they could be made to believe in their religion as though it were a reality, as business and politics, then the whole thing would shape itself.

A young minister once asked his bishop where he should put the stove in the church. "Put it in the pulpit," was the reply. This is evidently what Mr. Hopps thinks. He will not be a party to any patent hot-house arrangement. Your correspondent believes that Mr. Hopps proposes to visit America shortly. The Rev. W. Carey Walters spoke of his own success in adopting Mr. Hopps' plan of popular services, and added that the "mission of their churches was not, in his opinion, so much to set forth Unitarianism against Trinitarianism as to go out into the world and boldly to endeavor to regenerate humanity, to strive to raise men and women nearer to God, and to lift them to a higher level of truth and morality." These two

speeches, exceptional in their tone, were among the few encouraging features of the Conference.

On Thursday morning, the proceedings were continued by a paper by Prof. Estlin Carpenter on "The Education of the Ministry." When you have heard one Unitarian address on this subject, you have heard all. This one contained nothing but what we have all heard a dozen times. Besides the somewhat dubious statement that the minister must take his stand on "the incommunicable experiences of his own soul," the essayist made the following familiar points: The needful learning comes not of hearing lectures, but of grace. It is a fatal mistake to suppose that the years of college labor form the student's complete equipment. He who would persuade others must first have attained definite convictions himself. Foremost among studies must, of course, be placed the Bible. The character of the minister depends upon the character of the congregation. Upon all of which the commentary is, "Of course." Really, one thinks that the cry of the Unitarian body to its ministers must be,—with apologies to Miss Rossetti for this unkind use of her beautiful words,—

"Oh, tell me once, and tell me twice,
And tell me thrice to make it plain."

The discussion was opened by the Rev. Henry Ierson, the worthy Secretary of the British and Foreign Unitarian Association. The closing passage of his speech is reported thus: "Broadly speaking, he was disposed to contend that whatever means the experience of a minister showed to be beneficial in the promotion of the work he had in hand should be adhered to and cultivated with a view of obtaining yet greater results. [Hear, hear.] For simplicity of style, originality of thought, and courage of utterance it would surely be difficult to surpass this broad contention. "Hear, hear," indeed! The rest of the discussion was equally striking. "The noblest study of mankind is man" (*sic*), etc.

Next came a very business-like and praiseworthy paper by Mr. Harry Rawson on "Ministers' Stipends." This had evidently been prepared with great care, and was very suggestive. Here is a summary of the results of Mr. Rawson's inquiries: among the Unitarian ministers of the United Kingdom there are 45 stipends under \$500; 126 stipends under \$1,000; 63 stipends under \$2,000; 6 stipends under \$2,500; 13 stipends of \$2,500 and upwards.

The total income of the 253 ministers who replied to the circular—the total number being 288—is estimated at \$232,715, an average income of about \$920. "Lord, keep thou me humble and poor," prayed an enthusiastic candidate at his ordination: "Lord, keep thou him humble, and we will keep him poor," prayed the deacon who followed. This must have been in an English Unitarian Chapel. Of the two characteristics of a noble life,—plain living and high thinking,—one is certainly present here. No wonder that Mr. Rawson quoted with approval the words of an American writer, "The constituency of givers has to be developed and educated." Doubtless, the ministers ought to receive special instruction in this branch of pedagogy.

This paper and the discussion which it provoked resulted in the following resolution:—

That, in the opinion of this Conference, a Sustentation Fund be established, in addition to the funds that now exist for the augmentation of the stipends of ministers, and that this resolution be referred to the Conference Committee.

This was received with "loud and continued cheering," and with something much harder to produce; namely, one gift of £1,000, an offer to be one of a hundred to be responsible for £100, and an offer to be one of twenty to subscribe £25. The Rev. R. Laird Collier, with characteristic American enthusiasm, desired that this effort should be "the biggest thing yet achieved, and they should not rest satisfied unless they raised a fund of £100,000."

A vote of sympathy with the American Unitarian Church on the deaths of Longfellow, Dr. Dewey, and Dr. Bellows, was then passed, with graceful tributes to the memory of each of these men. The Rev. H. Clarke, "of the United States," replied.

At the large solr e held on Wednesday evening, the Rev. Pitt Dillingham, one of the American delegates, spoke briefly.

One other feature of interest was the long letter of Dr. Martineau to the members of the Conference. His position in England corresponds with that of James Freeman Clarke in America, except that he exerts

more influence in the denomination by his position as head of the Manchester New College, the students of which reproduce his thought, and frequently his manner too, with great accuracy. The gist of his letter is given in the following paragraph, which in its fairness and moderation is a welcome advance upon some other of his recent writings:—

At a crisis when many heads are dizzied and many hearts alarmed by the rapid changes in thought and in society, it may not be out of place for a veteran, himself not unaffected by them, to avow his unabated confidence in the *Christian Congregation* as the most beneficent of human institutions,—the best guardian of the sanctities of life and the asylum of its sweetest affections. Among those who are alienated from it there are doubtless some who may sustain themselves in a higher atmosphere, and many who intellectually occupy a level above its average teaching. But, on a wide comparison of the population within the churches and that without, the former, I am persuaded, will be found to contain, in spite of its minority, by far the greater part of the conscience, the humanity, the purity, the nobleness, which are the cement of society and the backbone of national character.

The Conference will thus be seen to have tended toward a strengthening of the purely denominational bonds and an affirming of the doctrines of orthodox Christianity. I cannot even say of Unitarianism; for I do not see how the expressions used by several of the speakers can be brought within the simple doctrine of "God is our Father and all men are brothers," which is the favorite exoteric definition of Unitarianism. The editorial article which we have already quoted says, "Those who came, we hope, discovered that our churches are not going to give up Christ." This, with the communion service for a key-note, is an admirable summary of the results. And those of us who have been hoping that English Unitarianism would extend its boundaries and become the expression of English freethought will have to confess to a feeling of intense disappointment. On every hand, it is admitted that orthodox Christianity is fast losing, if it has not already lost, its hold over the minds of the leaders of thought, on the one hand, and the great mass of people to be led, on the other hand. This is no private opinion, it is no longer open to discussion: it is a perfectly well-known fact. And here we see the only organized body in England deliberately retracing its steps toward the very positions which every day of the past few years has shown to be more and more untenable and inadequate. I say the only organized body, for the secularists—with a few individual exceptions—are an ignorant and prejudiced body of men who give Sunday concerts and cheap lectures. Mr. Conway stands alone; and, admirable as some of his writings are, they represent himself only. The Broad Church stands on a rotten foundation of unconscious insincerity. Mr. Stopford Brooke, who has recently become aware of the fact and has left the body, is just about where many of the backward Unitarians stand. The so-called "Free Christian" churches are mostly struggling with the problem of how to get a thoroughly educated and liberal man to accept a mere pittance. So far from there being any organized body, we hardly know of a single satisfactory congregation representing reverent and cultivated free thought. Such a society as Dr. Adler's in New York is unknown here. There is, of course, no such organization as the Free Religious Association. So we repeat that it is intensely disappointing to find the only body which gave any promise of an attempt to acknowledge the thought and meet the needs of the day withdrawing its outposts and turning its face to the weak side of the past. The Unitarian denomination, though small in its numbers, is composed of wealthy and cultivated people, and has exercised a great influence. Now, we find many of its members gradually sliding into the Church of England. The reason given for this is that they cannot "satisfy their souls" in a Unitarian chapel. This is, I am convinced, a most false and delusive statement. The real reason is that having long been accustomed to hear their ministers dallying on the outskirts of Orthodoxy, appearing to be anxious for its doctrines without its beautiful forms, occasionally stealing some of the forms themselves, as the surplice, baptism, confirmation, and the like, they naturally prefer to "go the complete unicorn," as Mr. Bouncer would say. If the Church really is a divinely organized institution, they naturally wish to belong to the real Church, and not to this mushroom Unitarianism. If Christ really is the only means of approach to God, they naturally prefer a Church which stakes its existence on this fact, and not to listen con-

stantly to people who say in one breath that he is and that he is not. Let the orthodox leaders make all they can of this. They stand in need of all the comfort and assistance they can secure. But deserters seldom make recruits worth having. The Unitarian body—this opinion must go for what it is worth, as the opinion of one man—strikes its own death-knell by such a step as it has recently taken. Two courses have for some time been open to it: one, to follow its own lead, and its own best impulses in the doctrine that "all men are brothers," and to seek, through many teachers, one end; the other, to shrink from the logical results of its original idea, and to fall back to a rarefied, transcendental Orthodoxy. In the former case, it would have ceased to exist as a Unitarian Church, but just as the chrysalis ceases to exist when the butterfly comes. In the latter case, the one adopted, it will cease to exist as the chrysalis ceases when it is eaten by the bird. "Our churches are not going to give up Christ." Who does not recall the bitter words in Lessing's glorious play?

"You do not know, you will not know the Christians. Christianity, not manhood, is their pride, E'en that which, from their Founder down, hath spiced Their superstition with humanity. 'Tis not for its humanity they love it. No, but because Christ taught, Christ practised it. Happy for them he was so good a man! Happy for them that they can trust his virtue! His virtue? Not his virtue, but his name, They say, shall spread abroad, and shall devour And put to shame the names of all good men. The name, the name, is all their pride."

"Call no man master," said Jesus himself. "Publish my ethics anonymously," wrote the blessed Spinoza for his executors: "truth should bear no man's name."

Everywhere, our fellow-men and women are sinning and suffering, are looking up with weary eyes for any savior, are holding up their hands for any help. To serve them in any way, we must first face those causes in our civilization which have produced this wretchedness. No charity-clubs, nor soup-kitchens, nor prohibitions, nor coffee-houses, can save us from the fight with the gigantic ideas: it is ideas that we have to destroy and replace. The figure of Jesus stands among the noblest figures of men, to guide, to inspire us. Why will these people hide him with their opaque cloak of antiquated superstition? We cannot spare a single member of our army of heroes. Men we are, those are men whom we wish to help. When shall we learn to use the reason which from some source or other we have, and which is our glory as men?

In conclusion, compare for a moment this Unitarian Conference at Liverpool with the first meeting of the "Anti-aggression League" recently held in London,—a handful of men, among them Herbert Spencer, John Morley, Frederic Harrison, coming together to form an alliance for the purpose of bringing a prompt influence to bear, in moments of political excitement, against aggressive measures of foreign policy, when there would be no time to organize meetings or to appeal to the country. How elaborate, how analytic, how self-assertive, and self-congratulatory, the one! How simple, how needful, how modest, the other. Yet, if we have not failed utterly to understand the need of the time, if we are not wrong altogether in our views of history, of philosophy, of criticism, unless man is something very different from what we think he is, this little meeting of men in the parlor of a London hotel is infinitely more in the direction of human salvation than these crowded Liverpool meetings, with their denominational and sectarian emphasis, their dreadful cant about "rallying round this blessed Son," and their sacramental key-note. Time will show. H. N.

CORRESPONDENCE.

DR. BRUNO BAUER.

Editors of The Index:—

In the suburbs of Berlin has just died one of the most independent and self-sacrificing thinkers of Germany. Dr. Bruno Bauer, the Biblical and political critic, breathed his last on the 13th inst., at the age of seventy-two. Forty years ago, the name of Bruno Bauer was upon the lips of every educated man in Germany; and, within the present week, the Berlin papers have spoken of him as "one of the most prominent philosophers of our time." Yet his remains lay three days just outside of the city before the news of

his death was published. This is to be accounted for by the very humble and retired way in which the latter years of his life were spent. For some years past, he has led the life of a recluse. His mind, however, has been active; and his pen was not allowed to rest until within a few days of his death. A brief sketch of the life of this radical and acute thinker may be of interest to the readers of *The Index*.

Bruno Bauer was born at Eisenberg, Sept. 9, 1809. After studying theology and philosophy at the Berlin University, he became *Privatdocent*, or lecturer, in the theological faculty, at the age of twenty-five (1834). Hegel had died but three years before, and Bauer was one of the enthusiastic "Jung-Hegelianer" of that period. But his views soon developed out of the speculative orthodoxy of right-wing Hegelianism, where he at first stood; and he became so liberal that a proposition to make him a professor in the University in 1839 was opposed by the conservative Prussian king. He now went as *Privatdocent* to the University of Bonn, and published soon afterward a *Critique of the Evangelical History* and a *Critique of the Evangelical Synoptics*. On account of the radical views expressed in these two publications, he was informed in 1842, by Eichhorn, the Minister of Public Worship and Education, that he would no longer be allowed to lecture in the University. This act called forth a book from his brother Edgar, then but twenty-two years old, entitled *Bruno Bauer und seine Gegner* (Bruno Bauer and his Opponents), and also a book from Bruno Bauer himself, entitled *Die gute Sache der Freiheit* (The Good Cause of Freedom).

For several years from this time, the two brothers were associated in literary work at Charlottenburg, near Berlin, where a third and elder brother kept a bookstore and became their publisher. Edgar Bauer is now living at Hanover, and is recognized as a prominent writer. Already before 1860, Bruno Bauer had written and published several theological and historical works and pamphlets, besides numerous political pamphlets. In 1860, he was appointed chief editor of the *Wagener Staats-und-Gesellschafts-Lexikon*; and the next five or six years he was engaged in editing the twenty-two volumes of this celebrated work. Many of the articles he wrote himself. This was the most paying work of his life, and with the money which he received he bought the little piece of land in Rixdorf, upon which his elder brother has since lived as a gardener and he himself as a student and writer. During this time, he had edited the department of foreign politics for certain Berlin papers, and published *Philo, Strauss, Renan, and Primitive Christianity* (1874), *Christ and the Cæsars* (1878), *The Bismarck Aera* (1880), and *Disraeli's Romantic and Bismarck's Socialistic Imperialism* (1882).

Bauer's last literary work was for the *Internationale Monatschrift*, a new literary and political monthly edited and published by Ernst Schmeitzner, in Chemnitz, the publisher of his last two books. The first number of this periodical appeared in January; and the leading article of that and the succeeding numbers was furnished by Bauer, and also a continued article, beginning in the first number, on "Karl Philip Moritz," a German writer of a century ago. This article remains unfinished.

A series of articles on "Free Thought in the United States," by Dr. E. Schlaeger, is not yet ended, and will be noticed at another time.

Near the end of a long street just outside of the city, surrounded by green open fields and a few small houses, is a small, time-worn, uninviting-looking peasant's cottage. In this little cottage, the home of his brother, the funeral of Bruno Bauer took place on the 17th. It is in a still smaller and much more uninviting cottage near by, described as "a little mortar-covered building, which might originally have been a horse-stall or a potato cellar," that Bruno Bauer has been living for the last fifteen years in solitary intellectual work.

The walls of the little ground-floor room in which he had worked were lined on all sides with books and papers and manuscripts yellow with age. One could hardly believe that a writer who had won for himself a European reputation had lived and worked in such surroundings. He was never married, and all of the small earnings of his literary work went to help his elder brother. Nothing was spent upon himself. It is said that he still wore the same coat which he wore when he walked from Bonn to Berlin forty years ago.

At the hour for the funeral, about thirty men and a

large number of peasant children had assembled between the two little cottages. In a small, low room, and in a plain oaken coffin, lay the peaceful and strongly cut face of the dead philosopher. The coffin was now brought into the open yard and placed upon a bier; and the small assembly stood with uncovered heads while Herr Schaefer, the speaker of a Free Religious Society in Berlin, said a few earnest and fitting words. There was no Bible-reading and no prayer. After the feeling tribute had been spoken, a few of the neighboring peasants took the bier upon their shoulders, and, followed by those who were present, carried the remains to their last resting-place. The coffin, decorated with a laurel wreath and a few flowers, was lowered slowly into the grave of the country cemetery. The silence was only broken by the sobs of the elder brother and the hollow, unpleasant sound of the handful of earth which each one present threw into the grave. The law would not allow Herr Schaefer to speak in the cemetery. Among those present at the funeral were Paul Lindau, the former editor of *Der Gegenwart*, Guido Weiss, Ernst Dohm, and other literary men. A biography of Bruno Bauer is to be written in English by Dr. E. Schlaeger, the most intimate friend of his last years.

A writer in *Die Tribune* says: "It would have been a gain to our public to become personally acquainted with that true Stoic, Bruno Bauer. We should have seen a Socrates before us, who knew how to be at the same time wise and amiable and cheerful, and whose criticism, although it spared nothing, yet destroyed nothing. What he taught was, to the high, modesty; to the low, self-confidence; to all, the love of truth and public spirit."

Die Post says: "He who had known Bruno Bauer in late years will gladly remember the worthy old man, who, in the midst of the warmest discussions, maintained the calmness and dignity of an ancient philosopher, and who treated the most difficult questions of philosophy and theology with a penetration of mind and an unimpassioned clearness worthy of admiration. His head showed great energy, and looked as if it might have been a bronze cast. His fiery eye added to the warmth of his conversation, which had no doctrinaire tinge. . . . He stood like a Diogenes against all those trifling things of life in which other men indulge. With this disregard for all worldly things, he united in his personal intercourse the amiability and the fine irony of a Socrates."

It should be added that this scholarly recluse, who belonged to no sect and to no party, was a warm friend of the movement for the more extensive rights of woman.

S. B. WESTON.

BERLIN, April 22, 1882.

LETTER FROM WASHINGTON.

WASHINGTON, April 26, 1882.

Since my last letter, the Smithsonian has entered upon a new work. Eight popular scientific lectures have been given without price in its new and beautiful lecture-room, to crowded audiences, and with results very gratifying to the Regents and the Curator.

When the Smithsonian Building was first erected, it possessed what has often been called the finest lecture-room in the world. It was constructed under the oversight of Professor Henry himself, on acoustic principles, and was a most delightful place to the audience it held. It was in the shape of an amphitheatre with steeply ascending sides. This lecture-room was destroyed by the fire. It was in the east wing. When that wing was rebuilt, it was fitted up as a residence for Professor Henry and his family, and another lecture-room was constructed in a different part of the building.

This was not so satisfactory to the public; and, for that and other reasons, the lectures which the secretary had instituted, as one means of distributing knowledge according to Smithsonian's will, were relinquished. A building which was not large enough to exhibit the contents of its own boxes could not well spare space enough for a good lecture-hall. When the new museum was put up, however, it was thought best to reserve one of its "ranges," and fit it up as a lecture-room. This was on the west side of the building. It was able to seat six hundred persons, and was first occupied on the 21st of February by the American Institute of Mining Engineers.

The first course of lectures opened on the 11th of March, with the following programme: March 11, Prof. Theo. Gill, "Scientific and Popular Views of

Nature contrasted"; March 18, Major J. W. Powell, "Outlines of Sociology"; March 25, Prof. C. V. Riley, "Little-known Facts about Well-known Animals"; April 1, Prof. O. T. Mason, "What is Anthropology?"; April 8, Prof. J. W. Chickering, Jr., "Contrasts of the Appalachian Mountains"; April 15, Dr. Robert Fletcher, "Paul Broca and the French School of Anthropology"; April 22, Prof. W. H. Dall, "Deep-sea Exploration"; April 29, Dr. Siran M. Burnett, "How we see."

These lectures were offered gratuitously to the public, under the auspices of the Smithsonian, by the Biological and Anthropological Societies of Washington.

The Biological Society was organized in 1880, for the purpose of studying the organization and classification of animals and plants. It holds its meetings on alternate Friday evenings in the Archive-room of the National Museum. It has one hundred and forty members. Theodore Gill is its President; and Browne Goode, the curator of the Museum, is its Secretary.

The Anthropological Society was organized in 1879. Its principal work is to study the natural history of man in America, and Prof. J. W. Powell is its President. It has more than a hundred members, and has published one volume of Transactions.

The lectures were appointed for Saturday afternoons at half-past three. As the government offices all close earlier on that day, this hour permitted any clerks, who might have the desire, to attend. The hall was crowded the very first day, and after the third lecture the settees were removed to the north side of the building into a "range" which would seat nine hundred persons. Those who saw it crowded like the first could hardly believe the statement. These lectures are going to supply a great want in Washington. They were not only well delivered, and sound in themselves, but they were unexpectedly graceful. The newspaper reporters were not allowed to get hold of them. At the very beginning, Judd & Detweiler had asked permission to print them in compact little pamphlets at ten cents each; and every Saturday the full text of the lecture delivered on the previous week has been offered in the lecture hall, where it has been largely purchased. It has also been promptly laid on the counters of the Washington booksellers. You will readily imagine that I looked forward with great interest to the lecture of April 22d. It was, I believe, crowded like all the rest; but, when the day arrived, I was not only too ill to go to the lecture, but so ill that I did not even remember that a lecture was to take place. It was a pleasant accident that there was present Sir George Knaus, one of the "deep-sea dredgers" on board the "Challenger." Mr. Dall invited him to take his place on the platform, but to this the visitor would not consent. The lecture-hall is a pleasant room. The imperial banner of Siam floats over the platform, bearing on a scarlet field the well-known white elephant. One of the entrances is draped by a magnificent Persian carpet, long since presented to the United States Government; and, all round the room, glazed cases offer interesting objects to the sight, nothing among them being finer than the superb models of fish, constructed at the Smithsonian since the Fish Commission came into existence. Since the Museum has been thrown open to the public, it has had an average of twenty-five hundred visitors a week. The record is kept by an automatic register.

CAROLINE H. DALL.

MEDLEY.

Editors of The Index:—

The medley which exists in the so-called religious world is now certainly equalled by the different forms of belief which many persons are now erecting as something stable and trustworthy. And these many different attempts at "philosophy" (?) grow out of what all men at times feel, and which the Nazarene prayed against,—"lead us not into temptation,"—namely, the limitations (doubts) to which we are subject; and herein the more we know, the greater is the ignorance which we feel in respect to phenomenal objects. Still, I hold it to be a truism that the mind of man was made to know, and in practical reason what he knows is a reality. If we assert that all truth is relative, we attack dim verity, and assume the absolute also when we affirm the relative. Herein, how often we find persons of a low type of agnostics (the uninitiated) falsifying their own position, when they assert with such positiveness concerning man's origin, especially his connection with all that is beneath him, while they

deny with scorn his relationship to all that is above him. And, as they scout all *a priori* evidence of the infinite (the light in them having become darkness), I have a few words to say in respect to what is called *a posteriori* proof.

Now, I assert that we cannot think without thinking something, and that that something is God. Evidently, we cannot think of nothing, something being always present in such an attempt at thought. All order of thought assumes the Eternal. If I think of matter, knowing all that I can know of the properties of matter, I necessarily think of the Eternal, because matter is eternal. If I conceive the idea Life, the same process takes place in my mind, and I think of Life Eternal. And I also think of something distinct from matter. Now, the property of matter may be defined as gravitation (motion); but the property of life is counter to all this, as the plant is lifted up counter to gravitation. Herbert Spencer, an agnostic, defines life as "the continual adjustment of internal relations to external relations." Now, here something very transcendental is affirmed, and it cannot be other than the Eternal. Thus, in Him we live and move and have our being. And, as there is no life without antecedent life, there can be no life without subsequent life; and here is the "seed" that was queried after by M. D. Conway in a late *Index*, which is to live forever. Somewhere, somehow, our relation will be adjusted in the future as in the dim past. Somewhere we have been born into consciousness into this life, and somehow this consciousness will be adjusted as it is now adjusted in Life Eternal, also to other relations.

Again, if I think of mind, I cannot think but of eternal intelligence, and as an intelligence, moreover, which is one. Just as there can be but one infinite space, so there can be but one infinite intelligence; and the correspondence between human mind and the supreme mind is becoming more clear, the more we think concerning it. Every advance in science is affirming it. Every discovery affirming in life an infinite endowment in the infinite variety disclosed, and a teleology is revealed in which an intelligence like unto man's, either as an instrumental or as a principal cause, is evolved to us.

Take Charles Darwin's recent publication on the earthworm. Here is disclosed a creature which for "millions of years" has been at work preparing and adjusting the surface of the earth for man. The creature itself not advantaged! Query, Is Darwinism sure of Darwin, in view of his recent book, and of his confession "that it is absurd in the highest degree possible, the supposition that the eye with its inimitable contrivances could have been formed by natural selection"?

It is true that what is known of God is manifest in man, then it is not our limitations of which we should inquire concerning him, but rather to that which is highest and greatest and holiest in us. Thus, and thus alone, can his image be disclosed in us through dim possibilities.

"I, if I be lifted up from the earth, will draw all men unto me." Now, as all religious fact is practical reason, such sayings as these must relate to self-evident truth. The "I" meaning simply the ego in us to be exalted in a proximate degree, thus man can become a partaker of the divine nature, one with the Eternal as regards intelligence, utility, and goodness. The water in the spring is of the same quality as that in the fountain, but in all other respects how different,—in measure, in power, in supply, how very different!

DAVID NEWPORT.

ABINGTON, PA.

AGNOSTICISM AND RELIGION.

Editors of *The Index* :—

W. H. Spencer's elaborate article on this subject, published in your issue of 27th ult., while in some respects admirable, seems to be, in others, of questionable soundness. I ask permission to propound to the writer referred to one or two inquiries.

The Agnostic, we are informed in the article above mentioned, objects to the phrase, "God in nature, and challenges the Christian theist to point to a single spot where he is." If not in nature, where is God? I think Mr. Spencer will admit that there is no *outside* of nature. If not in nature, he is nowhere. And this the Agnostic by no means affirms.

The Agnostic also scouts at the "new God,"—the idea of Power behind phenomena. Not a very novel doctrine surely, although in our day much empha-

sized. But, says Mr. Spencer, "call a tree a tree; and, if you can find a God back of or under or above or around it, point him or her out to me."

But Mr. Spencer points out to me the great Cosmic Forces back of, under, above, and around us. In what part of Longfellow's brain dwelt his poetic genius? Where was the seat of Darwin's philosophic acumen?

And what if all forces material and mental be one force, and the cosmos their outcome? D.

A LETTER OF APPROVAL.

CAIRO, ILL., May 12, 1882.

Editors of *The Index* :—

I enclose \$3.00 for the renewal of your valuable paper. I do so all the more gladly since reading W. H. Spencer's "Agnosticism and Religion," for it gives us not only solid mental food, but the strawberries and cream extra. Though entertaining agnostic sentiments myself, I feel my great inability to express them. Imagine my satisfaction, then, in recognizing in W. H. Spencer's field of thought some ideas of my own. Crude, unshapen, and undeveloped they were in my mind, but perfected and beautifully and fully blossomed out in his. So bright and clear are they now that I wonder how their beauty should have escaped me heretofore. They come as a sweet strain of music, which I recognize, appreciate, and love, but cannot produce.

Thanking the writer and *The Index* for this pleasure, I am truly,

MRS. JACOB MARTIN.

MISCELLANEOUS.

PROF. WILLIAM JAMES writes "On some Hegelisms" in the April *Mind*, in a way that will not please Hegelians. His moral feeling is revealed in a passage like the following: "In the universe of Hegel—the absolute Block whose parts have no loose play, the pure plethora of necessary being with the oxygen of possibility all suffocated out of its lungs—there can be neither good nor bad, but one dead level of mere fate." May not the same be said of any system, idealistic or materialistic, which has no place for "real contingency and ambiguity," or, what is the same, freedom? Professor James' long-expected "Defence of Faith" will appear under an altered title in the July number of the *Princeton Review*.

MR. THOMAS DAVIDSON, who contributed an article on Antonio Rosmini to the *Fortnightly Review*, November, 1881, now announces in the pages of the *Mind* a work of nearly four hundred pages on "The Philosophical System of Antonio Rosmini Serbati. London: Kegan Paul." From the announcement, we take the following: "Though Rosmini's philosophy was intended as a scaffolding for a theory of revealed religion, it is none the less true on that account, inasmuch as it does not set out with any theological assumptions, but bases itself on simple observation, which is shown to be a valid source of knowledge. In like manner, though owing very much to scholasticism, it is in no way influenced by authority. It may be said to be a summing up of what philosophy has done thus far, and a basis for future progress."

REV. PHOTIUS FISKE, the free-thinking chaplain (retired) of the United States Navy, and the well-known philanthropist, has, says the *Advance*, sent to Grinnell (Iowa) College "Trübner's Leipzig edition of Greek authors and the *Corpus Inscriptorum Græcorum*, one hundred and twenty-nine volumes in all, the very sight of which ought to be quickening to its Greek scholarship." Fisk P. Brewer, professor of Greek in the institution above referred to, has written Mr. Fiske a letter, from which we give the following extract: "Your benefaction has stimulated another. A friend of the Latin professor here saw a notice of your donation, and has promised to give our library the series of Roman authors published by Trübner." In another letter, Professor Brewer writes: "Since I wrote you last week, one of our graduates handed our instructor in Political Science \$100 to purchase books in his department. This is, in my opinion, another happy consequence of your valued gift."

At the regular monthly meeting, April 30, of the Progressive Friends at Longwood, Penn., the speaker, Mr. John Albee, opened the exercises with some remarks appropriate to the day of Emerson's burial, of which we give the substance: "Mr. Emerson, who died on Thursday evening, is to be buried to-day; and

it seems fitting to recall for one moment his memory, and in common with all those to whom, during so many years, he has been an inspiration and delight, to bring a tribute of affection to his obsequies. I hear that he had never spoken to this people. I was surprised, because it may be said generally that, where Garrison, Parker, Phillips, had been with their deep, breaking-up ploughs of political and moral principle, Mr. Emerson had followed not long after, and sown some of the furrows with his philosophic and poetic insights. In his way, he did much to reconstruct our social and intellectual life, after the shocks which slavery and the Church had given it. He aided also in breaking down our superstitions, and in substituting for them the most noble conceptions of humanity, the worth of the individual. He made plain the feebleness of the life that constantly leans upon outward, conventional, and traditional supports. He taught that

'When the half-gods go,
The gods arrive!'

Our debt to him is great and increasing; for, while enrolling himself on the side of every liberal movement, he brought also the subtle and sententious words which must forever be the text of free thought. Causes, parties, sects, may arise and pass away. Ideas endure: they destroy and create. And the style alone in which Emerson expressed himself will assist in perpetuating his thought. So his memory seems secure. His work will invigorate future times as it has our own. For that which has happened to the oldest of poets and seers, Homer, has disproved his own despairful line: 'Men always prize that song most which rings newest in their ears.' Many great men in their own chosen pursuits, many obscure men and women in every part of the world, have confessed that to the reading of Emerson was due all they were, all that made life important and interesting. For them, therefore, as well as for ourselves, the thanks which it is customary on this day to give to Heaven should be rendered for the gift of one more human life, lived for thought and in the harmonious pursuit of aims at once ideal and practical. He made the heavens seem nearer to the earth by his presence among us; and he taught us that, standing upright, our idols would lose one-half their height and all their terror. God himself must now be glad of the society of such a man. Farewell! and mayst thou continue to enjoy all that thy piercing spiritual vision had already, even in this world, experienced as the clearest reality."

DURING this week will be demolished a house with a peculiar history. Unless we err, it has had but one tenant. It was never gladdened with the birth of a child: it has never been shadowed by a death. The owner goes forth from it a grand, world-renowned, but somewhat solitary figure, having entered it forty years ago, a brilliant young man, with eloquence and leadership in his eyes. He has lived through extreme vicissitudes. At times, he has been the object of virulent hatred. His name has been reviled, himself mocked by the populace, and even followed to his door by hooting mobs. Again, he has been applauded by the same fickle people with an enthusiasm which knew no bounds. All in forty years. . . . There is not space for elaborate comparisons. We remember the massive eloquence and the resistless force of Webster, the perfect academic style and elegance of Everett, the energy and scholarship of the large-minded Sumner, the graceful periods of Hillard, and the magnificent Oriental profusion of Choate,—a born genius, if there ever was one; but after hearing them all, and the best of England's orators as well, we must think that no man in our time has appeared on a platform as an extemporaneous speaker with such a matchless presence, voice, and manner, and with such a command of the resources of argument, satire, humor, and historic allusion as Phillips possesses. Forty years ago! and yet that fame has kept growing. Year after year he illumined the meetings of abolitionists, and later he held audiences spell-bound in delivering his lectures. Never a legislator, he threw the light of truth into the domain of law, and pointed the way for law-makers to follow. Never a religionist, he assumed a loftier tone than the preachers, and compelled the churches to take the higher ground. Bound to no societies, he has been himself an institution for the relief of suffering. In this last character, few but intimate friends have seen him: his right hand has not known what his left has done; but his benefactions have been constant, and generations will rise up and call him blessed. The resident of this modest

house, who aspired to no place, looked for no renown, and was careless of literary reputation, has seen in his time wonderful changes, but nothing more marvellous than the succession of eminent men and women attracted by his genius. In early times there came Hawthorne, rarest of prose poets; Hillard, whose scholarship and eloquence were so promising; Emerson, with the wisdom of Plato and the honey of Hybla upon his lips; and Margaret Fuller, free, exuberant, and aggressive. There came Everett, too, before his star had reached its zenith, and read aloud passages from his classic orations. Webster also was a friendly guest before parties were divided as by a sword. Theodore Parker was a neighbor (in Exeter Place), and a frequent visitor. Sumner, who was to be the political leader in the cause to which Phillips devoted his life, was wont to come for counsel. There came also Edmund Quincy, George Thompson, Samuel May, Francis Jackson, and other anti-slavery apostles whom the elders know and revere. Chief among them was Garrison, a man whose noble character, self-devotion, and heroic energy have given him undying fame. The poet Holmes, whose name of Wendell testifies to a distant kinship,—albeit he was not a born reformer,—was fascinated by our orator's fine conversational powers no less than by his vivid eloquence. Later came generals, authors, statesmen, philosophers, land-leaguers, including Butler, Parnell, Bradlaugh, and a host that no man can remember. The Prince of Wales took off his hat as he drove by the house, so did Dom Pedro and Kalakaua.—*F. H. Underwood, in the Boston Gazette.*

BOOK NOTICES.

THE BIBLE: Whence and What? By Richard B. Westbrook, D.D., LL.B. Philadelphia: J. B. Lippincott & Co. 1882. pp. 232.

The writer of this work says that he "is a firm believer in the existence and moral government of God, in the continuance of human life beyond the grave, and in present and future rewards and punishments"; but in the Bible as an inspired volume, in Christianity as a revealed system, in Christ as a model teacher, he does not believe. "It is deemed only ingenuous," he observes in the preface, "to indicate by college degrees the writer's fields of study and habits of mind." The book is mainly a compilation of facts and arguments against the claims of orthodox theologians regarding the origin, history, and authority of the Bible; and the author has brought together in a convenient form considerable information respecting the Bible for those who have read but little on this subject. The author frankly says: "No originality is claimed. The reader is at liberty to credit particularly fine passages, if such be found, to some other writer."

LE CLERGE BELGE EN 1881. Par le Comte Goblet d'Alviella. Bruxelles: Weissenbruch. 1881.

This is a speech of one of the editors of the *Revue de Belgique* before the Belgian Legislature, giving a summary of evidence showing the arts practised by the priests to keep up their schools. One woman was frightened to death by clerical maledictions for preferring secular education, and another was advised by her pastor to bribe her husband to send their children to the church-school by letting him have all the money he wanted for drink. It is gratifying to find that this behavior of the priests has led the people of the Walloon or south-eastern provinces to stay away so generally from church that one witness says, "Formerly, we counted those who stayed away: now, we count those who go."

PHYSICAL EDUCATION, or the Health-Laws of Nature. By Felix Oswald, M.D. New York: D. Appleton & Co.

This is a work of two hundred and fifty-seven pages, written in a bold, vigorous, lively style, and containing for the common reader a large amount of information in regard to health and its laws and conditions. The chapters of this work appeared originally in the *Popular Science Monthly*, as a series of articles; and the publishers have thought them of sufficient value to entitle them to publication in book form. The volume relates to subjects of practical importance, and the subjects are treated in a manner that makes the book instructive and entertaining at the same time.

THE Art Amateur for May contains no less than fourteen large pages of designs for china painting, needlework, "etching" on linen, and general decora-

tion. Much space is also devoted to the spring picture exhibitions. Clarence Cook criticises the paintings at the National Academy, many of which are illustrated; Edward Strahan writes of the Belgian "Salon" at Philadelphia; the work of the American Artists is editorially discussed; and there is a page of charming drawings from pictures in the French Water Color exhibition. The Metropolitan Museum Trustees are sharply arraigned for their failure to investigate the Feuardent charges with fairness; and there are excellent practical articles on photograph painting, modelling in clay, amateur photography, and needlework. Some "Classical Hints for Modern Costumes," with exquisite illustrations from the Greek, are especially interesting. No one of artistic taste can afford to be without this beautiful magazine, which completes its third year with the current number. Price \$4 per year; single number, 35 cents. Montague Marks, Publisher, 23 Union Square, New York.

THE REVUE DE BELGIQUE for April contains articles on bi-metallism, on means of preventing the explosion of fire-damp, and on the elective franchise in Belgium. There is also a story about a freethinker named Morteroche, whose refusal to be reconciled with the Church of Rome, as he is at the point of death, is described with great power.

PERSONAL ITEMS.

THEODORE TILTON has a new volume of poems in press.

RALPH WALDO EMERSON is said to have left an estate valued at \$200,000.

THOMAS CARLYLE was once described by Emerson as "a trip-hammer with an Æolian attachment."

PHILLIPS BROOKS and Wendell Phillips are both descended from an uncle of Ralph Waldo Emerson.

OLIVER WENDELL HOLMES ends this month his thirty-fifth year as professor in the Harvard Medical School.

A **BIOGRAPHY** of the late Charles Darwin will soon be published by Sir Joseph Hooker, the celebrated botanist.

THE London Spectator pronounces the American professor, Asa Gray, the most eminent of living systematic botanists.

REV. C. W. WENDTE, of Cincinnati, will commence his pastorate labors with the Channing Memorial Church at Newport next month.

PROF. SIMON NEWCOMB, the well-known astronomer, has been elected an honorary member of the Royal Irish Academy of Dublin.

THE £100 granted by the English government to Mr. G. J. Holyoake is to enable him to inquire into the question of the emigration of operatives to the United States and Canada.

JUST before Carlyle married, he read Kant's works in order to quiet his nerves. After he was married, he nearly talked his poor wife to death; and, to quiet her nerves, she used to scrub the floor.

KING CHARLES of Württemberg, a sovereign of a petty German State, has been converted from Protestantism to Catholicism. His wife is a member of the Greek Church, and most of his subjects are Protestants and Lutherans.

MR. LONGFELLOW left an unpublished poem on Decoration Day, which will appear in the next *Atlantic*. The same number will contain some verses on the dead poet by Dr. Holmes, and a critical article on the same subject by O. B. Frothingham.

HORACE SEAVEE, Judge Robinson (of Pawtucket, R.I.), and J. W. Ashton, who were personally acquainted with Robert Owen, made fitting remarks at the celebration of the one hundred and eleventh anniversary of his birthday at Paine Hall, last Sunday.

On the front of Mr. Tilden's new house, in Gramercy Park, there are five carved heads in bold relief. The two upper ones are inscribed "Shakspeare" and "Milton." Below, in the centre, is "Franklin," and below that are the two heads of "Goethe" and "Dante."

THE health of Mr. Herbert Spencer has again broken down. This is due partly to the anxiety which the organization of the Anti-aggression League has caused him, and partly to the worry entailed by his having to abandon his elaborate system of "Descriptive Sociology."

A **NOTABLE** Ruskin paper, prepared in London by Mrs. S. K. Bolton, will appear in the June *Wide-awake*. It is entitled "The Ruskin May-Day at Whitelands College," and is accompanied by fine pen-and-ink portraits of Mr. Ruskin and Miss Osborne, the May Queen.

Or Perry Belmont, Mary Clemmer writes: "In him, Mr. Blaine confronted the coming generation, the advance-guard of the mighty host of younger men who have already reached the front, before whom, with appalling swiftness, the men who have had their day must so soon go down."

THE library trustees have received from Miss Matilda Goddard a complete set of the writings of Theodore Parker, consisting of published volumes, articles in reviews and periodicals, occasional sermons, addresses, and reports, and newspaper cuttings. The collection is intended to be the complement of the Parker library.

DR. WILLIAM W. DRAPER, of New York, recently declared, at a meeting of people interested in the higher education of women, that so far not the slightest difference had been discovered in the nervous anatomy of man and woman, and it was absurd to hold to the doctrine that woman was by nature inferior in mental capacity.

THE Duchess of Edinburgh, sister of the present Czar of Russia and daughter-in-law of Queen Victoria, is described as a rather plain lady of about thirty-four, with a strongly marked face, but pleasant mouth and eyes and good forehead. She wears her hair à la Mrs. Hayes; that is, parted in the middle and "sliced" down over the temples. She dresses quietly in dark colors.

WHEN Darwin extended his walks into the country round about, it was observed that he was rarely seen in the village or met on the roads, preferring, as he did, to take his way, generally, southward, by the foot-paths through the woods and meadows. Little children, who have a quick instinct for a kind and gentle nature, would run to open a gate when they saw Mr. Darwin coming, encouraged thereto by a smile and a kind word.

"Of all men," says John Wentworth, "whom I ever heard, I never knew one who could endure so much interruption and discuss so many side issues, and yet finish his speech with the entire facts and the entire line of argument marked out in his mind from the beginning, as Mr. Clay. Could the enemies of Mr. Clay have formed a combination never to interrupt him nor be interrupted by him, they would have shorn him of much of his strength."

THE Bombay papers speak rather slightly of the labors of the Rev. Joseph Cook among the people of that region. It seems that the East Indians are either less susceptible or more critical than the cultured Bostonians, since he failed to make any deep impression on their minds. "Mr. Cook," says the *Indian Spectator*, "attempted the impossible, and failed. Though allowing him to be a very good speaker, Bombay is far from satisfied with his oratory."

THE widow of President Tyler, recently pensioned, is said to have been in very straitened circumstances, from which this action of Congress will relieve her. She is described as being a most "wonderfully preserved woman" for one of her age. She looks to be about forty-five, though of course much older. Her vigor and sprightliness are unimpaired. She is remarkably handsome, and her teeth are as white and faultless as thirty years ago. Her only living daughter is a lovely young girl, having been still in her babyhood when her father died in 1862.

SAYS the *Commonwealth*: "Attention is being widely drawn to the discourses of James Kay Applebee, at the Parker Memorial, on successive Sundays. Many who listen to him regard him as the ablest preacher since Mr. Parker's day. He is close in logic, eloquent in utterance, with suggestive and informing matter, and great readiness and adaptation to the special topic in hand. The old parishioners who have listened to him have become much interested in him, and the attendance is weekly increasing. His discourse last Sunday, on 'Emerson as Man and Poet,' was a fine tribute to the departed, and won many encomiums. To-morrow, he speaks on 'Emerson as a Thinker'; and we advise those fond of a high order of intellectual discourse, combined with reverence and spirituality, to listen to him. Mr. Applebee was formerly a Unitarian preacher in England."

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CURRENT TOPICS.

GLADSTONE, it is now pretty well understood, will make the progress of the Arrears Act depend upon the support of the Repression Act. Any obstruction offered to the former will delay the latter. The Repression Act, however, is likely to receive some amendments before its passage.

THE believers in the prophecies of the Bible will begin to have their faith renewed, in view of the recent "looking toward Zion" shown by the persecuted Russian Jews. Seven thousand families, it is reported, have already applied to the immigration committee at Jaffa for assistance to get to the Holy Land.

WEDNESDAY, the 17th inst., was a noteworthy day in scientific circles, from the fact of the occurrence of a total eclipse of the sun, visible in Egypt, the west coast of Africa, and some other places. English astronomers had been for months preparing to take accurate observations of this eclipse, which the cloudless skies of Egypt greatly facilitate.

NO OTHER scientist ever had his discoveries acknowledged and his theories so generally accepted during his lifetime as did Darwin. And since his death, in Rome,—the stronghold of dogmatism and conservatism,—the students of the Roman University have requested Professor Moleschott to deliver a public lecture on the life and services of the dead scientist.

A NOTABLE feat of railway engineering is now very near completion in the erection of the Kinzua Viaduct, which, when finished, will be the highest railroad bridge in the world. It bridges the valley of the Kinzua, four miles from Alton, Pa., is two thousand and fifty-one feet in length, and its height is three hundred and one feet above the bed of the

river. It is sixty feet higher than the suspension bridge at Niagara Falls.

INDIA is making rapid strides in intellectual and moral progress. Even in the enfranchisement and education of women, it is beginning to take its place among the most advanced nations, in proof of which we instance the fact that, "at the recent matriculation examination of the Calcutta University, eight women passed successfully, of whom six are natives of India; and at Bombay seven women were successful, including four from Poonah. At the First Arts examination at Calcutta, a female candidate obtained a scholarship of the first grade.

It seems that the boycotting system is, after all, not peculiar to Ireland; for a missionary relates that, in a certain village in Japan, some priests, in their efforts to prevent the spread of the Christian religion, have drawn up a document which is expected to be signed by all the inhabitants, one clause of which reads as follows: "Therefore, we agree that, if any native of this village becomes a Christian, we will cease to have any intercourse with him; and if any person dwelling here, not being a native, embraces the foreign creed, we will send him back to his birthplace."

THAT orthodox daily, the Cincinnati *Gazette*, in its zeal to have all work stopped on Sunday, argues against the claim that milkmen must make their rounds every day, because babies require it, by saying that "the rich can keep milk over Sunday and that the poor can go without it; and that, if the stoppage of Sunday milk shall diminish the rising generation, it will be only another of the means which nature fetches in to restrict the increasing pressure of population on the means of subsistence and to raise the quality of the race by the great process of the survival of the fittest."

THE popularity of General Ignatieff, the Russian minister of the interior and leader of the Pan-Slavic party, is on the wane. The minister of finance lays the responsibility for frequent outbreaks against the Jews to his short-sighted policy. The driving of Jewish inhabitants from the country and the destruction of their property are now seen to be an economical mistake; and the minister of finance, who is chiefly concerned in making the imperial income and expenditure balance, cannot help seeing that, by the destruction of thousands of buildings and the expulsion of thousands of industrious inhabitants, the country is made poorer, even though religious bigotry is thereby gratified.

AT a meeting of the Committee of the Sunday Society, London, on May 7 (the object of which society is to obtain the opening of museums, art galleries, libraries, and gardens on Sunday), Professor Corfield, M.A., M.D., in the chair, the death of Mr. Emerson was referred to, he having been an honorary member of the society. The following resolution was unanimously passed, on the proposal of Mr. Mark H. Judge, A.R.I.B.A., seconded by Mr. Robson I. Scott: "That, inasmuch as Ralph Waldo Emerson, lately deceased, was one of the truest exponents of the movement represented by the Sunday Society, and his connection

with the society itself, as an honorary member, one of its proudest distinctions, this committee deplore the event which, while severing that connection, has deprived America of an illustrious citizen and the world at large of a benign influence, and express their profoundest sympathy with the surviving relatives of the eminent thinker in the loss they have sustained."

A PAMPHLET emanating from the General Theological Seminary of the Protestant Episcopal Church is being circulated among lawyers. Enclosed in the circular is a neatly printed notice, which reads as follows: "As you are frequently called upon to draft wills for your clients, this pamphlet is sent to you to ask your attention to one of the most important eleemosynary institutions in our city. The corporate title is 'The General Theological Seminary of the Protestant Episcopal Church in the United States,' a corporation existing under the laws of the State of New York." This notice is of course an invitation to lawyers to take advantage of their position, which involves confidential relations with their clients and knowledge denied to the world at large, to influence rich men, when drawing up their wills, to devise and bequeath their property to the institution above named. An exchange justly remarks that it would be almost as disgraceful "to comply with the spirit of the above invitation as it is for clergymen to surround the bed of a dying man, and endeavor to extort from him gifts to the Church which he would never have made in the time of health and strength and perspicacity of intellect. No honorable lawyer will comply with a request of this character."

"THE Summer School of Christian Philosophy," which will hold sessions two weeks at Greenwood Lake, N.Y., next July, is going to tackle some knotty questions, judging from the titles of the addresses to be delivered there. Among others, Professor Fisher of Yale is to present "The Arguments for the Being of a God"; Prof. Geo. T. Ladd will deal with "Nature and the Supernatural"; Dr. Bascom will discourse on "Mind and Matter, their Present Relation and Ultimate Reference"; Professor Patton of Princeton speaks on "The Genesis of the Idea of a God"; Prof. C. A. Young will tell what he knows about "Distances and Dimensions of the Heavenly Bodies"; Professor Davis of the University of Virginia will explain "The Duality of Mind and the Brain"; Rev. Washington Gladden will talk about "Christianity as a Social Science"; S. H. Wilder will give his reasons for believing "The Spencerian Philosophy a Misrepresentation of the Doctrine of Correlation of Forces"; "Literature and Popular Life" will be the theme of Professor Mabie, of the *Christian Union*; while Dr. Morris Butler will try to throw light on the "Curiosities of Insanity." It is well for the cause of progress that subjects like some of these, instead of the old-time points of doctrine, are to be discussed by Christian ministers; for, whatever views shall be presented, the discussion will be likely to awaken popular attention, encourage investigation, and lead to good results.

SECULARISM,—ITS MERIT AND ITS DEFECT.

One of the facts brought to light by the study of comparative theology is that several of the primitive races of mankind chose the sky—the bright, cloudless sky—as the name of their highest conception of Deity. Even while men were worshipping the inferior forces of nature, and believed in various deities and spirits in the powers of earth and air and in the heavenly bodies, they took for their symbol of supreme Deity the highest and grandest thing they saw,—that which seemed to be beyond and to include and cover everything else,—the brilliant vault of the heavens. Here is a hint that religion at its very origin, with all its errors and superstitions, had for its aim to bind man, not to his lowest, but to the highest and best that he knew,—a hint that man has felt, from the most primitive era, that his life was not held within the limits of earth-forces alone, nor bounded by its earthly horizon, but that earth itself with all its interests is joined in a common life with the heavens. Just as astronomers have shown that this globe which man inhabits is related to the sun and moon and planets, and is held in its place and impelled in its movements by the mutually related forces to which it is subject in its connection with these celestial bodies, and have shown again that the whole solar system has relation to other suns and systems around it in the infinite vastness of the celestial spaces, so has man, from that far antiquity of which any traditions have been preserved of his thoughts and customs, had an idea that all his concerns as a being, thinking, feeling, and doing on this earth, were vitally connected with whatsoever of being or of power could be conceived as existing in the farthest realms of space around and above him. And in the sense of this relationship of man's finite life and power to the life and power that he conceives to be supreme in the universe around him, however dimly or clearly the relation may be understood and in whatever form of words it may be expressed, consists the essence of the religious consciousness.

It is well to recall this fact of primitive religion and the significance of it in this modern era, when, owing to the damaged condition into which religion has been brought by irrational doctrines and observances, many people have come to entertain the idea that it is to be displaced and are looking about for some substitute for it. Secularism is the substitute that has been put forward, perhaps with the largest claims to efficacy. By secularism as here understood is meant a social, organized attempt to make the most and the best of this earthly life, as if it were the bound of all life for man. And this is a philosophy of life which has its merit. As opposed to that ecclesiastical type of piety, now happily becoming obsolete, which shut its eyes not only to human affections and joys on earth, but very largely also to human needs and to man's just share of responsibility for improving the earthly condition of the human race, there should be no hesitation in giving to secularism the preference. If secularism professes no belief nor interest in any other life, it at least tries to make the present life better worth the living. If it shuts man up to this world, it should have the credit of an earnest endeavor to make this world a more passable habitation for him. While saintly pietists stand gazing as if with clairvoyant vision up into heaven, sighing for its felicities, secularists put their shoulders to the task of removing the obstructions which prevent man from attaining felicity on earth. And such a philosophy has come as a natural reaction against those old theological beliefs which laid all the stress on getting ready for the life after death, and neglected the life before

death; which blindly thought in some way to save the soul by maltreating and sacrificing the body. Secularism has in fact been teaching the possible beauty, felicity, worth, and dignity of man's life in this world. And in this capacity it has been doing a high religious service, for which it deserves the grateful regard of mankind. It has been teaching Religion her most primary duties; and there are healthful signs that Religion has, in a measure, caught the lesson.

But it may be questioned whether secularism can ever take the place of religion; whether its mission is not rather to balance and modify than to displace; whether it presents the broadest and completest philosophy of human existence that even science is giving us; and whether it can do its best work for even human amelioration on earth without being joined with a genuine religious philosophy. Secularism, developing as a system of life by itself, is in danger of becoming barren, prosaic, narrow, little, and belittling; missing the grand sweep of thought, the lifts of imagination and hope, the exhilarating breadth of mental atmospheres, which belong, not necessarily to church theology, but to the real domain of religion. It is to be admitted, certainly, that religion is not doing and will not do its proper work, until it takes hold of the present miseries and deformities of human society right here on earth,—the bitter, crying evils of intemperance, licentiousness, cruelty, hatred, dishonesty, selfish lust for power,—with earnest and steadfast determination to abate them. But, on the other hand, it may be doubted whether secularism, with all the benevolence of its aims, can accomplish a large and lasting amelioration of these evil social conditions, without the far-reaching vision and the consecrated persistency of purpose and the elevating sense of universal relation which religion supplies. As the earth itself cannot be scientifically understood, unless it is studied in its relations to the solar system, and hence indirectly to the whole universe of worlds, so man's life on this earth, even if there be no other for him, cannot be correctly measured and comprehended in all its mental and moral aspects without considering its relation, both as to origin and destiny, with the whole universe of life.

And, hence, secularism, professing to be the science and art of human society on earth and to rest on scientific facts alone, is brought by its own methods and aims to recognize religion as among the necessary factors for the accomplishment of its aims. As man's *dwelling-place* is but one of a countless number of globes revolving in the infinities of space, and is so organically related to them that its very perturbations are cancelled in their grander revolutions, so much more does man, the *dweller*, look out and up into the infinite dome of worlds with which he is surrounded, to feel that he bears a part in an august drama of existence, which takes him along in a vastly larger enfoldment of purpose than any which can be measured on the circumference of this little earth. This outlook which he has into the boundless heavens above gives him a different inlook into his own nature, with more adequate revelation of the source, purpose, and possibilities of his being. When our Aryan ancestors put their highest ideal of Supreme Being in the sky rather than in the rim of earth, they, to use Emerson's phrase, hitched their wagon to a star, which has drawn after it all the higher phases of human progress and civilization. "One world at a time" is an excellent motto to indicate the spot where the lever of duty is to be planted; but there is never a time when one world is enough to explain even itself to man's thought or to content man's ideal, so long as there are millions of worlds sweeping round his brain.

WM. J. POTTER.

A TRUE CHRISTIAN.

"Christianity, in common with Buddhism," as Strauss truly observes, "teaches a thorough cult of poverty and mendicancy. The mendicant monks of the Middle Ages, as well as the still flourishing mendicancy of Rome, are genuinely Christian institutions." A true Christian regards earthly possessions as the greatest stumbling-block in the way of salvation. "Blessed are ye poor, for yours is the kingdom of God"; but "Woe unto you that are rich, for ye have received your consolation." The Master had not where to lay his head, and his immediate followers got rid of all their property,—"sold all their possessions and goods, and parted them to all men as every man had need." The Christian, in view of Christ's condemnation of wealth and the example of those favored ones who enjoyed the inspiration of his presence and his speech, deems it a duty to remain poor, believing his heavenly Father will take care of him as he takes care of the lilies of the field, or as, in olden time, he provided for his people by bread from heaven and water from a rock. Let worldly and wicked men, he says, engage in worldly pursuits; but my business is to lay up treasures in heaven, and save souls from hell.

The Christian thinks resistance on the part of slaves and efforts to destroy slavery wrong. In the Old Testament, he reads the commands to the Jews to buy bondmen and bondwomen. In the New Testament, slavery is nowhere condemned, although in the time of Christ and his apostles there were sixty millions of slaves in the Roman Empire. "Let as many servants as are under the yoke count their masters worthy of all honor," says the inspired apostle. It is sinful to own any property; but the unregenerate will have possessions, and it is the duty of the slave to submit and to be content with his condition. With this view, it is not strange that the slave system continued in the Roman Empire more than a thousand years after Christianity appeared, or that there were more slaves in Christian than in pagan Rome.

The Christian believes that resistance to "the powers that be" is resistance to God. He reads: "Let every soul be subject unto the higher powers, for there is no power but of God. The powers that be are ordained of God. Whosoever, therefore, resisteth the powers resisteth the ordinances of God; and they that resist shall receive to themselves damnation." Jesus enjoined non-resistance in the most unmistakable language; and, when subjected to oppression and ignominy, bitter as was the cup put to his lips, gladly as he would have pushed it aside, able as he was to summon legions of angels to his rescue and to overthrow the whole fabric of the Roman Empire, he offered no resistance, but meekly submitted to all his enemies chose to inflict upon him. How dare I, then, says the Christian, with the teachings and example of Christ before me, resist the wrongs heaped upon me, my friends, or my country?

Woman the Christian regards as man's inferior. She shines by light borrowed from man, while he shines by light received direct from God. The notion of woman's inferiority in the time of Jesus was common, but we have no evidence that he sought to correct it. He did not change the Jewish law of divorce, except to limit divorce to adultery on the part of the wife. The Christian turns to the writings of Paul, and reads: "For indeed a man ought not to cover his head, forasmuch as he is the image and glory of God; but the woman is the glory of the man. For the man is not of the woman, but the woman of the man. Neither was the man created for the woman, but the woman for the man."

"Christianity," says John Weiss, "neither emphasizes the equality of woman within her own sex, nor her right to all the opportunities she may decide to claim. It was not till Christianity found Greek refinement on its way to the west, and met there the superior reverence for woman among the Teutonic races, that Europe began to entertain a better opinion. The literalist has always been right in maintaining that human slavery and the subjection of woman can be clearly vindicated by the text and practice of the Bible."

The Christian regards marriage as undesirable and to be discouraged. Ordinary humanity compels him to deny himself a relation in which he might be the father of beings who would be doomed to everlasting torment. His Master never taught men should marry; and his duty is to work out his salvation with fear and trembling, and try to win souls to Christ, and not to add to the number that will be damned. "Thy kingdom come, thy will be done on earth as it is in heaven," is his prayer. In heaven there is no marriage.

The Christian has but little confidence in the results of mere human effort. His reliance is on God's aid, to be obtained only by prayer. Is his brother sick? He calls no physician, but prays for his recovery, lays hands upon him, anoints him with oil. The study of medicine he regards as sinful, since it shows lack of faith in his Master's promise. "He that believeth on me, the works that I do shall he do." He spends nearly all his time in prayer. He sees multitudes going down the road that leads to hell. He would not be human, if he did not mourn day and night. The words of Jesus come to him: "Woe unto you that laugh now, for ye shall mourn and weep." "Blessed be ye that weep now, for ye shall laugh."

The efforts of reformers who aim at the amelioration of man's earthly condition he deprecates; for they succeed only in making this life attractive, causing man to love the things of this life, diverting attention from the interests of the hereafter. He who finds this earth a place of hardship and weariness is more likely to "lay up treasures" in heaven than he who has earthly possessions and opportunities for enjoying the good things of this world. How cruel, then, is the man who tries to remove poverty!

The Christian is inflexibly opposed to whatever adds to the beauty and attractiveness of this world. Does his neighbor erect a palatial residence, surround it with pleasant walks, with trees and flowers, with sparkling fountains and beautiful statuary, and adorn its walls with pictures and paintings, and add to his home every attraction that art and taste can suggest. The Christian views all this with deep regret; for it is evidence that his neighbor loves the world and is neglecting to keep his thoughts on God and his immortal soul. The great industrial pursuits of the age and its secular enterprises are evidence to him only of worldliness and wickedness, and are a positive denial of the worthlessness of this life and the insignificance of human effort, unaccompanied by prayer. So the Christian implores God to touch the hearts of men and turn them from earth to heaven,—from railroads, steamships, telegraph-lines, banks and stocks, manufactures and mechanical inventions, government reform, agriculture, and other worldly objects and pursuits, to the world of spirits and the fate of their undying souls. Anxious to leave this wicked world,—to be "absent from the body and present with the Lord,"—he sings of the fleeting vanities of earth and the fadeless glories of heaven, the utter worthlessness of all worldly things, and the richness of Christ's undying love.

He believes in a great personal devil, and ascribes every misfortune and evil thought to him.

Has his mind dwelt on the pleasures and attractions of this life? the devil was at work trying to seduce his soul. He thinks Satan has filled the world with snares, and he is constantly on the lookout for his stratagems and devices to entrap his soul.

If he has been so imprudent as to have become a husband and father, he is distressed by fears that he loves too fondly his wife and his children. So strong are the ties of nature that he is liable by attachment to his family to become unworthy of his Saviour. But, if he is a Christian *par excellence*, he has no wife nor children to divert his mind from the supreme object of his affection.

Such are some of the main features of a distinctively Christian character,—a character that conforms to the requirements of the New Testament. That passages can be quoted which directly or by implication conflict with some of the characteristics mentioned above, is true. Were we to describe a Christian in full, we should be under the necessity of giving traits opposite to and quite incompatible with some that have been presented; for the New Testament, the work of different writers, contains teachings that are manifestly contradictory. Enough that we have ascribed to the Christian no qualities or practices that are not approved or enjoined in the Book which he accepts as an authoritative standard and an infallible rule of faith and duty. It is evident from what has been offered: 1. that Christianity in some of its main teachings is opposed to the worldly enterprise, activity, and progress of the age; 2. that, in practice, the civilized world is governed by precepts and principles diametrically opposite to many of the teachings of Christianity; 3. that some of the characteristic teachings of Christianity can be obeyed only by men and women living an ascetic life; 4. that the embodiment of Christianity in practice, in its entirety, is utterly impossible, and there is therefore no such character as a "Bible Christian on earth."

B. F. UNDERWOOD.

ROME NOW AND THEN.

Priestly power, which only a few years ago was supreme in the city of Rome, inspiring fear and outward deference, at least, in all dwellers with its omnipresent papal police, domiciliary visits, and arbitrary arrests, imprisonments, and expulsions from the city of all persons in the least obnoxious to it, seems to be now sadly at a discount there. We are told that a priest appearing in the streets of Rome in the evening in his clerical dress is in danger of insult and violence, inasmuch that ecclesiastics as a measure of prudence, when they are travelling or in the country or in the evening, adopt a plain black dress. Formerly, when the Pope's carriage came along, the people in the streets all knelt, in fact were obliged to kneel, as the papal police would be after any stiff-kneed Roman who remained erect while old Pio Nono was making his transit. It is no wonder to any one acquainted with the history of Rome under that pontiff that the priestly costume excites the wrath of the populace, for it used to be associated with the meanest and most arbitrary outrages on the personal rights of sojourners and citizens alike. In the good old days of papal rule, when Rome was a holy city pure and simple, householders and traders were constantly pestered by mendicant friars and innumerable priestly beggars for alms and contributions, which they were not at liberty to refuse, because anybody who did refuse was straightway subjected to all manner of annoyance by the papal police, even to arbitrary arrest and imprisonment. The priest was then supreme in Rome. The famous Spanish orator, *littérateur*, and professor, Castelar, gives a graphic account of the summary way in

which he was hustled out of the Eternal City, where he was sojourning merely as a traveller, with no hostile intent toward the papacy. The landlord of the hotel where the illustrious Spaniard was stopping received a domiciliary visit from the papal police, and asked his guest in a terrified manner, "Why did you conceal your rank from me?" "My rank? I had none to conceal." "Your importance?" "I am not of any consequence." "You are a distinguished person." "I celebrated! Bah, are you mocking me?" Castelar demanded. "I have kept the police from coming to your chamber by saying that I would communicate to you their order." "What order?" "The order to leave Rome immediately." By way of explanation, Castelar was told that he had written books that were condemned by the *Index Expurgatorius*, that he was a friend of Garibaldi and of Mazzini, that he was a liberal and democrat and a revolutionist. In fact, he was told that, if he did not leave Rome by the first train, he would be imprisoned, possibly hanged. It was then half-past nine o'clock A.M. The next train for the south left at 10 o'clock. It is needless to say that Castelar left in it. Such was old-fashioned papal Rome in the days of Pio Nono. What wonder is it that its citizens say that they would prefer to see the city laid in ashes to a restoration of the supremacy of the priests? And yet we have American journalists, American by naturalization at least, who publish papers in this free republic, in which the Rome of to-day with its personal liberty and tolerance of free speech and action is denounced and the restoration of the city to priestly rule is persistently advocated. These journalists are a peculiar style of Americans, with peculiar notions of liberty. Of Anglo-Saxon liberty, at least, they have not the faintest conception. They are bigots, and wherever such as they are in power there is not the least freedom of speech or action. Thanks to Garibaldi, Mazzini, Cavour, and Victor Emanuel, the Rome and Italy of to-day are emulating Great Britain and the United States in the matter of liberty and tolerance. The priest is at a discount. And it is precisely as priestly power wanes that freedom, intelligence, and humanity become the order of the day.

B. W. BALL.

LIBERAL DEFENDERS OF THE ANGLICAN CHURCH.

II.

Our great poet and critic, Matthew Arnold, has of late years forsaken the pleasant paths of literature, and has begun to criticise our religious and political institutions, foremost among them the State Church. Mr. Arnold defends the Church of England from the attacks both of religious dissenters and of agnostics and of radical politicians, and he does so for two main reasons: first, he tells us that the Church is a great national institution for "the promotion of goodness"; and, secondly, it is a comprehensive spiritual organization, which no mere sect can be. Every one will admit that the "promotion of goodness" is a high aim, and one which might well be pursued by men both inside and outside the existing Churches. What is not so plain is that the Anglican Church as an *Established Church* is doing that work. A Church which is simply a bulwark of class government, which is disgraced by the scandalous traffic in livings, which is almost torn asunder by the violent conflicts of the contending factions within its limits, and which has never uttered a word in behalf of humanity,—such a body is not the most efficient organ for the "promotion of goodness." The Church has no coherent body of doctrine, no lofty aspirations, and calls forth no affectionate regard from the people. This being the case, how can it in any way promote goodness? If by the

promotion of goodness is meant the quickening into renewed activity of the higher impulses of the soul, the kindling within men's breasts of the "enthusiasm of humanity," the formation of a better type of citizenship, then I say unhesitatingly that the humble and ignorant primitive Methodists have done far more during the last forty years for the "promotion of goodness" than has the great, wealthy, historic Church of England. In saying this, I by no means wish to appear insensible to the dignity of an historic Church or to record my hearty admiration of Methodism. A cultured man who believes in the existing Churches at all will naturally feel more *en rapport* with an historic national organization, with all its faults, than with a narrow and an ignorant sect. But, when all is said, such a one must admit that the sect has that divine element of human compassion and enthusiasm which the decorous and respectable national Church has not. I cannot see why State patronage and pay are essential to the "promotion of goodness," because I find that (1) goodness was most effectually promoted in the earliest days of the Christian Church, when that body was the object, not of patronage, but of persecution; and (2) because history also teaches me that, exactly in proportion as teachers of religion have become State officials, they have ceased to be purely spiritual forces in the community. This, I doubt not, every American regards as an axiom; and I cannot but think that every day a greater number of Englishmen are getting to regard it as an axiom likewise.

Then, again, Mr. Arnold would have us preserve the State Church, because it is a "comprehensive" body. In his essay entitled "Puritanism and the Church of England," Mr. Arnold says, "The good of comprehension in a national church is that, the larger and more various the body of members, the more elements of power and life the Church will contain, the more points there will be of contact, the more mutual support and stimulus, the more growth in perfection, both of thought and practice." Now, we must ask how it is that the Anglican Church has come to be a comprehensive church, for it is nominally bound together by certain creeds and articles of a by no means comprehensive character. The answer that must be given is that comprehension is purchased at the price of intellectual sincerity. Mr. Arnold has himself advised the clergyman who cannot accept creeds and articles in their plain and natural sense to put his own construction upon them. He may thus explain away, to himself and the initiated few, miracles, inspiration, atonement, future punishment, deity of Jesus, and even immortality and God, while reciting most decorously every Sunday words which can have to him no meaning, and leading simple people to suppose that he believes them. I can only say that it will be a bad day for England if ever this advice of Matthew Arnold's is generally adopted, for honesty and sincerity will have taken leave of our land. There is only one way of making the Church comprehensive, and that is by abolishing the creeds and articles and admitting every one (for if only a mere handful of secularists are omitted, the Church is not comprehensive in the sense of being coterminous with the nations). This cannot be done; for High Churchmen would regard such a body as no church at all, while all orthodox believers would justly protest against the admission of Jews, secularists, and atheists to an avowedly Christian Church. The notion of a comprehensive church, therefore, existing for the "promotion of goodness," is an entirely delusive one, spite of the glamour Mr. Arnold has cast over it by his fine genius.

Our last liberal defender of the Church as by

law established is Canon Farrar, who dealt with this subject in some highly rhetorical discourses delivered last year in Westminster Abbey. It is a pity that this eminently good and noble-minded man is liable to be carried away by excited feelings and to indulge in reckless utterances. He was certainly never more reckless than on this occasion. He declared, among other things, that the demand for disestablishment emanated from the extremes of sacerdotalism and unbelief. It is doubtless true that both priests and philosophers are against the State Church; but it is also a notorious fact that the demand for the separation of Church and State originated with the orthodox dissenters who, forty years ago, founded the British Anti-State Church Association, now called the Society for the Liberation of Religion from State Patronage and Control. Then, Canon Farrar, to treat of the French Revolution and its atheistic Reign of Terror, which is always brought forward in England by those who wish to frighten the people from making fundamental changes,—Canon Farrar tried to associate Robespierre in some mysterious way with the Liberation Society, unaware, apparently, of the fact that Robespierre was opposed throughout to the atheistic party, and that after he had rid France of that section he took part in a public celebration of the Supreme Being. The canon seemed also to have forgotten that throughout the whole Revolution a State Church existed in France, and that it exists there to-day, although the great mass of Frenchmen are well known to be indifferent or absolutely atheistic. It appears, however, that, so far as the pulpit is concerned, these are the strongest arguments that can be offered against disestablishment,—arguments which can only be summed up as an attempt at religious terrorism.

I have thus briefly sketched some of the leading arguments for the maintenance of the State Church urged by its liberal defenders; that is, by men who are more or less in sympathy with modern progress. It appears that they have little to say in behalf of an ancient feudal institution which is ludicrously out of harmony with this modern age in which it has managed to survive. That survival is mainly due to the rooted conservatism of the English people; but the time seems to be arriving when it will no longer be tolerated, and when England will borrow from the United States one of the most essential elements of the American Republic,—religious equality,—which will lead inevitably to political equality,—that is, the establishment of the republic in England.

WILLIAM CLARKE.

SCIENCE AND THEISM.

It will be obvious that, if the exposition of science we have given is true, science can furnish no original and direct help to the doctrine of theism. It is wholly confined to nature, and never transcends the phenomena of nature. It is a search for serial or lexical phenomena.

A blind demurrer will be raised to our exposition, in the interest of causality; and we must pause long enough to give it light, if not sight. It must be allowed that science treats of what it calls causes and effects. But terms should not blind or mislead us, for their proper mission is just the opposite. Now, by causes and effects, science always means lexical antecedents and subcedents, and nothing else in any case, so that the transition to the topic of causes and effects is only a nominal transition.

Now, if I attempted to sustain this exposition of cause and effect by quoting from scientists and philosophers of the materialistic order and tendency, I should, not without apparent reason, be

charged with appealing to the prejudiced partisans of the doctrine. But, if I quote from theists themselves, and even from theistic metaphysicians, I shall be acquitted of partiality. I have therefore adduced Stewart on phenomenal lexicality, and I will now adduce Sir William Hamilton on the scientific doctrine of causes. In his lectures on metaphysics, he says, "Philosophical knowledge, in the widest acceptance of the term, and as synonymous with science, is thus the knowledge of effects as dependent on their causes." And he proceeds to explain these effects and causes as phenomenal antecedents and subcedents of lexical regularity. "For example," he says, "we are struck with the appearance in the heavens called the rainbow. Think we cannot that this phenomenon has no cause, though we may be wholly ignorant of what that cause is. Now, our knowledge of the phenomenon as a mere fact, as a mere isolated event, does not content us: we therefore set about an inquiry into the cause,—which the constitution of our minds compels us to suppose,—and at length discover that the rainbow is the effect of the refraction of the solar rays by the watery particles of a cloud. Now, this knowledge of the cause of a phenomenon . . . is called philosophical or scientific or rational knowledge." This discovery of phenomenal cause as the highest attainment of philosophy is identical with our definition of science, since these causes are lexical antecedents, and for this reason are called causes; and hence he here properly makes science and philosophy synonyms.

These causes, however, are all effects, whence, he says, "it follows that it is the scope—that is, the aim of philosophy—to trace up the series of effects and causes until we arrive at causes which are not also themselves effects. *These first causes do not indeed lie within the reach of philosophy, nor even within the sphere of our comprehension; nor consequently on the actual reaching them does the existence of philosophy depend.* But, as philosophy is the knowledge of effects in their causes, the tendency of philosophy is ever upward; and philosophy can in thought, in theory only, be viewed as accomplished,—which in reality it never can be,—when the ultimate causes, the causes on which all other causes depend, have been attained and understood." But, as each cause has a plurality of effects, "philosophy thus . . . necessarily tends, not toward a plurality of ultimate or first causes, but toward one alone. *This first cause—the Creator—it can never reach as an object of immediate knowledge; but as the convergence toward unity in the ascending series is manifest, in so far as that series is within our view, and as it is even impossible for the mind to suppose the convergence not continuous and complete, it follows . . . that we must believe in that ultimate or primary unity which in our present existence we are not destined in itself to apprehend.*"

"Such is philosophical knowledge in its most extensive signification; and, in this signification, all the sciences, occupied in the research of causes, may be viewed as so many branches of philosophy."

This makes "philosophy in its widest signification" to be only of lexical phenomena; for the transcendent unity to which these are supposed to converge is ever beyond us, and on its attainment philosophy does not depend. This conception of philosophy is, therefore, so far only on a par with that of Comte, who with Hamilton makes all sciences "so many branches of philosophy."

Hamilton, however, has an affirmative addendum, to the effect that we must believe in an ultimate and primary unity, the Creator, as the focus toward which all phenomena converge. Where to

put this addendum, or what to call it, he evidently does not know; and in his embarrassment he leaves it unplaced and undefined. He, however, excludes it from philosophy, since its attainment as a knowledge is not necessary to philosophy; and the belief of it, however necessary, is not philosophy, if a supposed psychological necessity is its sole and ultimate foundation; for it is then only an ultimate faith. (Besides, it is not such a necessity; for very many philosophers disbelieve the doctrine of a Creator.) Philosophy is thus left in its phenomenal nakedness and imbecility,—mere science or lexical phenomenalism.

Mr. Spencer's notion of philosophy is thoroughly Hamiltonian, except that he replaces Hamilton's "Creator" with the unknown "Cosmic Force," which, he says, is a necessary postulate of thought, a datum of consciousness, a necessary correlative of the relative, the immanent and immutable cause of phenomenal forms and changes and all experiences, and itself uncaused. But Spencer is more logical as well as more scientific than Hamilton, in that, as he finds this unity in nature, he ascribes it to nature, making the mighty force of nature's unity one with nature, which is all that is necessary or justifiable on the basis of the known facts.

The theologian and the moralist sometimes endeavor to construct an argument based on the phenomena of the religious and moral consciousness, inferring from these phenomena a personal cause. But, on our scientific basis, this inference is clearly unwarrantable. Scientifically, we shall only recede from these phenomena to lexically antecedent phenomena, which are their only scientifically recognized causes. Moral and religious phenomena come within the sphere of science as truly and completely as sensible phenomena, and science will investigate them after the same method; and, in so doing, its conclusions must be phenomenal,—natural, that is, not transcending the known or at least the knowable course of nature or the world.

On the subject of consciousness, Mr. Wasson reproduces an ancient and exploded error. Buckle says that, since men have imagined ghosts which have no existence except as modes of consciousness, consciousness is thus proved sometimes false or erroneous. Mr. Wasson replies that it is not consciousness that is here false, but perception, because there is a conscious fact, but not a fact of perception, consciousness being always confined to self, while it is the office of a true perception to transcend consciousness and self, terminating in an external object. This is false and belated psychology. Buckle was bad, but this is worse. Consciousness is co-extensive with sensation and perception, as well as with all thought and feeling, else we could not know that we are the subject and agent of them. I am conscious of the sensations which I call pen, paper, and writing, and therefore I am able to affirm these things. So far as perception ever differs from consciousness, it is not properly sense perception at all, but only an inference. When the genie of the Arabian story personated a woman's husband, and as such was admitted to her bed, she was the subject of a real sense-consciousness or sense-perception, and of a false inference. Her experience was real; but her inference that the cause of her experience, the apparent man in the likeness of her husband, was her husband, was erroneous. So, in Buckle's illustration of the ghost, he is wrong in saying consciousness is in error; and Mr. Wasson is wrong in saying that perception is in error. They are one, and both are correct. The alleged ghost is a sensible phenomenon, as well as a conscious phenomenon.

The error consists solely in the inference that the phenomenon is a ghost. The faculties of the soul should not be set a bickering at each other, like

a set of opposing political partisans. There is no error or truth except for the understanding or reason, and neither internal nor external consciousness can make any mistakes; and all our faculties must be treated alike or by the same method. The phenomena of internal consciousness present no more mystery for science and are no less open to the inspection and judgment of science than are the phenomena of the outward senses; and the causes of one class as well as of the other are to be scientifically determined in the same way, by finding their antecedent lexical phenomena, which can never approach theism. "Science proceeds on sensible observation," it is true; but every possible form and sphere of observation are also its province. But, whatever its scope of observation, its inferences are only to other possible or conceivably possible observations as lexical antecedents or lexical subcedents. So far as the threefold object ascribed by Mr. Wasson to science is construed as meaning anything more than this, it is erroneous. The scientists often erroneously attempt more.

It is a fine and ingenious suggestion of Mr. Wasson that, "as we are through our sentient organism in constant and inter-relation with an external reality, which appears to us as material, so we, through the higher principles of our conscious being, are in contact and inter-relation with a superior and sovereign order of reality, which appears to us as spiritual." But this inference is super-scientific, both as to the material and spiritual reality, because both are confessedly trans-phenomenal. They are excluded from the chain of lexical phenomena. It is true that Spencer makes that inference concerning the world-force; but Spencer is avowedly something more than a man of science,—he is a philosopher who uses science for ulterior ends. But Spencer is much more true to the method of science and to the requirements of a strict and sober logic than Mr. Wasson. Mr. Spencer's unknown world-force is identical with the known world, and so with us; and therefore it is only partially unknown, while all that we do know are its actual modes of existence and action. It is all otherwise with the spiritual reality which theism infers, through Mr. Wasson. Further, our spiritual and sentient being are one, the modes of the same one conscious personality, and these modes have a known unity of lexical succession and development; and, if we were to allow ourselves to abandon the method of science and infer a cause beyond the order of nature, we ought to infer a unity of causation for the one personality, though a unity operating in various modes. And such a unity is found in Spencer's world-force, of whose existence and action we have a partial but real and extensive knowledge, since we form a part of it, and exemplify it in all our experience.

My theistic readers will now be mentally projecting against me the argument from design; but that also is super-scientific. Though we ourselves are conscious of design, it is never, and never can be, an object of observation beyond ourselves. Beyond ourselves, it is at the best only an inference, and as an inference it is non-scientific, since it can never be a phenomenon, never a lexical antecedent or subcedent of other phenomena, and so be either cause and effect relative to them. We infer design in other men, because in appearance and action they are like us; and we reject such inference relative to the world, because it is in appearance and action unlike us, and science can furnish no ground for the ulterior inference that the world itself is the product of design, because science can have no data for transcending the world at all or for assigning any limit to the extent and duration of the world-force.

WM. I. GILL.

NOTES ON THE RELIGIOUS PRESS.

W. J. P.

A CORRESPONDENT of the *Christian Register* speaks of Dr. Adler's closing lecture for the season before the Ethical Society, New York, which he calls a "noble discourse," and makes it an occasion for explaining the drift of Dr. Adler's teaching in a way it is not generally understood by those who are not accustomed to hear him. As the correspondent truly says, the central idea with Dr. Adler is that "there is within us, regnant over all the domain of our manhood, a moral ideal, which is the grandest of ourselves and which is absolutely imperative." He then further interprets thus:—

In view of this immanent moral nature of man as affirmed by Kant, making itself felt, not because God is, but because man is, come the religious feeling and conception,—not as the source, but as the result of the moral sentiment. This is a very important point in Mr. Adler's philosophy; and, whether one agrees with it or not, its consideration is certainly helpful. Adler does not ignore religion and confine himself simply to ethics, meaning by ethics the right conduct between man and man. He says that morality inevitably flows to religion; that is, it seeks a philosophy of the infinite. The moral nature cannot confine itself simply to man: it will go forth to the whole surrounding universe, to the immensity of nature, to every distant star, and seek to know its destiny,—if all is well in those remote world-ships that, along with ours, are plunging through the measureless oceans of being. The moral man becomes at his highest religious, in that he feels his relation with the all; and he must, in aspiration at least, feel his oneness with the endless and infinite reality of things.

THE Catholic Church has a way of paying for endowments to its institutions which Protestants may envy. According to the *Catholic Review*, this is the way by which a Catholic college proposes to remember past donors and tempt new ones:—

Last week, we briefly pleaded for the endowment of Catholic colleges and schools. Now, we are glad to note that the colleges do not propose to forget their benefactors. One of them at least, that of Our Lady of Angels, Suspension Bridge, N.Y., proposes to found an annual Mass, to be celebrated on a fixed day early in May, for the living and dead benefactors of that institution. Says the *Niagara Index*: "We are requested by the Very Rev. President to state that a Solemn High Mass will be celebrated in the college chapel on the 1st of May, for the spiritual benefit of those who have in the past been the benefactors of the college and seminary of Our Lady of Angels. Those who made generous donations to our seminary in years gone by may remember that Very Rev. T. S. Smith, Visitor-General of the Congregation of the Mission, promised some time ago to have, in the future, masses of the living and dead said for them. The priestly faculty of our Alma Mater have never forgotten Niagara's benefactors at the altar of the Most High, and the new custom about to be initiated of having a Solemn High Mass celebrated on the first day of Mary's month of every year will rehearse the loving feelings of affection which bind Niagara to Niagara's friends. . . . Henceforth, the 1st of May of each succeeding year will be celebrated with as solemn and imposing ceremony as may be."

"It is reported in Berlin," says the *Jewish Watchman*, "that the representatives of the House of Rothschild in that city have refused to bring out a Russian loan of twenty million roubles for the construction of the Caucasus railway, chiefly in consequence of the continued persecution of the Jews in Russia. Negotiations having thereupon taken place with the Berliner Handelsgesellschaft, this body caused the Russian Minister of Finance to be informed that it would not enter into any arrangements with regard to the desired loan so long as there was no prospect of a cessation in the present cruel treatment of the Russian Jews."

The Index.

BOSTON, MAY 25, 1882.

THE INDEX is published every Thursday, at No. 3 Tremont Place, Boston, by an incorporated Board of Trustees nominated by the Free Religious Association. Terms: Three dollars per year, in advance.

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

WILLIAM J. POTTER, } Editors.
BENJAMIN F. UNDERWOOD, }

NO WRITERS in THE INDEX, editorial or other, are to be regarded as speaking in behalf of the Free Religious Association as a whole; nor is any writer to be held responsible for any opinions expressed in its columns except his own. For all unsigned editorial matter, B. F. UNDERWOOD, the office editor, is responsible.

ALL communications intended for the paper and all business letters should be addressed to "THE INDEX," 3 Tremont Place, Boston. Letters for Mr. Potter should be addressed to him, at New Bedford, Mass.

ANNUAL MEETING OF THE FREE RELIGIOUS ASSOCIATION.

The Fifteenth Annual Meeting of the Free Religious Association is to be held in Parker Memorial Hall, Boston, on the 1st and 2d of June, 1882, with sessions as follows:—

THURSDAY EVENING, June 1, at 7.45 P.M. Business meeting for election of officers, hearing of reports, and action upon the Resolutions referred from the Conference of March 28. The following amendment to the Constitution, prepared by a Committee appointed for the purpose by the Executive Committee, is to be proposed for adoption in lieu of present Article III.:—

The officers of the Association shall be a President, twelve Vice-Presidents, a Secretary, an Assistant Secretary, a Treasurer, and twelve Directors. They shall be chosen by ballot at the annual meeting of the Association; and the President, Vice-Presidents, Secretaries, and Treasurer shall hold their offices for one year, or until their successors be chosen. The Directors shall be chosen for four years, and, at the expiration of that term, shall not be eligible for re-election until after two years. One fourth of their number shall be chosen annually; but, at the annual meeting of 1882, the full number of twelve shall be chosen in sections of three respectively for one, two, three, and four years. The President, Secretaries, Treasurer, and Directors shall together constitute an Executive Committee, intrusted with all the business and interests of the Association in the interim of its meetings. They shall have power to fill any vacancies that may occur in their number, or in the list of Vice-Presidents, between any two annual meetings. Six members of the Executive Committee shall constitute a quorum.

FRIDAY, June 2.—A Convention for essays and addresses at 10.30 A.M. and 3 P.M., with the following programme of speakers and topics:—

Morning: T. W. HIGGINSON, "A Tribute to Emerson"; W. J. POTTER, "Liberty, but Religion also"; S. J. STEWART (Bangor), "Morality as the Aim and Crown of Liberty and Religion."

Afternoon: W. M. SALTER, "Do the Ethics of Jesus satisfy the Needs of our Time"; ANNA GARLIN SPENCER, "The Appeal of the Unchurched to Free Religion"; E. C. TOWNE, "The Permanence of the Christian Method in Religion"; B. F. UNDERWOOD, "Science as a Factor in Moral and Social Progress."

An address will be made by FELIX ADLER at the morning session.

FRIDAY EVENING, a Social Festival will close the proceedings, with the usual features of interest. WM. J. POTTER, Secretary.

EDITORIAL NOTES.

MR. MILLS' new work, noticed in another column, can be had at this office.

SEVERAL articles, including one by Mr. Wasson, which we intended to give to our readers in this number, we are obliged to defer till next week.

WE hear a great deal about the helplessness and dependent position of women, yet a late census report shows that in New York city alone there are sixty-five thousand of these "helpless" creatures who earn a respectable livelihood for themselves and others.

SAYS the *Rocky Mountain News*: "Ralph Waldo Emerson is gone; but 'Billy' Emerson, the famous burnt-cork artist, is left. It is a sad commentary on the relative popularity of fun and philosophy that 'Billy' is more widely known and better liked in this country than Ralph Waldo."

OUR in Colorado, Oscar Wilde made a discovery which fills his æsthetic soul with delight. In the broad-brimmed slouch hat and easy-fitting clothes of the miners of that region, he has found the ideal masculine dress. Perhaps he will adopt it on his next appearance on the lecture platform.

SAYS the *Independent*: "The speech of Mr. Lynch, last week, before the House of Representatives, in advocacy of his right to the seat then occupied by General Chambers, when compared with the speech of the latter, shows that he is far the abler man of the two. He has a ringing voice, and, 'Nigger' though he is, a flowing and brilliant rhetoric."

A CONGREGATIONAL minister, we are reliably informed, lately admitted to membership in his church a well-educated young man, who disavowed all belief in supernaturalism, even to a denial of the resurrection of Christ, but who felt that in the Christian Church he found the best organized system of ethics and the most desirable association. He states that he frankly explained his views to the minister.

IN a notice of Mr. Spencer's discourse on "Agnosticism and Religion," recently published in *The Index*, the *Boston Investigator* says: "We have been reading this lecture somewhat; and we think it is one of the best that we ever met with, as regards ability, independence, a truly liberal spirit, and a strong common-sense. Mr. Spencer is evidently a progressive lecturer, and Florence is very lucky in having so able a teacher in its midst." Copies of this lecture in pamphlet form can be obtained at this office.

A CHOICE concert was given at the Meionaon on Saturday evening by the "Euterpe Quartette," assisted by Mr. Wulf Fries. The singing of this group of young ladies presents elements of rare beauty and excellence. They have been trained by Miss Lucy H. Garlin, a sister of Mrs. Anna Garlin Spencer. It is interesting to note the varied channels into which a kindred vigor in members of the same family often betakes itself, and a happy result for society when the aims of such force are so pure and beneficent.

THE many friends of Samuel Johnson will be glad to learn that the words spoken and selections read at his funeral, together with various tributes called forth by his death in journals and pulpits and in private letters, have been printed in a memorial volume, making sixty-four well-filled pages. It is bound in brown cloth, with bevelled board covers. Though printed for private distribution only, the family, not knowing all of Mr. Johnson's friends who may wish a copy, have kindly left a few copies for sale at the office of *The Index*. The price is fifty cents.

GEN. ABE BUFORD, having been severely rebuked for his speeches on religion and the turf by

the *Apostolic Times*, an organ of the sect which he recently joined (the Campbellites), defends himself in a letter replete with piety and horse language. "My earthly career," he writes, "is drawing rapidly to a close; and my great aim now is to win the race for eternal life. And, as you have before said, if I can pass through the pearly gates of heaven in a chariot drawn by 'Enquirer' and 'McWhirter,' I would shout with great joy, and would be far in advance of you, Mr. Editor, should your chariot be drawn by a pair of Noah's mustang ponies."

A CONGREGATIONAL minister, defending himself from the charge of insincerity, replied to a liberal correspondent: "I do without any concealment declare that I do not believe the whole Bible to be true; that there are human additions and interpolations; that, in fact, Robertson Smith is right in the view he takes. Must I say all I think to the weak and stupid public? for such it is. I never say anything I *don't* believe. I only act on Christ's own principle. 'I have many things to say unto you, but you cannot bear them now.' Yes, God is afraid of upsetting weak minds, if Christ echoed the divine view of things in that statement." We give the extract without by any means approving all that it implies.

FROM Mark H. Judge, London, we have received the following: "At the ordinary meeting of the Committee of the Sunday Society last night, Monday, April 24, reference was made to the death of Mr. Charles Darwin and Sir Henry Cole. The following resolutions were unanimously passed Proposed by Mr. James Heywood, F.R.S., and seconded by Prof. Corfield, M.D.: 'That this Committee unfeignedly lament the death of Mr. Charles R. Darwin, F.R.S., to whom, as one of its first Vice-Presidents, the Sunday Society owes a deep debt of gratitude, and desire to express their heartfelt sympathy with Mrs. Darwin and the family in the loss they have sustained by the decease of the distinguished naturalist who, while introducing his great discoveries, showed so much consideration for the feelings of others, and rendered such invaluable services to mankind that his name will be preëminently identified with the scientific achievements of the nineteenth century.'

IN a recent discourse on Emerson, Mr. M. J. Savage said: "The once famous 'Monday Lecture-ship' tried to patronize him, and use him as a weapon against Darwin. Mr. Cook even tried to claim him as a Christian. But an authoritative letter from his own son rebuked and silenced the impertinence. The Church has always tried, after their death, to claim the great names it could not win while their owners were alive. It has invented stories of death-bed penitence and recantation, as in the cases of Voltaire and Paine. Recently, concerning Littré, the great Frenchman, and Lanza, the Italian statesman, the same thing has been tried. It is curious to see what a typical man Longfellow is made out to have been by all the orthodox papers, though he was orthodox in no single point of his belief. And Darwin is hardly dead before we are gravely informed that his system, which the Church has been vilifying for twenty years, is perfectly consistent with the Evangelical faith. And now Emerson, rejecting a belief in a personal God,—in the ordinary sense of that word,—in prayer, in Christ, in sacraments, in ecclesiastical salvation of every kind,—who will dare say the heavens have not received him? His spirit, methods, doctrines, are in half the churches, and his books in all the best ministerial libraries of the land."

"THE INDEX" will be sent six months to trial subscribers for one dollar.

POETRY.

TWO SONGS.

For The Index.

I.

The Song of the Iconoclast.

Down with the idols from temple and shrine!
Down with the idols, both yours and mine!
Down with the idols men call divine!
Gilded and painted idols.

See how men worship the less than true!
Worship the old, because it's not new!
Worship the false, because others do!
Frail and crumbling idols.

They worship the myths of a bygone age;
Prophecies old that nothing presage;
Gloomy old records of folly and rage,—
Bewildering, frightful idols.

They worship the sound of a mighty name,
And bow themselves down to a record of fame;
Authority's charm the fiercest will tame,—
Demigods, human idols.

They worship the soldier's bloody sword;
Worship the birth of a so-called "lord";
Worship the hierarch's mystic word,—
Dazzling, blinding idols.

They worship success, whether right or wrong;
Worship the mountebank's brazen song;
Worship the slave-driver's cruel thong,—
Lying, tyrannical idols.

They worship idols of silver and gold;
And purse-proud wretches with crimes untold;
Human swine in filthiness rolled,—
Gross, degrading idols.

Down with the idols from temple and shrine!
Down with the idols, both yours and mine!
Down with them, though they glisten and shine,—
Down with humanity's idols!
Break! break! break!
Down with the idols!
Break! break! break!
Down with the idols!

II.

The Song of the Conservative.

Break down the idols, but save the shrine;
Lop rotten branches, but spare the vine;
Destroy the false meaning, but not the sign:
There's always good with the evil.

All truth does not reside in the new;
The old has lessons for me and you;
In the tales of the past, some things were true:
There's always good with the evil.

There are reasons why men should worship a name;
It takes great deeds to earn great fame;
Remember men's virtues as well as their shame:
There's always good with the evil.

The soldier's sword oft saves the right;
Hereditary laws are full of might;
The priest's dim lantern contains a light:
There's always good with the evil.

Ability only can win success;
Men seldom get rich by chance or guess;
And charlatans often real goods possess:
There's always good with the evil.

Civilization acknowledges Slavery's aid,
And gold and silver are needed in trade;
Wealth is a blessing, when well outlaid:
There's always good with the evil.

Though ye break the idols, save temple and shrine;
If ye lop off branches, still spare the vine;
Destroy the false meaning, but not truth divine:
There's always good with the evil.

Save! save! save!
The good from the evil!
Save! save! save!
The good from the evil!

J. WILLIAM LLOYD.

For The Index.

Miss Hardaker and the Woman Question.

An Essay read before the Parker Memorial Class,
April 23, 1882.

BY MRS. SARA A. UNDERWOOD.

In an article which appeared in the *Popular Science Monthly* for March, entitled "Science and the Woman Question," Miss M. A. Hardaker argues that woman's inferiority to man in social position and intellectual power, which she says is admitted by "the reform philosophy which asks for the elevation of women," is not, as that reform philosophy claims, due to temporary causes, but to permanent conditions in the physical structure of the race, which conditions cannot be altered or overcome except by the extinction of the race.

These conditions, simply stated, are as follows: that the average size of men is greater than that of women; that the male brain weighs more than the female brain; that men eat more; that "all human energy is derived from the food, and is an exact equivalent of the amount of food consumed and assimilated"; that, consequently, men think more; that the male brain is "of exactly the same quality as woman's, but larger"; that, in addition to these hindrances of less size, less brain-power, and less capacity to evolve that power on the woman's part, there is also the additional hindrance that "probably twenty per cent. of the energy of women, between twenty and forty years of age, is diverted for the maintenance of maternity and its attendant exactions"; that there is "a general law of transmission in the line of sex," which further tends to keep women from attaining intellectual equality with men, for "intellectual mothers will have fewer daughters than unintellectual ones, so that the chances of intellectual qualities in the female line will be lessened as culture increases among mothers"; also, "that the probabilities of marriage are lessened in the cases of intellectual women," which involves a still further loss; that "the reasoning power and the creative imagination are the highest and most complex forms of brain energy; . . . that, while man possesses both these powers in large amount and of superior quality, woman possesses them in smaller amount and of inferior quality"; that women possess the power of *intuition* in a higher degree than men," but "there is considerable evidence that it (intuition) is acquired by heredity, that it is closely akin to instinct, and that some modification of it is the common possession of women, children, and the lower animals."

To begin with, we shall at once concede several of Miss Hardaker's propositions: *i. e.*, that woman is smaller in body than man; that her brain weighs less than his; that she eats less food; that food is a prime factor in the evolution of all human energy; that intellect is the highest manifestation of that energy; and that hitherto man has taken the lead in the most prominent departments of intellect, though we may not concede those departments to be always the highest; that the functions of maternity do entail the expenditure of a certain percentage of the energy which food supplies. So much conceded by way of agreement with Miss Hardaker, we now propose to show wherein we dissent from the conclusions drawn from some of these premises, and the fallacies contained in others.

To support her theory that man's superiority in size insures him also a corresponding superiority in intellect, she declares that "a large amount of matter represents more force than a small amount; and this law includes vital organisms as well as organic masses." This, she goes on to say, "settles the question of quantity of power permanently in favor of man," since man has the larger body and brain. Miss Morais, in the *Popular Science Monthly* for May, replies at length and with considerable force to this part of Miss Hardaker's argument. And, before Miss Morais' article appeared, another lady, Miss Emily J. Leonard, answered it as follows: "Does a large amount of matter *always* represent more force than a small amount," and this "in vital organisms as well as in inorganic masses?" This may be true, if every other condition is precisely the same; *e. g.*, if the masses to be compared are equally electrized, etc. But in vital organisms we never can prove that all other conditions are equal. We can never have the proper con-

ditions for test. There is a great difference between the potentiality of matter in the abstract and the amount of power actually evolved by any particular portion of matter. This difference Miss Hardaker seems to have disregarded. It does not seem to me true that the amount of power evolved by any organism is in direct ratio to its bulk. The complexity of the organism seems to have as much to do with the amount of power actually evolved as it has in any other piece of mechanism. Quite likely, the particles of matter in the larger organism might, under some different arrangement, evolve more power than as a matter of fact they do. To get energy from food, an organism is necessary, even were the organism as low as the jelly-like amoeba; and this takes us down to the protoplasm and the beginnings of things, and there we are lost. Whether the assimilation of food is a purely chemical process or not is, as far as I have learned, something not yet known.

"In applying her theory to the brain," says Miss Morais, "one fact which Miss Hardaker herself states is sufficient to tell very disastrously against her conclusion that larger brain-weight means larger thinking power. 'According to Gratiolet, the male brain cannot fall below thirty-seven ounces without involving idiocy, while the female brain may fall to thirty-two ounces without such result.' Here are two brains precisely of the same quality, one thirty-seven, the other thirty-two ounces, an absolute difference of six ounces. Yet these six ounces represent just nothing. Indeed, give the woman thirty-four ounces, and give the man thirty-seven, his three ounces more are simply a minus. *Thirty-four is rational thought, thirty-seven irrational.* In this instance, a small amount of matter represents more power than a large amount. It would seem that the true law must be sought elsewhere than in the grocer's scales."

If woman's brain is capable of thinking at a size at which in man idiocy is inevitable, it follows that there is something in the *quality* of woman's brain distinguishing it from man's which renders mere bulk of subordinate importance compared with other factors. Dr. L. Büchner, the well-known German physicist, after stating this objection to woman's intellectual advancement, goes on to say: "In the first place, the smaller stature and weaker muscular development of woman, as well as the smaller diameter of the nervous threads which converge in the central parts of the nervous system, quite naturally cause the total mass of the female brain to be comparatively smaller, without necessarily causing the development of energy of the parts of the brain devoted to the intellectual functions to suffer. In the second place, even if it could be demonstrated that these parts remain in their development behind those of man, this may just as well be ascribed to defective exercise and cultivation as to an original deficiency. For it is well known that every organ of the body, and therefore also the brain, requires for its full development, and consequently for the development of its complete capability of performance, exercise and persistent effort. That this is and has been the case for thousands of years in a far less degree in woman than in man, in consequence of her defective training and education, will be denied by no one. . . . Finally, in confuting this objection, a point must not be forgotten to which attention cannot be too often called; namely, that the estimation of the intellectual value of a brain depends not merely upon its size or material bulk, but equally, if not even more, upon its internal constitution and the finer development of its individual parts, and that it is perfectly conceivable that the female brain as regards this fineness, and in accordance with the greater fineness and delicacy of the female body generally, may exceed the male brain in the same proportion as the latter exceeds the female brain in its development in size. (Büchner's *Man in the Past, Present, and Future*, pp. 205-207.)

"Man eats more than woman, because his larger size requires him to do so. A larger proportion of nourishment is sent to his brain, hence men think more than women," didactically syllogizes Miss Hardaker. Might we not, after the same *reductio ad absurdum*, argue: "An elephant eats more than man, because its larger size requires it to do so. A larger amount of nourishment is sent to its brain, hence elephants think more than men." Perhaps it was through parallel reasoning that elephant worship began. If we are to accept such arguments, we had better begin with the worship of Jumbo at once. Even among the lower animals, the analogy from

size does not hold good. The ant, the bee, and many other small-sized creatures, are far superior in intelligence to some of larger size, such as oxen, sheep, swine, etc. Among the members of the human family, it is by no means the largest in size who have accomplished the most, although Miss Hardaker seems to think so when she so positively declares: "Unless woman can devise some means for reducing the size of man, she must be content to revolve about him in the future as in the past. She may resist her fate, and create some temporary aberrations in her course; but she will be held to her orbit, nevertheless." We have no statistics as to the comparative weight and height of the men of nations differing essentially in size and differing also in intellectual vigor. Many very savage and semi-barbarous tribes are described as composed of large-framed men and women, while others in the same low intellectual grade are dwarfish. France is certainly not a race of physical giants, and yet is one of the most civilized and intellectual nations of the earth. Calculations have been made however by Count Daru, by which it appeared that "the height of men in France had been lowered an inch and a half or two inches by the wars of the First Napoleon; for the tallest men are perpetually chosen for war, and are carried off to be slaughtered before they have produced any progeny."

And yet we have not observed any consequent diminution of intellect in the French nation. The famous body-guard of Frederick the Great was composed of the tallest and finest-looking men he could pick out of the nation. These he compelled to marry the tallest women they could find, in order to insure a gigantic race from which to recruit that body-guard of grenadiers. But what descendant of that selected stock have we ever heard from since as a marvel of intellectual greatness? Napoleon the First, undersized in body, but a giant in brain-force, once, when reaching to get a book from the upper shelves of his library, was addressed by one of his tall generals with, "Allow me, Sir: I am higher than you." "You are taller, not higher," replied the Emperor, with a severe look. When we remember that many of the greatest men the world has known were beneath rather than above the usual stature, we are not very much impressed with the truth of Miss Hardaker's theory. We recall such names as Aristotle, Humboldt, Napoleon, Wellington, Nelson, Cromwell, Bacon, Pope, Burke, Talleyrand, Thiers, Grattan, Moore, and hundreds more or less famous, all undersized men, whose brains were as much the gift of heredity and circumstances as of superior bone, flesh, and muscle.

Another of Miss Hardaker's assumptions on the food question seems to be that those who can assimilate the greatest amount of food must needs be those who accomplish the greatest amount of intellectual work; yet many of our great men have also been semi-invalids with weak stomachs, and consequently small eaters. Among these, we instance Bentham, Pope, Comte, Cervantes, Descartes, Bacon, Heine, Spinoza, Dean Swift, Darwin, Herbert Spencer, Buckle, Goethe, Carlyle, and others. But these are enough to show the fallacy of considering food alone or the energy evolved from it the sole source of brain-power. It is well known that many idiots and imbeciles are ravenous eaters. The energy derived from food may even go toward the degradation and diminution of intellectual power. Heredity or circumstances may determine a man of good-sized brain to become a prize-fighter, a libertine, a burglar, a walkist, a glutton, or a drunkard. The energy stored up by food is as liable to be used for these and like expenditures of force as for thought.

Miss Hardaker says, "Women have done something of nearly everything that men have done, but they have come later and with smaller offerings." Is it not quite as true that men have done something of nearly everything women have done; while, in those matters which are peculiarly within women's province, they have not done it so well? Are men on the average as good housekeepers, as tender parents, as moral teachers, as conscientious as women? Where ages of custom have made one sex proficient in one department of life's necessary work, they have made the other more perfect in its own peculiar province.

We come now to the consideration of what Miss Hardaker evidently considers one of the strongest points against the possibility of the intellectual equality of the sexes. We give her statement of it: "The

perpetuation of the human species is dependent on the function of maternity; and probably twenty per cent. of the energy of women between twenty and forty years of age is diverted for the maintenance of maternity and its attendant exactions. Upon the supposition that woman's mental endowments were exactly equal to man's, the amount diverted to maternity must be continually subtracted from it, so that any original equality of intellect would certainly be lost through maternity. This diversion of power would also occur in the years of highest physical vigor. This period in man is that of most active intellectual development, because the physical basis of intellectual energy is most abundant in these years. Consequently, his period of intellectual gain corresponds to her period of greatest loss."

That a certain amount of force is expended in performing the functions of maternity is undeniable; but the whole tendency of intellectual culture is, as Spencer argues and as observation shows, to reduce this demand on woman's energy and produce a "diminution of those mental differences between men and women which the early arrest produces"; and it is probable that the varied and complex experiences of motherhood will be an offset, if not more than an offset, to any loss incurred by a temporary diversion of a certain amount of force from self-development, upon which Miss Hardaker lays so much stress.

In his *Study of Sociology* (p. 371), Spencer brings out very clearly what some of those new intellectual experiences are which parenthood gives in exchange for the loss in other directions. "All lower types of beings show us," he says, "that the rearing of offspring affords the highest discipline for the faculties. The parental instinct is everywhere that which calls out the energies most persistently and in the greatest degree exercises the intelligence. The self-sacrifice and the sagacity which inferior creatures display in the care of their young is often commented on, and every one may see that parenthood produces a mental exaltation not otherwise producible. That it is so among mankind is daily proved. Continually, we remark that men who were random grow steady when they have children to provide for; and vain, giddy, thoughtless girls, becoming mothers, begin to show higher feelings and capacities that were not before drawn out. In both there is a daily discipline in unselfishness, in industry, in foresight. The parental relation strengthens from hour to hour the habit of postponing immediate ease and egoistic pleasure to the altruistic pleasure obtained by furthering the welfare of offspring. There is a frequent subordination of the claims of self to the claims of fellow-beings, and by no other agency can the practice of this subordination be so effectually secured."

That the loss of energy is not so great as Miss Hardaker would have us believe is, we think, also shown by the fact that, in spite of the increased facilities which celibacy, by giving leisure affords, a majority of our women of genius have been wives, and many of them mothers. Among those whose motherhood does not seem to have materially lessened their intellectual energy and brilliancy, we recall the names of Madame Roland, Madame de Sévigné, Lady Mary Wortley Montagu, Mary Wollstonecraft, Maria Theresa of Austria, George Sand, Madame de Staël, Mrs. Somerville, Mrs. Browning, Mrs. Hemans, Frances Wright, Lucretia Mott, Harriet Beecher Stowe, Julia Ward Howe, Mrs. Stanton, Mrs. Livermore, Lucy Stone, Fanny Fern, besides others whose names can be recalled after a few moments' thought. Besides, Miss Hardaker herself admits that, as women become more intellectual, they have fewer children (and she could say the same with equal truth of men). The whole tendency of intellectual life is to diminish the demands of maternity; and, as the race becomes more advanced, this tendency will probably become even more marked than it is at present. Miss Hardaker declares that "the necessary outcome of an absolute intellectual equality of the sexes would be the extinction of the human race." Those of us who have seen Hogarth's picture of "the last man," with all its terrible details, will involuntarily recall it to mind on reading this direful prophecy; and, as there is scarcely any hope that our sex can be deterred from at least trying to gain all the knowledge possible, we wonder if the last man may not turn out to be a woman! Still, we feel very much like saying with Tennyson, "Better not be at all than not be noble."

With Miss Hardaker's intimated opinion that there

is "a general law of transmission in the line of sex," the best authorities on heredity, like Ribot, Haeckel, etc., do not agree. Says Ribot: "When we study heredity empirically, when, that is, we observe facts and the generalizations which immediately result from it,—the formula which includes the largest number of facts and admits of the fewest exceptions is the following: heredity passes from one sex to the opposite." And Haeckel, in the *History of Creation*, page 200, says: "Every organic individual receives qualities from both parents, from the father as well as from the mother." This fact, that personal qualities of each of the two sexes are transmitted to both male and female, is very important. Goethe mentions it of himself in the beautiful lines,—

"From my father I have my stature and the serious tenor of my life,
From my mother a joyous nature and a turn for poetizing."

To Miss Hardaker's proposition that "the probabilities of marriage are lessened in cases of intellectual women," we reply that, though this may be in a measure true at a time when intellectual women, so called, are anomalous and isolated exceptions to the majority of their sex, yet it is reasonable to expect that it will be so no longer, when women generally shall reach a higher intellectual altitude. The probability is that in the future intellectual men will prefer for companions intellectual women, and that their offspring will inherit the qualities of both father and mother, as the children of to-day do.

We come now to the consideration of a very important part of "Science and the Woman Question," which Miss Hardaker disposes of in a few brief sentences. Hear her: "By the consent of competent judges the reasoning power and the creative imagination are the highest and most complex forms of brain-energy. We have the most abundant evidence that, while man possesses both these powers in large amount and of superior quality, woman possesses them in much smaller amount and of inferior quality. . . . We hear the power of intuition quoted as a higher one than reason. Women possess this power in a higher degree than men, and are sometimes rated above them in consequence of it. Very little study has been bestowed on this faculty, which has been the occasion of much self-congratulation to women. But there is considerable evidence that it is acquired by heredity, that it is closely allied to instinct, and that some modification of it is the common possession of women, children, and the lower animals."

Now, the fact is a vast "amount of study has been bestowed" upon intuition; and the fallacy of Miss Hardaker's conclusions is largely due to her ignoring the results of this study by the first thinkers of the age, and the omission of which in treating her subject is fatal to her conclusions.

To say that instinct is closely allied to intuition is just about as correct as to say that sensation is closely allied to reason. In both statements there is a certain amount of truth, and yet between the sensation of heat and the reasoning of a Newton there is an enormous difference; and the difference is not less great between the instinct of the infant to take nourishment and the intuition of George Eliot to discern character and perceive moral relations. That "some modification of it [intuition] is the common possession of women and children and the lower animals" is true enough; but it is just as true that some modification of reason is the common heritage of "women, children, and the lower animals." The whole theory of evolution, as held by Darwin, Haeckel, Huxley, Spencer, and its other representatives, teaches that instinct has resulted from habit, and that intuition is perfected reason. No one has given more attention to this subject than Spencer and Lewes. The latter says: "All our intuitions are organized experiences, groups of neural processes which originally were isolated. . . . Their mechanism is concealed, because their action is so easy and so rapid."—*Lewes*, vol. i., p. 343.

"Intuition must therefore be distinguished from induction, as vision is from inference. Intuition is the clear vision of relations."—*Ibid.*, p. 346.

"The difference between the intuitive and discursive judgments [reasoning] lies in the different degrees of rapidity with which the constituent elements of the groups are apprehended."—*Ibid.*, p. 348.

"Intuition is of much greater range than demonstration, because the greater fund of experience on which we rely is too complex and drawn too much from the forgotten past for us to be capable of showing all the successive steps which demonstration re-

quires. All the great discoveries were seen intuitively long before it was possible to exhibit the correctness of their ground and to disentangle the involved data."—*Ibid.*, p. 349.

Thus, intuition, according to the only scientific definition that has ever been given to it, is in its highest aspects the very fruitage of experience, the flower of intellection. The intuition in which woman is admitted to surpass man is as far above the mere instinct of the animal as the reason of a Bacon or a Spencer is above that of the brute. That the power of intuition is due to heredity in any sense in which the power of reasoning is not due to heredity has been already sufficiently indicated. If truth can be discovered by a mind in which the power of intuition is large, with less expenditure of force than by a mind that reaches its conclusions by the laborious process of reasoning, it follows that the former is in need of less food to supply it with energy; and, if woman therefore has more intuition than man, she can under favorable circumstances do the same amount of intellectual work with less food than he requires to do that work. But when Miss Hardaker admits that the question cannot be settled by physiology, and appeals to the work done by the two sexes to prove that man's brain is equal in quality to woman's, she begs the question; for it is evident that woman's unequal opportunities go largely to explain any lack of equality in her work to that of man in those departments of thought and activity from which causes that date back to savagery have excluded her, but the force of which happily is diminishing with the advancement of civilization. "We may fairly question," says John Stuart Mill, "whether experience has afforded sufficient grounds for induction. It is scarcely three generations since women, saving some very rare exceptions, have begun to try their capacity in philosophy, science, or art. It is only in the present generation that their attempts have been at all numerous, and they are even now extremely few everywhere but in England, France [and, we may add, America]. It is a relevant question whether a mind possessing the requisites of first-rate eminence in speculative or creative art could have been expected, on the mere calculation of chances, to turn up during that lapse of time. . . . In the department in which they have been longest engaged (both prose and poetry), women have done quite as much, have obtained fully as high prizes, and as many of them, as could be expected from the length of time and number of competitors."

"The authority of man over woman," says Mill, "arose simply from the fact that, from the very earliest twilight of human society, every woman (owing to the value attached to her by men, combined with her inferiority in muscular strength) was found in a state of bondage to some man. Laws and systems of polity always begin by recognizing the relations they already find existing between individuals. They convert what was a mere physical fact into a legal right, give it the sanction of society, and principally aim at the substitution of public and organized means of asserting and protecting these rights instead of the irregular and lawless conflict of physical strength. In early times, the great majority of the male sex were slaves as well as the whole of the female; and many ages elapsed, some of them ages of high cultivation, before any thinker was bold enough to question the rightfulness, the absolute social necessity either of one slavery or the other. By degrees, such thinkers did arise; and [the general progress of society assisting] the slavery of the male sex has, in all the countries of Christian Europe at least, been at length abolished, and that of the female sex has been gradually changed into a milder form of dependence. But this dependence as it exists at present is not an original institution, taking a fresh start from considerations of justice and social expediency: it is the primitive state of slavery, lasting on through successive mitigations and modifications, occasioned by the same causes which have softened the general manners and brought all human relations more under the control of justice and the influence of humanity. It has not lost the taint of its brutal origin. No presumption, then, in its favor can be drawn from the fact of its existence."

Further, an exhaustive consideration of this subject would necessarily involve a careful estimate of the real amounts of intellectual work done by men and by women. This question is not to be settled by a mere reference to the comparative number of books men have written, or the machines they have invented, or the battles they have fought, or the empires with

which they have been conspicuously identified. The causes that most profoundly influence the race are not those which are the most prominently displayed, but those which by reason of their subtlety and complexity are hidden from the common gaze and are beyond the ordinary comprehension. The intellectual force that has been expended by woman in restraint and persuasion, in the manifold ways in which her position has compelled her to exercise her influence over man, in resignation and patient endurance, in the rearing of offspring and impressing her intellectual influence on rising generations, the ingenuity and devotion required in the performance of domestic duties, in resisting the aggressive and often unscrupulous efforts of men to degrade her, in rising above temptation and trouble, and pursuing courageously and serenely the path of duty,—is unknown and incalculable.

In addition to her superior intuition, woman's intellectual power is also shown in her higher morality; yet nowhere in her article does Miss Hardaker appear to have taken into consideration the fact, which most writers on the sex question very freely admit, that the morality of woman is greater than that of man. By thus ignoring this fact, she did not find it necessary to take into consideration the amount of intellectual force thus expended by the brain of woman. "Morally, the general superiority of women over men," observes Lecky in his *History of European Morals*, "is, I think, unquestionable. Self-sacrifice is the most conspicuous element of a virtuous and religious character; and it is certainly far less common among men than among women, whose lives are usually spent in yielding to the will and consulting the pleasure of another. There are two great departments of virtue, the impulsive, or that which springs spontaneously from the emotions, and the deliberative, or that which is performed in obedience from a sense of duty; and in both of these I imagine women are superior to men. Their sensibility is greater: they are more chaste both in thought and in act, more tender to the erring, more compassionate, more affectionate to all about them. On the other hand, those who have traced the course of the wives of the poor, and of many who, though in narrow circumstances, can hardly be called poor, will probably admit that in no other class do we so often find entire lives spent in daily, persistent self-denial, in the patient endurance of countless trials, in the ceaseless and deliberate sacrifice of their own enjoyment to the well-being or the prospects of others." Vol. ii., pp. 380, 381.

It may be said that morality is not a direct result of intellectual force, but is mainly due to heredity. To this, we answer that it is no more so than any other intellectual process. Edith Simcox, in her work on *Natural Law*, says: "Our moral conceptions are too complex to be referred to a single ultimate instinct or propensity, with a corresponding definite development of the organism. A number of feelings go to make up the state of consciousness which we call sense of duty; and many of these feelings are themselves compounds of physical temperament and moral experience, personal as well as inherited. We are born with a certain number of moral feelings, inherited through our immediate ancestors, from the long series of men and women who have lived under conditions favorable to their growth and transmission. Each one of these feelings has a history of its own; and the children of the present day are born with a rudimentary disposition to say, 'I ought,' in particular cases, as they are born with a disposition to draw or sing, as well as with a disposition to walk or eat. The disposition or aptitude is of the most rudimentary kind. . . . Just as some people are born with a musical ear, so others are insensible to the force of moral considerations. But the average man can tell one tune from another, and is more or less shocked by a discord; and in like manner the average man feels the pressure upon his own individual will of all the unknown natural sequences of motive in the past, which caused his ancestors to do on the whole more often the right thing than the wrong."

"If we advert to the moral acquisitions and habits in a well-regulated mind," says Bain, "we must admit the need of a large expenditure to build up the fabric. The carefully poised estimate of good and evil for self, the ever-present sense of the interests of others, and the ready obedience to all the special ordinances that make up the morality of the time, however truly expressed in terms of high and abstract spirituality, have their counterpart in the physical or-

ganism. They have used up a large and definite amount of nutriment; and, had they been less developed, there would have been a gain of power to some other department, mental or physical."

"A moral being," says Darwin, "is one who is capable of comparing his past and future actions and motives, of approving of some and disapproving of others; and the fact that man is the one being who with certainty can be thus designated makes the greatest of all distinctions between him and the lower animals."

"There are two things which, the more I contemplate them, the more they fill me with awe," declares Kant,—"the starry heavens above and the moral sense within." This moral sense, or conscience, it is now pretty conclusively shown by Spencer, is the product of experience; and experience means of course the expenditure of mental force. "I believe," he declares, "that the experiences of utility, organized and consolidated through all past generations of the human race, have been producing corresponding modifications, which, by continuous transmission and accumulation, have become in us certain faculties or moral intuitions, certain emotions which have an apparent basis in the individual experience of utility." This profound and important truth is expressed in George Eliot's *Spanish Gypsy*:—

"What! Shall the trick of nostril and of lips
Descend through generations, and the soul
That moves within our frame, like God in worlds,
Imprint no record, leave no documents of her great history?
Shall men bequeath the fancies of their palates to their sons,
And shall the shudder of restraining awe,
The slow wept tears of contrite memory,
Faith's prayerful labor, and the food divine
Of fasts ecstatic,—shall these pass away
Like wind upon the waters, tracklessly?"

If it be true that women are more moral than men, it follows from the preceding reasoning that they possess, in this one respect at least, a higher intellectual nature than men. For, as morality is the science of human relations, and as the repression of selfish feelings and the adjustment of conduct to the complex requirements of social life demand a certain amount of intellectual force of the very finest quality, it follows from the moral superiority of women that the amount of force derived from food, and converted into or correlated with the *finest* and *noblest* manifestations of mind, is larger, in proportion to size and the amount of food consumed, in woman than in man.

In showing that intuition and morality have been hitherto, by reason of her physical structure and past environments, more strongly and prominently developed in woman's nature than in man's, and finding both these attributes to be true intellectual processes of the finest sort, we think we have thereby disproved another of Miss Hardaker's assertions. "Nor will the woman," she says, "ever be able to overtake the man in the race of thought; . . . for his brain is of exactly the same *quality* as her's, but larger." "That men and women are mentally alike," says Spencer, "is as untrue as that they are alike bodily." But, though woman's intellect may differ from man's in quality as well as in quantity, it does not necessarily follow that it is not equal to his. Equality does not always mean likeness. There may be equality in difference. A pound of feathers is equal to a pound of lead, but there is no likeness between them. Nor does it follow that the present intellectual difference between the sexes must always remain so strongly marked as now; for Spencer himself admits that "those unlikenesses of mind between men and women which, under the conditions, were to be expected, are the unlikenesses we actually find; that they are fixed in degree by no means follows. Indeed, the contrary follows. Determined as we see some of them are by adaptation of primitive women's natures to the natures of primitive men, it is inferable that, as civilization readjusts men's natures to higher social requirements, there goes on a corresponding readjustment between the natures of men and women, tending in sundry respects to diminish their differences." And Tennyson thus poetically repeats the same thought:—

"Not like to like, but like in difference.
Yet in the long years liker must they grow;
The man be more of woman, she of man;
He gain in sweetness and in moral height,
Nor lose the wrestling thews that throw the world;
She mental breadth, nor fall in childward care,
Nor lose the childlike in the larger mind. . . .
And so these twain, upon the skirts of Time,
Sit side by side, full-summed in all their powers,
Dispensing harvest, sowing the To-be,
Self-reverent each and reverencing each,
Distinct in individualities."

CORRESPONDENCE.

AN APPEAL TO THE FREE RELIGIOUS ASSOCIATION.

Editors of The Index:—

I desire to make through *The Index* an appeal to the Free Religious Association to amend its constitution, with a view of giving to it a more definite aim and a broader scope; and, in accordance with this change in its organic law, to engraft on its present methods of propagandism a measure of a genuinely simple and popular character. In spite of my recent criticism of the Association's platform (the points of which do not seem to me to have been met by Mr. Potter's reply), to the Free Religious movement my soul turns in profoundest reverence, hope, and trust. Its leaders I regard as inspired in as true a sense as were the teachers that have made our Bibles for us in ages past. But there are phases of the movement I only accept provisionally, and some that I reject or condemn. I understand it to be denied that the Free Religious Association excludes from its membership any of the classes I specified. But it still appears evident to me that the Association assumes the existence of religion, the religious nature of man, and the supremacy of the scientific method as fundamentals of belief, requiring the positive assent of all its members. The "fellowship" and the "practice" must be moulded into this doctrinal form. The position of Free Religionists seems to be this: We *know* religion to be the greatest of truths, though not agreeing in our definitions as to its nature or method of unfoldment, as to its past history or future career. We are agreed, however, that free thought and religion are much estranged, and that the problem of problems confronting us to-day is their reconciliation. And a platform expressive of these sentiments is the broadest, simplest, plainest, most inclusive possible.

But, as a platform more in accordance with the real objects of the Association, I venture to propose the following amendment as a substitute for the first article to the constitution:—

"The object of this Association is to encourage the study of man in all of his relations, and to seek to realize the truth in life, and so to aid in those movements that tend most to the improvement of the individual and of society, and to the unity and freedom of mankind."

This appears to me full, clear, and simple, and to embrace the whole of what is meant by the words "religious," "humanitarian," and "scientific," which are often made to stand for one-sided and bigoted views, or for everything in general and nothing in particular. This amendment does not outline a theory or a philosophy; but its emphasis is upon those principles that express the one ideal sought for in the creeds of the churches, the teachings of the schools, and the maxims of common, every-day life.

And the missionary work I would recommend I will now state. The appointment of a committee in each of the States to report items of interest to the cause, and the sending forth of a few representatives into the lecture-field (see Conference report in *The Index*, April 13), are excellent suggestions. They express my heart's strongest desire. My faith has led me to an effort in this direction, and I am convinced such action is imperatively called for. But there is another method, distinct in its character, and fitted to give speed and effectiveness to the new enterprise.

Not only in every State, but in every city, town, hamlet, and school district, are people who will be found ready for this movement, if approached rightly. People exist in countless numbers throughout the land, in every grade of society, who have reached the border-line between the old and new faith, who are battling in their loneliness for what they know or believe to be the right, or who know not whether to retreat or advance, or whether it is best to disguise or avow their real sentiments, or whether even there be such a thing as truth or virtue. How are they to be reached and made confederates in one common cause? I say, by sending travelling missionaries, with a soul full of liberalism and a trunk full of tracts. And bid them say to these people: Stand fast; you are not alone. The spirit that stirs within you is beginning to move the world. But faithfulness is required of every one, as each is but a link in the chain of causes and effects that is to lift mankind again. Bid the missionary go into the highways and byways of life, to visit the minister, professor, millionaire, the farmer,

mechanic, and laborer, the creed-bound and the creedless, and talk with them as brother with brother, challenging them in the name of our common humanity to a frank, friendly interview; to give and receive; in other words, reason with them. Tell them of the liberal movement, what it is doing and proposes to do. Say to them its standard is high and exacting; that it tolerates no shams, no compromises; that sincerity and candor are to be the germs of the new faith, the mighty awakening that is to come to man, making the thought and the life one.

Now, it is not one place in a dozen, or in twenty perhaps, where lectures could be given, and even then the lecture may not attract one person in a dozen or in twenty who might be benefited by it; and, furthermore, the audience, or a good share of it, may stand in need of hints that the lecture fails to supply. The missionary I speak of will make it his main business to seek out the right persons in a town or city, and to discover on which side they are accessible to his ideas. I met an editor who said Christ was God, and there was no hope for the infidel. Through his politics, I wrung from him an acknowledgment that Liberalism was the true method of reform. I met a minister: he exhorted me to come to Christ; but, from the unprofessional side of his nature, he made confessions that would have condemned him before the Synod. I met a man and his family: they regarded my cause with suspicion, their Church as something not to be criticised. Before parting, they owned to the perception of a broader distinction between right and dogma than before. I met a lawyer, a trader, and a man of the world: they jeered at my speech, and called it romance. By and by, they said, Well, yes, it is the world's only hope, we admit. I met the man with the literature of the ages within reach of his easy-chair and with the busts of the great looking down on him from their niches in the wall: he smiles, frowns, looks confused, affronted; but he becomes earnest, is in accord with me on all points save one,—"*Not yet*," he says. My last words to him were, "*Yes, even now*." I met the man in the field, in the workshop, and at the desk; and they said, That is my doctrine, only I never looked at it just in that way before. Come, I want to introduce you to a friend or two of mine. I met a city superintendent of schools, who thought it bold to pronounce in favor of Universalism. Further on, he said, in a half-whisper, I sometimes think Unitarianism is not far out of the way. I spoke to him of Free Religion. He stared, but said finally, I understand you,—would like to hear more about it.

This kind of work would by no means be negative in its results. It would open the way for the lecture and the organization; and even include these, but only as incidental or secondary. It would be the best way of making *The Index* known and increasing its circulation. It would awaken a sense of a community of motives and purposes among thousands, and create a spirit of moral earnestness that would pour itself into other men's minds in the most ordinary seasons, through the most casual intercourse. Conversation would assume a worthier cast, public discourse would have a new tongue, the home circle would experience a new elevation, neighborhoods would feel the throbbings of a new life. Free Religion must not only make pupils, but soldiers of its converts. Men must be taught to feel that these grand and simple truths are their own, and that they are not dependent on the bounty and condescension of others for their soul's daily sustenance; that it is in their power to give as well as to receive; that a noble life is their diploma. For morality is the only true democrat; but, mark, it is a democrat.

A certain kind of new tract is needed, a tract that would itself act as a missionary in any and every household. "*The Index Tracts*" are well in their place, but are written for superior minds, not for common minds. The list of works advertised in *The Index*, under the heading of Popular Books, is unsuited (with few exceptions) both as to price and form of treatment for the average reader. Tracts are wanted that will touch and interest the people, and put them in possession of the gist of the great controversy. And still these tracts can be made to contain the most important and valuable facts, truths, and principles, and to appeal with an almost equal force to all classes of minds. They might be written in the form of dialogue, epilogue, biographical or historical sketches, or anecdotes, of direct appeal to the reason and the conscience, of comparisons between the teach-

ings of science and theology, between the pulpit and common-sense. They may give the resemblances between the different religions and the discord and schism within certain religions; the results of the latest Biblical criticism, and specimens of the new thought from liberal writings and addresses; an account of reforms or steps of progress that the Church took no part in, but to oppose; and an account of the manner in which creeds had their origin; the relations of Church and State, past and present; and statistics of the different combatants now in the field; reports of the work Liberals are now doing in various ways; and of the different philanthropic schemes now being attempted in the political and industrial no less than in the religious world, in behalf of man's physical no less than his moral and spiritual nature.

Now, the Free Religious Association has within itself the talent necessary for the execution of this plan throughout. The question then is this, Is it the thing that needs to be done? T. W. CURTIS.

AGNOSTICISM AND RELIGION: A REPLY.

Editors of The Index:—

One who subscribes himself "D." in the last issue of *The Index* invites me to answer two or three questions. So far as they are relevant to the subject, it seems to me his questions were quite fully answered in the essay referred to. Unless, however, querist will observe more care in reading my language than he does in quoting it, he is likely to overlook several other answers to questions in that paper. Speaking of my objection to the phrase, "God in nature," as equally objectionable as that of "God above nature," he asks: "If not in nature, where is God?" Such a question no agnostic assumes to answer. As to where God is, if there is a God, is the very problem that agnosticism disclaims all knowledge of. It is just because the agnostic cannot answer that question, and knows that he cannot, that he is agnostic. What he thinks he does know something about is not "God" as an objective entity in nature or above it, but the God-idea in the brain of man; and to explain the genesis and unfolding of this idea seems to him a worthy and fruitful field of inquiry. "D." continues: "If God is 'not in nature, he is nowhere.' And this the agnostic by no means affirms." The agnostic does not indeed affirm that, if God is not in nature, he is nowhere. He leaves such dogmatism to gnostics. But he does affirm that, if God is not in nature, he is nowhere, that the agnostic knows of. He does not deny that he may be in ten thousand places, where the agnostic cannot see and know him. But, if so, the agnostic simply says that he doesn't know that he is, and therefore cannot affirm it. To do so, it seems to him, he must see more; and to see more, he must be more. What he might see and know if he had a score more of senses, it is idle to speculate. My questioner further asks: "In what part of Longfellow's brain dwelt his poetic genius? Where was the seat of Darwin's philosophic acumen?" I must again plead ignorance. Perhaps some gnostic phrenologist might inform him. He certainly professes to know. I made no attempt in my essay to answer questions which seem to me to belong to the realm of physiological psychology. If I were looking for information on this point, I would consult Bain and Virchow, Huxley and Maudsley. Finally, my querist asks, "And what if all forces, material and mental, be one force, and the Cosmos their outcome?"

I should say, then, that the thing the Cosmos came "out" of would be left a shell of emptiness. The belief that all forces, "material and mental," are correlated, and, to use a theological term, are consubstantial with the Cosmos, I think is quite consistent with agnosticism. The agnostic, simply, does not fancy a grenadier cap on the top of one of these forces or on them all combined, and name it "God." He does not think that clearness of thought or nobility of character or rightness of life is furthered by what seems to him such a misuse of language.

Respectfully,

W. H. SPENCER.

FLORENCE, May 19, 1882.

BOOK NOTICES.

PEBBLES, PEARLS, AND GEMS OF THE ORIENT, Gathered and arranged by Charles D. B. Mills. Boston: George H. Ellis, Publisher. Price \$1.50.

This beautiful volume in blue and gold reflects credit alike on author and publisher. It is a collection of the wisest, sweetest, and most trenchant aphorisms of the East. Than Mr. Mills there could be

no more discriminating collector of the wisdom of the Oriental poets, prophets, and sages. He has the true literary honey-bee's critical taste. There is garnered up in this volume no moral poison or literary chaff. We have read this book with both pleasure and profit, and shall gladly reread its rich pages at our earliest leisure.

In the *North American Review* for June, Senator W. B. Allison discusses "The Currency of the Future," and indicates measures which Congress will have to adopt to insure a stable currency after the national debt has been paid. Walt Whitman, in "A Memorandum at a Venture," explains why he has trenched on topics usually regarded as amenable to literary treatment. "Andover and Creed Subscription," by Rev. Dr. Leonard Woolsey Bacon, is a review of the present state of theological belief in the churches. Hon. George F. Seward writes, in an article on "Mongolian Immigration," in opposition to anti-Chinese legislation. Dr. John W. Dowling has a paper on "Old School Medicine and Homeopathy," in which he defends the Hahnemannian School. O. B. Frothingham has a sympathetic article on "Swedenborg." Isaac L. Rice has an article entitled "Has Land a Value?" in which he criticises one of Henry George's main postulates. The last essay is by Charles E. Lydecker, on "An Unconstitutional Militia."

The *Atlantic Monthly* for June is a Longfellow Memorial number, containing, in addition to a fine steel portrait of the dead poet, a series of three sonnets to his memory by Oliver Wendell Holmes, which are vibrant with real feeling, entitled "Our Dead Singer"; a hitherto unpublished poem on "Decoration Day," by Longfellow, written a short time before his death; and a fine estimate of his character and genius by O. B. Frothingham. John Fiske, who knew Darwin personally, contributes an appreciative and interesting essay on his life and works. The other articles of note in this number are Edward Atkinson's paper on "The Rapid Progress of Communism"; "The New Eastern Question," by Herbert Tuttle; a careful criticism of the French novelist, "Alphonse Daudet," by Henry James, Jr.; and the fourth instalment of "Studies in the South." The three serials, by Thomas Hardy, Elizabeth S. Phelps, and W. H. Bishop, continue to gain in interest.

The *Unitarian Review* for May is a readable number, as may be inferred from the following "Table of Contents": "The Moral Dynamic," by Theodore C. Williams; "The Fourth Gospel," by J. H. Morison, D.D.; "The Puzzle of English History," by F. M. Holland; "God," by Rev. George Leonard Chaney; "Darwin," by the editor; "Editors' Note-book," "Things at Home and Abroad," by Mrs. Martha P. Lowe; "Review of Current Literature."

PERSONAL ITEMS.

NO WILL of the late Ralph Waldo Emerson has been filed, and it is believed that he died intestate.

CHARLES DARWIN was a believer in the rights of women, and was among the first in England to sign petitions demanding the elective franchise for the sex.

COL. INGERSOLL is to deliver the Decoration-Day Oration in New York city. Services will be held in the Academy of Music, and General Grant will preside.

A DESPATCH from Berlin says that a marriage has been arranged between Princess Beatrice, Queen Victoria's youngest daughter, and Prince Frederick William, eldest son of the Landgrave of Hesse.

THE will of the poet Longfellow, in spite of its legal informalities, is to be carried out in all its details according to the evident intent of the testator, the legal heirs having honorably determined on this course.

THERE has been found among Darwin's papers an autobiography of himself and a sketch of the life of his father. The publication of these will be looked for with much interest by the literary and scientific world.

THE new Chief Secretary for Ireland, George Otto Trevelyan, is the son of a favorite sister of Macaulay, the historian. He is the interesting biographer of his distinguished uncle and of Charles James Fox. He is literary in taste and liberal in sentiment.

THE Women's Club of this city gave Miss Elizabeth Peabody a reception at their rooms on Wednesday of

last week on the occasion of her seventieth birthday, at which many interesting reminiscences, historical or otherwise, were recalled in the address given by the genial and gifted recipient.

THE *Literary World* says: "It is understood that the first publication from Emerson's papers will be the Carlyle correspondence, which is complete and in the hands of Miss Ellen Emerson. It covers nearly forty years, and may naturally be expected to be of great intellectual interest and value."

MRS. CLARA NEYMANN desires us to announce that she is open to engagements to lecture before liberal societies on "The Spirit of Republicanism," and other subjects of interest to radical thinkers. Her address is 343 West 58th Street, New York. Mrs. Neymann is an earnest worker in the field of reform, and deserves encouragement.

MRS. M. M. RICKER was recently admitted to the bar of the District of Columbia; and she passed, says a United States senator, "the best examination among seventeen applicants, all men but herself." She was found to be particularly well versed in the law of real property, a branch supposed to be beyond the reach of the female intellect.

THE New York correspondent of the *Christian Leader*, speaking of Mr. Chadwick, says: "We have not perhaps the high admiration for the genius of this preacher held by some, but we are more than glad to concede our admiration for the elegance of his style and the superb rhetoric of which he is the master. In these days, when so many of the clergy seem to despise the 'graces of composition' in their insane hunger for 'effect,' it is refreshing to read the sermons of men who are masters of 'English, pure and undilef.'"

SEVERAL YEARS ago, Mr. Moncure Conway collected from the columns of the *Dial* a number of Mr. Emerson's unpublished contributions, with a view to their issue in London. He even got the papers into print, when word came from Mr. Emerson that he preferred they should not see the light, at any rate while he lived. Report now says that Mr. Conway will take early steps to publish this collection. Few complete sets of the *Dial* have ever reached England. At any rate, few are now preserved there. One of the few is in the possession of Mr. Alexander Ireland, of Manchester, who was one of the first friends that Mr. Emerson made in England. He possesses a letter from Emerson, describing his interviews with Carlyle at Craigenputtock, and the one with Wordsworth at Rydal Mount.

THIS is the tribute which Prof. T. H. Huxley pays to the memory of Dr. Charles Darwin: "None have fought better and none have been more fortunate than Charles Darwin. He found a great truth trodden under foot, reviled by bigots and ridiculed by all the world. He lived long enough to see it, chiefly by his own efforts, irrefragably established in science, inseparably incorporated with the common thoughts of men, and only hated and feared by those who would revile, but dare not. What shall a man desire more than this? Once more, the image of Socrates rises unbidden, and the noble peroration of the *Apology* rings in our ears, as if it were Charles Darwin's farewell,—'The hour of departure has arrived, and we go our ways, I to die and you to live. Which is the better, God only knows.'"

EDITH SIMCOX belongs to a remarkably bright English family, and has always consorted with the advanced class of British thinkers. She is a companion in thought with Frances Power Cobbe, the late George Eliot, and late Mary Carpenter. Nothing in the shape of evolution or agnosticism is foreign to her. Her best-known work is *Natural Law*, an essay in atheistic ethics, which has been widely read, and very few have ever dreamed that so astute a writer, albeit a woman, could lay claim to anything in the realm of sentiment; but in a volume of *Episodes in the Lives of Men, Women, and Lovers*, published in London by Trübner & Co., of which James R. Osgood & Co. have imported an edition, she blossoms out as a woman of earnest and tender feeling, and has written stories which abound in fine passages.

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THE FREE RELIGIOUS ASSOCIATION

was organized in 1867. Though having its headquarters in Boston it is a national organization, and has members and officers in various States of the Union. It has the following

CONSTITUTION.

I. This Organization shall be called the Free Religious Association,—its objects being to promote the practical interests of pure religion, to increase fellowship in the spirit, and to encourage the scientific study of man's religious nature and history; and to this end all persons interested in these objects are cordially invited to its membership.

II. Membership in this Association shall leave each individual responsible for his own opinions alone, and affect in no degree his relations to other associations; and nothing in the name or Constitution of the Association shall ever be construed as limiting membership by any test of speculative opinion or belief,—or as defining the position of the Association, collectively considered, with reference to any such opinion or belief,—or as interfering, in any other way, with that absolute freedom of thought and expression which is the natural right of every rational being. Any person desiring to cooperate with the Association shall be considered a member, with full right to speak in its meetings; but an annual contribution of one dollar shall be necessary to give a title to vote,—provided, also, that those thus entitled may at any time confer the privilege of voting upon the whole assembly, on questions not pertaining to the management of business.

III. The officers of the Association shall be a President, twelve Vice-Presidents, a Secretary and Assistant Secretary, a Treasurer, and not less than six nor more than ten Directors; who together shall constitute an Executive Committee, intrusted with all the business and interests of the Association in the interim of its meetings. The officers shall be chosen by ballot, at the Annual Meeting of the Association, and shall hold their offices for one year, or until others be chosen in their place; and they shall have power to fill any vacancies that may occur in their number between the annual meetings. Five members of the Executive Committee shall constitute a quorum.

IV. The Annual Meeting of the Association shall be held in the city of Boston, on Thursday of what is known as "Anniversary Week," at such place, and with such sessions, as the Executive Committee may appoint; of which at least one month's previous notice shall be publicly given. Other meetings and conventions may be called by the Committee, according to their judgment, at such times and places as may seem to them desirable.

V. These Articles may be amended at any Annual Meeting of the Association, by a majority vote of the members present, provided public notice of the amendment has been given with the call for the meeting.

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The office of the Association is at 3 TREMONT PLACE, Boston (directly in the rear of the Tremont House),—where is also the publication-office of *The Index*.

All letters pertaining to the business of the Association (payment of membership fees, orders for its publications, etc.) should be addressed to "Free Religious Association," at the office.

Communications intended specially for the Secretary, as well as his personal correspondence, should be addressed to him at New Bedford, Mass.

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CURRENT TOPICS.

THE bill introduced into the House of Commons for the repression of crime in Ireland seems to have produced something of a revulsion of feeling in that country respecting the death of Lord Frederick Cavendish and Mr. Burke, or in regard to assisting the government in the capture of the assassins.

THERE is a prospect that the legal restrictions which now compel English universities to choose clergymen for their presidents, and to elect men in "holy orders" to a large proportion of their fellowships, will soon be abolished. Some of the conservative London journals, like the *Globe*, lament this change as "a blow against Christianity and the Church of England."

THE *London Times* of May 28 says: "The situation in Egypt is tolerably clear. Turkey has been playing a double game. Arabi Bey is doubtless acting in collusion with Turkey. The latter has played the game with complete success." The article concludes by expressing hope that England's future policy will be marked by greater firmness and decision than has been hitherto displayed.

A DESPATCH from Springfield, Ill., says that in the business session of the General Assembly on the 27th, the report of a special committee on Sabbath observance was heard, and, with some modifications, was adopted. It disapproves of the publication of Sunday papers and running Sunday trains. Some of the speakers during the discussion suggested that some provision be made to prevent ministers and other Christians desecrating the day by blacking their boots and shaving their beards Sabbath mornings.

DURING the debate in the French Chamber of Deputies on the civil interment bill, the object of which is to place non-religious burials on the same footing with those accompanied with religious rites, M. Freppel ridiculed the idea that materialists could honor the mere "physico-chemical ele-

ments, which is all that remain after death"; whereupon, Clovis Hugues declared that materialists could honor the remains of the dead with as little inconsistency, at least, as do Catholics, who regard the corpse as the worn-out garb of a departed spirit. The discussion was brought to a close by the Minister of Worship, who said that a man at death leaves behind something worthy in the estimation of all of funeral honors, and that these last tributes of respect are evidently paid by materialists to a life consecrated to duty. The principle of the bill was accepted by a vote of three hundred and seventy-nine to eighty.

"A CURIOUS discovery," says the *London Telegraph*, "made by Signor Schiaparelli, Director of the Royal Observatory at Milan, seems to start again that old and unanswerable question, 'Are the planets inhabited?' This Italian astronomer is one of the most assiduous watchers of the planet Mars. It was he who, in 1877-78, first detected the many dusky bands which traverse and subdivide the ruddy portions of the martial orb. Again, in 1879-80, when the position of the planet was favorable, he reidentified these strange lines; but, during last January and February, he has been able to observe and map out in more than twenty instances duplications of the dark streaks 'covering the equatorial region of Mars with a mysterious network, to which there is nothing remotely analogous on the earth.' The Italian astronomer has styled them 'canals'; for they bear the appearance of long seaways dug through the martial continents, as if a mania for short cuts had seized the inhabitants of the planet, and everybody residing there had become an active M. de Lesseps."

A HEBREW named Rosenstrauch was tried at Newark, N.J., last week, for "blaspheming the name of Jesus Christ." One Deutschle, a Catholic, testified that the accused had reflected on the paternity of his Saviour, in consequence of which his own feelings were greatly outraged, and he thought it his duty to make complaint against the irreverent Jew. On cross-examination, Deutschle admitted that he was once convicted of murder in the old country, but unjustly, he claimed, and Mrs. Deutschle was obliged to admit that Rosenstrauch had refused to give her husband and herself credit for gentleman's furnishing goods, which was requested after the blasphemous language was used. The defendant declared that he had never uttered the words ascribed to him; that he had great regard for Jesus as a moral teacher; and that he thought his refusal of credit to Deutschle (because he had tried to defraud him out of a previous bill) was the real cause of this complaint. The jury, after being out a few minutes only, returned with a verdict of not guilty.

SAYS the *New York Sun*: "Uruguay's barbarous judicial customs have brought down on her the combined remonstrances of Italy, Spain, France, and Brazil, for maltreatment of their subjects. The two Italians recently arrested on a charge of murder, which it was afterward proved they did not commit, say that they were kicked, stabbed with knives, fed with salt herrings, and then put

within sight, but not reach of water, their feet roasted, their mouths stuffed with sand, their arms and legs stretched by ropes tied to stakes, so that these ropes would shrink when wet with the dew and strain the joints of the poor victims. The Italian minister, whose demand of punishment for the official torturers and \$80,000 remuneration for the victims was refused, has left the country in disgust. A combined movement of all the powers whose citizens have suffered might perhaps break up this barbarous custom. It is strange to what a pitch of refined devilry some governments have succeeded in bringing the torture of men and women, under the protection of the law."

P. CUDDY, a Catholic priest of Milford, Mass., wrote a letter last week to the Commander of the Grand Army Post there to state: "I entirely disapprove and differ from your mode of honoring our Catholic dead by putting a penny's worth of 'cotton bunting' on their graves. You get \$100 a year from the town," he says; "why not, then, have solemn mass and service according to Catholic usage for the Catholic soldier who has 'fought his last fight,' and has passed from your jurisdiction to that of the Church that prays for his soul? You will, therefore, on receipt of this, take the proper action to mend your ways and rectify your mistake in time." Somebody, we trust, has informed this insolent priest that the veterans of the Grand Army visit and decorate the graves of their fallen comrades not on account of their religious beliefs, concerning which they ask no questions, but to honor them for their patriotism, their services, and their sacrifices for this Republic, and that the exercises of Memorial Day, with this purpose in view, have the approval and sympathy of all men and women capable of feeling gratitude, irrespective of their religious opinions.

THE impending strike throughout the iron region is the result of a condition of things well worthy the attention of our legislators. The past few years the iron manufacturers have done a prosperous and profitable business, which has been greatly stimulated by heavy duties. The prices of their production have been kept far above the figures of the European markets, thus maintained in part by the great railroad and other enterprises in this country. Now when the supply is greater than the demand, the workmen, urged by the increased cost of living, refuse to work unless their wages are raised. But the manufacturers have been doing a good business, have made money fast, and know that the most direct way to keep up the prices of production is to *limit* production, and this can easily be done by shutting down work. Meantime the workmen, whose wages have not been large, are confronted not only with the difficulty of increased cost of living, but with the danger of enforced idleness, and all the evils liable to result therefrom. Does the present condition of things in the iron region, where we evidently see some of the workings of a high tariff, afford evidence that it really protects American labor? Does it not, on the contrary, indicate the importance of a modification of the tariff toward free trade?

EMERSON'S HUMOR.

The degrees and differences of that laughter-generating force which is called wit, humor, irony, satire, and sarcasm, are hard to specify. None of the classifiers satisfy us wholly. But, in the meantime, the differences exist, and we recognize them easily in their personal manifestations. Voltaire and Rochefoucauld are always witty, never humorous; while Charles Lamb is always this. For perfect irony, we go to Thackeray's *Luck of Barry Lyndon* or his *Book of Snobs*. The mask must be lifted just a little, or the fun will be taken for sober earnest, as it was indeed with certain of the pamphlets of Defoe. Thackeray does not lift the mask quite enough for Taine to see his smile. Taine sometimes takes his irony as soberly as the good woman took the assertion of Sydney Smith, when she had asked him what made his dog so fat, and he had answered that he had a parish-boy for breakfast every morning. "Does he really, Mr. Smith?" said she.

The delight of wit is commonly the sudden joy of seeing an apparent likeness where none could be expected. The very essence of the pun is in this situation. But humor is the sense of incongruity—of "descending incongruity," says Herbert Spencer,—a "come-down," as we say. Incongruity alone is no sufficient pledge of humorous situations. For the most part, incongruities are painful. The things which are incongruous must not involve too serious elements. The sudden change that breaks the surface of our equilibrium into a smile, shatters our cloudless heaven with a sudden peal of laughter, must be a descending change; a change from something more to something less serious; hereby, the superfluity of nervous energy (such is the physiological account of laughter) being obliged to expend itself in certain muscular movements. "Advice to young persons about to marry: *Don't*." Here is descending incongruity. The idea first presented develops an uncounscionable amount of nervous energy which the second idea liberates at once. Hence, an explosion. The preference of Emerson was for a laugh that "broke inside." He protested that no perfect gentleman would laugh aloud. Carlyle was of a different opinion. He believed in the morality of hearty laughter, and he practised what he preached. Emerson tells a story of a boy learning his alphabet. "That letter is A," said the teacher. "A," drawled the boy. "That is B," said the teacher. "B," drawled the boy, and so on. "That is W," said the teacher. "The devil!" exclaimed the boy, "is that W?" Now, I have heard the most perfect gentleman I know laugh at this simple story so heartily that, if Emerson had been there, he would have revised his theory. And did not the Olympian gods shake the Olympian heights with inextinguishable laughter? I am certain that Carlyle is right, and Emerson wrong, about this matter of laughing.

Humor is differentiated from mere wit by nothing else so much as by its kindness. The wit may be good-natured; the humorist must be. The wit may be a "cruel wag." The humorist must be a "kindly wag," or he is not a humorist. We see the difference oftentimes in one and the same person. Heine is a kindly wag when he says that the Celtic faith in immortality is so strong that you can borrow money of an Irishman on the promise that you will pay him in another world. He is a cruel wag when he insists that he has always loved his enemies, though at the time he thought they were his friends. The humorist "begets the smiles that have no cruelty." Emerson himself is quotable to this effect: "The perpetual game of humor is to look with considerate good-nature at every object in

existence aloof, as a man might look at a mouse comparing it with the eternal whole; enjoying the figure which each self-satisfied particular creature cuts in the unrespecting All, and *dismisses it with a benison*." Here, consciously or not, Emerson is defining his own method. Nothing is more characteristic of him than his "considerate good-nature," the benison with which he dismisses all things human and divine. Nature is not more inclusive than Emerson of all phenomena. He is as tolerant as she of sinners and of saints.

The sense of humor often has a very modest place assigned to it in the inventories that are made of mental furniture. But it is one of those little things which like Emerson's Titmouse has lessons for the wisest and the strongest men. The lack of this, if not "the last infirmity of noble minds," is one of the worst of possible infirmities. Long is the catalogue of able men whose power would have been doubled if, to their other qualities, this also could have been added. For this being primarily the sense of incongruity, it would save them from a multitude of intellectual and personal mishaps resulting from the lack of any quick perception of incongruous elements. There was much force in Shaftesbury's idea that ridicule is the test of truth. The truth is not and cannot be ridiculous. There are systems of theology which men accept, wonderful for their symmetry and logical coherence, which at the first gleam of humor would vanish into thinner air than ghosts at cock-crowing. Nothing is more groundless than the common notion that the greatest minds can easily dispense with humor. Emerson did not think so, suggesting that the lack of this in Jesus was a conspicuous deduction from his fame. "It appears," he said, "to be an essential element in a fine character. Wherever the intellect is constructive, it will be found. We feel the absence of it as a defect in the noblest and most oracular soul." The biographies abound in proofs of these positions. Who does not feel that with a little humor super-added John Stuart Mill would have been twice the man he was and never have written so incredibly concerning the genius of his wife? Carlyle was a gigantic humorist, but capable of temporary lapses of his gift as in that line about the "babbling *cohue* of Sands and Eliots," and his perpetual demands for silence in a shriek that lengthened out into thirty volumes octavo. But in all the range of history there is perhaps no more signal instance of the lack of humor, and the consequent deterioration of a splendid gift, than that of Auguste Comte. Never was man more absolutely devoid of humor—Swedenborg, perhaps, excepted. Emerson's delight in Swedenborg, in spite of this immense defect, was based upon his utterance of a few noble sentences. These made the man for him, and encouraged him to use a tone concerning him, which has raised up for him many readers with this result, that those who have read him most have liked him least.

"The absolute devotion of the Puritan to a Supreme Will," says the historian Green, "tended more and more to rob him of all sense of measure and proportion in common matters. Humor, the faculty which above all corrects exaggeration and extravagance, died away before the new stress and strain of existence." Nevertheless, from seven generations of Puritan ministers came Emerson at length, the most fundamental humorist of all our men of letters. Our major poets can hardly be said, in this matter of humor, to represent degrees of difference; for of this celestial ichor Bryant has not a drop, and Whittier but little more. The humor of Longfellow is delicate and faint and thin; but that of Holmes and Lowell is hearty and robust, Lowell's the more subtle and

penetrating of the two. The humor of Emerson is not so palpable as theirs. So many humorous sentences and stanzas cannot be quoted from his writings; but none the less, it seems to me, that he is fundamentally the greatest humorist of all. His possession by this spirit is as complete as Bryant's lack, or, shall we say, as Whitman's,—shown nowhere more offensively than in his magisterial judgment upon Emerson, his condescension to approve his character and gifts as not inferior to any but his own!

The humor of Emerson is everywhere in his writings as an unseen corrective. Out of the heart of it came his last printed essay on "The Superlative." It preserved him from all bathos and extravagance, from all "those perverse tendencies and gloomy insanities in which fine intellects sometimes lose themselves." I hardly know whether as perceptive or creative it has the better operation. As perceptive, it brightens his pages with "wise saws and modern instances" innumerable, and with others that are of great antiquity. It enabled him to correct the vagaries of Plotinus and Jamblichus and Boehme with the shrewdness of Montaigne. As creative, it gives the last impression to a great many sentences that were already sound and good. Of other sentences, it is the beginning and the end; as when he says, "The Frenchman invented the ruffle, the Englishman added the shirt"; or, when he defines conservatism as "a prehensile tail." "Pope and his school," he says, "wrote poetry fit to put round frosted cake." Often his application of a story is more humorous than the story that he tells. Does he expect our laugh to break inside when he tells us of George Borrow reading the apostles' creed in Roman to the gypsies? "When I had concluded," says Borrow, "I looked around me. The features of the assembly were twisted, and the eyes of all turned upon me with a fearful squint: not an individual present but squinted. The genteel Pepa, the good-humored Chicharona, the Cosdami,—all squinted. The gypsy jockey squinted worst of all."

But the humor of Emerson is not to be fairly measured by these casual scintillations. It is himself whom he describes, and perfectly, when he says, "There is no joke so true and deep in actual life as when some pure idealist goes up and down among the institutions of society, attended by a man who knows the world, and who, sympathizing with the philosopher's scrutiny, sympathizes also with the confusion and indignation of the detected, skulking institutions." Emerson, the "pure idealist," was constantly in his own person "attended by a man who knows the world." There was this doubleness in him. The disparity of the ideal and actual did not embitter him, because he never failed to see its comic implications.

Was Emerson's perception of the absurdity of any supernatural claim for Christianity as much an affair of reasoning with him as an affair of humor? He saw the incongruity of this toy house theory with the general make of things. I have often wondered how any man with a particle of humor in him could look up at the stars and still believe the doctrines of the Christian supernaturalist. Isolate any object, said Emerson, a turnip or an umbrella, from the connection of things, and it becomes at once ridiculous. It is as true of a religion as of a turnip; as true of Jesus as of an umbrella. "The soul knows no persons." The deification of Jesus is the grand historic testimony to the meanness of men's thought of God.

Too often has the humorist worn "a face that's anything but gay" behind his mask. Emerson tells the story of a man who was advised by a physician to go and see Carlini, who was convulsing Italy with laughter, as a cure for his excessive melan-

choly. The patient answered him, "I am Carlini." With Emerson, it was not so. The smile upon his face was rooted in his heart, because, although he saw the halfness and the imperfection, he also saw "the Perfect Whole," and yielded himself to that, a willing thrall.

JOHN W. CHADWICK.

CARLYLE AS FREE-THINKER.

Of course he was a free-thinker. The fact goes without saying. What fetters or bandages could have restricted such a spirit as his? To have compressed his intellect within the petty limitations of a dogmatic creed, of "Thirty-nine Articles" of any sort, would have been an impossibility. It would have been a greater marvel to have found the grim Scotchman resigning himself to the dictates of Orthodoxy than were the giants of the Arabian Nights, who had been compelled by Solomon to shrink themselves within the compass of small brazen vases. Carlyle was really as tumultuous and revolutionary a spirit as Byron, as intense a foe of conventionalism and cant as was the latter. He occasionally sneers at Byron, in his writings, it is true; but Mr. Froude informs us that he would permit no one else to do so in his presence. In answer to a letter from his affianced in 1824, announcing to him the death of Byron, he wrote, "O God, that so many souls of mud and clay should fill up their base existence to its utmost bound, and this, the noblest spirit in Europe, should sink before half its course is run!" Carlyle, in his secret idolatry of the great poet of passion and revolution of the first half of the nineteenth century, had for companion and sympathizer no less a personage than his German master, Goethe. Carlyle was by birth a Scotch peasant, and the Scotch peasantry in their seriousness and stern devoutness more nearly resemble the Hebrews of the days of their great prophets than even do the descendants of those ancient Hebrews now living. Carlyle himself might have been one of those prophets had he lived in the palmy days of Nineveh and Babylon. The ancient Hebrew prophets were not in the least blinded by the power and splendor of the primitive valley emperors of Mesopotamia, or daunted by the omnipotence of their monarchs. They thought only of the colossal wickedness, cruelty, sensuality, and abasement of the princes and populations of the vast Assyrian capitals. They were not esthetically given, but stern moralists, looking at men and things not from the stand-point of taste, but of the moral sense. Thus they poured forth torrents of denunciation against the ruled and rulers alike of those capitals, when they were at the height of their power and prosperity. The stream of Carlyle's talk, as he sat in his room in a suburb of the Babylon of the world of to-day, when he was excited by indignation at the shams and hypocrisies of his time, resembled, in its graphic and burning eloquence and startling metaphors, epithets and imagery, the outpouring of an Isaiah, Jeremiah, or Ezekiel, when their tongues were set on fire by live coals from the altar. But, true Scotchman as Carlyle was, with all his fiery emotions and prejudices in favor of the bigoted Presbyterianism of his parents, of his mother, especially, whom he idolized, and fond as he was of spicing his talk with the imagery and aphorisms of the Bible, still he, at a quite early day in his life, repudiated the Orthodoxy of Scotland, and declined to be a professional mouthpiece of it in the pulpit, where his mother hoped to see him. He would do anything to please her, but he could not make such a sacrifice of his deepest convictions as compliance in that matter would have involved. But he always had a kindness for Christianity;

not for doctrinal, sophisticated, ecclesiastical Christianity, but for the primitive, genuine article. To him, it was the "Worship of Sorrow," as it was to his master, Goethe,—the religion of reverence for that which is beneath us. "The temple of Christianity," he says, "founded some eighteen centuries ago, now lies in ruins, overgrown with jungle, the habitation of doleful creatures." He saw in the founder of Christianity *Man* morally at his highest and best, and no so-called God or Son of God, and vulgar miracle-monger.

Everything in Carlyle's early family and social environment had a tendency to keep him orthodox, in the narrow, conventional sense of that word in the then, and perhaps now, next to Spain most theologically bigoted country in Europe. For such was Scotland in Carlyle's youth, if it is not now. But the young Carlyle could not be false to the dictates of his marvellous intelligence and reason. His wide study of modern literature, says Mr. Froude, had shown him that the Presbyterian belief that "the Old and New Testament not only contained all spiritual truth necessary for guidance in word and deed," but that every fact related in them as literally true "had appeared to many of the strongest minds in Europe to be doubtful, or even plainly incredible." Carlyle had early read Gibbon and the essays of Hume. He could not but have felt that the famous fifteenth and sixteenth chapters of Gibbon not only gave a marvellously correct historic account of the rise and progress of Christianity in its nascent period, but that the historian's "solemn sneer" at the tissue of myths and fables, in which primitive Christianity is involved, was fully warranted. Carlyle, too, in the light of a more intelligent and scientific period than that in which Gibbon lived and wrote, saw more plainly than he could into the origin and philosophy of the canonized myths and supernaturalisms of Christianity. Yet Gibbon, the most conscientious and scrupulous of historians and moralizers, was for generations under a cloud for persistently hinting at the real state of the case in regard to Christianity in its origin and incipient stages. Orthodoxy, with a bronzed effrontery for generations insisted on decrying Gibbon and Hume for their undaunted championship of truth and nature against cant, bigotry, blind faith, and an absurd supernaturalism. Christianity, as a venerable social institution, involving all sorts of interests, pecuniary and official as well as spiritual, was not to be impugned, forsooth!

Hume's summary disposal of miracles by an irrefutable logic was attempted to be howled and hooted down in the absence of an ability to cope with it by a counter-argument. But Gibbon and Hume still live, and are great forces in the intellectual world, and will continue to be as long as reason, good sense, and truth are of any weight in human affairs. Carlyle's earliest and best friend, the celebrated mystic and sensational preacher of his day in London,—Irving,—knew of Carlyle's hostile attitude to Orthodoxy, but loved him none the less for it, to his honor be it said. Even in the height of his London popularity as an evangelist, Irving never indulged in any *ex officio* cant about "the Lord" to his friend Carlyle. He knew his man too well for that. For Carlyle was unmerciful toward all cant and affectation, and of course especially detested the cant and snuffle of evangelicism. Irving and Carlyle used to take long walks together in London; but the great enthusiast and preacher dropped all mystical and religious topics in favor of literature and personal matters and the news of the day. Had Irving only had a moiety of Carlyle's sturdy and uncompromising rationalism, and refused, as his friend did, to be a mouthpiece of Orthodoxy, he might have been one of the

literary lights of the nineteenth century, second only to Carlyle himself, instead of perishing prematurely a poor theomaniac.

B. W. BALL.

LIGHT AND LIFE.

Wir' nicht das Auge sonnenhaft,
Die Sonne könnt' es nie erblicken.

—Goethe.

"Were the eye not sunlike, it could never behold the sun." Are these words true, or do they express but a pretty conceit? If the senses assure us that the sun rises and goes down, still more strongly do they assure us that it shines; and to assert that the eye must be sunlike, or itself a source of light, in order to recognize the sun's radiance, might seem like saying that a mirror must be manlike in order to reflect the human figure. Yet the point at which Goethe arrived, it may be, by poetic divination chiefly, is now to be reached by the paths of physiological science; and we may logically conclude that the poet's words were not only true, but perhaps more literally true than he himself thought. For, strange as it may sound, there is good reason to think that the rays which proceed from the sun are not in themselves bright, but dark, and that what we know as light is born in the brain, a creation of that marvellous magician, nerve-energy. In other words, life is the maker of light. Certain conditions to this production are supplied from without. Nevertheless, life itself makes the light by which it sees. A statement so at variance with our habitual and powerful impressions must indeed seem paradoxical at first sight; but, if the reader will consider attentively the physiological facts, he may probably find it to be well founded. And the truth, if it be such, has a bearing of great importance upon the entire doctrine of evolution. For, taken in connection with others of like kind, it indicates an order or law of relation between all life and its physical surroundings, which is precisely the reverse of that asserted by the philosophy of evolution now chiefly in vogue. And this law, if verified, leads to far-reaching conclusions.

If modern science be not utterly deceived, light as proceeding from the sun is simply the undulatory motion of an exceedingly subtle æther. Now, it is not only difficult, but quite impossible, to conceive how the mere motion of a fluid should be in itself light, and render the world visible. From this fact, however, I argue nothing; for it is equally impossible to conceive how certain masses of brain-substance should create light, and make the visibility of the world, by an interpretation put upon such motion, or rather, as we shall see, upon a nervous motion two degrees removed from it. But the latter is no more inconceivable than the former. We may therefore set the one inconceivableness against the other, and take them together as forbidding a presumption either way. Standing, then, on neutral ground, we may look at the facts, and see what is indicated by them.

The solar rays enter the eyeball, pass through it, and beat upon a nervous sheet, the retina, extended in its rear, where they excite a responsive motion. Behind the retina, and joining its centre, is a nerve which runs back to certain ganglia of nerve-matter lying deep in the brain. And here it is, in dark recesses of the brain which the solar rays never reach, and not in the eye which they enter, that the *sense*, at least, of light arises. Of this there can be no question; for, if the nerve be severed at any point between the eye and these ganglia, total darkness ensues, though the eye itself remains perfect, and the rays enter it to beat upon and excite the retina as before. The *sense* represents it as external, but this is *sense-representation* simply, and

gives us the product of the inward act. And, if what we know as light exists otherwise than as produced by that expenditure of nerve-energy from which the sense of it arises, we can never have any slightest evidence of the fact; for it is only after that act, and in consequence of it, that light is perceived. Were the optic nerve a hollow conduit or tube, and did the solar rays, streaming through it, reach the ganglia, we might suppose that the latter, though they have not at all the form of eyes, nevertheless in some inscrutable way see a light which was already full and complete light before reaching them. The nerve, however, is not only no tube, but is wholly insensible to the sun's rays. Professor Tyndall has proved by conclusive experiment that a point of pure darkness in all our vision corresponds to the point where this nerve joins the retina. So far, therefore, from transmitting those rays which enter from without, the nerve is quite unaware of their existence. It is sensitive only to the excitement of the retina. By some telegraphic motion of its own, it signifies the nature of this effect, even to the minutest particular, to the ganglia; and these respond with an exercise of nerve-energy, whose mysterious and marvellous product is that glorious aureole of nature, "Offspring of heaven first born," which we name light. It is one of those natural miracles which science encounters at every turn; but, however wonderful, this is the only consistent interpretation which can be put upon the facts. And this interpretation is supported by direct evidence. If the optic nerve be mechanically pressed, light issues from the ganglia, though the eye be in perfect darkness or even though it be quite destroyed. The pressure induces in the nerve a telegraphic motion similar to that caused by an excitement of the retina, and the ganglia create light in response to the signal. The same effect follows when a current of electricity is sent along the nerve. I have had occasion to know that an eye quite dead to the solar beam may nevertheless blaze at times with splendors of beautifully colored light. This effect was attributed to a contraction of the retina, which, so to speak, deceived the nerve, and induced it to telegraph as usual. Every one has at some time had a blow upon the eye which caused him to "see stars." This light is indeed not vision: an object becomes visible only when rays reflected from it enter the eye; and accordingly there is in vision a very intimate connection, however mediated, between such rays and the action of the ganglia. Nevertheless, light no less than sight is evolved from within rather than received from without.

Sound is produced by a process strictly analogous. The external condition to it is an undulatory motion of the air. The air-waves enter the ear and beat upon the tympanum. The effect upon this is telegraphed to the appropriate quarter of the brain, and the sense of sound is produced in response. And, so far as we know or can know, sound exists only in the sense of it. There is no shadow of evidence that the air-waves are in themselves sonorous. Of course, our impression is that the sound is external; but the brain is itself the author of this impression. It gives us, however, no impression whatever concerning the aerial waves, for we are not conscious of their existence. Sound, too, like light, may be produced by the brain quite independent of any action from without. In short, all the evidence points to the conclusion that sound and the sense of sound have the same origin and are the same fact. It is a product of nerve-energy, which is usually, but not always, brought into action upon occasion of an aerial motion in itself silent.

If we pass to the sense of touch, the same order continues. One touches a red-hot iron, and the in-

tense heat causes a certain disintegration of the flesh. This disintegration is the whole effect of which the hot iron is the efficient cause. A sense of pain ensues, but the organism is itself the maker of this sensation. That effect upon the flesh is telegraphed to the brain, and this telegraphs in return, Up signals. The sense of pain, and with it every sensation whatsoever, is a product, a creation, of the nervous organization. It arises commonly upon occasion of an effect from without; but its proper author is always, and can be only, the organism itself. And, if this be true of simple sensation, how much more of perception and thought!

These facts conduct us to a general truth of some importance. It is that external forces and influences can only appeal submissively to existing powers of the organism, without being able of themselves to accomplish anything whatsoever in the sphere of life. Forces from without may indeed oppress, mutilate, or crush and destroy the body, quite without its concurrence; but they can do no better, nor of themselves can produce even physical pain. In order to produce any formative, nourishing, informing, or otherwise serviceable effect, they can but submit themselves to its powers to be made use of, as food is submitted to the transforming action of the stomach and its associated organs. Food has, in and of itself, no power to nourish: it is but the raw material from which the organism manufactures nourishment. Yet the processes of digestion and assimilation are the lowest modes of vital activity, and here the ratio of what the organism does for itself to what it receives from without is at its inferior limit. The nutritive elements are received into the interior of the body, though received only to be treated as raw material and transformed, with a sovereign selection of fit and rejection of unfit elements. Moreover, the reception is itself the act of the receiver; while, in the case of man, the action which brings food into existence goes out largely from the organism itself. But, on passing from nutritive to sentient processes, we observe that there is no such reception of the outward. The light-waves stop short at the retina, the sound-waves at the tympanum: they are admitted only into small vestibules, shut off rigorously from the interior. Here, they humbly deposit their effect, such as it is; and whatever may follow, from a simple sensation upward, is the work of the organism exclusively, determined by and accomplished for itself.

Now there is a current doctrine or persuasion which runs to the effect that light has made sight, that sound has made hearing, that all sentient powers are the product of influences from without, and that the origin of everything in man must be sought in that which is external to him. But, if the foregoing be true, this doctrine will scarcely bear examination. If external influences can but address and submit themselves to powers of the organism already existing; if, accordingly, they can bring about in the sphere of life no formative effect whatever, nor even a sensation, by their proper force; if their fitness to be in any degree influential arrives only as subsequent to a formative effect gone before,—if this be the fact, the assumed all-potency of "environment" is a conception very much strained, a conception by which the lesser part of the whole truth is made to cover and conceal the greater. It is not indeed wholly false, but it is somewhat less than half true. Nothing lives or moves but in and through relation; and, of all terrestrial beings, man is related the most widely, most variously, and most subtly. This relationship, moreover, is essential to his being and motion as man. The individual man, imagined as out of all human relation, to speak of

no other, disappears: his human quality can no longer be found. For this reason, I long since discarded individualism as the primary principle in political life. But we must distinguish two great categories of relation, human and physical. According to the doctrine spoken of, the original sources of man's constitution lie in the relation of all men to their physical surroundings; and it must be indeed true that this relation was in some measure, though not to the extent often supposed, precedent to the other and higher. But it is still farther held that the positive or productive pole of this relation lies in the outward world, and that man is the slowly accumulated deposit of external influences.

To this, I answer, in consistency with what has been seen, that these influences could not at all be such, did they not find in the organism the very powers they are supposed to form; that they can only address, solicit, and submit themselves to such powers as are already there; that life is ever its own builder and fashioner, incapable of being built or of being raised from one degree to another by aught but itself; that, accordingly, it is the superior active and productive term in all its outward relations; and that the perpetual order of this relation is signified by the fact that, as external to the powers of life, light is dark and sound silence. Generation, then, of vital faculty from without is simply impossible. All the physical forces and influences of the universe could not add one power to one worm, for they could but yield themselves to the powers the worm possesses. It can be served only by what its organism takes and makes use of, and both the use and the taking will be determined by the actually existing powers of the organism. A tree will take and use but so much water, though all Lake Superior were offered it; and what it shall do with what it does take will be determined wholly by its own constitution, not at all by the water. Equally true it is, however, that generation of vital powers *merely* from within, or by life as isolated, is impossible. Relation and its effect there must be; but what is the order of relation between life and its surroundings? This is the question. The answer is that the principles and powers of life are addressed and supplied from without. But the principles to be addressed and the powers that shall receive, transform, and put to use the elements furnished, must be already there. This law, if it hold good at any point, must do so along the whole line from the rhizopod up to Shakspeare, or from the lowest powers of vegetative life to the highest faculties of mind. The germinal principle of morals, for example, is the condition precedent to the existence of all the natural influences which serve toward its development and of all the pabulum it feeds upon, to their existence; that is, as indeed influential and nutritive. If one seek downward to discover its origin in a lower stage of life, he engages in a legitimate inquiry, and, if he look searchingly, may probably find anticipations of it; but, with respect to these, the same necessary antecedence, the same perpetual order of relation, will remain. But if, instead of seeking to follow a descending line of germinal force, he labor to compound that principle from inferior elements now co-existing with it, such as pleasure and pain, he simply tries to draw rational conclusions in the teeth of a natural impossibility. The moral principle grows, not being a goddess that leaps forth in full panoply from the head of a god; but, for that very reason, it follows the order of vital development, which is that growth can proceed only from a seminal or germinal principle of like nature with that which is to come of its activity, and that all which ministers to it can do so only as taken up by it, to be transformed and made

consubstantial with itself. Get the acorn, and you may have an oak, but not otherwise. For the oak grows only by transforming inorganic elements into organic substance, which transformation can be effected only by itself; and the process can be initiated only by the oak-principle, embodied in the acorn. The like holds of conscience, as of all which lies in the order of vital production.

To resume. Nothing is in the nature of light until there is sight, nothing in the nature of sound until there is hearing, nothing in the nature of food until there is the vital power to digest and assimilate; hence it were irrational to suppose that light has made sight, sound made hearing, and food made assimilative power. The method of life is that of appropriation and transformation from above; and mental are related to sentient powers, as the latter to external conditions and forces. Life uses the elements beneath and around it, and the user is not the product of the thing used. To imagine the contrary were like conceiving of water as not only running up hill, but as making the hill by running up.

I leave the argument for the present, perhaps finally, at the point thus reached, and invite examination of it. Whoever shall clearly prove it fallacious will have the hearty thanks of one person, if of no more.

D. A. WASSON.

PRACTICAL MATERIALISM.

The pulpit and the religious press of late have been profuse in warnings against the dangers of the materialistic philosophy that is rife in our time. There may be such dangers. But meantime there is another kind of materialism which is a hundred times more dangerous and with which modern civilization is already deeply infected. This is *practical* materialism, or the engrossment in material aims, pursuits, and pleasures to the neglect of the mental and moral objects of life. Philosophical materialism may consist with a high morality. Practical materialism is immorality itself. In it a multitude of evils have their root.

And this is a kind of materialism that is found quite as much inside of churches as outside of them. Human life, wherever we look, is largely given up to the achievement of material success. The enormous development of material enterprises, the stimulus given by scientific discovery and invention to the increase of all forms of mechanical appliance, the rapid accumulation of wealth, the whirl and rush of the business world after wealth at any cost—these are characteristics of the age. We are living, in fact, in a material civilization. We see it in the tendency to costly extravagance in public and private buildings, to outward decoration and show, to pleasures of the table and fashions of dress, to external æsthetics of every sort. It sinks to lower form in the disposition to use wealth, or even one's smaller income whatever it may be, in surrounding one's self with all possible bodily comforts and luxuries and the easy helps to self-indulgent habits. And again it sinks to lower and lowest form when it descends to pamper fleshly appetite and passion and, in the enjoyment of the overgrowth of these lower satisfactions, kills out the nobler ambitions of the mind. It appears in the sensational types of book and newspaper that have to-day the popular favor, in the feverish thirst among young people after some constantly recurring social entertainment and excitement, in the forms and phases of much of the popular art-aspiration, and even in certain marked tendencies of religious demonstration. Those churches appear to be the growing ones which appeal to the senses more than to thought; and the art, the ornamentation, the order of architecture and equipage most in demand are such as most strike the eye.

Now all this is not to be complained of by any wholesale style of denunciation. There is much in it that is good,—good because it indicates a passage to something better. The body must have all its natural wants cared for. It must have at least the necessities and some of the common comforts of life before in general we can expect much mental or moral power: though it should be remembered that some of the highest illustrations of mental and moral power have appeared in connection with a stern struggle for the very necessities of existence. Yet the body should be wholesomely housed and fed and clothed as a basis for mental and moral culture. Let the emphasis be laid on that word *wholesomely*, and let it include mental and moral as well as physical health. It is to this end that the growing knowledge of natural laws and forces should lead. And the body also needs its rests, the brain its recreations, the social nature its social satisfactions. All this is good, natural, necessary. But all this is not the end. We make no plea for asceticism. But there is legitimate ground of complaint that these material satisfactions are usurping the place of the object instead of being kept in their proper subordination of healthful instrumentality. They are draining off the vital forces of society without as yet bringing much food to the mind and heart and moral nature. Material objects and pursuits and pleasures are uppermost. Things are in the saddle and ride, while thought and philanthropy, the interests of education and morality, have to plod wearily on foot, living on beggar's scrip.

Cities and colleges, for instance, are building palatial edifices, with every equipment of luxury, for the outward uses of education. Are they as lavish and ambitious in provision for improved methods of instruction within these costly edifices? States and nations and municipalities vie with each in the erection of magnificent structures for the various uses of civil government. But they display much less zeal in the competition to put into these splendid buildings the most efficient ability and honesty for doing the work of government. Private citizens of wealth, in the cities and the rural suburbs, are spending fortunes on their dwellings to make them capacious, gorgeous, attractive in variety of decoration and in harmony of color, and equipped with every luxurious furnishing that shall minister to physical comfort and sensuous enjoyment. And those of humbler means catch the ambition and brighten up their old houses and add an ornamentation to some corner, and put upon them a general exterior smartness. Yet it must be seriously questioned whether there is in either class an increase of diligence to put into their houses any more of the wealth of the domestic virtues; to brighten up the old love; to ornament the daily behavior of the inmates with the graces of mutual helpfulness, forbearance, magnanimity; to glorify their homes with the splendor of self-sacrificing deeds; and to make them attractive with all those refining aspirations, generousities, and hospitalities, without which pictured walls and glowing words and marbles are but vanity. Dress, too, is an absorbing object of study and expenditure. Not only woman studies it, but man also in his narrower and more severely conditioned way. The body must not only be comfortably dressed, but handsomely dressed: and appearance counts for more than health. The colors must mingle, the draperies flow, to please the eye, always, however, in subordination to one power,—the tyranny of the passing fashion. Would there were half as much study and expenditure to clothe the character handsomely, to array the mind in the habiliments of knowledge, to mingle the virtues in a seamless habit for the soul, to put on,

above all, that "beauty of holiness" which is at once the cloak of humility and the shining garment of worshipful service.

The imperfection, the incompleteness, of this material civilization, though it is carrying us all along to greater or less extent on its tumultuous torrent, are apparent to all noble minds. It does not satisfy that which is deepest in man. And sometimes we see illustrations of character where its tyrannous domination has been broken and the pursuits of mind and heart are enthroned in supreme sovereignty, and material possessions and achievements are made to serve. And when the number of this band of emancipated souls shall have become large and strong enough, this material and sordid civilization will open into those higher cultures, humanities, and vocations which are alone the normal goal of human aspiration and faculty.

WM. J. POTTER.

NOTES ON THE RELIGIOUS PRESS.

W. J. P.

FROM the reports given in various journals concerning the recent anniversary meeting of the Home Missionary Society in New York, we judge that the society might profitably do a little missionary work very near home; and perhaps the coming year it will turn its attention to the needs of its own members. There being a difference of opinion with regard to the management of the society, the two parties appear to have hotly contested the ground for the advantage. Mr. Beecher and members of his society are charged with having "packed the house." The *Congregationalist*, while reluctant to credit this, says that there was an "undeniable appearance" which "gave color to such a charge," and also that a "substantial confession" of its truth had been made by one in a position to know. But however this might be, it adds, "More arbitrary and persistent unfairness in similar circumstances we never have witnessed." Since these gentlemen were met to consider methods of spreading "the gospel" in the United States, it is evident that a few home-lessons from the Sermon on the Mount would do them no harm.

THE Home Missionary Society is an organization of the Orthodox Congregationalists, and the Congregational Union is another propagandist body of the same sect. This latter society also seems to have had an exciting and exasperating time at its annual meeting, the bitterness, perhaps, having been increased by the recent discussions over the appointment of Dr. Smyth to the Andover professorship. The *Christian Union*, naturally lenient to "Mr. Beecher and his supporters," has an article on the two meetings, which admits "some hard words" and "some indecorous action," but takes, on the whole, an optimistic view in this wise:—

The scenes in both societies were prevented from becoming disgraceful only by the strong sense of self-respect and decorum of the individual members; and the evils of a system which allows votes to be purchased in the open market for the purpose of enriching the treasury of a Christian society were so strikingly illustrated that probably no one who attended either meeting would dissent from such modification of the constitutions as would strike these provisions out. If, however, the meetings illustrated the truth that the saints are subject to prejudice and passion as well as the sinners, and that it is never safe to adopt an evil system in the hope that it will not be abused, they also conspicuously illustrated the power of Christian character to moderate and control passion and prejudice, and to prevent abuse even under an evil system. Despite some hard words that ought not to have been uttered, and some indecorous action which we have not thought it for the interest of Christ's church even to report, moderation and can-

dor and consideration on the whole characterized the two assemblies, and the final result was a victory not for either of two contending factions, but for conciliation and good sense.

The evil system referred to is, that "both of these societies have a clause in their constitutions allowing any man to become a voter on the payment of a specified sum of money: in the Home Missionary Society, ten dollars; in the Congregational Union, one dollar."

THE *Independent* has an article on the same subject. It trusts that the "exasperation" caused in the Home Missionary Society will not diminish the contributions from the churches to its treasury; and in view of the finances, especially, beseeches the factions to make peace, or "at least a truce for a year."

THE *Religio-Philosophical Journal*, in its issue of May 20, has the following not very friendly comment on *The Index* :—

If the real animus of the Free (?) Religious Association toward Spiritualism is evidenced by its organ, *The Index*, it had better change its name. About the only allusion to Spiritualism which that paper makes is to republish some ridiculous twaddle; thus, with genuine Yankee cunning, bringing ridicule upon all Spiritualists, and leading its readers to infer that such nonsense is all *The Index* can cull from its Spiritualist exchanges to interest "Free Religious" readers. We have repeatedly noticed this trick until we are forced to conclude it is done with malice prepense, and hence this reference. The last report of spirit mush set before the Free Religious people in their organ of May 11 is as follows.

Then follows our paragraph concerning Mr. Allen Putnam's explanation of the use to which the aroma of flowers is put in spirit materialization. We beg to assure our brother of the *Journal* that we have very great respect for large numbers of Spiritualists, and especially for the class represented by the *Religio-Philosophical Journal*. But we must confess that our respect for the now prominent Spiritualistic doctrine of materialization has been reduced to very low terms since we began habitually to read the Spiritualist papers, and particularly the *Journal*. The latter organ has been so successful in its courageous, persistent, and praiseworthy fight against frauds in connection with this species of manifestation, that it is difficult for some of us to see where the test-line is between the true and the false. Why, for instance, if there be any philosophical fact underneath the phenomena of materialization, and the whole be not either a fraud or a delusion, should the *Journal* declare Mr. Putnam's assertion (on spirit authority), that the aroma of flowers is materialized into spirit-wrappers, to be "twaddle" and "spirit mush"? If there is any truth in materialization, why may not this be true? We ask seriously for the test.

ANNUAL MEETING OF THE FREE RELIGIOUS ASSOCIATION.

The Fifteenth Annual Meeting of the Free Religious Association is to be held in Parker Memorial Hall, Boston, on the 1st and 2d of June, 1882, with sessions as follows :—

THURSDAY EVENING, June 1, at 7.45 P.M. Business meeting for election of officers, hearing of reports, and action upon the Resolutions referred from the Conference of March 28. The following amendment to the Constitution, prepared by a Committee appointed for the purpose by the Executive Committee, is to be proposed for adoption in lieu of present Article III. :—

The officers of the Association shall be a President, twelve Vice-Presidents, a Secretary, an Assistant Secretary, a Treasurer, and twelve Directors. They shall be chosen by ballot at the annual meeting of the

Association; and the President, Vice-Presidents, Secretaries, and Treasurer shall hold their offices for one year, or until their successors be chosen. The Directors shall be chosen for four years, and, at the expiration of that term, shall not be eligible for re-election until after two years. One fourth of their number shall be chosen annually; but, at the annual meeting of 1882, the full number of twelve shall be chosen in sections of three respectively for one, two, three, and four years. The President, Secretaries, Treasurer, and Directors shall together constitute an Executive Committee, intrusted with all the business and interests of the Association in the interim of its meetings. They shall have power to fill any vacancies that may occur in their number, or in the list of Vice-Presidents, between any two annual meetings. Six members of the Executive Committee shall constitute a quorum.

FRIDAY, June 2.—A Convention for essays and addresses at 10.30 A.M. and 3 P.M., with the following programme of speakers and topics :—

Morning: T. W. HIGGINSON, "A Tribute to Emerson"; W. J. POTTER, "Liberty, but Religion also"; S. J. STEWART (Bangor), "Morality as the Aim and Crown of Liberty and Religion."

Afternoon: W. M. SALTER, "Do the Ethics of Jesus satisfy the Needs of our Time"; ANNA GARLIN SPENCER, "The Appeal of the Unchurched to Free Religion"; E. C. TOWNE, "The Permanence of the Christian Method in Religion"; B. F. UNDERWOOD, "Science as a Factor in Moral and Social Progress."

An address will be made by FELIX ADLER at the morning session.

FRIDAY EVENING, a Social Festival will close the proceedings, with the usual features of interest. WM. J. POTTER, *Secretary*.

EDITORIAL NOTES.

WE have received an article by Moncure D. Conway too late for publication this week.

MR. W. E. DARWIN, son of the distinguished naturalist, in a business letter to the editors of *The Index* writes, "I may add that the reading of your journal gave my father great satisfaction to the end of his life."

A REFERENCE to the standing notice in this journal as to the responsibility of editors and contributors will enable any reader, who may feel displeased with some thought or expression he finds in its columns, to bestow his censure according to the principles of "distributive justice."

RECENTLY, at an auction sale of Church livings or rectorships in England, a gentleman arose on behalf of the Curates' Alliance, and denounced the sale as iniquitous and shameful. But the auctioneer, in reply, defended the practice, and said that "even should the Church be disestablished by Mr. Gladstone, the compensation to possessors of livings would be large; while, should the conservatives be in office, it would be still larger."

ONE of the merits of evolution is, that it does not go outside of nature to find an explanation of phenomena, does not lay in or import any outsider, or pretend to be on terms of intimacy with any unnatural or supernatural agency. It says in general, that any given state of the world is the result of all past conditions, that each of us mortals has a vista of immeasurable generations behind him, of which he is the living, breathing outcome, and that he was sure to make his appearance at this particular era of the nature of things with just such features and mental and moral characteristics as we possess. It is objected that evolution acquaints us only with the process and order of development, leaving the nature of life unexplained. The objection has just as much truth urged against any theory or theology. Life is volatile, and, like Proteus of old, is apt to

elude the analyst, and refuse to be defined in terms of neat propositions and articles of faith. A complete explanation of life would be a complete explanation of the cosmos.

"Is it to be wondered at," asks the *Christian Register*, "that Adam found it uncomfortable to live in the beginning of the nineteenth century, and that he sometimes sighed for the retirement of his Semitic home? Is it surprising that his theological guardians should have waked up very recently to find that Adam had really made his escape? For nothing is truer than that Adam has gone, and that a large number of his bereaved offspring are bewailing his loss. To-day, it is not the Lord God, but humanity, that asks the question, 'Adam, where art thou?' The groves of Eden are silent, and we must turn to very different books from those of Genesis to get the answer. . . . Thus, thanks to Mr. Darwin, Spencer, Huxley, thanks to the geologists, antiquarians, and comparative mythologists, the theological, sin-laden, Eden-cursed Adam has beat a retreat into the night of the past; and we trust he has taken a good deal of his theological baggage with him. There are encouraging signs to-day that, with the disappearance of Adam, the artificial theology which was built on his shoulders—the doctrine of a fallen world, an angry, vindictive God, and a yawning pit of hell, and the fictitious righteousness which was necessary to neutralize it—will all vanish into forgetfulness, or be preserved only as relics of archaic thought."

AN excellent entertainment was given at the Hawthorne Rooms on the evening of May 25, in behalf of the Normal School for the training of colored teachers, at Tuskegee, Ala. Since the opening of this school, in July, 1881, pupils have flocked to it from all parts of the State, until the number, beginning with thirty, has swelled to one hundred and twelve. The enterprise began with very meagre accommodations, the general exercises being held in a church, with the use of two small shanties in its neighborhood for class-rooms. By the aid of friends in Tuskegee and in the North, a farm was purchased in the outskirts of the town, where the pupils can work their way, for they are very poor; and the State makes no provision for school property, but appropriated in 1880 an annual fund of \$2,000 for the payment of colored Normal teachers. The foundation of a building has been laid on this farm, which will cost some \$4,000, one-fourth of which has already been raised. The hearty spirit with which the colored population of that impoverished region have entered into these arrangements for the elevation of their race calls for substantial aid from the more favored classes of other sections. The State Superintendent of Education in Alabama has lately promised his influence toward an increased appropriation for this movement, so needful for the ignorant and destitute colored populace of that State. Funds may be sent to Gen. J. F. B. Marshall, treasurer of the Hampton Institute, at Hampton, Va.

BISHOP HUNTINGTON in the *Sunday School Times* says of Emerson: "If it is the end of the Christian system to make man blameless in these human relations, then it could hardly be disputed that here was a Christian man. If, besides this ethical element, Christianity includes and requires certain definite and conscious relations to be established in the soul by faith and will, through Christ as a Redeemer with God the Father, then, so far, the ground for that conclusion appears to be wanting. . . . If I believe that the welfare of mankind is bound up in an honest and a practical acceptance of the creeds of the Church, as I do, how can I ever think of this man's religious frame without a pain-

ful sense of its desolation? How can I be loyal to my Best Friend on earth and in heaven, and at the same time hold out the right hand of Christian fellowship to even the noblest among the sons of men who discredits that Friend's claim to be the only Son of God? It may be safely said that Mr. Emerson's genius and eloquence have done more to unsettle the faith of the educated young men of our age and country in the Christianity of the Bible, as it there stands written, than the influence of any twenty other men combined. Accordingly, whatever other exalted services he may have rendered to mankind, it is amazing almost beyond belief that, his life being closed, Christian ministers should, without abatement or qualification, extol his philosophy as a Christian philosophy or his religion as a Christian religion. It may be little to his friends how the Church regards him. But it is no less of great moment to us, who are trying to follow our Lord, to seek to unite fidelity to him with justice and charity to every brother man. And we will remember, with the special comfort of a grateful hope, that limitless declaration of his love,—“Other sheep I have which are not of this fold; them also I must bring.”

At Winchester, Mass., in the afternoon and evening of the 25th of May, the National Woman Suffrage Association of Massachusetts held a convention, at which addresses were made by Harriette R. Shattuck, Nancy W. Corell, Harriet H. Robinson, Mr. Bicknell, Mr. Fay, and others. The convention was called to order by Mrs. Shattuck, the President of the Association, who in a modest, easy, and graceful manner stated the object of the meeting to be the advocacy of woman's right to the ballot. The Association did not wish to force its opinions upon the people without giving them an opportunity to object, if they had any objections to offer; and so an opportunity would be given for an open and free discussion, in which all were invited to participate. The Association was formed in January last, and has held three successful conventions. It is an auxiliary of the National Woman Suffrage Association, of which Elizabeth Cady Stanton is President. The method of work in all associations connected with the National body is to appeal to Congress for an amendment to the Constitution of the United States, making woman suffrage universal throughout the States and territories. It was argued by the President of the convention at Winchester, that, though any State might grant women the right of suffrage, she would lose it the moment she took up her residence in another State where women did not possess that right, and therefore the United States owes it to women as well as to men to guarantee their rights to the full privilege and exercise of citizenship without regard to State boundaries and laws. It was announced that this State Association is not in any way or in any spirit hostile to other State associations working for woman suffrage; but, while working heartily with such, it conceived that a larger work of usefulness might be done by directing the attention of the people to the fact that an amendment to the Constitution would be the quickest, surest, and altogether the safest way of securing the desired end. If the legislature should this year make laws granting the right of suffrage to women, the legislature of next year might annul them; but once secure it by amendment of the National Constitution, and it is placed above the danger of party legislation. The Association solicits the membership of all who are interested in its object and method. Communications for such purpose may be addressed to Mary R. Brown, 660 Broadway, South Boston.

“THE INDEX” will be sent six months to trial subscribers for one dollar.

POETRY.

NIAGARA.

For *The Index*.

Far stretching in the morning beams,
And blazing in the golden gleams,
The mingling of a thousand streams.

And trembling many-hued among
Thy shifting mists, the rainbow, hung
Before thee, o'er thy gulf is flung.

Over thy wave of tender green,
That falls forever down serene,
Then foams into the whitest sheen,

Its gauzy veil the mist-film throws,
Through which the shimmering sunshine flows
Down to thy deep of watery snows.

The avalanche, from mountain height,
Sweeps, shuddering, in its awful might,
And robed in mantle dim and white,

Slow gathering in its downward sweep,
Into some gulf's unfathomed deep,
With wild and long and fearful leap,

Down, down, into the abysmal mist,
Whose mysteries mortal never wist,
No eye hath seen, nor ear may list;

And silence all the air doth fill,
Save of some moorland-bird the trill,
Or trickling of the mountain-rill.

But ever-changing thou dost pour,
Yet still the same, with solemn roar,
O'er thy dim cliff for evermore.

And, standing on thy shore, I seem
As one who, in a silent dream,
And launched on some mysterious stream,

Is borne, from whence he knows not, hither,
And with vast sweep is hurried thither,
He knows not why, he knows not whither;

While through my brain, in sounding rhyme,
All thoughts eternal and sublime
Course slow: the universe, and time,

And endless change that ceaselessly
Hymns of eternity through thee,
And I enter into infinity.

HOWARD WORCESTER GILBERT.
PENNSYLVANIA, 1882.

LINES

For *The Index*.

Read at the Celebration of Emerson's Birthday, in
Concord, Mass., May 25, 1882.

Why did the Rhodora blossom so late,
And the Spring keep back her flowers?
Did the May-day know of her poet's fate,
And was Nature's grief like ours?

Let us honor our friend indeed
As the Singer of the May;
For he bade New England's wintry creed
To a sunnier faith give way.

His words were the flood of life and light
Which have burst that icy chain,
And he walked himself in the sunshine bright
That never will cease to reign.

The summer of thought draws near,
Bringing truth hitherto unknown;
But the herald of Spring is dear,
And the might of his work we own. F. M. H.

RELIGION is the free effort of man to expand, elevate, enlarge, beautify—in one word, perfect—his own nature in all its aspects, not by any means neglecting his nobler part,—his intellect and reason; and this effort of his to realize his own ideal by a natural process of free development is the mirroring in his little career of Nature's own religion, her own endless striving to realize an unattained better, for which there is no name but evolution.—F. E. Abbot.

The Index.

BOSTON, JUNE 1, 1882.

THE INDEX is published every Thursday, at No. 3 Tremont Place, Boston, by an incorporated Board of Trustees nominated by the Free Religious Association. Terms: Three dollars per year, in advance.

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

WILLIAM J. POTTER, BENJAMIN F. UNDERWOOD, : : : : : } Editors.

NO WRITERS in THE INDEX, editorial or other, are to be regarded as speaking in behalf of the Free Religious Association as a whole; nor is any writer to be held responsible for any opinions expressed in its columns except his own. For all unsigned editorial matter, B. F. UNDERWOOD, the office editor, is responsible.

ALL communications intended for the paper and all business letters should be addressed to “THE INDEX,” 3 Tremont Place, Boston. Letters for Mr. Potter should be addressed to him, at New Bedford, Mass.

For *The Index*.

THE GRANDER GOD.

An Essay read before the Parker Memorial Class, Boston.

BY CHARLES ELLIS.

People who are now outside of the Church were born in it; or, if not born there, its influence has been around their early life. The theological conception of the universe has been their mental environment. Any person who has thought himself out of that into the philosophical environment knows what a long, hard road stretches away between the two. The difficulties of travel are such that it is safe to say not one person in ten thousand of those now living has succeeded in changing the theological for the philosophical environment. What is the result? People become sceptical in regard to theological dogmas; then they become unbelievers; then they may or may not go as far as open denial; but there they stop and settle into a state of indifference. They are convinced that the theological conception must be erroneous, but they have not arrived at the truth which is to take its place. They may pass as “Liberal,” “Infidel,” or what not, but, in point of fact, they are simply neutral, have no clear ideas upon the subject, and belong nowhere. The mass of these people have not time and means to study and find for themselves the truth that would carry them to the position of sincere believers and supporters. They wait and look for others to come and show them the light, the truth, and the way.

With a hope that I can cast a glimmer upon the way to the successful development of Liberalism, I have attempted the preparation of this essay. I want to point out the fact that scientific Liberalism has a positive and affirmative basis. Without further preliminary I will come at once to the lesson of the day.

Underlying all theology is the conception that the universe is the “work of God.” Even the theistic evolutionist, while he maintains that things have been “evolved,” and not “created,” still falls back upon the assumption of a spiritual power which is the “unknown,” but which stands to his mind as God, and as such is the author of the universe. But in all theologies the object presented for belief is unreal. The God represented as an infinite Person and the God represented as an infinite Spirit are unreal, are unproved, and furthermore they do not admit of proof. Savage and civilized people believed in God in times past, not because that existence was proved, but because they were afraid not to believe. In modern times the more civilized people believe in God more from accident of birth and environment than from either fear or conviction. They have inherited the belief, or a tendency to it. The prime condition of the continuance of such a state of belief is not “Christianity” or “free thought,” but no thought.

As long as people do not think, they may believe or acquiesce in the beliefs of others, which is the equivalent of no thinking.

But, change the conditions. Give men minds capable of thinking, and society that will protect them in thinking, and there will soon appear a growing class of people who do not believe in God according to the long-prevalent conception. Common-sense naturally asks for evidence, and refuses to believe without it. When knowledge was at zero and marvellousness at a hundred in the shade of superstition, people believed what they were told to believe by their spiritual superiors. But belief in the long-prevalent conception of God and the origin of things has suffered such terrible abatement through the fall of the marvellous and the rise of intellect that people are rapidly becoming unbelievers in that conception. Their minds are waiting for a fact that shall re-establish the inspiration of belief that has fallen in the decadence of the theological conception of God. They have turned their backs, mentally, on the half god and are waiting for the whole god to arrive. Proof and not guess is what they want. The sophistry of the spiritual hypothesis of God and universe may silence them, but it will not satisfy them. Spirit is not fact. They demand fact.

The one great, solid, irrefutable, irrepressible fact that forces itself upon us is the existence of matter. The intellect refuses to indorse any attempt to explain it away through the spiritual aspect of states of consciousness. The human mind that has outgrown the theological garments of its infancy will be contented only when it can settle down into a reasonable belief in a God that can, at least in part, be seen and known. It is not because people do not want to believe in God—if we except an occasional crank who dethrones God to worship himself—that there are so many sceptics; but because they want a reasonable conception of God in which to believe. They are not atheists from lack of reverence, but because they want a reality that they can revere and worship in sincerity. It is a sign of honesty to see a man refuse to worship a conception that can offer his reason no logical proof of its truthfulness. There are thousands of intelligent men and women in and out of the Church to whom worship of God is a mockery, because they can find no satisfactory evidence that God, as presented to their minds in the prevailing conception, is a reality. What the world needs as a moral tonic is a conception of God that will make worship of God a sincerity instead of a prudential farce. But this can only come through a radical change in our conception of God.

The common and decaying conception of God came through emotion. There, God was a creation of feeling chiefly. The new conception is slowly coming through the intellect, because the intellect has superseded the emotions. It has already come, indeed, but lingering survival of the old blinds us to such a degree that we do not or will not recognize it. The intellectual conception must come, however, from the most reliable source of knowledge: that is, it must be arrived at by the "scientific method" of study. In short, it must be, not *assumed*, but *proved*.

What, now, does science give us as an unquestionable fact, an ever-present reality, in which we can and must believe? **THE MATERIAL UNIVERSE.** Scientific men are agreed that we do not know how or why or what matter is; but they also agree that it *is*. That is sufficient for my purpose here. The "how" and "why" may be safely left to those who will continue such investigations as have brought us hitherto what knowledge we possess. But here I must caution the hearer against the sophistry that will attempt to confuse and bewilder the minds of those who are not familiar with this line of thought. The objector will attempt to cast discredit on our certainty of the existence of matter, because we know only states of consciousness. He will draw a conclusion from this fact that, as states of consciousness are mental, or "spiritual," as he will put it, therefore spirit is the fundamental fact of consciousness. This argument has the advantage of age-long beliefs and prejudices, and presents an attractive face; but it is nevertheless a deceitful coquette. Spencer says: "It is rigorously impossible to conceive that our knowledge is a knowledge of Appearances only, without at the same time conceiving a Reality of which they are appearances; for appearance without reality is unthinkable." That is to say, we could have no consciousness of things, if things, or the external world or the material uni-

verse, were not a reality. To argue that things exist only in an immaterial or spiritual mind is to claim that nothing can produce something, which is an absurdity.

But in order to make our course of reasoning clear from first to last, and to lead up to our final conclusion by legitimate steps, we must consider how states of consciousness are derived. Remember, I do not ask what consciousness is, but "how is it derived?" although I shall venture to offer a suggestion as to what it is.

To start with, we postulate an animal body having a system of nerves centring in a mass of cellular matter called "brain" and "spinal cord." From these to all surfaces of the body, inside and out, run lines of nerve somewhat like telegraph-lines having a common battery. Let us use a circuit of this system to illustrate the thought. I suspend this object over my hand. Hanging there, it represents potential mass motion. I let it fall upon my hand. What has taken place? The mass motion represented by that object falling through this distance is arrested and translated from mass motion in the object falling to vibratory motion in the molecules of the hand and the object itself. A portion of that vibratory motion is taken up by the nerves running to the surface in my hand, and is carried along them by a series of molecular waves to the brain. There the vibratory motion of the nerve that has been excited in my hand is again translated into the motion of the molecules or atoms of the cell in which the nerve ends. Now, as the mass motion of that object when arrested was converted into a finer and more intense motion in the nerve, which we call "molecular vibration," so, reasoning from analogy, we are bound to admit the extreme probability that, even while we are unable to see it, the translation of the molecular motion of the nerve must give rise to a still finer and more intense and sublimated motion still in the brain-cell; otherwise we cannot account for the apparent loss of this motion in contradiction to all known laws of its correlation and conservation, or indestructibility. What we should call that motion, I do not know; but my ignorance does not in the slightest degree militate against the perfectly legitimate argument from analogy which I have used; and until the objector can demonstrate as clear and strong a probability as to what consciousness is, our argument remains unanswered. And, if so, the logical inference is that the time will come when it will be known that consciousness itself is a mode of motion of the atoms that constitute the cellular tissue of the brain. Tyndall says: "I hardly imagine there exists a profound scientific thinker, who has reflected upon the subject, unwilling to admit the extreme probability of the hypothesis that, for every fact of consciousness, whether in the domain of sense, of thought, or of emotion, a definite molecular condition of motion or structure is set up in the brain; or who would be disposed even to deny that if the motion or structure be induced by internal causes, instead of external, the effect on consciousness will be the same."

What is the bearing of this thought upon our subject? It shows us that matter is necessary to consciousness. To every state of consciousness there must be an objective or external-material side, and a subjective or mental-material side. Mansel says: "To be conscious, we must be conscious of *something*." So Spencer and Fiske, in their statement of the relativity of knowledge, prove that while we can only know things relatively, never absolutely, it is only through knowing things as *real* that we can obtain any actual knowledge. Spencer says: "When we are taught that a piece of matter, regarded by us as existing externally, cannot be really known, but that we can know only certain impressions produced on us, we are yet, by the relativity of our thought, compelled to think of these in relation to a positive cause,—the notion of a real existence which generated these impressions becomes nascent."

Fiske says: "We know a thing only when we classify it in thought with some other thing, only when we see it to be like some other thing. In short, *cognition* is possible only through recognition." And Spencer again: "A thing is perfectly known only when it is in all respects like certain things *previously observed*." Thus, while it is the undoubted conclusion of all psychological study in modern times that we can only know things relatively, still, the conclusion is equally undoubted that "things" must possess a *real* objective existence before we can obtain any knowl-

edge of them at all. That is to say, matter is necessary to all states of consciousness. There may be a hundred ears in this room, and fifty tongues might be talking here at once, but if there were no matter about our heads upon which the motion of tongues and lips could act, there would be no sound. So there may be ethereal waves in motion here, and tongues uttering speech, but, if there were no ears, there would be no sound. There may be eyes here, but without ether-waves there will be no sensation of light. So there may be ether-waves, but without eyes there will be no light. There must be an objective real in motion, and a resisting body susceptible to sensation before there can be any states of consciousness. Right here it becomes pertinent to our discussion to ask those who object to this line of reasoning, those who depend for their immortality upon the argument that we know only states of consciousness, and therefore know nothing about matter, how they, without material organization, and with nothing but immaterial mind, can obtain states of consciousness. If there were nothing in existence but mind,—which, for lack of a better fancy, I figure as an immaterial spider brooding in the brain in her web of nerves,—if there were nothing in existence but that, if there were no objective flies also in existence to shiver that web in their unwary flight and wake consciousness of game in that brooding mind,—if this were all, then throughout the shoreless deep no sensation would ever thrill the brain of man! Will the ardent believer in spirits demonstrate how a spirit, or anything answering to the common conception of spirit,—for it is that which I mean,—can take on mass motion and fall, under the law of gravitation, unless it first becomes matter susceptible to that law? Will the opponent of scientific materialism have the kindness to demonstrate how nothing can fall upon my hand and excite in it molecular motion which is conveyed to the brain and there translated into consciousness? Can nothing produce such an effect? If not, then, our whole claim is conceded at once, and we arrive at the logical and irrefutable conclusion that there can be no excitation of nerve motion, and consequently no sensation, without material causes. Grant that we know only states of consciousness. It is also a state of consciousness, a law of things, an experiential fact, that there must be matter in motion before we can have even the lowest possible condition of consciousness. The very state of consciousness by which we prove our own existence is proof of material reals external to us; and this, as we shall presently see, is proof also of an infinite material universe.

I shall ask your indulgence if in presenting proof of this I may seem to retrace my ground. I am trying, conscientiously, to make myself understood, and am fully aware of the fact that I am running against the Mississippi of popular belief. But, as I intend to show you, God is on my side; and as has been said, "One with God is a majority!"

I say that we have proof of matter and a material universe; let us see where that thought leads. There are able men like Spencer and Fiske and others, who reason onwards until they come to "unknown" and "unknowable" and there they rest with the implication that this *may* be God, but that, in the language of Tyndall, it must remain an "inscrutable mystery."

That position, standing, as it does, for the wisdom of great men, is used as a bulwark for the assumption of the existence of a Spirit God. The strongest argument in its support, however, is that to which I have already alluded, namely, that all we know is states of consciousness. I must notice it again.

Here (touching the table) is a material object. But that I may not be accused of making an unwarranted assumption, I will ask if there is any one present who will deny that this is a material object? If not, the point is conceded, and we postulate without denial that the table is a *material* object. Through my sense of touch I have a consciousness that it is hard. Through my sense of sight I have a consciousness that it is what we call brown. If I were to whittle off a piece and chew it, I should obtain a consciousness that it tasted like something else that is bitter or sweet or acid. Through the ear I might arrive at a consciousness as to its density. Now a general name which we apply to this object aside from the particular name, "table," is "matter." But if I appeal to my mind to inform me what that matter is, it will be unable to determine whether it is brownness, or hardness, or sweetness, or acidity. Are we, then, all at sea

because states of consciousness do not determine *what matter is?* I think not. We have simply arrived at the limit of vision of Messrs. Spencer, Fiske, Tyndall and Company. But are we not men, as they are? If they went beyond others, are we bound to swear forever by them? They made their step, let us make ours. Let us go a step farther into the unknown. If we are to trust our states of consciousness as reliable, that is, as actual, and that we must do so you all admit, in your admission that this table is a material object, then we must trust the sources through which that consciousness is derived; that is, we must trust our senses. This is the basis of all knowledge, all science, and all philosophy. We can know nothing if we cannot trust our senses. But in this case they all testify to the existence of something external to themselves that is possessed of properties that excite in us consciousness of hardness, of softness, of color, of extension, of taste, and that something, we are bound to admit, is not a spiritual, but a material something, because, as I have pointed out hitherto, it is a contradiction to say that nothing can excite a sensation or be possessed of properties of matter.

Let us make no mistake here. The chronic objector who hugs his delusive belief in spirit with the fond, but vain hope that it is his immortality he is trying to save from destruction will attempt to throw us off the track at this point. Indeed, I already see in the distance the gray old form of sophistry fixing his splintered and tattered obstacle across the way. He would wreck the truth to save an error that feeds the quibbling vanity of his egotism. Of course we must remove it. But what is it? The same old and only argument, that we cannot "bridge the chasm" between motion and thought, that we can know only states of consciousness, and they are mental or spiritual or immaterial, and therefore we cannot know matter; but we do know "the Ego," and that is spirit. At last we have found an objector who knows what spirit is. It is "Ego," not "Iago," oh, no; it is just "Ego." I'm so glad! But what is that? How is it derived? Perhaps I can make you understand.

In the beginning was nothing; and nothing emanated something that took on form and differentiation and became the material universe; but nothing itself became "Ego" and dwelt in the flesh, and yet it was not flesh. The flesh was an emanation from nothing; but the Ego was the real nothing, and it antedated the flesh and is spirit. I hope you understand it.

The fact is there is no "chasm" between thought and motion, because thought is the subjective aspect of motion. Without matter and motion there is no thought, as far as we know.

Now, after having repeatedly exposed the sophistry of that old argument, I think we can safely turn to the headlight of common-sense to dissipate what remains of the last fogbank of superstition that hangs between us and our prospective goal of full and satisfactory demonstration.

We are here to reason. As Pope said, "How can we reason but from what we know?" Truly, there is no other way. All states of consciousness formulate themselves in language. We think a thought in words. I do not say that we have not states of feeling so dim, so vague, so diffuse, so obtuse, that we cannot express them, and this may be the reason why we never can get anything satisfactory in regard to spirit, but I do say that all states of consciousness, formulated, and expressed, must be stated in language; and by the *consensus* of mankind it is conceded without question that when we say of anything that it is hard or soft, white or black, sweet or sour, we are speaking, not of a spiritual, but a material existence. He, then, who insists that when our senses testify to the existence of objects external to themselves they thereby prove the existence of spirit instead of matter, because states of consciousness are mental, can only do so by wresting language from its true meaning as established by the usage of the civilized world. He who asserts that our senses prove the existence of spirit must prove it by methods of conception, expression, and reasoning as yet unknown to mankind. To attempt it by twisting language into support of his theory is pettifoggery and sophistry.

Therefore I come back and repeat my conclusion, that in acquiring knowledge we have no other source than our senses; that if we consider states of consciousness as actual, we must trust the senses through which alone they are derived, and that in the case of any object we may choose to contemplate or examine, our senses testify to the existence of something exter-

nal to themselves which possesses properties that excite in our minds states of consciousness that it is hard or soft, blue or green or red or otherwise; that it has length, breadth, and depth; that it is sweet or sour or neither; and that something, by all ordinary, all philosophical, all scientific usage and meaning of language, we are bound to admit, is not a spiritual, but a material something. Further, if this reasoning is correct as regards the table upon which I write, if it is true of an apple, if it is true as respects a grain of sand, it is equally true of the universe.

Next let us consider what we may and must believe of a material universe. It is a common truism that matter cannot exist without space, and so we have the conception that space is infinite. The same is true of time. Existence must have duration, and hence, with infinite space we have infinite time. But why is not the opposite of this just as true? Why is it not a fact that infinite space and time imply and necessitate an infinite material universe? To my mind, the fact is there. The mind cannot conceive a limit to space or an end to time or duration. If, now, it is true that space and time have no existence without matter, then there must be an infinite material universe. What can we say in support of the proposition that space implies matter? This very strong argument is to be considered. It is the opinion of the scientific world that it is impossible to produce a perfect vacuum, that is, an empty space, or a limited portion of something with nothing in it. If we are to reason but from what we know, this fact would be enough to settle the question; for, if a perfect vacuum is an impossibility, then infinite space proves an infinite material universe. The only obstacle perhaps in the way of a ready acceptance of this conclusion is the lingering conception that space is an entity. The same is true as regards time. But failure on the part of a listener to comprehend a statement does not prove it untrue. It may be difficult for the mind that has believed space and time to be entities to realize at once that they have no existence whatever save in the extension of matter and the duration of its existence; and yet it seems to me that this is the only logical conclusion at which we can arrive through a study of the subject. A finite universe is a contradiction. The mind cannot conceive a limit or boundary to it, because every such limit must be itself limited and bounded; and so we are obliged to go back and back in an infinite series of boundaries that can only blend at last in an unbounded infinite. But, now, as it is impossible to find or to produce a perfect vacuum,—that is, a circumscribed place in which nothing exists,—and as it is impossible to limit the universe, it follows that there must be an infinite material existence. Furthermore, it is unthinkable that such an infinite ever began to exist. To say that it did begin to exist would necessitate the conclusion that at a definite past time an infinite vacuum existed. But we have seen that space containing nothing is an impossibility. Hence, we arrive at the logical conclusion that the material universe has existed eternally in the past and must exist eternally in the future. The question of the existence of God is thus narrowed down to the existence of an infinite material universe that never began to exist, and that, owing to the indestructibility of matter, can never cease to exist. *All further question as to whether the material universe is the manifestation, emanation, or work of a spiritual power, the existence of which we do not comprehend, is therefore logically ruled out, since an infinite material universe that had no beginning cannot be a manifestation of anything but itself.* GOD, THEN, IS THE MATERIAL UNIVERSE; OR, CONVERSELY, THE MATERIAL UNIVERSE IS GOD.

The establishment of this conclusion, however, does not remove the existence of mystery or narrow the boundaries of the unknown. It has only dissipated the mists of erroneous conception and belief that have veiled our eyes, and afforded an unobstructed view of the truth. It has simply discarded the term "spirit," with what that implies in the ordinary acceptance, and given us reality instead. Any infinite must be incomprehensible to the human mind until that has itself become possessed of infinite knowledge. But we have succeeded in locating the mystery, and henceforth, in studying the universe, we shall be intelligently studying God, having our minds filled with that sublime reverence that caused a wise man to declare "the undevout astronomer is mad," and which is characteristic of all students and lovers of nature; and in bringing humanity

more and more into harmony with the upward tendency of the grand law of variation and selection, we shall, in the only possible sense in which the expression can contain a truth, be really "walking with God."

If I have not made the doubtful and indifferent to share my convictions, I do not think it is because I have not the truth, but because I have not been able to state it in sufficiently clear and convincing language. A world of thoughts crowds for utterance to develop, elucidate, strengthen, and embellish the rich garden of truth wherein I stand. To me, every question of life, love, labor, and duty rises with new meaning before the changed conception of our relation to God. Long-maligned, abused, denied, and misrepresented Matter is seen to be bursting into blossom of thought and speech of an intellect eternal and divine. From the lowliest worm burrowing sightless, soundless, tongueless in the sand, to the loftiest intellect that towers skyward among the Himalayan heights already scaled by the mental development of man, and still on beyond the fulfillment of the profoundest prophecy of growth and grandeur that the loveliest dream of poetic Hope can conceive, there extends the wondrous web that God is weaving on the loom of evolution these ages long, and in which the small and great, the each and all of existing things, do fill their place and perform their part as warp and woof! Therefore, I behold everywhere the consanguinity of all existing things. Our kinship extends to all worlds and stars and suns that roll and sweep and burn and shine beyond us. Ocean, earth, and atmosphere; mountain, valley, and meadow; forest, flower, and fruit; bird and beast and man; every affinity and repulsion of matter throughout the universe; all order, law, beauty, and harmony; each sunset sky; the morning dew, the glittering frost, the falling snow, the pattering rain, the laughing rill, the roaring torrent, and the rolling seas; the arctic cold and the torrid clime; the singing bird and the voice divine of human song; dream of saint and wisdom of sage,—all, all are father, mother, sister, brother to me; for, in every atom of the infinite material universe, there inheres the eternal intellect that is expressed in every form and feature, in every growth and development, in every change, dissolution, and translation throughout the wide, far-reaching, unbounded All!

As a final word, I ask you to remember that however much I may have seemed to be using the axe of the Iconoclast, I have not denied anything for which, to my mind, there exists a probable basis of fact. Should this strike some of you as inconsistent with my denial of spirit, let me remind you that until my arguments are refuted, it cannot be conceded that spirit has even a possible basis of fact. Spirit, in the common acceptance of the term, and by scientific use of language, is nothing, and that alone I have denied and do deny. Belief in God, the most cherished belief of countless thousands of the best—and worst too—of all lands, I have not only not denied, but have affirmed in canons of logic before which the atheist must halt. The immortality of man, that thought which, next to belief in God, claims highest place in the human mind, which, indeed, high-poised upon the pinnacle of hope, overshadows even the belief in God, that I have not denied, and do not deny. The immortality of man may be a fact. All that we can say as yet is that it is an open question. Demonstrative evidence in proof of it has not yet been found. But this thought, based upon the conclusions at which I have arrived in studying the subject presented to you today, I would emphasize; namely,—that when immortality is demonstrated, it will be found to be true that immortal man is immortal matter. That is to say, immortality will be found to include not only mind, but matter, also; and in the æons beyond the veil of death, it will be forever true, as it is here and now, that there can be no life without material existence.

There is one other point to which I would like to refer, for I can do no more than that, as I have already exceeded the limits of my time. It is the question of the existence of intelligence or intellect. It is a question which, as you see, arises in connection with the study of our subject. Bear with me, then, but a moment more, that I may say in closing that, on the hypothesis of the eternity of matter, past as well as future, all that has ever been found in the universe, and all that ever shall be found in it, must also have an eternal, actual or potential existence. Hence, wherever we find intellect we have found something

that belongs to the material universe; and whether we confine it to man alone, or ascribe it to the infinite all, the conclusion forces itself upon us that nothing exists in the parts that does not exist, potentially, at least, in the whole. The whole must be equal to all the parts. Potentially, then, in the shoreless deep of the eternity behind us, the intellect of man lay growing in the womb of time; and thought and speech are the infinite God bursting through the upward struggle of matter into the sublime promise of the ultimate perfection at which our race must in the far future arrive.

"The Day of Grace fleets fast [this] way,
And none its rapid course can stay."

THE RELIGION OF THE FUTURE.

Fragment No. 6.

"The mind should be introduced to principles through the medium of examples, and so should be led from the particular to the general, from the concrete to the abstract." What is the law of evolution? It is that law or principle in nature by which the complex is evolved from the simpler. It is the law of growth, progress, development; and, so far as succession is concerned, it is the law of relationship.

The scientific exposition of this law, by which higher forms are gradually evolved from lower ones, is but partly true; for evolution is by its very nature twofold: evolution implying and necessitating involution, the former being impossible without the latter; evolution without involution being as inconceivable as the production of the material universe from nothing. No new form of life can appear that has not its equivalence in energy in pre-existing forces. The higher forces—the spiritual, the divine forces—are involved in the material forces, even as the divine spiritual life is involved in our material life; and it is from this involution of creative forces that evolution is possible. The correlation between the Infinite Soul of the universe and that universe is as perfect as the correlation between psychical and physical forces. Evolution, then, is the result of the constant interaction of Divine Energy with material or human energy, stimulating and developing it until a given point of development is reached, when new types of life appear. For, just as there has been a conservation of energy in the production of higher forms of life from lower ones, so has it been in the domain of psychic or mental force.

Thought, commencing in the lowest and simplest form in the childhood of the race, has, through countless accretions, variations, specialization of function, and differentiation of expression, attained its present complexity. Each successive system, whether of philosophy, science, or religion, has been in some regards an advance upon preceding systems, transforming old thoughts into new and higher ones, but still retaining in the transformation the essential features of the old. In every case, evolution is through the partial conservation of the integrated energy of previous forms, whatever those forms may be. Just as there has been this coördination of all the lower forms and forces of life with the higher forms and forces of to-day, so has it been with religion. One invisible bond of energy connects the lowest fetichism of the savage with the most highly developed system of worship of the enlightened Christian.

As the human commenced existence in a perfect although germinal form,—perfect, inasmuch as all the forces of the past, all the potentialities of the future, were latent within him, only awaiting unfolding,—so was it with Christianity. The germinal life was perfect. All the forces for the perfecting of the individual and the race are contained in the Christian religion,—contained, but not yet unfolded. Now that humanity is tending along the line of intellectual and moral development, with its concomitant spiritual illumination, energy, and force, Christianity is also undergoing a change, and is about to be seen in its true light, that of a spiritualized, energized form of life, a differentiation from the present social and religious order, and the introduction of a new social and religious order of life.

IMOGENE C. FALES.

Nothing so increases reverence for others as a great sorrow to one's self. It teaches one the depths of human nature. In happiness, we are shallow, and deem others so.—Charles Buxton.

Times change and men change; but right prevails and truth abides.—Goethe.

CORRESPONDENCE.

LETTER FROM WASHINGTON.

Editors of *The Index* :—

The lecture-room of the Smithsonian was occupied by the National Academy of Sciences for four days.

The Academy was very much delighted with its new quarters, which it owed to the courtesy of the acting secretary. These consisted of the Room of Archives, where the council meetings were held; the original west range lecture-room, which, as it opened out of the larger one, finally put to use, and as it was well supplied with blackboards, was convenient for the private sessions; the lecture-hall itself; and the pleasant east gallery, where an excellent daily lunch was held under the auspices of Professor Baird.

Some years ago, especially in those pleasant times when the Academy held its semi-annual sessions at Northampton, the *New York Tribune* and the *New York Times* published very complete reports of the public meetings, which began every day at noon. This no longer happens, so a few scattering notes may interest your readers. The private meetings were devoted almost entirely to the discussion of sorghum.

In the service of the government, the Academy appointed last November a committee to report upon this industry, and especially upon the costly experiments made under Le Duc at the Department of Agriculture. It has heretofore been easy to get a large quantity of excellent syrup from the sorghum, but it has been difficult to reduce it to sugar. A great many people came to the public meeting, expecting to hear the report on sorghum, which Professor Silliman was to read; and a great deal of disappointment was expressed when it was found that the report was to be private. The reasons why were not well understood; but it was said that, as the investigation might compel criticisms of government officers, it was best to withhold information for the present.

On the first day, Alexander Agassiz read two related papers, some "Notes on the Geology of Yucatan" and the "Course of the Gulf Stream since the Cretaceous Period." His diagram of the Gulf Stream showed an enormous submarine river, doing a great work of erosion on the sea-coast all the way from the Gulf of Mexico to Hampton Roads.

Mr. Scudder read an interesting paper "On the affinities of Paleocampus as Evidence of the Wide Diversity of Type in the earliest known Myriopods." In exhibiting the delicate complexities and exquisite finish of the Paleocampus, Professor Scudder said that these were far in advance of what an evolutionist would expect, considering its position in the natural scale of things. This difference between fact and hypothesis, he urged, should spur every investigator to greater diligence.

On Wednesday, Professor Riley had a paper "On some Discoveries which enhance the Value of the Cotton and Orange Crops." It is finally established that the moth of the cotton-worm hibernates in rank wire-grass in the more heavily timbered portions of the South, and begins very early to lay on the rotten cotton, when not more than an inch high. This fact, it is hoped, will at once force cotton-planters to abandon their present slovenly fashion of leaving the stalks standing from one year to the next. The second point of Professor Riley's paper related to an effectual method of applying kerosene, at a harmless dilution, to the under surface of the leaves.

On Thursday, Mr. Cushing read before the Academy, at their request, a written paper upon the "Mythology of the Zuni Indians as founded on their Sociology, or vice versa." As the head of his own bureau,—Major Powell is a member of the Academy,—it was natural that this compliment should be paid him. He brought his Zuniis into the hall with him, and those of us who have met them often and know them well were shocked to see how pale and ill they looked.

On Friday there were two papers that were both amusing and intelligible to the audience.

Charles Peirce read a paper "On a Fallacy in Induction," taking twenty minutes at least to prove what it would take only a second to assert; namely, that the soundness of induction depended on the soundness of the premises. We did not see the profound scientific value of the paper. Mr. Peirce talks to his blackboard, as his illustrious father used to do; but he does not imitate the old professor's genial and fascinating way of taking the audience into his confidence.

In this indifference to his listeners, Professor Gibbs resembles him. Do you remember a certain remarkable letter of Margaret Fuller's, written to Harriet Martineau, where she tells that lady, apropos of certain things in her lately published book on America, that, while she does not feel prepared to judge as to the truth of the facts recorded, she is perfectly capable of deciding in what manner Miss Martineau has dealt with them? I have often felt as if I should like to copy that letter, and send it to Wolcott Gibbs. It is a pleasure to see any man the complete master of his subject, even when we cannot follow him every step of the way; and we often know far more of what he is about than he suspects.

Joseph Leconte sent in a paper "On the Formation of a Metalliferous Vein at Sulphur Bank, California," which was read by Professor Brewer. This showed that the quicksilver veins at Sulphur Bank are being formed at this moment. The deposits in California have always been supposed to be late; that is, they have been attributed to the close of the eocene period. The opening of the mines at Sulphur Bank has stopped a process at this moment going on. The paper called the silicate interposed between the nodules of cinnabar gelatinous. There were also opaline veins, just ready to crystallize, as soft as putty. This wonderful paper was listened to in the coolest manner. I was amazed after the meeting to hear several persons say that they had seen the same thing in other places. Does this mean that members were ignorant of the immense importance of such a fact, or that they were indifferent to its publication? It made my blood stir in my veins; for here was a scientific man stating facts, with all needed precision, in complete harmony with the doubts as to scientific accuracy which filled my own mind throughout my California journey.

The Academy was thinly attended this year, and the number of papers offered of interest to the general public was much smaller than usual. If the Academy attempts a public meeting at all, it is impossible to understand why it should not advertise it and give those who wish to attend the opportunity to do so.

CAROLINE H. DALL.

A THEOLOGICAL "SURVIVAL."

Editors of *The Index* :—

The subjoined, from a recent copy of *The Temple Outlook*, a religious (?) paper published in the interest of Rev. Justin D. Fulton, late of Boston, now, alas! of Brooklyn, deserves to be embalmed in some "Reluge of Superstition" or other appropriate department of your paper.

For concentrated falsehood and subtle fiendishness of spirit, I think it would puzzle even Fulton to produce another paragraph of the same length to match this.

Yours faithfully,

LEWIS G. JAMES.

NEW YORK, May 15, 1882.

At the Door of Hope.

A people's church is a power, and a great congregation in a great city is a source of immense influence. The Music Hall congregation, to which Theodore Parker ministered, became a terror to the Christian heart; and when in answer to prayer God removed him, and the people turned to the support of evangelical truths in Tremont Temple, the effect was seen throughout New England. That church has a building placed at their disposal, free of rent and without expense of fire or light, which cost the Baptists of Boston \$220,000.

BOOK NOTICES.

HENRY W. LONGFELLOW. Biography, Anecdote, Letters, Criticism. By W. Sloane Kennedy. Cambridge: Moses King, publisher. Price \$1.50.

With commendable energy and enterprise W. Sloane Kennedy, whose name is familiar to our readers from his contribution to *The Index* of poems marked by originality of thought and uniqueness of style, has stolen a march on the other biographers of Longfellow, by getting out ahead of them this handsomely bound volume; which, though fragmentary, "contains," as the publisher's prospectus states, "everything which the average American cares to know about the illustrious poet. . . . The three hundred and fifty pages," it continues, "are not the words and thought of one man, but the systematic and admirable welding of the thought and words of upwards of

one hundred persons who best knew the poet, who were most familiar with his writings, who were the most competent critics of his work, who could most feelingly sympathize with him under all circumstances." The frontispiece portrait of Longfellow is an excellent one, and is taken from a copy highly approved of by the poet himself.

Mr. Kennedy being a resident of Cambridge, a great admirer of Mr. Longfellow, and himself a poet of no mean ability, writes *con amore*, and his book cannot fail to give satisfaction to those interested in his subject. In addition to those biographical details pertaining to Longfellow already familiar to the public, there is much that is altogether new in the way of characteristic anecdotes collected by Mr. Kennedy from residents of Cambridge and friends of the poet. Collected in this volume are thirty-four memorial poems, contributed to different periodicals, by some of the best American writers. There are also given a dozen or so of the hitherto unpublished shorter poems of Longfellow, and over a dozen illustrations pertinent to the biography. The clear type and handsome binding help to make it one of the best memorials possible; and we are sure all who purchase it will be grateful to Mr. Kennedy for the promptness, variety, and thoroughness of his work, in spite of its apparently fragmentary character.

NOTABLE THOUGHTS ABOUT WOMEN. A Literary Mosaic. By Maturin M. Ballou. Boston: Houghton, Mifflin & Co. Price \$1.50.

We have received from the author the above-mentioned volume. It is a handsomely printed and bound book of over four hundred pages, containing short extracts from multitudinous authors, all about, or pertaining to, women. At the present stage of the women movement, Mr. Ballou has rendered signal service to the cause by assigning to their true source the many sayings current about women. Though many of these sayings, by both men and women, are contemptuous in tone and contemptible in spirit, it is well to know of them and to know to whom to credit them. So, too, with the sweeter and truer "notable thoughts"; for the compiler has been conscientiously impartial in his collection, and has included with the bitter the sweet, with the weak the strong, with the false the true. These "notable thoughts" furnish an arsenal of weapons, offensive and defensive, to the many who are to-day deeply interested in "the cause of woman."

THE Popular Science Monthly for June opens with a contribution on "Speculative Science" by J. B. Stallo; who endeavors to defend his work, *The Concepts and Theories of Modern Physics*, from criticisms by Prof. Newcomb. Other articles are "The Eye-like Organs of Fishes," by Dr. E. Krause; "The Appointment of College Officers," by F. W. Clarke; "Sir Charles Bell and Physiological Experimentation," by Dr. Wm. B. Carpenter; "The Zuni Social Mythic and Religious Systems," by F. H. Cushing; "Astronomic Panics," by Daniel Kirkwood, and "The Stereoscope," by W. Le Conte Stevens; "The Jews in Europe," by Dr. J. Von Döllinger, translated by W. M. Salter, is a terrible record of the injustice and cruelty to which the Jews have been subjected in different ages by Christian people. "Chemistry in High Schools," by Eliza A. Bowen; "A New Theory of the Sun," by C. William Siemens; "The Future of Mind," by Peter Bryce, M.D., and "About Molds," are all suggestive and instructive. "The Introduction of Domestic Animals" is an article that must interest every class of readers. Professor Tyndall's letter to the *London Times* on "The Cause of Tubercular Disease," is given a place in this number of the *Monthly*. "The Sketch of Charles R. Darwin, LL.D.," is brief, but comprehensive. "The Editor's Table" and the "Literary Notes" are in keeping with the high character and general excellence of this magazine.

Among the most instructive articles of the full "Table of Contents" in the June *Wide Awake* is "The Ruskin May Day at Whitelands College," with portrait of Ruskin and an interesting sketch of the great art critic, by Sarah K. Bolton; "How a White Man became the War-chief of the Zunis," by Fred A. Ober, with five illustrations by Garrit and Lewis, which explain very fully the story of Frank Cushing and the Zunis; "How to Photograph," by Fred A. Ober; and "The Triumph of an Idea," a bit of history by Mrs. M. E. W. Sherwood. These do not include all the articles, scattered amid much that is

merely amusing, which help make this magazine a teacher as well as a companion to its young readers. Lothrop & Co: Boston.

THE Catholic World for June has, beside its two serial stories, the following list of contents: "Methodist Missions in Heathen and Catholic Lands," by John McCarthy, who concludes that "Methodism as a missionary force is a dead failure"; "St. Cyril of Alexandria," by John J. A. Becket; "The Foray of Queen Meave," a fragment of a poem by Aubrey De Vere; "The Roman Primacy in the Third Century," by Rev. A. F. Hewit; "Portraits of the First President," by A. J. Faust; an interesting article on "The New Comet and Comets in general," by Rev. George M. Searle; "Irish 'Outrages' in the Olden Time," by W. F. Dennehy; and a review of "New Publications."

THE Herald of Health for June, Dr. M. L. Holbrook, publisher, 13 Lighthouse Street, New York, is at hand, and is a more than usually interesting number, containing, in addition to Prof. Tyndall's exposition of Dr. Koch's discovery of the tubercle parasite in all consumptive diseases, some excellent hints on the infectious characteristics of diphtheria, on hygienic diet, and other pertinent topics.

THE Western Magazine, Chicago, Ill., comes to us changed in form from a monthly to a weekly, and in name from *The Western Magazine* to *The Weekly Magazine*. The change promises improvement in every way, and the two numbers of *The Weekly Magazine* which are at hand are extremely readable and interesting, full of vigorous and timely articles by good writers.

We have received from the publisher, S. W. Straub, Chicago, Ill., a collection of Sunday-school hymns entitled *Good-Will*, which is extremely orthodox in tone; and, though it contains some new tunes and new hymns, is apparently not much different in spirit or treatment from other collections of the same class.

OUR LITTLE ONES for June, from the Russell Publishing House, Boston, is as charming as usual in its numerous illustrations of scenes in child-life, and as choice in its refined and amusing reading matter for the youngest members of the family circle.

PERSONAL ITEMS.

MRS. HELEN M. SLOCUM, of New York, a leader in the woman suffrage party, is dead.

PETER COOPER, although past ninety-one, and rather infirm, is still able to attend to business, and may be seen daily at his office in the Cooper Union.

DR. JOHN BROWN, author of *Rab and his Friends*, and *Pet Marjorie*, died at his home in Edinburgh, Scotland, a week or two ago, at the age of seventy-two.

ONE of the latest acts of Mr. Darwin's busy life was to indorse the programme of the new Free Education League of England, and make a generous subscription to its funds.

ERNEST RENAN is described as short, fat, and elderly. He has a round, full face, with a forehead not particularly wide or high. The point most indicative of character in his face is his nose, which is "heavy and dipping."

THE Keely-Motor inventor, in answer to the suit brought against him by the stockholders of his invention, owns that he has thus far failed in his efforts to bring his discoveries into any practical use, but believes that he will yet succeed in doing so.

MISS LILLIAN TAYLOR, daughter of Bayard Taylor, has lately translated, with great success, two of Mr. Edwin Booth's acting plays into the German, receiving a thousand dollars for the work. Mr. Booth will use this translation during his German engagement next summer.

ROBERT BROWNING's English and American friends, learning that he did not possess a complete or uniform set of his own works, commemorated his seventieth birthday, on the 7th ult., by presenting him a set handsomely bound, and contained in an oak case, carved with emblems suggestive of his poems.

MISS LILLIAN OLCOTT, a Brooklyn young lady of fine family and high education, who has just gone upon the dramatic stage, had so much regard for Herbert

Spencer's expression of regret that Prof. Giacomo Barzelotti's work on psychology remained untranslated that she rendered and edited an American edition.

MRS. FAWCETT, the wife of the blind English statesman, is an accomplished writer and clear thinker. Her *Political Economy for Beginners* is being translated into two of the native languages of India, Canerese and Marathi. Her *Tales in Political Economy* are also being translated into the latter language and into Swedish.

HERBERT SPENCER will not lecture during his visit to the United States, although he has received propositions to do so, and has been offered £300 for a single lecture in New York city. His health is such that he is obliged to avoid all public appearances, and he carefully husbands what strength he has for work nobody but himself can do.

BLONDIN, the hero of Niagara, who, in spite of his once great fame, has for some years been relegated to the populous—though not popular—regions of the forgotten, comes to the front once more in Cardiff, Wales, where he is to give a gymnastic exhibition on the 29th instant. He is afterward to give a series of exhibitions during the summer in the principal cities of Europe, for which he is to be paid enormous sums.

MR. BANCROFT, the historian, has been forty-eight years writing the history of the United States, and yet it is only brought down to the election of the first President, so careful and painstaking is his work. Like Gibbon, he is said frequently to rewrite whole sections which do not exactly suit him. Though now eighty-two years of age, the venerable historian is still at work, and hopes to bring his history down to the time of the Mexican War.

A LONDON correspondent of the *Chicago Inter-Ocean* writes: "I do not expect ever again to witness so impressive a sight as that of Darwin's funeral, last Wednesday, at Westminster Abbey. A man who, 'far from the madding crowd,' devoted a long life to the passionate pursuit of truth, was followed to his grave among the greatest of England's dead by the greatest of England's living. Behind that plain oaken coffin, borne so slowly up the long aisle to its last resting-place by the side of Newton, walked many of the most eminent men in literature, science, statesmanship, law, and theology that England can boast. I doubt if at any former period of English history such a cortage contained greater men, or if in any other country to-day such an assemblage of great men could be found. England may have passed the zenith of her power, but it has not of her intellectual greatness."

A LONDON correspondent of the *Boston Herald* writes: "Charles Bradlaugh is the best advertised man in Europe. He knows how to turn every little atom of public sentiment into a sensation for his own uses. He guides his conduct upon the settled principle of doing what will get him into the most apparent trouble and cause him the least actual inconvenience. He goes around perpetually with a chip on his shoulder, daring the whole world to knock it off. But he holds a club in the other hand with which to hit the fellow who accepts his invitation. And, if he gets a good chance to thump his man below the belt, so much the worse for the man. . . . He is simply a strong man, a tenacious fighter, and a stickler for every one of his rights, no matter how trivial that right may be. He is no charlatan, and would have made his mark in the world, even if he had pursued the prosaic path. As it is, he made a wider mark by choosing turbulent and excited methods. The nation may congratulate itself upon having made him. If they were to let him alone for a year, even now, to go in peace where he liked, to do as he chose, to harangue and sit in Parliament at will, they would destroy his influence sooner than they ever will by opposing him. He lives peacefully enough at home, brings up his family in a careful, affectionate, and praiseworthy way, and is deeply loved by them. His neighbors like him sincerely; and, after all, there must be a great percentage of good in a man who is held dearest by those who know him best."

SAMUEL JOHNSON.

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CURRENT TOPICS.

RIGHT-HON. CHRISTOPHER PALLES, Lord Chief Baron of the Exchequer in Ireland, in opening the Dublin Commission, said fifty-six per cent. of the crime in the city and seventy per cent. in the country was undetected. This was a matter for grave reflection. As to the Phoenix Park murders, he understood there was no chance of bringing the perpetrators to justice.

LAST week, Guiteau remarked that his religious views would probably attract more attention than anything else connected with his life. "To preach the gospel," he continued, "has been the great object of my life; and my book, *The Truth*, contains the provision that, should I depart suddenly and without a formed will, I desire that the income from the sale of my book, *The Truth*, be given to the Young Men's Christian Associations of New York and Chicago, to be used in preaching the gospel."

THE English and French Governments have agreed to submit the Egyptian problem to a conference of the Great Powers, at which Turkey also shall be represented, thus insuring a line of policy soon to be formulated and enforced. Meanwhile, Arabi Pasha has received a letter from the Porte, warning him that he was held personally responsible for the preservation of order and for the safety of the European residents. Arabi Pasha assures his friends that he is perfectly secure with the Sultan, and can prove that his conduct throughout the crisis has been warranted and authorized by documents in his possession.

WHEN will the law recognize and judges be permitted to act upon the methods of true justice? A judge in Springfield, Mass., being appealed to to deal as leniently as possible with an ignorant but loving Irish mother, who, to shield her erring sons, had ignorantly committed perjury, said that

the lightest punishment the law allowed for such a crime was one year's imprisonment; and to this he sentenced her, in spite of the fact that she had a family of helpless children, one of them a babe, to leave. The local paper states that her frenzied cries over "her poor children" at the sentence were too much for the stoutest hearts to bear.

DR. LASKER, the distinguished liberal leader in the German Parliament, says: "Germans settled in foreign countries must not despair if at times, for a little while, in the inner development, Germany seems to go against the great current of civilization. Let our faithful ones wait patiently, and may they not be deceived by that which occasionally appears on the surface. Germany will not perish in intolerance and militarism. After some little heaving, she will maintain her old place among the foremost nations of science, of enlightenment, and industrial ability. We who stand in the midst of the battlefield, but with clear and calm and unbiassed judgment, may be justified in exciting such hope in others with fullest confidence."

GARIBALDI is dead. The old soldier and commander, who was within a few months of seventy-five, died at his home in Capra, surrounded by his weeping friends, on the 2d inst., after a career of remarkable activity, marked by unsurpassed heroism, passionate devotion to liberty, and most brilliant and substantial services to the cause of human progress,—a career that made his name illustrious, and not only gave him a place of unchallenged preeminence in the hearts of his countrymen, but a strong hold on the affections of the friends of popular rights throughout the world. All Italy is in mourning over the death of her hero and liberator, and the announcement of the event has been received with profound sorrow wherever men love liberty and know the story of Garibaldi's brave, brilliant, and useful life.

THE very positive law enacted by Congress for the suppression of polygamy seems to have diminished in no way the zeal or activity of the Mormon missionaries, who are constantly travelling through Europe gathering recruits. About three hundred converts, who came in the steerage among other immigrants, were landed at Castle Garden last week. The missionaries in charge of them, who rank as Elders in the Mormon Church, came as cabin passengers. The proselytes, mostly Swedes, Norwegians, German, English, Swiss, Scotch, and Welsh, are represented as of a low grade of intelligence and of inferior physical development. There were nearly as many women as men; and the majority of both sexes seemed to be of middle age, although the party included a few children and aged people. The converts were watched by the Elders with the most jealous vigilance, much to the chagrin of the reporters who attempted to obtain information from them.

A. T. STEWART during his lifetime, though very successful in his business transactions, never seemed to be able to make much progress in any of his often-talked of charitable schemes. Since his

death, his chosen friend and co-legatee, with Mrs. Stewart, Judge Hilton, seems to have failed both in charitable and financial affairs. The Working Women's Home proved a failure, and the business of the once prosperous house of A. T. Stewart is about to come to a close. In view of these things, we are glad to note the fact that Mrs. A. T. Stewart is somewhat more successful in her charities; and Bishop Littlejohn, through her kindness, has been furnished, free of expense, with a fine residence nearly opposite St. Paul's School in Garden City. For twenty years or more, it is said, the Stewarts, with characteristic disinterestedness, kept a finely furnished suite of rooms in New York, called "the President's Rooms," for the use of any stray President of the Republic who might find himself stranded in that city.

GEN. LORIS MELIKOFF has been placed at the head of the commissions in charge of the reforms which the Czar has promised the Russian people. These commissions take into consideration three separate interests,—the central offices at St. Petersburg, local self-government, and the share in the administration to be given to the people. It looks now as though Russia would, at no very distant day, have something like a national Legislature, perhaps an upper chamber of princes and noblemen, and a lower chamber chosen by the provincial bodies. The Czar says he expects to be able to announce his reforms on the day of his coronation. Gen. Melikoff is a practical man of great ability; and no better person could perhaps be selected as the head of a commission for the redistribution of the sovereign power between the Czar and the Russian people,—a reform that needs to be managed with the greatest caution and wisdom, and which calls for the highest qualities of statesmanship.

THE great strike of the iron-workers, which we mentioned last week as imminent, is now in progress. The workmen know that large profits have been made in the iron business the last three years, and say that the small increase of pay which they ask is rendered absolutely necessary by the increased cost of living. The employers declare that they cannot accede to the demand, because any such addition to the rate of wages would leave them no profit at all. Meanwhile, not only are the furnaces fireless, but the companion interests are beginning to feel the effects of the suspension of the iron mills; and, unless terminated at an early day, it must seriously affect many of the trades of the country. There is a strong conviction among intelligent people that these labor troubles indicate that the industry of the country is suffering from unnecessary burdens imposed by the tariff and certain parts of the internal revenue law, as well as by State and municipal taxation. An unreasonably high tariff has stimulated production beyond the demands of the market, while taxes add so to the cost of all the necessities of living that the wages of working-men are insufficient to obtain them; and, at the same time, the present exorbitant taxation so adds to the expenses of manufacture and business that enterprise is paralyzed.

SANGREAL.

Every youth of English blood, if his development be not arrested, will find his life interpreting the "Legend of Arthur" better than the Laureate can do it for him. He will know why there came a day when for all valiant knights the consecrated chalices of Christendom were not enough, and they must needs leave their fine castles to seek the ruby cup which held the real blood of the divine Man. He will be happy if his experience interpret for him the farther fable that Arthur, *flos regum*, never died, but still—as peasants, whose hearts never flowered, fondly believed—lives in the Vale of Avalon, to return again when the hour that needs him shall strike. So it happened to me when, turning from the conventional chalices, I found my way to Concord, and there listened to the discourse of Emerson. Never shall I forget that first evening when I listened to his lecture. It was grave, it was humorous and witty, it was various as the forms and growths of nature; but it was more than eloquence, it was transfusion. Within me there was a whisper, which said: "Wanderer, take, eat. This is his blood that he is shedding for you: this is your Sangreal, flushing in the ruby cup of purest beauty." And I did not need philology to tell me "Avalon" means "apples," for the flower of men I knew in his own orchard. And there, too, was the Round Table of loyal hearts. Some of them still fulfil their oath of knighthood in the work of the world, some rest by their leader's form in the grove well called "Sleepy Hollow"; for their dust only sleeps that more purely their life may pervade the world. The poems that Emerson wrote await their setting in his life-history,—an epic whose stately march, from the Star Chamber of England to morning stars quiring the dawn of a new ideal world, will turn *Paradise Lost* into a prelude.

Lately, a true Round Table became visible for a moment here in London also. While Kuenen was giving his Hibbert Lectures here and at Oxford, a dinner was given to him at a club in St. James', fourteen gentlemen surrounding the large circular board, on which every luxury appeared. Every variety of religious opinion was represented, from Agnosticism to Catholicism. I say represented; for these persons were not present to suppress their convictions and talk about the weather, but to converse on matters of deepest import to them. The Roman Catholic sat very affably beside the free-thinking nephew of Sir Charles Lyell and the Rev. P. H. Wicksteed, Kuenen's translator, successor to Martineau's pulpit. Next was the able Rabbi Marks. The active Liberal, Mr. Price, chief Hibbert trustee, had the old radical member of Parliament, James Heywood, on his left, and Kuenen on his right. Then came James Martineau, and, farther on, the eminent clergyman of the Church of England, the Rev. Malcom McColl. Next him was the previous Hibbert lecturer, Rhys Davids, a genuine Buddhist. Then a D.D. who has left the Church, his thought having quite outgrown it; and, beside him, the present chronicler of this notable banquet. Once, as I glanced around, there appeared to me a curious vision. The usually genial country gentleman and, I believe, magistrate, at the head of the table, assisted by the quondam M.P., began to burn Kuenen by a slow fire. The clergyman bound Rhys Davids to a stake, and began to recite the burial service over him. The Roman Catholic began to hunt Martineau as a Huguenot, who retreated into a cave. The rabbi smote a Baalite prophet near by, and was himself set upon by the ex-D.D., and had his teeth pulled till he produced a lot of gold. For a minute there was a strange confusion. I cannot

think my wits got mixed with the wine; for the next minute this phantasmal scene had vanished, and there were the fourteen gentlemen, in unruffled evening dress, conversing as politely as possible.

In truth, a phrase which Kuenen used in opening his series that morning had recurred to my memory as he sat there, with his grand form, his large, peaceful forehead, and soft, luminous eyes. He had called our time "the age of Darwin." This catholic company of thinkers, this happy symposium and banquet, was indeed an evolution. Behind its pure humanity were saurian ages of intolerance and persecution; and even now it would not have been possible but for the work of two men whose mighty shades stood around us and canopied us,—Darwin and Emerson! Twin discoverers, one of nature's unity, the other of its genesis; one learning from the ages what to the other was shown by the hours,—they first liberated mind and heart from the prison of system, and harmonized religion with endless growth. In 1836, Emerson published, in *Nature*, his vision of progression "from the sponge up to Hercules," which Darwin, returned that year from circumnavigating the globe, ultimately proved to be traced on every organism in nature. In Emerson alone is evolution spiritualized; and for many years he has been the darling poet of English science, albeit his very important relation to evolution is not understood. "Things fixed he has made fluid," I heard one say of him. No dogmatic system can do more than raise a smile since Emerson's age. When Dean Stanley returned from America, he wrote a paper in *Macmillan* (July, 1879), in which he stated that the development of American religion had been from Jonathan Edwards to Emerson, that the spirit of Emerson was the new covenant of both American and European Christianity. Of course, a Dean of Westminster must label everything Christianity, just as the Pope was wont to put "Pontif. Max" on everything in Rome from Coliseum to curbstone. For a Dean is an evolution, and cannot be conscious of the "survivals" adhering to him. But a more decisive influence has been exerted by Emerson upon the Unitarian movement. The tendency is setting very strongly in the direction of a religion solely occupied with moral earnestness, human welfare, the cultivation of individual character, and consecration of the intellect to truth. My own fluid faith has lately been recognized by some of the young Unitarians. I have given discourses and lectures in Glasgow, and have just reopened a beautiful church in Preston. The Rev. Frank Walters is the minister at Glasgow, and I was not surprised to see a full set of the *Dial* on his shelves. The Rev. Mr. Taylor at Preston is one of the same spirit. In fact there is a full Round Table of young ministers, who refuse to bind their thought or their sympathies in any system, who know perfectly well that the highest mounted opinion must become a lower round beneath the climbing intelligence of man; and who have resolved to "hitch their wagon" to the moving star of evolution.

In due time, these admirable young knights will have passed by the last conventional chalice which stands between them and the Sangreal. When Elizabeth Peabody advised Emerson to print "friend of man" with a big F (in his great oration of 1838), he said, "No: if I put in that large F, they will all go to sleep again." The genius of Giotto was shown in his O: the inspiration of Emerson was in that small f. He adhered to it, and the doctors slept no more. The big F in England is the word "Christian." The real religious life and enthusiasm of the country are rather in the Unitarian stem than in Positivism or in Theism, both "arrested developments"; and when it shall have unsheathed itself from the Christian name, and found Christ and

every great soul in the transfigured Day, with Moses, Elias, and Jesus waiting on it, and Paradise present in it, then will another flower expand in the land of Shakspeare and Milton, of Newton and Darwin,—a flower of ruby heart, and calyx flushed with the True Blood.

MONCURE D. CONWAY.

MARGARET FULLER.—A WOMAN'S WOMAN.

The recent death of Emerson recalls to mind the more intimate friends of his early manhood, the audience, "fit though few," who were among the first to recognize the poet and the seer, the sympathetic souls who were quick to perceive in this serene thinker a master mind. Among the most prominent of these was Margaret Fuller, who, if she had lived until Tuesday, the 23d of May last, would have been seventy-two years of age, but whom we cannot think of as ever growing old. The Transcendentalists, Brook Farm, the beginnings of Liberalism, all mingle amid our reminiscences at this time; and it seems to me a most fitting time also to recall the memory of Margaret Fuller, and the help and courage she gave her sex in its demands for equal rights. She was among the first in America to demand "not only equal power with man,—for, of that, omnipotent nature will never permit her to be defrauded,—but a chartered power too fully recognized to be abused." Of the last sentence of this declaration of rights, Col. Higginson remarks, "Never were there ten words which put the whole principle of impartial suffrage so plainly as these."

If Margaret Fuller, with all her phenomenal learning and genius, had turned her power against her sex, it is tolerably certain that she would not today be so tenderly remembered or so richly deserve the meed of praise bestowed upon her memory. She it was who gave the first impulse toward the study of classical and metaphysical subjects among the women of Boston, and so helped to fix that tendency toward culture which has now, according to popular belief, become a characteristic of Boston women. Born and bred under the shadow of Harvard College, she seemed to have drawn in with the classic air of Cambridge a mental hunger and thirst, which nothing but the highest knowledge could satisfy. We hear of her translating Latin at five, and speaking it fluently at seven; and at twelve years of age,—as Miss Elizabeth Peabody, who knew her well, avers,—"her parents concluded to give her a party for her birthday. Everybody was talking about that party; for, though she was but twelve years old, her parents had her send out invitations to the President of Harvard College and to all the professors. So Margaret invited them, and the learned and literary people in Boston and Cambridge; and they all went. At the party, Margaret conversed with the President and professors; and they went away and said that she was 'the most remarkable person that they had ever met.'"

She was an omnivorous reader, a close student, and an excellent linguist, teaching and translating Latin, French, German, and Italian, and understanding other languages. To those not fully acquainted with her, a certain frank, assertive self-consciousness of manner and speech gave the impression that she was rather supercilious and vain,—a manner which, as Emerson expressed it, gave the impression of "a rather mountainous Me"; but this impression on more intimate acquaintanceship disappeared. Miss Peabody confesses that this haughty manner kept her apart from Margaret for some time, as it did Emerson; but, after having a long interview with her, she was not only personally won by the charms of Margaret's high, thoughtful conversation, but lost no time in enlisting Mrs.

Emerson in her endeavors to bring the seer and Margaret into closer communion, and from that time Emerson and Margaret were appreciative friends. Harriet Martineau, who after another fashion was quite as opinionated and self-conscious as Margaret herself, did not take kindly to her, failing to understand her to the last. Speaking of Margaret, she says, "The difference between us was that, while she was living and moving in an ideal world, talking in private, and discussing in public about the most fanciful and shallow conceits which the Transcendentalists of Boston took for philosophy, she looked down upon persons who acted instead of talking finely, and devoted their fortunes, their peace, their repose, and their very lives to the preservation of the principles of the Republic." Although Margaret seems from this and other portions of Miss Martineau's biography not to have made a very good impression upon her English contemporary and co-laborer, yet a closer acquaintance would, I think, have convinced Miss Martineau, in spite of her evidently captious spirit, of Margaret's earnestness and utter sincerity.

Margaret was always eminently the friend of woman. That wonderful conversational class was instituted and conducted by her solely in the interest of womanhood; for, as Higginson observes, "she held that women were at a disadvantage as compared with men, because the former were not called on to test, apply, or reproduce what they learned, while the pursuits of life supplied this want to men. Systematic conversations controlled by a leading mind would train women to definite statement and continuous thought: they would make blunders, and gain by them mortifications; they would seriously compare notes with each other, and discover where vague impression ended and clear knowledge began." This conversational class consisted of women only. One season, for some reason, men were admitted; but it was found that the meetings lost in tone thereby, and the innovation was discontinued. Probably, Margaret saw that the presence of men had a restrictive effect upon the freedom of expression in the women.

While she had many appreciative gentlemen friends, among the most intellectual of whom she took and kept her place as their peer in thought and culture, yet her firmest friendships were made with women. Men admired her, women and children loved her. Horace Greeley, always level-headed, did not mean to be overcome with Margaret's fascinations; and yet his splendid tribute to her in his autobiography shows plainly how her true, earnest womanhood conquered his prejudices. "Personally," he says, "I regarded her as rather my wife's cherished friend than my own [Greeley having engaged her as literary editor of the *Tribune*, with a home in his family at his wife's suggestion, and on the strength of Mrs. Greeley's warm attachment to her]. Possessing many lofty qualities and some prominent weaknesses, and a good deal spoiled by the unmeasured flattery of her little circle of inordinate admirers... I half consciously resolved to 'keep my eye-beams clear,' and escape the fascinations which she seemed to exert over the eminent and cultivated persons, mainly women, who came to our out-of-the-way dwelling to visit her, and who seemed generally to regard her with a strangely Oriental adoration." Another of his grievances against her at first is thus frankly stated: "One other point of tacit antagonism may as well be noted. Margaret was always a most earnest, devoted champion of the emancipation of women from their past and present condition of inferiority to an independence of men. She demanded for them the fullest recognition of social and political equality with the rougher sex; the freest access to all stations,

professions, and employments which are open to men." To all this, Mr. Greeley gave assent; but as Margaret was, he thought, rather exacting of the chivalric courtesies due from men to women, he fancied this inconsistent with her demands for equal rights as well. Of another phase of her interest in the truest welfare of her sex, Mr. Greeley speaks as follows: "I have known few women, and scarcely another maiden, who had the heart and the courage to speak with such frank compassion in mixed circles of the most degraded and outcast of her sex. . . . I think, if she had been born to large fortune, a house of refuge for all female outcasts desiring to return to the ways of virtue would have been one of her most cherished and first realized conceptions."

Her book, *Woman in the Nineteenth Century*, which ran through the columns of the *Dial*, of which she was one of the editors in 1841-42, under the cumbersome title of *The Great Lawsuit, Man against Men, Woman against Women*, was, I think, one of the first works published in this country in favor of the political rights of women. While Margaret was the literary editor of the *Tribune*, she reviewed favorably and glowingly the writings of Mary Wollstonecraft, Madame de Staël, and George Sands; and her articles brought these writers to the favorable notice of the American public. The limits of this article confine me to dealing with only one phase of Margaret Fuller's richly endowed nature and many-sided character. Some time I may speak of some of her other and as strongly defined characteristics. That the woman's movement of to-day is as successful as it is, is owing greatly to her steadfast loyalty to her sex; for not only did she work and write for its enfranchisement, but the influence she exerted on the minds of such men as Emerson, Parker, Alcott, Higginson, and others, has helped to make these as ardent for woman's enfranchisement as she herself was. These, again, have influenced others by their enthusiasm and genius; and so to-day Margaret Fuller "still lives" in the lives and thought of hundreds to whom she is only a name. At one of the sessions of the Woman Suffrage Anniversary, held last week in this city, I heard an enthusiastic young speaker declare that on Decoration Day she had gone out alone to the grave of Abigail Adams, and decorated her grave with flowers, because she was among the first to defend the cause of her sex in this country; and I thought as I listened that there was a tombstone in Mount Auburn Cemetery which should also have been decorated, though she whom it commemorates does not sleep beneath, but found a more appropriate burial-place beneath the waves of the Atlantic, where we can fancy that she has only

"Suffered a sea-change
Into something rich and strange,"

such as befits this Margaret,—this *pearl* of women.

At this stage of American culture,—much as that is sneered at by our English critics, Matthew Arnold and Oscar Wilde,—it is not impossible to find women as highly cultured and as richly endowed with genius and as brave as Margaret Fuller. But the opportunities of the women of to-day are far greater than hers: there is a large and respectable minority who accept the teachings which were then so new. The times in which she lived, the environments by which she was surrounded, the select coterie of thinkers with whom she was identified, were all singularly exceptional; and so there can never be, I think, another so exceptional a woman as Sarah Margaret Fuller, Countess d'Ossoli. But it is in the power of every woman, and should be the desire of every one worthy the name of woman, to emulate her constant, undeviating loyalty to her own sex.

SARA A. UNDERWOOD.

THE REWARDS OF SINCERITY.

From the column of "Personals" in a recent number of the Boston *Transcript*, we clip the following: "Having successively experienced bad, worse, and worst failures as preacher, anti-Christian lecturer, and actor, Mr. George C. Miln has now gone to Fargo, D.T., to engage in the lumber business." This is a specimen of the treatment which Mr. Miln is receiving from the newspaper press generally, both secular and religious. We only take the *Transcript's* item as a text, because that is the last which has fallen under our eye. It has become the fashion for the newspapers to fling at Mr. Miln these little paragraphs of mingled fun, contempt, and ridicule; and the *Transcript* was only following a fashion. Fun, contempt, and ridicule are sometimes legitimate weapons. They are dangerous weapons, but they have their place in the struggles for advantage against error and wrong. Yet we know not what Mr. Miln has done that he should be exposed to this persistent and petty kind of guerilla warfare. And when in many of the items, as in that quoted above from the *Transcript*, the abuse is seasoned with positive mendacity, a limit is reached at which even those Jesuitical moralists who are ready to justify a lie, if the occasion be the glory of God, might hesitate. This four-line item contains four statements, and every one of them is a misstatement; and at least two of them are misstatements which (to keep within the limits of parliamentary language) every editor in the country ought to know, and every prominent editor doubtless does know, better than to make.

As to the first statement, that Mr. Miln has experienced a bad failure as a preacher, we will admit that on this point there may be an honest difference of opinion. All depends on what one regards as success "as a preacher." But it must certainly be said that, up to the time when Mr. Miln resigned his pulpit last December, he had had, according to the ordinary standards applied to the ministerial profession, a very successful career in the ministry. He had preached for eight years, rising from one post to another until he had reached one of the most conspicuous pulpits in the land. His gifts as writer and speaker were regarded as excellent. He drew large congregations, and had a society apparently warmly and unitedly attached to him. Till the hour of his resignation, because of broken health and a change of views which he did not think his society was prepared to accept, there was no shadow on his pathway. And, when he was persuaded by the society to withdraw his resignation on the assurance of liberty to speak his utmost thought, the crisis that soon came in his dismissal from the pulpit arose from their failure to comprehend the full meaning of their own action. He was forced to leave the ministry because of this change of his views, and not because of any other kind of "failure" than that of failing to preach such doctrines and praying in such manner as the society had expected of him.

The second and third statements, that Mr. Miln has made "worse and worst failures as anti-Christian lecturer and actor," are assertions without a shadow of foundation in truth, Mr. Miln not having yet entered upon either career. With his gifts as a speaker and the splendid advertising which the newspapers gave him last winter, it is altogether probable that he might have made a most successful lecturing tour and laid by several thousand dollars before this, had he been thus disposed to take advantage of the wave of excitement. But he seems purposely to have resisted the temptation

to go into the field as a lecturer. On most urgent special invitation, he came to New York and Boston, and gave one lecture in each city to overwhelming audiences; and later he lectured once and again to a large crowd in the Opera House at Chicago. Other invitations to lecture he has declined. These are not data that look like supporting the assertion that he has made a failure "as lecturer." His *acting* has been confined to his reading a portion of "Hamlet" in costume before a private circle of friends in Chicago,—a small basis, surely, on which to brand him as having failed "as actor." It will be time enough to judge of his failure or success "as actor," when he appears on the stage, if he shall decide for that career.

The fourth statement, that Mr. Miln has gone to Dacotah for the purpose of engaging in the lumber business, may be excused so far as it is erroneous, since it cannot be expected that the newspapers, even with the help of telegraphic despatches from Chicago, will learn all of Mr. Miln's private movements and motives. He has gone, or is about to go, to Dacotah; but he goes by the advice of his physician for a temporary rest and recruiting. He has a brother there in the lumber business,—a most reputable business, certainly; and, if for the summer he takes hold with him of some of the healthful branches of that employment, he may find it recruiting to both body and mind.

But the greatest wrong to Mr. Miln in all this newspaper abuse is that it persistently overlooks the real cause of his present position, and treats his misfortune of being obliged to seek a new career after having achieved success in his chosen profession as if it were the result of folly or of something worse, whereas it is the result of a brave act of sincerity. Leaving aside here the question of the right of Unity Church to have a minister who could preach in accordance with the views of the majority of its members, and leaving aside the question of the breadth and profundity of Mr. Miln's present views, the simple central fact in his action is this: after having achieved a most honorable success in the ministry and reached a pulpit which is one of the most prominent and influential in the Unitarian denomination, with an assured salary of five or six thousand dollars, at a moment when everything looked prosperous before him, he gave it all up, because he could not keep it and be true to his convictions. There is no question that he was in this action loyal to his conscience. The temptations must have been strong for him to hold his position. He could easily have done it by keeping back some of his new views and conforming a little to the conventional standards of the pulpit, where the conflict came with his conscience, as many ministers do. If he had thus held on, though at the cost of his intellectual honesty, he would have been called a successful preacher. But because he was too true for that,—because with sincere, manly resolution he let go the prize he had won, and, though nearing middle life with a family to support, stepped out again into the field of the world's competition to find for himself a new occupation whereby he might earn his bread and keep an honest conscience,—for this he is called a failure and treated with ridicule and abuse. Shame upon the press that thus meanly follows with reproaches a man whom sincerity has compelled to such sacrifices! Shame upon the press that thus makes its praise a premium on insincerity in the pulpit! And this is the kind of reward that the free press of America is offering for a brave and noble action of fidelity to conviction.

WM. J. POTTER.

CHARACTERISTICS OF TRANSITIONAL PERIODS.

This is emphatically a period of transition. Such periods are invariably marked by inconsistencies of belief and conduct. The foundations of the old are unsettled before those of the new are established. From the decay of old beliefs and the abandonment of old methods, accompanied with glimpses of new truths and attempts to construct new systems, results an intellectual interregnum, a temporary chaos, from which emerge new philosophies and faiths. The change with some individuals is rapid, and the adjustment to new conditions often imperfect; while with others the change is gradual, the thought assented to is assimilated, and the development from the old to the new is an harmonious growth. Men cannot break away suddenly from their acquired beliefs and inherited tendencies, nor can they wholly resist the thought and tendency of their time. The popular beliefs always embody the forms of the traditions and superstitions of the past, while they contain more or less of the substance of the thought of the present, which percolates rapidly down through the lower intellectual strata. Thought that is new is partially assimilated, and expressed in a phraseology that belongs to the past. On the other hand, old thought is presented in phraseology that is new, carrying with it, by the implication of the words, meanings that could not have been understood in earlier times. The historic connection of thought and of language is thus maintained in conformity with the law of evolution, which manifests itself not less in the realm of mind than in the world of physical causation; but the adherents of the old order of things are often shocked, and those of the new as often provoked by the inconsistencies and anomalies involved in the transition.

It is unavoidable in times like these that men who substantially agree should dispute about terms, and that others who widely differ in their theoretical views should be in practical sympathy with one another; for many who have outgrown ancestral beliefs retain a reverent regard for the names and symbols of the past, while others who have been unable to cast aside speculative beliefs, the conditions of which came to them as a birthright and the germs of which were implanted in their minds in early youth, have nevertheless imbibed much of the liberal, catholic, and cosmopolitan spirit of the age. We find broad, generous, honest men, with no belief whatever in supernaturalism of any kind, who yet insist on classing themselves among Christians, and others who admit the truth of large portions of the Christian system, or who are largely influenced by its ecclesiastical methods and dominated by its doctrinal spirit, yet scornfully repudiate its name. Thus, we see that the past everywhere asserts itself. The influence of the dead is greater than the influence of the living.

The advanced leaders of organizations representing decaying beliefs endeavor to secure contact with modern thought and affiliation with modern thinkers by encouraging identification with them of minds who can teach the new science without *offensively* assailing the old faith; and organizations which are the outgrowths of modern thought maintain their connection with the past by a not less cordial welcome to their platform of nominal representatives of the old faith, who are known to be largely in sympathy with the liberal philosophy and spirit of the day.

The result is that the old organizations through their organs and representatives give expression to a large amount of the most advanced thought of the day; while it must be confessed that the new

organizations, through their exponents, encourage much of the thought as well as the terminology that is closely allied to, and indeed is a part of, the superstition of the past. Since the most temporizing exponents of modern thought and the most cautious and compromising statements of its meanings and implications are likely to have the largest number of adherents, the tendency is to discourage boldness of expression and a fearless presentation of the most radical thought, and therefore to promote similarity between the old and the new. The immediate success of liberal organizations depends upon this compromise. Hence, the tendency of radical organizations to become conservative, even while conservative organizations are becoming radical. One of the effects is to drive away from organizations the best minds, the pioneers of science, philosophy, and progress, the fearless and honest thinkers, those who are clear, consistent, and direct, regardless of an unreasoning and unreasonable public sentiment, and to force them to work in their own individual way, which is rarely approved or appreciated until they are dead. Fortunately, minds of this type have, with the courage of their convictions, strength of character and singleness of purpose, that enable them to pursue the even tenor of their way, undisturbed by the inappreciation of those who cannot understand them, and unembittered toward those who understand them, but lack the moral courage to give them the credit and honor to which their unswerving loyalty to truth entitles them. To this class belong Darwin and Emerson,—Darwin, the calm, candid, original, systematic thinker and discoverer, who more than any other man of the century has revolutionized fundamental theological beliefs, while presenting a noble example of unostentatious pursuit of knowledge; and Emerson, the seer, who had woven in his nature generations of intellectual and moral culture, and who, in his fragmentary but unique manner, gave to the world, in poetry and prose, all the best thought and noblest aspiration that he and his ancestors had experienced. Such men rise above organizations; and the powerful and far-reaching influences which they exert modify the largest organizations, from which are evolved in consequence others in adaptation to the more advanced conditions that result from enlarged knowledge.

B. F. UNDERWOOD.

NOTES ON THE RELIGIOUS PRESS.

W. J. P.

In the *Secular Review* (London), Mr. H. G. Atkinson, the intimate friend of Harriet Martineau and co-writer with her of "Letters on Man's Nature and Development," has an article to correct certain mistakes concerning Miss Martineau's religious position made by the late Mr. Greg, as published in his posthumous essays. Mr. Greg says: "She began as a Unitarian of the driest and most dogmatic form, and ended life as an enthusiastic agnostic. She began as a disciple of Belsham, and finished as a disciple of Comte." To this, Mr. Atkinson replies:—

Miss Martineau was not a disciple of Comte, but ignored his religion altogether, as exhibiting, with much other writing, a morbid turn in the progress of his mind. . . . It is not correct to say that Miss Martineau ended as "an enthusiastic agnostic." She was a positive philosopher, in the Baconian sense of nature as an eternal verity, and in its substance and power the source of all effects and of all forms of life, and of the abstract idea of the fundamental cause in nature, personified as God, including not a mere negation, as Mr. Greg says, but "a creed—not an atheism—as firmly held as doctrines which take martyrs to the stake; and, moreover, seemingly as joyous as any which ever brightened the last hours of

an intelligent and a beautiful career." A preacher of Comtism Miss Martineau was not, nor of what is understood as agnosticism. Her faith rested on the Rock of Ages, not on the doubtful and shifting sand-heap. She believed firmly in philosophy, founded on science, as the source of all progress of rational beings.

It is to be hoped that Dr. Newman Smyth will be settled somewhere before very long. What between professorships, lectureships, and pastorates that are offered to him, the problem of his physical whereabouts is likely to become as confusing as that of his theological. It seems that there is some prospect that he may go to Andover yet, though he declines the appointment of lecturer for a year. The *Independent* explains the situation thus:—

As we understand the case, it was the desire of the trustees, as soon as they found that the visitors had rejected Dr. Smyth, to adopt the suggestion of the *Congregationalist*, and provide a new endowment, on which a man could be supported who should not be under the control of the visitors. While making their plans and seeing if it would be possible to raise the fifty thousand dollars required, they wished to hold Dr. Smyth and make, if possible, a temporary arrangement. The temporary arrangement he declines; but it is now hoped, we understand, that the necessary amount will be raised, and that Dr. Smyth will be able to go to Andover on a basis that not even the *Ambidexterous Congregationalist*, which now cuffs the Creed with one hand and now Dr. Smyth with the other, can object to. Then the Abbot professorship can be filled by the candidate of the *New Hampshire Journal*, the Rev. Mr. Jasper, of Richmond, Va.

APROPOS of the Dr. Smyth case, the *Christian Union* further says that, when he was nominated professor, applications from students in colleges for the Andover seminary catalogue and for other information concerning the school were numerous; that, when the nomination was rejected, these applications ceased, and that on his temporary appointment as lecturer they were renewed. Thus, this alternate connecting and disconnecting of Dr. Smyth's name with Andover seems to be a kind of barometer of the theological condition of the clerically inclined young men in the colleges. The *Christian Union* adds:—

Perhaps nothing has shown the blindness of some of the gentlemen who attempt to manage the affairs of our seminaries so forcibly as the objection lodged against Professor Smyth by an eminent theological professor, that he was still an "inquirer," a "seeker after truth," and not the exponent of a perfectly settled system. Unless seminaries study the wants and sentiments of the young men whom they hope to fit for the ministry, they will discover too late that the "inquirer" and "truth-seeker" is precisely the man for whom the really valuable young men of the country are looking, and they will gather about such a man wherever they can find him, as they have done ever since the days of Socrates.

BISHOP HUNTINGTON, in two articles in the *Independent* on Emerson, which, as a whole, may be said to be appreciative, but with a good deal of reserve, is too consistent with his creed to try to make out that Emerson was a Christian. The article says:—

Not a few of his virtues were those of a Greek Stoic. As his ethical teaching was cosmopolitan and ethnic and not avowedly due to Christianity, so his temper and conduct were moulded upon principles belonging to universal morality, and not distinctively to the Gospel or Kingdom of Christ. It seems to us a grievous defect in the generosity of his spirit that he did not with emphasis acknowledge his own indebtedness and that of the world to the supreme and sole moral perfection of Jesus, Son of God and Son of Man. . . . It is easy enough to make the term *Christianity* synonymous with general goodness, and then to affirm that every good man is a Christian believer, and to whimper or groan if everybody does not assent to this confusion of ideas and abuse of language.

But Dr. Huntington's definition of Christianity

is evidently not the above, but is given in the following sentence:—

If it means a visible society, drawing all its vitality from the person of Jesus Christ, adored as the only Son of God and Saviour of mankind, forever rooted and centred in him, a Spiritual Kingdom, having a constitution, laws, and officers of administration, held together by definable principles or a creed, then the case appears to be otherwise.

What Emerson did as a revolutionizer of Unitarian thought Dr. Huntington well indicates in the following paragraph:—

Till about the time of Emerson's graduation, the College at Cambridge followed, as its masters in psychology and ethics, Locke and Priestley and Paley rather than Cudworth and More and their Continental companions. The systems of expediency, empiricism, and common-sense, so-called, ruled without much question. There were always exceptions, and even those who held to those systems failed to see by what easy steps their disciples might be led into sheer materialism and the worship of the senses. So far as that danger was avoided, it was largely by an escape from philosophic thought into the regions of an intense dogmatical or emotional evangelical piety. More than any other one man, Mr. Emerson, in his thinking, writing, and lecturing, faced this downward, sensuous tendency, exposed its hollowness and barrenness, and resisted it. Asserting the value of man's moral and spiritual intuitions, drawing largely upon Kant's *Critique*, looking steadily into his own clear soul, and by no means disinheriting himself of the ancestral devotion which had burned in the hearts of eight generations of godly ministers in his own family, he reported what he saw and spoke what he believed. To the end of his earthly days, he delivered unceasingly and eloquently his message of anti-materialism. Through all his utterances, on all platforms, as the speaker at numberless anniversaries and celebrations, there runs this fine vein of serene spirituality.

THE *Presbyterian* gives us this truthful tidbit:—

The immediate cause of Ralph Waldo Emerson's leaving the Unitarian pulpit, where in early life he preached, was his refusal to administer the communion. He did not believe in the duty of thus commemorating the death of Christ, and the command "*Do this*" had no authority to him.

TO MEMBERS AND FRIENDS OF THE FREE RELIGIOUS ASSOCIATION.

The Executive Committee of the Free Religious Association beg leave to call your attention to the plan of work adopted at the annual meeting, held in Boston, June 1 and 2, and incorporated in the report of the same printed elsewhere in this paper.

In accordance with this action of the Association, it becomes our immediate duty to appeal for contributions to the fund of at least \$2,000, which it is deemed wise to raise for putting this plan into effect.

Cash subscriptions or pledges, large or small, may be forwarded to the Secretary at the office of *The Index*, or to the Treasurer, John C. Haynes, 451 Washington Street, Boston. Upon the sum placed at our disposal will depend the character and amount of the work to be done.

There are earnest men and women throughout the land to whom life is sweeter, truer, diviner, because of the ideas for which Free Religion stands. Many such have large means, many more have a competence; and all feel, we are sure, a desire to help carry to other souls the glad tidings which have come to their own.

We not only solicit, therefore, but we look forward with confidence to an early and a favorable response to this appeal.

For the Committee,

WM. J. POTTER,

President.

FREDERIC A. HINCKLEY,

Secretary.

EDITORIAL NOTES.

"THE INDEX" will be sent six months to trial subscribers for one dollar.

It is rather consoling after Mr. Matthew Arnold's recent patronizing and contemptuous diatribe on America and American culture to find another Englishman—whose opinion Americans, as a class, will value more highly than Mr. Arnold's, namely, John Bright—recommending the study of American writers to English readers, particularly emphasizing Whittier and Bancroft as among the best of our poets and historians.

CHARLES FRANCIS ADAMS, Jr., David A. Wells, W. G. Sumner, and A. L. Perry have petitioned Congress to remove the tariff duties from woollen goods instead of abolishing the tax on bank-checks. Among the reasons they give is that the tax on bank-checks is paid chiefly by those who are abundantly able to pay it; while the duties on woollen blankets, which are from seventy-four to ninety-two per cent., increase the burdens of the poor, who are so constituted that "it takes just as many blankets to cover them and their offspring on cold nights as it does the rich."

TO AN inquiry whether Emerson and Longfellow were "indeed unbelievers in the Christian religion," the editor of the *New York Sun* in a leading editorial replied as follows: "We answer that Mr. Emerson and Mr. Longfellow were unbelievers in the Christian religion. The essence of belief in the Christian religion is belief in the Deity of the Lord Jesus Christ. Without the Godhead of the Christ, there is no real Christianity. It is true there is a sort of doctrine which many people fancy to be Christian; and, according to this doctrine, Jesus Christ was not God, but a creature, a man, or a created being somewhat superior to man. But this is not the doctrine of the Christian religion. It is a foe of Christianity. It is a station on the broad road to total unbelief, to infidelity. This sort of doctrine we understand to have been the doctrine of Emerson and Longfellow. They were Unitarians. They were not believers in the Christian religion."

SAYS the *Jewish Watchman*: "At the Paris Academy of Moral and Political Sciences on April 1, a paper was read by Dr. Lagneau on the statistics of births among Protestants, Catholics, and Jews in different countries. In Prussia, Baden, and especially in France, the rate of increase of population is smallest among the Catholics. In Tuscany and Hesse, on the contrary, the rate of increase is highest among the Catholics. In Prussia, Baden, and France, again, the rate of increase is markedly higher among Protestants than among Catholics. In France, though they only increase half as fast as the Jews, they multiply at three times the rate of the Catholics. Generally speaking, the respective increase of Catholics, Protestants, and Jews in Europe is in the proportion one, two, and three. The birth-rate of Catholics, however, is in different countries, especially in Russia and Tuscany, higher than that of Protestants and Jews. The birth-rate of the Jews is lower than that of the Protestants and Catholics in Russia, France, Baden, and Tuscany, and several other countries, and equal to that of the Protestants in Prussia, and higher than that of the other inhabitants in Austria-Hungary and Roumania. Illegitimate births show in general little difference as between the Protestants and Catholics, but the illegitimate birth-rate of the Jews is much lower than that of other inhabitants. Thus, the Jews have fewer children than the Catholics and Protestants, but keep more of them alive. As regards the proportion of boys and girls born, it is among

the Protestants and Catholics one hundred and five to one hundred. In Russia, Prussia, Austria, and Hungary, the proportion is as high as from one hundred to one hundred and thirty boys to one hundred girls. Dr. Lagneau, by way of explanation, refers to the fact that Jews, as a rule, marry at an earlier age than Protestants and Catholics."

THE Fifteenth Anniversary of the Free Religious Association was celebrated at Parker Memorial Hall in this city, on the evening of Thursday, June 1, with morning, afternoon, and evening sessions on Friday, June 2. All the meetings were full of interest and largely attended; although a little disappointment was felt in the unavoidable absence, through illness, of Col. T. W. Higginson. All the other speakers promised, however, were on hand, with a number of unexpected but very welcome ones. Thursday evening's meeting was devoted to business. Mr. J. W. Potter was elected President of the Association, and Mr. F. H. Hinckley Secretary. A board of officers and directors was chosen, and the work of the Association for the coming year laid out. Friday forenoon, the speakers were W. J. Potter, Felix Adler, Rev. S. J. Stewart of Bangor, Me., and A. B. Alcott of Concord. The hall was filled to its utmost capacity with an attentive and appreciative audience. The afternoon speakers were W. M. Salter of Brooklyn, N.Y., Mrs. Anna Garlin Spencer, Rev. E. C. Towne, and B. F. Underwood. The evening meeting was a kind of social reunion, prefaced with an hour devoted to brief addresses from different speakers, interspersed with singing by Miss Lucy Garlin's delightful Euterpe Club, a quartette of young ladies, with well-drilled, charming voices. Among the evening speakers were Fred. H. Hinckley, Bronson Alcott, Miss Mary F. Eastman, Mrs. Kate Gannett Wells, and Capt. R. C. Adams, son of Rev. Nehemiah Adams, who spoke wittily, wisely, and well. All the speeches of the evening were sparkling and animated, and the appearance of the two well-known and talented ladies on a Free Religious platform was greeted with applause. The singing was repeatedly encored, the lavish display of floral decorations was arranged in excellent taste, and the exercises were voted in every way a success. A bust of Emerson, with its base buried in the crimson blossoms of the rhodora, a favorite flower of the poet, was conspicuously displayed on the right of the speaker's desk; while at the left, wreathed in flowers hung a life-like picture of the late Samuel Johnson. References were made at all the sessions, by different speakers, to the loss sustained by the Association in the death of these two notable members. Mr. Alcott dwelt feelingly on the death of Emerson; and Mr. Potter read Mr. F. M. Holland's pathetic little poem, written for Emerson's birthday, and published in last week's *Index*, to which the presence of the rhodora adorning the poet's bust lent an added though mournful interest. Very many notable speakers and writers were present at the meeting, so many that it would be invidious to name any. The new speaker on our platform, Rev. S. J. Stewart, spoke vigorously and unmistakably, and made an excellent impression. On the whole, the Association has reason to congratulate itself on the success of the celebration of its Fifteenth Anniversary, the proceedings of which, with the speeches made, will appear in full in *The Index*.

THERE is a great deal of unmapped country within us, which would have to be taken into account in an explanation of our gusts and storms.—*George Eliot*.

LAW and chance are only different names for mechanical necessity.—*Draper*.

POETRY.

SONNETS.

For *The Index*.

Faithfulness.

Fade not away, O sunlight! only gained
By tolling upward through long, weary hours,
Remain until life's beaker we have drained,
Then pass with me to super-sensuous bowers!
Groping in doubt, 'mid dark and discontent,
My days in seeming useless strivings passed,
What if my light, late found, from heaven be rent,
Nor wait my closer coming, o'er the vast!
O Sun, be faithful! for all speed I make
To lessen distance 'twixt thy self and mine:
I'll laugh at shadows now, for thy sweet sake,
And overcome all but shall keep me thine,
And count as nought but gain the vanquished hours of
Time!

Unforgotten.

A picture always graces Memory's halls
Of one who crossed my wand'rings o'er earth's strand,
Who won distinction in fair Freedom's cause,
And should claim title at her grateful hand!
A scholar with a poet-soul is he,
Who blends this mundane with his astral lore,
Who notes the constellations' music-chime,
But keeps his feet upon terrestrial shore.
The electric thrill when co-respondents meet,
Rhythmic with unexplained, yet constant law,
Is but the fulfilled circuit of the clock
Whose poles, responsive, touch and then withdraw
With spark and power,—epitome of Universal Law!

LITA BARNEY SAYLES.

KILLINGLY, CONN.

FAUNS.

For *The Index*.

Yes, man was wild in some gone time
Far back in nature's savage prime,
And cave-roofed pricked a furry ear
At sound of foe or peril near;
And still the spell of lonely wood
Wakens the faun or satyr rude
In the sophisticated breast,
Which civilization has opprest
With weary weight of fopperies vain.

Who would not be a faun again,
Heedless of wind and dew and rain,
A citizen of out-of-doors,
Blivouacking on the forest floors,
Knowing the speech of birds and leaves,
With moon for lamp and boughs for eaves,
A tenant of the open air,
Not yet arrived at thought and care,
Dappled with shade of wildwood trees,
Footing it in the sylvan breeze,
With beauteous maiden fountain-born
Or dryad ruddy as the morn?

B. W. BALL.

For *The Index*.

EARTH AND ART.

The bondage of the winter way
Doth ever come again
To claim thee after fruitage day
Of all of earth and men.

And round and round, across Endeavor,
The circling seasons dart,
And from ourselves all things dis sever
That answer not to Art.

And Art's attempted soul expression,
Emotion blossom-dressed,
Hath ever Springtide's fair possession,
Embossomed and at rest.

WILLARD PENNINGTON.

The Index.

BOSTON, JUNE 8, 1882.

THE INDEX is published every Thursday, at No. 3 Tremont Place, Boston, by an incorporated Board of Trustees nominated by the Free Religious Association. Terms: Three dollars per year, in advance.

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

WILLIAM J. POTTER, } Editors.
BENJAMIN F. UNDERWOOD, }

NO WRITERS in THE INDEX, editorial or other, are to be regarded as speaking in behalf of the Free Religious Association as a whole; nor is any writer to be held responsible for any opinions expressed in its columns except his own. For all unsigned editorial matter, B. F. UNDERWOOD, the office editor, is responsible.

ALL communications intended for the paper and all business letters should be addressed to "THE INDEX," 3 Tremont Place, Boston. Letters for Mr. Potter should be addressed to him, at New Bedford, Mass.

For *The Index*.

PROCEEDINGS

OF THE

Fifteenth Annual Meeting of the Free Religious Association,
June 1 and 2, 1882.

The annual meeting of the Free Religious Association opened, as usual, with the business session. This was held on Thursday evening, June 1, in the Fraternity Hall of the Parker Memorial Building. It was called to order at 8 o'clock by the Secretary, and in the absence of the President, who had telegraphed that he was unable to reach Boston in season, Mr. Charles H. Codman was chosen chairman *pro tem*.

The record of the last meeting was read by the Secretary, and accepted. Mr. John C. Haynes, Treasurer, presented his report for the year as follows:—

Treasurer's Report.

Receipts.

1881.		
May 26.	Balance on hand, as per report for previous year.	\$1,198.99
" 27.	Membership and patrons' fees, and donations collected at Convention Meetings and Festival.	219.00
1882.		
June 1.	From sale of reports and tracts at the office during the year.	14.42
" 1.	Membership and patrons' fees, and donations received during the year.	265.50
" 1.	Interest to Jan. 1, 1882, on amount deposited with Boston Safe Deposit Co.	8.77
Total		\$1,706.68

Disbursements.

1881.		
June 1.	Rent of Parker Memorial for Convention and Festival	75.00
" 1.	David H. Clark, salary for May, 1881	50.00
" 24.	John S. Gannett, Treasurer of Festival Committee for balance of expenses over receipts	33.37
" 24.	Organist, printing, and other Festival expenses	7.50
" 24.	F. A. Hinckley, for lecture June 5, at Dennis	15.00
July 21.	Advertising expenses of Convention and Festival	39.75
" 21.	J. M. W. Yerrington, for reporting	44.25
Nov. 2.	Miss J. P. Titcomb, one-half of 5 months' salary to Nov. 1, 1881	88.55
1882.		
Apr. 28.	Rent of Parker Fraternity Hall for March 28	20.00
June 1.	Isaac Pratt, Jr., one-half of 12 months' rent of office to May 1	150.00
" 1.	G. H. Foster, Business Agent, one-half of 12 months' salary	248.88
" 1.	Various expenses during year, including printing, wood, and coal, etc.	36.87
Total		\$809.14
Balance on hand June 1, 1882.		\$897.54

JOHN C. HAYNES, Treasurer.

BOSTON, June 1, 1882.

Voted, That the Report be accepted.

The Annual Report of the Executive Committee was then read by the Secretary.

Report of the Executive Committee.

The Executive Committee present herewith their Fifteenth Annual Report.

The relations between the corporate Trustees of The

Index and the Free Religious Association remain the same as were announced last year. The plan established has thus far worked harmoniously and to entire satisfaction. The expenses of the office, 3 Tremont Place, are shared equally between *The Index* Trustees and the Association, and also the salary of the clerk at the office. One change has occurred in the Board of Trustees. Mrs. E. D. Cheney's term of service having expired, she declined a reelection; and Miss Helen M. Ireson was nominated by the committee in her place, and the selection confirmed by the Trustees. As the President of the Trustees is required by the By-laws of the Board to present to the annual meeting of the Association a report on the general condition of *The Index*, no further mention of its affairs need be made here.

We have in this report chiefly to give the results of a certain definite line of action which we were directed to follow by resolutions passed at the last annual meeting. It was then voted, "That, in order to obtain the preliminary knowledge necessary to more effective work, the Executive Committee be instructed to select and appoint some able and zealous member of the Association, so far as possible, from each State, to act as local correspondent." It was further voted that these State correspondents be furnished with a list of questions to be answered, relating to legal restrictions upon religious liberty, sectarian influences in education, social conditions as affecting free thought, and the conditions in respect to liberal religious organization in their respective States, and that a midwinter conference should be appointed, at which their answers to these questions should be presented, together with such supplementary report on similar matters as might be prepared by a General Agent of the Association, if one were to be employed. At this Conference, a special committee, appointed at the annual meeting to consider and, if possible, devise some plan of increased activity for making the work of the Association more national and more effective, was also to present their report.

The Executive Committee, accordingly, at their first meeting, directly after the annual meeting, appointed a sub-committee to have charge of the selection of State correspondents and the preparation of the questions to which it was desirable to secure answers. This was a work, particularly the proper selection of correspondents, which required considerable time, and for which the summer vacation months were not favorable. For this reason, it was not until the latter part of October that the plan was so far completed as to be put into operation. Correspondents were appointed for twenty-one States; namely, the six New England States, New York, New Jersey, Pennsylvania, Ohio, Michigan, Illinois, Wisconsin, Iowa, Missouri, Kansas, Nebraska, Arkansas, Colorado, California, and Oregon. From sixteen of these, reports more or less complete were received. The correspondent selected for New York was obliged to decline on account of broken health, and his place was but partially supplied by others. The correspondents who accepted the appointments for Iowa, Missouri, Colorado, and Oregon, failed to send their answers. Efforts were made to secure correspondents in several other States, but without success; and, after the failure to secure them in several of the border Southern States, it was not deemed worth while to make the attempt at present any further in that direction. The correspondents selected were not in every case voting members of the Association. The aim was to secure always persons of substantial character, competent knowledge, and sound judgment. And where these qualifications were believed to exist, together with interest in the general principles and aims of the Association, and persons exhibited that interest by willingness to undertake the work, it was deemed that the requirement of the resolution authorizing the appointment of the correspondents, that they should be members of the Association, was sufficiently met under the clause in the Constitution defining general membership without the function of voting. It was judged desirable, too, that the correspondents should represent various phases of liberal thought; and, as a matter of fact, those chosen range all the way from the Liberal who thinks that the word "religion" is only a synonyme of superstition and wrong to those who are still acting to some extent in harmony with the regular organizations of liberal religious sects. Evidently, the reports received might thus lose somewhat of that unity which depends on the observers all looking from one point of view; but the loss in

this respect, it was believed, would be more than compensated by this actual representation of the differences in Liberalism, since due note of this fact is one of the preliminary conditions in any just consideration of the problem of more effective organization, and since no plan of organization can be considered as consistently successful in the line of the Free Religious movement which does not bring into working unity as many as possible of these thought-differences. The questions sent by printed circular to these correspondents covered a wide range, and could not all be answered without giving to them a good deal of time and careful inquiry. The date of the Conference therefore at which the answers were to be reported, though named in the resolutions as "midwinter," was at first fixed for the latter part of February. But circumstances compelled a still further delay, so that the Conference was not actually held till the 28th of March. It should here be said that the thanks of the Association are eminently due to the correspondents for the thorough and conscientious manner with which for the most part they performed their gratuitous tasks; and, if the State correspondents are to be continued, no better appointments perhaps can be made than the majority of those already existing.

The reports received from these correspondents were too voluminous to be read entirely at the Conference. Nor was there occasion to read the whole, since to a considerable extent, particularly in regard to constitutional and legal provisions affecting free thought, there is a close resemblance among them; and, in other aspects, groups of contiguous States are much alike. Selections, accordingly, were made among them for reading, so as to give fair samples of them in the aggregate. A brief summary of results drawn from them may, however, here be given.

1. With regard to constitutional and legal provisions that concern freedom of thought, it is evidently the intent of the State constitutions in general to protect religious liberty. They start out with conspicuous assertion of the rights of individual conscience in all matters of religion. But, from a failure to see the full extent of the application of this principle, the statute books follow with equally conspicuous violation of the assertion; and, in the constitutions themselves, it is common, in immediate connection with the assertion of the rights of private opinion and conscience, to find positive theological affirmations which discriminate in favor of the opinions of one portion of the citizens against those of another. For instance, the Constitution of Connecticut says, "It being the duty of all men to worship the Supreme Being, the Great Creator and Preserver of the Universe, and their right to render that worship in the mode most consistent with the dictates of their consciences, no person shall by law be compelled to join or support or be classed with or associated to any congregation, church, or religious association." Here, the conclusion seems to be all that could be asked in behalf of freedom of thought and conscience, but it is not at least the logical expectation excited by the theology affirmed in the opening premise. Nor does Connecticut's statute, exempting church property from taxation, and thereby compelling all tax-payers, whether they will or not, indirectly to support the churches, appear logically to harmonize with the plain constitutional assertion that "no person shall by law be compelled to join or support any congregation, church, or religious association." And this is a sample of the inconsistency between the evident intent of the State constitutions in general in respect to religious liberty and the manner in which the intent is carried into execution. In some of the recently organized States, freedom of conscience is better guarded in form as well as substance. But, in most of the States, while it is meant to secure the equal rights of opinion and conscience, there are sections of the constitutions and laws that do discriminate unfairly against these rights in some classes of citizens. These laws in many cases have been outgrown by public opinion, and are not enforced; but they are on the statute books, and may be, and sometimes are, resuscitated in a way that works gross practical injustice. And, of both the constitutions and laws in these particulars, it should be said that they are survivals of a time when the religious opinions of citizens ranged through much narrower limits than now, and that, in the interest of common veracity, sincerity, and justice, it is full time there were a revised edition of both the constitutions and the statutes, from which all theological and sectarian discrimination shall be thoroughly eliminated.

2. The reports of the correspondents show that, while sectarianism is weakening, there is still not a little of its spirit and power manifest in the management of the public schools and in the composition of some of the text-books and singing-books used in them, and also in certain general social conditions that tend to debar persons of pronounced unpopular liberal views in religion from places of public position and influence which otherwise they would be likely to hold. A portion of this kind of sectarian control could be reached and removed by a revision of the laws; but largely it is a matter that is only to be remedied by a general enlightenment and liberalization of public opinion.

3. The conditions in respect to liberal religious organization are shown by the responses of the correspondents to be quite different in different States, though here especially some allowance must be made for the difference in the point of view from which the correspondents look, as before mentioned. It may be said, however, that, while from some of the States the conditions are not reported as appearing favorable to any enterprise in behalf of the organization of Liberals, there is hardly one of the correspondents who does not speak of his or her belief (some of the most efficient of the correspondents are women) in a large amount of latent liberalism of thought, and who does not express a wish at least that some efficient plan might be found for bringing it into cooperative activity. In general, the reports are favorable to attempts of some kind toward a more systematic organization of the liberal sentiment of the country, without, however, indicating the methods for effecting this. In a few of the States, the conditions are represented as thoroughly ripe for an organizing movement, and all that is wanted is a few leaders to point the way, and rally the people who are all ready to supply the material of the new societies. The States where the conditions are reported as most ready for organization are, in the East, Maine, Massachusetts, and the western portion of New York; and, in the West, Michigan and Kansas. In the two latter States there appears to be a special receptivity to liberal religious ideas, and a good deal of activity is already awakened in the direction of local organization,—in Michigan, largely under the auspices of a very liberal form of Unitarianism; and in Kansas, under an association recently formed, called the Liberal Union, which is an attempt to solve the problem of uniting in local work and fellowship all the different phases of Liberalism.

One session of the March Conference was devoted to a consideration of the report made by the special committee appointed at the last annual meeting to devise, if feasible, some plan of increased activity for making the work of the Free Religious Association more national and more effective. That committee made an elaborate report, ably and earnestly presented by its chairman, Mrs. Spencer. The report has been printed in *The Index*; and the resolutions embodying the plan of organized activity which the committee recommended, together with the votes of the Conference upon them, have also been printed in a circular, and sent to all members whose addresses were known, and will be circulated among the members at this meeting. It is therefore unnecessary to repeat here the resolutions or the action of the Conference concerning them. The whole matter, by the vote appointing the committee, comes from the Conference before the Association again for further action at this annual meeting. As the statement of the votes of the Conference, printed in the circular, shows, there was then a nearly equal division of opinion on some important points in the committee's recommendations, and since there is the same division of opinion, though perhaps the sides may not be so nearly equal, in the Executive Committee, it is manifestly impossible that this report (which is the report of the Executive Committee) should give the committee's judgment on the question. As it must needs be a divided judgment, it is not deemed important nor desirable that they should express their individual opinions as members of the committee, nor make any recommendation on the question upon which even a majority might unite; but they are content to leave the whole matter where it was properly left by the Association last year,—to the judgment of the annual meeting,—with only the expression of the hope that some course of action may be found which shall command the united support of our membership. But even if the way does not appear to open freely

as yet for that increase of organized activity which has now been under discussion among us for several years,—so long, perhaps, that some members are becoming impatient of it as impairing the dignity and usefulness of the Association in the ways in which it has been wont to work,—this condition of things does not necessarily betoken that the Association is nearing the limit of its career or that it is incapable of adapting itself to the new demands that may be made upon it. Its organic form was designedly made as simple and free as possible, that it might be accessible to the tides of new thought and ever open to the inspiration of fresh impulses for human benefit. It has never aimed to shape the free religious movement, but rather to hold itself shapable by it. The fifteen years since the Association was organized have certainly brought important changes in the aspects of the religious world. The discussions with regard to increased organization now are somewhat similar to those that occurred then concerning any organization at all. The conditions existing then were met, certainly, with tolerable wisdom; and the organization that came found a sufficient field, and has had a sufficient success to justify its coming. Let us not despair that the new conditions which may have arisen will also be successfully met. If the Association to any one has seemed slow to heed the new conditions, let this be set down to its care not to foreclose the ways of natural evolution and growth by extemporizing organizations before the time of healthful vitality has arrived. Possibly, the caution has been excessive, and is in danger of becoming chronic. Yet possibly, too, the opportunities are ripening for work in directions not yet much considered, but which ere-long will appear so clear as to command our united approval and support. Certainly, during the past year, though we have held no conventions, aside from the annual meeting and conference, nor arranged any courses of lectures, there has been shown an increasing interest in the Association on the part of persons who have not previously manifested any interest in it or even known of its existence. As illustrating this statement, it may be said that within the last few weeks the Secretary has received letters from a Universalist minister, from an Orthodox Congregationalist minister, and from an ex-Presbyterian minister and doctor of divinity, all expressing full sympathy with the objects and principles of the Association. While new friends are thus just discovering our cause and coming as fresh recruits to our standard, it is not for the veterans of the cause to show that they carry the standard with any less vigorous or believing grasp.

And at this time especially we have great memories to encourage us. Renowned names that have been closely connected with the Free Religious Association and its cause, and that will long linger on our reverent lips and abide in our grateful hearts, death has now lifted from our side. Ten years ago, Ralph Waldo Emerson, with his full and cordially expressed consent, was elected a Vice-President of the Association,—the number of Vice-Presidents at that time being enlarged to make the list more widely representative,—and ever since his name has stood at the head of the list. Nor was this with him merely an honorary expression of interest. For one who stood in general so independent of organizations, this Association had in an exceptional manner his sympathies. He was one of the speakers at the crowded meeting in Horticultural Hall, 1867, when the Association was organized, and, at the close of the meeting, was one of the first to come to the Secretary's table to have his name enrolled as a member. He has given his thought by lecture or address several times on our platform, and rarely missed attending the annual meeting. And, what is of infinitely more importance than these details, the whole aim and purport of his life's work was the emancipation of religion from bondage to creed, tradition, and conventional authority. More than any other one person, he may be said to have originated the Free Religious movement in this country. The Free Religious Association is one of the products of his vitalizing thought, and his name must ever remain engraved in letters of ineffaceable light on its chief cornerstone. A few weeks before Mr. Emerson, Samuel Johnson died. Though never nominally a member of the Free Religious Association, he was through all his life such a brave, consistent worker for free and universal religion that he belonged preëminently to the movement which the Association has aimed to

represent. By voice and pen, he was ever ready to respond to any calls which our committee made upon him, and he appeared with his wise words so frequently at our conventions that we never noted any defect in his title to membership. His ideas, his various work as preacher, lecturer, and philanthropist, and the noble volumes he has left on the Oriental religions, are all in the direction of the goal toward which this Association moves. And, across the Atlantic, we may reckon Darwin, too, as among the now "starred" leaders of the free religious movement. Who more than he has been laboring for the effectual removal of erroneous and superstitious theologies, and the disclosure to men's eyes of the pure, actual truth of things as the only safe basis not only of science, but of religion and morality? And Darwin, in the midst of his assiduous labors for science, showed a special interest in the principles and objects for which this Association stands. He was a reader and financial helper of *The Index* for years, and, as a letter from one of his sons just received says, continued his appreciative regard for the weekly coming of the paper up to the time of his death.

Representing as we do in this Association a cause which has won the fealty of such men as these, it should be our aim and our pride to make the Association worthy of their memories. And we cannot better close this report than by quoting some of the closing sentences of Emerson's speech at the meeting when the Free Religious Association came into existence: "Pure doctrine always bears fruit in pure benefit. It is only by good works, it is only on the basis of active duty, that worship finds expression. What is best in the ancient religions was the sacred friendships between heroes, the sacred bands, as in the relations of the Pythagorean disciples. . . . I wish that the various beneficent institutions, which are springing up, like joyful plants of wholesomeness, all over this country, should all be remembered as within the sphere of this body,—almost all of them are represented here,—and that within this little band that has gathered to-day should grow friendship. The interests that grow out of a meeting like this should bind us with new strength to the old eternal duties."

Voted, That the report be accepted.

Messrs. R. P. Hallowell, W. H. Hamlen, and D. H. Clark were appointed a Committee to take names of members and collect membership fees among those present.

The President of the Board of *Index* Trustees, Mr. Potter, reported concerning the changes that had been made in the editorial and business management of *The Index* within the year, the enlargement of its list of contributors, the improvements in the *make-up* of the paper, and its general financial condition. The situation was represented as pecuniarily encouraging. The subscription list had increased sixty per cent. since the paper had come under the auspices of the Free Religious Association. There had not, however, as yet been a proportionate increase of receipts, since the new subscribers of the last six months were mostly trial subscribers on the offer of the paper six months for one dollar. These were beginning to renew, and the prospect was hopeful. Members of the Association, however, were urged to feel their personal responsibility to subscribe for the paper and to secure other subscribers, and so to increase its circulation as not only to spread more widely the truths it represents, but also to insure its permanent financial success.

The report from the Conference of the Association held on March 28 was presented in printed form (as already published in *The Index*), and circulated among the members.

Voted, That the report be accepted and taken up for consideration.

Mr. F. A. Hinckley moved a substitute for the recommendations made in the report, the substitute covering, with some revision, all the resolutions on which the Conference was united, and omitting wholly those resolutions on which the vote of the Conference was divided.

Voted, unanimously, That the substitute be accepted for consideration in place of the original report, and that its resolutions be taken up singly for action.

This being done, the resolutions, with some verbal

amendments, were all unanimously adopted, and as adopted are as follows:—

Resolved, That this Association herewith instructs its Secretary, acting with the advice and consent of the Executive Committee to superintend the following work for the ensuing year.

1. The preparation, as thorough and exact as possible from data furnished by the State correspondents and other sources, of the following memoranda of information, namely:—

(a) A complete list of the names and addresses of members of the Free Religious Association, classified according to States, towns, and cities, and a similar list of well-known persons in sympathy with the Free Religious Association, not members.

(b) A full list of organizations, State and local, whose constitution and methods are in substantial conformity with those of the Free Religious Association, with names of officers and description of form of union and of work appended to each.

(c) A brief statement of the needs and conditions of each State in relation to the Free Religious movement, compiled from the returns of the State correspondents, so far as reported.

2. Aided by these memoranda of information, the Secretary, with the advice and consent of the Executive Committee, shall choose not less than two (2) nor more than six (6) States, which in their opinion present the most favorable conditions for the spread of our principles and thier local organization, as the immediate field of work.

3. The Secretary, or some one selected by him with the advice and consent of the Executive Committee, shall visit the selected States, and call in each, by letter and personal interview, a private conference of our members and friends, for the purpose of stimulating their interest in our cause, and urging them to pledge pecuniary and moral support sufficient to secure either a successful convention or a course of lectures by the accredited speakers of the Free Religious Association in the most promising centre of liberal thought in said States, the choice between the two methods of work being left with the Association's representative on the ground and the local friends.

4. When the local friends are unable to raise all the money necessary for this work, the Executive Committee shall be empowered to aid, in cases promising good results, as hereinafter provided.

5. The Secretary, or person representing the Association, thus visiting a State for the purposes indicated above, shall, if possible, be present and speak at the convention, if such be held, or, if the lecture course be given, shall, if possible so to arrange it, deliver the first or last lecture, and in either case shall present the principles and objects of the Free Religious Association, and the need, the possibility, and the most practicable methods of organization for State or local work.

6. In order to carry on this work for one year, it is desirable that \$2,000 be raised, and the Executive Committee are hereby instructed to take immediate steps to secure that sum. And what-aver amounts shall be received for that purpose or used from the funds in the treasury shall be appropriated under the direction of the Executive Committee.

7. That the office of State correspondents be continued, and effort be made to secure one in all States not now represented by such an officer, in order that the memoranda of information be kept as complete as possible.

The amendment to the Constitution, with regard to a change in the number and tenure of office of the Directors, of which due notice had been given in the advertisement of the meeting, was presented, and adopted in lieu of the third Article by a unanimous vote. It is printed in its new form on next the last page of this paper.

The committee on the nomination of officers for the ensuing year were then called upon for their report, which was presented by their chairman, Mr. George W. Stevens, in the form of a printed ballot. It was unanimously voted that, to save time, the chairman of the committee be authorized to cast the ballot as read for the voters as a whole. The ballot was thus taken, and the following officers elected for the year 1882-83:—

President, William J. Potter, New Bedford. Vice-Presidents, Octavius B. Frothingham, Boston; Felix Adler, New York city; George W. Curtis, Staten Island, N.Y.; Edward L. Youmans, New York city; Frederick Schuenemann-Pott, San Francisco, Cal.; Thomas Wentworth Higginson, Cambridge, Mass.; Elizabeth B. Chase, Providence, R.I.; George Hoadly, Cincinnati, Ohio; Nathaniel Holmes, St. Louis, Mo.; Rowland G. Hazard, Peacedale, R.I.; Bernhard Felsenthal, Chicago, Ill.; Annie L. Diggs, Lawrence, Kansas. Secretary, Frederick A. Hinckley, Providence, R.I. Assistant Secretary, Hannah E. Stevenson, 32 Mt. Vernon Street, Boston, Mass. Treas-

urer, John C. Haynes, 451 Washington Street, Boston, Mass. Directors (four years), B. A. Ballou, Providence, R.I.; William H. Hamlen, Boston; Anna Garlin Spencer, Florence, Mass.; (three years) Ednah D. Cheney, Jamaica Plain, Mass.; Arthur G. Hill, Florence, Mass.; Richard P. Hallowell, Boston, Mass.; (two years) Charles D. B. Mills, Syracuse, N.Y.; John L. Whiting, Boston, Mass.; Helen M. Ireson, Lynn, Mass.; (one year) Minot J. Savage, Boston, Mass.; William C. Gannett, St. Paul, Minn.; Caroline M. Severance, Boston, Mass.

The meeting then adjourned, to assemble again on Friday, at 10.30 A.M., for the general Convention.

(To be continued.)

CORRESPONDENCE.

WOMAN SUFFRAGE.

Editors of The Index:—

The fourteenth annual meeting of the New England Woman Suffrage Association convened at Tremont Temple, Monday evening, May 29, at half-past seven o'clock. Mrs. H. B. Blackwell (Lucy Stone), President of the Association, called the meeting to order, said she had no speech to make, and introduced Rev. Mr. Hamilton, "of the People's Church," who said that the first Woman's Rights Convention was held in Seneca Falls, New York, in 1848. The subject had been growing ever since, and would eventually triumph.

The president next introduced Mrs. Mary E. Haggart, of Indiana. The lady said the woman suffrage movement is a return to first principles. There is no sex in government. The ballot is a part of our God-given rights as human beings, and not as either men or women. The right of the ballot for all existed before there were any governments. Mrs. Haggart's address, which was quite long, had been well written and was very thoroughly committed, so that she spoke with perfect freedom, although there was a monotony in her voice that detracted a trifle from the interest of the audience.

Miss Mary F. Eastman, the next speaker, thought the cause of Woman Suffrage did not need logic now. The community is saturated with our idea; and, where we know the condition of society in a community, we know about how long it will take our cause to triumph there. The whole view of woman has been changed by our work. Whereas rich people once thought that it degraded a woman to work, now they were fast coming to believe that work, self-support, and independence gave a woman a decidedly attractive "air."

The convention continued its sessions Tuesday forenoon and afternoon, and again was called to order on Tuesday evening, at half-past seven, by Mrs. Blackwell, who introduced Miss Annie Jenness as the first speaker. The lady is quite youthful in appearance, and will doubtless become an attraction in the field of feminine politics. Her speech was long and well prepared. She described the woman suffrage work as a bloodless war of entering wedges. In reply to the charge that politics are foul and would soil woman, she said women are good at cleaning, give them a chance. She thinks the domestic life is what most women would prefer. The good true home is the place where the best work of elevation will be done. But morals and education require the united efforts of the best men and women working together, and hence there must be no political limitations or boundaries to keep them apart. As a whole, the speech was good, and was well received.

At this point of the proceedings, a resolution acknowledging the good services of R. W. Emerson and others, deceased since the last anniversary, to the cause of woman suffrage, was offered; and, after brief remarks by Mrs. Livermore, the resolution was adopted. The president then introduced Mrs. Haggart, who, in telling how the woman suffragists of "Injiannie" treated the "Mossbacks" of her State, what a defence of the cause could be found in the conduct of women of the Bible, and sundry other points, made the first wide-awake speech of the whole convention. Your correspondent was at last rejoiced that at least one person had appeared who didn't seem to be dozing under the overshadowing wing of fastidiousness. Mrs. Haggart seemed at length, after forty-eight hours' exposure to the intellectual East winds of Boston properness, to have realized that something must be done to warm the well-nigh frozen emo-

tions of "the cause" into life again; and so she opened with a brisk breeze, full laden with the fresh, wild, free, and strong thought of the walnut forests of the Hoosier State, knocked the stilts from under presiding prudery, and woke the audience to something of the old-time enthusiasm. She thinks woman suffrage began with Eve in the Garden of Eden, when she defied the commands of the Almighty, and took upon herself the penalties of eternal damnation in order to have the freedom and privilege of knowing good from evil. She declared that, while women are admitted to the gallows and the jail and the tax, they ought not to be debarred from the ballot. As to general opposition to woman suffrage, on the ground that it was against the law of God, she thought that doubting editors, cross-roads politicians, and dyspeptic preachers did not know any more about the will of God in regard to woman than woman did herself, and that, if God really had any revelation to make on the subject, he would not choose any of those classes of men for his prophets. Mrs. Mary A. Livermore was then introduced, and she fanned the new enthusiasm into a still higher flame. To the objection that woman suffragists were trying to make themselves "manny," she replied that woman does not aim to be man. He is not her ideal. She is simply trying to be all that she can be as woman. She thought the movement was never so alert as it is to-day. The heart of woman is throbbing its life into the head of the nation. She did not care whether man was considered the head or not. She placed the two sexes together as essential and necessary parts of one complete being. Call man the head and woman the heart, neither can exist without the other. There is a duality in nature, of which this of the sexes is an illustration. The average men and women are very much alike everywhere. But it is impossible for either to be at their best without the freedom of both. She described the condition of woman in Europe, and thanked God that she was an American; and, when she realized the improved conditions of women in her own country, she could almost worship her countrymen. It was a grand speech. But it stirred up Mrs. Blackwell, who protested against the idea that American men had done anything for the freedom and elevation of woman. Yet I think the facts are altogether with Mrs. Livermore and her statement. But still I was glad to see Mrs. Blackwell aroused. It showed the audience that her fire was not dead, but "banked." Last of all, like an angel's benediction flung down from regions of bliss and beauty came the quiet, modest, sincere, thoughtful, and wise words of Mrs. Howe. I hurried away; but left my best wishes with the workers, and carried with me a conviction that the cause is a good one, and deserves all success.

CHARLES ELLIS.

THE PRACTICAL VALUE OF SPENCER'S PHILOSOPHY.

Editors of The Index:—

It is astonishing how many critics have misunderstood Herbert Spencer. Some have looked upon him as a scientist instead of a philosopher. Some have represented him as a materialist, a Comtist, a disciple of Hume, etc. But, in reality, he is a philosopher in the true sense of the term, who has taken the facts furnished by many sciences, and shown that they demonstrate the truth of the evolution philosophy. He has more especially collected the facts or principles of psychology, biology, and sociology, and shown that they all lead to the truth of evolution. More especially important, in a practical view, is the fact he has demonstrated that every individual is a "unit of force, constituting, with other such units, the general power which works out great social changes," and that it is the duty of every one to give expression to his innermost convictions. He has shown very clearly that it is not right to hide our individual opinions on the plea that the masses are not ready for them. This plea, so common among intelligent liberals, is recommended by a sort of "benevolent condescension," which blinds us to the fact that we are thereby hindering the farther progress of the intelligent classes. Interchange of ideas is shown to be one of the main forces that bring about social development. Another most important practical fact demonstrated is that there is a constant current of faint and vivid ideas passing through the mind, and that these ideas are for the most part as independent of the will as the circulation of the blood; that the quality of these ideas and sentiments is dependent upon our ed-

ucation, the books we read, our social environment, and our inherited constitution; that, in short, "man is a product of his times and social surroundings." He shows how important it is that these currents of ideas and individual convictions to which they lean should be expressed and interchanged with others so as to get at the truth.

Another very significant fact is brought out in his *Psychology*; that, whenever a habit has become established, it produces an organic change in the brain, which quality is transmitted to posterity. And, if this were not a fact, indeed there could be no permanent advancement in the race. What advantage might be gained in this generation would be lost in the next. Another practical good derived from his philosophy is that every individual will feel the necessity of self-exertion and of mutual help toward social development by means of clubs, social meetings, and conventions. As a philosopher, Spencer has reconciled, or rather explained, the differences between the old metaphysicians: that Berkeley was partly right in asserting that our senses are deceptive; that Hume was wrong in ascribing all knowledge to individual experience, losing sight of those intuitions or innate tendencies of thought and feeling which are so conspicuous; that Kant was right in recognizing these intuitions or "forms of thought" as not derived from individual experience, but that Kant failed to see they were the product of the experience of ancestors. These innate tendencies or "forms of thought" Spencer shows very clearly are the result of organic changes in the brain, caused by the experiences and long-continued habits of ancestors.

MINNEAPOLIS, KAN.

J. E. SUTTON.

FORCE AND MIND.

An answer to Subscriber's query in "The Index" May 11.

Editors of The Index:—

To separate matter and force into two different entities, and to subdivide these into various elements and certain different processes, are useful metaphysical arrangements which enable us to learn something of the universe, yet show how difficult it is for us to understand it all.

Such artificial classifications owe doubtless their origin to the high specialization of our senses, each of which gives admittance to an entirely different set of natural phenomena, without any intermediate ones. But in the amoeba, sensitive without special senses, we have reason to think that all external irritations which do not differ in degree must appear alike to that animal.

Matter has never been isolated from force, nor force from matter; for, as Tyndall remarks, even the heat and light waves are supposed to be particles of ether,—a rarefied matter, in vibration.

The division of man into soul, mind, and body is liable to the same objection, as one of these is not seen without the other two.

J. B. Stallo, in *The Concepts of Modern Physics*, says that "Metaphysical thinking is an attempt to deduce the true nature of things from our concepts of them."

"That force is motion" seems true enough, since we have no instance of a mass of matter absolutely at rest. And the attraction of certain bodies by the earth is an hypothesis, while the motion caused by such gravity is what strikes our senses as actual and certain.

Comparing various forces, a writer lately said: "A mental picture of energy in general may be made by conceiving sound to consist of motion of any substance with a rapidity between sixteen and forty thousand vibrations per second; light being constituted by rapid molecular movements numbering four hundred and fifty billion at the red end of the spectrum, to eight hundred billion at the violet end; even gravity is estimated by La Place to be produced by matter in motion." Stallo calculates that "the formation of 36.5 grams of hydrogen chloride gives rise to a power by which a weight of ten thousand kilograms can be raised to the height of one metre in a second."

By statical electricity is meant, according to Ganot, electricity generated by friction, as in the Holtz machine, in which there is a transformation of motion or mechanical action into electricity; dynamical electricity is that generated in cells, in which there is a transformation of chemical affinity into electricity.

Herbert Spencer gives perhaps a better illustration of the difference between dynamical and statical force, when he says (*Biology* §6), "The colloid is, in fact, a dynamical state of matter, the crystalloidal being the statical condition. The colloid possesses *energia*. It may be looked upon as the primary source of the force appearing in the phenomena of vitality."

"Force," says Stallo (p. 167), "is not an individual thing or entity that presents itself directly to observation or to thought; but, so far as it is treated as a definite and unitary term in the operations of thought, it is purely an incident to the conception of the interdependence of moving masses."

Although the works of Grove, Helmholtz, Mayer, Faraday, Liebig, and Carpenter support the fact of the conservation of force, a later writer, Balfour Stewart, conveys a different idea, in his work on *The Conservation of Energy*, when he writes, §232, "We are thus induced to generalize still further, and regard, not only our own system, but the whole material universe, when viewed with respect to serviceable energy, as essentially evanescent, and as embracing a succession of physical events which cannot go on forever as they are."

"Mind being a force" is an assertion liable to be denied, if force is only an incident, and while Carpenter "aimed to show that the general doctrine of the 'Correlation of the Physical Forces' was equally applicable to those vital forces which must be assumed as the moving powers in the production of purely physiological phenomena, these forces being generated in living bodies by the transformation of the light, heat, and chemical action, supplied by the world around," Alexander Bain states that "one member of our vital energies, the nerve-force, allied to electricity (?), fully deserves to rank in the correlation"; but Joseph Le Comte, writing still later, is less positive when he says: "The correlation of vital force with these (physical and chemical forces) is not universally acknowledged, and, where acknowledged, is only imperfectly conceived."

Granting the correlation of mind with electricity, heat, etc., it would cease to exist as *mind* whenever it became transformed into any other force. According to the doctrine of evolution, the germ of any man's mind must have existed through its ancestors far back into the Silurian Period; which shows that *man* must have been immortal in the past rather than in the future, representing, as each of us do, the accumulated experience of the fish, and that of the mammal for several millions of years. But as to the mind, as force, having no ending, we would refer to the above quotation from Balfour Stewart. Perhaps a simple way of treating this important subject would be to look upon the universe as one, and make abstraction of individuals; then to look at any atom or molecule as a representative of the whole universe, possessed of the same attributes, thus we have the intelligent, active, immortal, atom of matter, which can neither be created nor destroyed.

But we have inherited so large a share of erroneous ideas from our ancestors, besides the errors they have transmitted to us in their books, that we could not, if we would, form very clear notions in regard to the World-Problems; and we may be content to say, with Emil Du Bois-Reymond, *dubitemus*. H. D. V.

REPLY TO M. J. SAVAGE.

Editors of The Index:—

Allow me space for a short rejoinder to Rev. Mr. Savage's reply to me, which appears in *The Index* of May 11, p. 538. Mr. Savage says he does not know where I found the words about the "best modern thinkers"; and, further, he says, if he ever used them, he is sure it was in a different sense to the one in which I have applied them. If Mr. Savage will refer to his volume entitled *The Religion of Evolution*, page 244, he will see them there. And I think he will find that they are incapable of any other interpretation than the one I put upon them. The subject, too, in connection with which they are used, is essentially the same. In one, he asks, "What is the Relation of Mind to Brain?" In the other, he asks, "What are Brains for?"

The answer of the physiologist to both inquiries would be equally applicable to one or the other. To the first, he would say, brain and mind bear the relation to each other of organ and function: the brain works, and mind is the outcome of its operation. "Operations of mind [says Huxley] are functions of the brain, and the materials of consciousness are pro-

ducts of cerebral activity." And if you put the question, "What are brains for?" the physiologist would reply, The office of the brain is to perform mental operations, to feel and think and will. Dr. Ferrier says, "The brain is the organ of mind, and mental operations are possible only in and through it." Prof. Virchow says, "Man has a mind and rational will only in as much and in so far as he has a brain." We therefore see that the same answer would be equally applicable to both forms of the question. We repeat, therefore, Brain is the organ, thinking is its functional operation, thought the product.

Now, if Huxley and Ferrier and Virchow and the other gentlemen I mentioned in my last communication are worthy to be classed among the "best thinkers," and if the foregoing statements are to be accepted as an answer regarding the power and province of the brain, then Mr. Savage has misrepresented the "beliefs" of the "best thinkers" in saying, "They are inclined to believe that the only real things that exist are mind and God." God, as we see, is never mentioned when speaking of the relations of mind to brain; and *mind*, instead of being the *primary* and *real thing*, is mentioned only as a *function* or *product* of the brain. The brain of the physiologist is the only *real existence*. Mr. Savage must therefore now either "refute" these statements or deny these men a place among the "best thinkers."

I fear Mr. Savage was rather premature in his reply to me, when he said, "Most of his positive statements I heartily assent to, and indeed have never thought of denying." It may seem rather ungracious in me not to accept such a concession; but when I find him saying, "That, so far from minds being explained as the *product* of the brain, all we know is that the action of mind coincides with certain molecular movements in the brain. Thus [says he] modern science has found it utterly impossible to explain mind, either as a part or a product of matter." Now, in direct contradiction to this, I stated that "facts had been disclosed, proving that, while the brain is a bodily organ, it is also the instrument for producing mind. This fact [said I] is just as demonstrable and conclusive as that the larynx produces voice or the stomach digests the food."

As authority for this statement, I quote Prof. Huxley, who ought to know as much about the achievements of modern science as Mr. Savage; and he says, "In my belief, consciousness and molecular action are capable of being expressed by one another, just as heat and mechanical action are capable of being expressed in one another." Prof. Haeckel also says, "The spirit and mind of man are *but forces* which are inseparably connected with the material structure of our bodies, just as the motive force of our flesh is involved in the muscular element, so is the *thinking* force of our spirit involved in the form element of the brain." Claude Bernard, too, says, "From a physiological point of view, those metaphysical phenomena of thought, consciousness and intelligence, which serve for the various manifestations of the human soul, are *nothing but ordinary vital phenomena*, and can result from nothing but the action of the organ which expresses them." Now, if Mr. Savage had read the foregoing statements and considered them as authoritative, as all the leading physiologists do, I cannot see how he could say that "modern science had found it utterly impossible to explain *mind* either as a part or product of matter." Language, it seems to me, cannot be clearer and more positive. No scientific man doubts that the equivalents of heat and mechanical motion can be traced and made to account for and correspond with each other; and consciousness and molecular action are equally capable of being expressed by one another. And Mr. Huxley supports this statement by a recital of an experimental fact. Haeckel and Bernard can no doubt support their statements with equally tangible experimental proofs. Therefore, as I said before, Mr. Savage must either acknowledge that he has misrepresented the beliefs of these men or deny them a place among the "best thinkers." Which will he do?

Mr. Savage will kindly refrain from conjuring up phantasms of "wind-mill slaughter," as they are not a necessary part of the subject under discussion. If he does not know, I may inform him that wind-mills are facts, but observation and experience have taught me that facts are a very infinitesimal portion of pulpit thunder. Words are their artillery, and they seldom kill. Acknowledging your courtesies for former insertions, I am yours respectfully, W. MITCHELL.

ANSWERS TO "SUBSCRIBER."

Editors of The Index:—

I offer the following, in answer to sundry questions given in *Index* of May 11, by "Subscriber."

Gravitation *actual* is a state of motion. Gravitation *potential* is the power of that state of motion. Static electricity, I understand, signifies electricity confined within limits by means of nonconductors. It, whether confined or not, may be in the actual or potential state. Science certainly does not define force as an "immaterial substance," for such is literally a nonentity, is like an untruthful truth. Force does not exist apart from matter; it consists simply of the varying or changing relations of matter to matter (i.e., motion), unless we use the term in an abstract-concrete sense to signify *matter in state of change*, or again, as simply matter. Motion is no more effect than cause. It is convenient to use abstract names for causes and effects, but they are misleading. It is always matter in a state of motion or power of motion that causes motion in other matter. We cannot ascribe a cause to that primal condition of mobility of matter, any more than we can ascribe a cause to the existence of matter itself; both are co-existent and infinite in time, and hence have no cause. It does not logically follow that mind, being a force, never had a beginning; and, as power of thought by evolution, it can have no ending, any more than that electricity or combustion as force never had a beginning; and as power of electrifying or heating by evolution (how else can any effect be produced?) it can have no ending. We err by assuming *mind* a universal or general principle, instead of a special, as we only know it to be. Like all special forms of force, it may pass partially or wholly out of existence as such, and may or may not reappear, as conditions may determine. All special forms of force are embodied each in a special organization of matter, and can exist only so long as the organization normally exists. This is given according to the *light* of another subscriber.

T. J. BROCKWAY.

MISCELLANEOUS.

BUT, though Mr. Darwin has not directly attacked current religious opinions, it is doubtful whether any man of this generation has done so much to change them. We are not aware that he has ever discussed Biblical interpretation; but no man has done more to undermine the doctrine of verbal inspiration and of the scientific and historic infallibility of the Old Testament records. He has rarely entered the domain of moral philosophy, never that of theology. But thousands of preachers who have never read his writings now habitually treat the history of the race as a development, and Christianity as a growth, though from a divine seed and under a divine Husbandman. He was a scientist, not a philanthropist. But the course of modern philanthropy in endeavoring to cure crime by an improvement of its environment—by cleanliness, pure air, good food, and adequate rest—is almost wholly due to his influence and to that of the school of modern evolutionists of which he was the founder. In controversial circles, he is chiefly known as the propounder of doubtful theories, which conservatism scoffs at, piety dreads, and the value of which even science has yet to determine. But his real monuments are two,—the records he has left of his acute, careful, and absolutely unprejudiced observations, and the influence which he has exerted in liberating and shaping theological thought, and in giving a new impulse and a new direction to practical philanthropy.—*Christian Union*.

RALPH WALDO EMERSON was born in Boston, May 25, 1803, in a house on Summer Street long since removed, where his father, Rev. William Emerson, was then living as pastor of the First Church in that town, for Boston was not yet a city. His ancestry on the paternal side was an unbroken line of ministers for three generations, William Emerson of Boston being the son of Rev. William Emerson of Concord, who was the son of Rev. Joseph Emerson of Malden, who was the grandson of Rev. Joseph Emerson of Mendon. By his grandmother, he was descended from another famous minister, Rev. Daniel Bliss of Concord, belonging to the same family as the Blisses of Springfield; by another feminine ancestor, he traced back to the Waldos of London and the continent, who were of the Waldensian Christians, famous in history; by

another feminine ancestor, to the family of Bulkeley in England, in which stood, in Shakspeare's time, a learned doctor of divinity, Rev. Edward Bulkeley of Odell in Bedfordshire, who was the eighth degree in ancestry earlier than Ralph Waldo Emerson, and first of his clerical forefathers of whom we have any account. Beyond Dr. Bulkeley, the line reaches back to a baron of King John in the county palatine of Chester, who held the manor of Bulkeley; and beyond Rev. Joseph Emerson of Mendon the paternal line runs backward to the landed gentry named Emerson in the county palatine of Durham, and perhaps to that Ralph Emerson who in 1535 received from Henry VIII. a grant of the heraldic arms which Ralph Waldo Emerson inherited from his first American ancestor, Thomas Emerson of Ipswich, Mass. This Thomas was a baker and farmer on the old plantation of Agawam, now Ipswich, as early as 1638, and lived in a house still standing on the "Turkey shore" of Ipswich River, not far from "Labor-in-Vain" Creek, where he died in 1666. One of his sons was Rev. Joseph Emerson of Mendon, from whom the poet Emerson descended. From another son, Rev. John Emerson of Gloucester, descended Wendell Phillips, Phillips Brooks, "Warrington" Robinson, and many other Massachusetts men and women of distinction. It is worth while to mention this unquestionably gentle descent of the Concord poet, because the subtle influences of ancestry and tradition mould the characters of all men more or less, and men of genius most of all. In the contrast between Carlyle and Emerson, nothing could be more marked than the rude force of the Scottish peasant, flowering into genius, but never quite free from churlishness, in distinction from the thoroughbred courage, combined with gentleness and consideration for others, which accompanied the star-like genius of Emerson. There was also in Emerson, as in Washington, and for the same ancestral reason, a certain superiority that was not wholly the effect of genius. "Though it never showed itself in contempt for any human being," said Burke of his friend, "Lord Keppel was something high. It was a wild stock of pride on which the tenderest of all hearts had grafted the milder virtues." But no man held this pride more under the control of courtesy and wisdom than did Waldo Emerson.

"For in those lofty looks was close implied
Scorn of base things, disdain of foul dishonor.
Was never in this world aught worthy tried
Without some spark of such self-pleasing pride."

—Springfield Republican.

BOOK NOTICES.

ADVENTURES IN THE FAR WEST, AND LIFE AMONG THE MORMONS. By Mrs. Catherine V. Waite. Chicago: C. V. Waite & Co. Price \$1.00.

Under the disguise of a story, the writer of this book relates what appears to be her own personal experiences and observations, with the personal experiences obtained from others, both Mormon and Gentile, in Utah. The story is simply and straightforwardly told, though many particulars given of the methods pursued by Brigham Young and other Mormon leaders seem to savor a little of sensationalism. But, making allowances for these, the book will do a good work in adding to the array of facts which make some of the doctrines of Mormonism so repulsive to all thoughtful people. It is interestingly written, and will be read by many whose attention would not otherwise be drawn to the subject.

THE charming full-page illustration, "Three Babies in a Row," with its accompanying poem, which adorns the first pages of *Babyland* for June, is alone worth the price (fifty cents) of a year's subscription to this bright magazine for youngest readers. D. Lothrop & Co., Boston, publishers.

PERSONAL ITEMS.

It is said that Mr. John Morley will retire from the editorship of the *Fortnightly Review* in November.

PROF. WILLIAM DENTON, we learn from the *Dunedin* (New Zealand) *Echo*, has been threatened in Australia with prosecution for blasphemy.

JOHN BOYLE O'REILLY has received a despatch from Michael Davitt, saying he will reach Boston June 17, and will stay in the United States twelve days.

LEADING citizens of Boston have caused to be painted a life-size portrait of Robert C. Winthrop

for the Hall of the House of Representatives at Washington.

GRACE BABE, a Maine girl, recently stood first and passed the best examination in a class of one hundred and ninety-five at the College of Pharmacy of Philadelphia.

It is said that there was a very strong feeling in Brooklyn against the committee who engaged Robert G. Ingersoll for orator at the Decoration Day services.

CANON ERNEST WILBERFORCE, son of the late Samuel Wilberforce, the English anti-slavery agitator, has been appointed first Bishop of Newcastle, in England.

MRS. OLE BULL has abandoned for the present her intended trip to Norway, and will spend the summer in or near Boston, busied with her forthcoming book of reminiscences.

THURLOW WEED is in his eighty-sixth year, but continues active, and is busy writing his reminiscences, which will be a valuable addition, when finished, to American biographical history.

THE Emperor William of Prussia and Queen Victoria of England are both made great-grandparents by the birth of a son to the son of the Crown Prince of Prussia and Victoria's eldest daughter.

THE New York *Commercial Advertiser* thinks that Camp Meeting John Allen of Maine "is not only a monument of God's mercy, as he says, but also a sort of human obelisk to prove that allopathic doses of religion in the woods are conducive to longevity."

A PARIS correspondent of the *Catholic Review* speaks of M. Renan as the "brilliant, cynical, sentimental sceptic, who took Jesus Christ in his divine humanity for the hero of a romantic and blasphemous legend, and who has constituted himself the leader of the atheistic-spiritualists, if we may invent a definition for his impious philosophy."

HERBERT SPENCER has a great aversion to going to church, being opposed to encouraging ecclesiasticism in any way. He did, however, attend Darwin's funeral. An intimate and most happy friendship had existed between them for years, and the great philosopher was willing to do almost anything to show his deep regard for the great scientist.

THE exercises of the graduating class of the Massachusetts Institute of Technology were brought to a sudden and sad termination on Decoration Day by the death from heart disease of Prof. W. B. Rogers, while in the midst of an address to the students. Prof. Rogers was seventy-six years of age, a man of large views, scientific attainments, and sterling character, who will be greatly missed.

MISS ANNE WHITNEY of this city has completed an idealized, life-size, plaster cast of Harriet Martineau, which gives great satisfaction to those who have seen it, and which will soon be shipped to Italy for reproduction in marble. The price of Miss Whitney's work, over twelve thousand dollars, was paid by subscription by Boston ladies, enthusiastic admirers of the talented, free-thinking, English authoress.

GEN. JOHN C. FREMONT, a name which, though now almost forgotten, was once very familiar to the fickle public, is said to be living quietly in New York city, and, in spite of his seventy years, his whitened head and beard and wrinkled face, still walks with a firm step and erect form.

MRS. KATE CHASE SPRAGUE has been granted a divorce from ex-Governor Sprague of Rhode Island, with the custody of her three young daughters, her eldest child, a son, preferring to remain with his father. Mrs. Sprague is writing the biography of her father, the late Salmon Chase.

THE one hundred and third anniversary of the birth of the mellifluous Irish poet, Thomas Moore, was celebrated on the 28th ult. at the Catholic Union Rooms, on Washington Street, this city. An address was given by M. J. Mahoney on the life, character, and works of Moore; and other appropriate services were held.

SAMUEL JOHNSON.

A friend desirous of completing his collection of Samuel Johnson's published works will give a fair price for certain of his sermons and essays in pamphlets or old newspapers (not *THE RADICAL*). Address Dr. B. F. C., INDEX Office, stating titles of discourses, newspapers, and terms.

THE FREE RELIGIOUS ASSOCIATION

was organized in 1867. Though having its headquarters in Boston, it is a national organization, and has members and officers in various States of the Union. It has the following

CONSTITUTION.

I. This Organization shall be called the Free Religious Association, its objects being to promote the practical interests of pure religion, to increase fellowship in the spirit, and to encourage the scientific study of man's religious nature and history; and to this end all persons interested in these objects are cordially invited to its membership.

II. Membership in this Association shall leave each individual responsible for his own opinions alone, and affect in no degree his relations to other associations; and nothing in the name or Constitution of the Association shall ever be construed as limiting membership by any test of speculative opinion or belief,—or as defining the position of the Association, collectively considered, with reference to any such opinion or belief,—or as interfering, in any other way, with that absolute freedom of thought and expression which is the natural right of every rational being. Any person desiring to cooperate with the Association shall be considered a member, with full right to speak in its meetings; but an annual contribution of one dollar shall be necessary to give a title to vote,—provided, also, that those thus entitled may at any time confer the privilege of voting upon the whole assembly, on questions not pertaining to the management of business.

III. The officers of the Association shall be a President, twelve Vice-Presidents, a Secretary, an Assistant Secretary, a Treasurer, and twelve Directors. They shall be chosen by ballot at the annual meeting of the Association; and the President, Vice-Presidents, Secretaries, and Treasurer shall hold their offices for one year, or until their successors be chosen. The Directors shall be chosen for four years, and, at the expiration of that term, shall not be eligible for reelection until after two years. One fourth of their number shall be chosen annually; but, at the annual meeting of 1882, the full number of twelve shall be chosen in sections of three respectively for one, two, three, and four years. The President, Secretaries, Treasurer, and Directors shall together constitute an Executive Committee, intrusted with all the business and interests of the Association in the interim of its meetings. They shall have power to fill any vacancies that may occur in their number, or in the list of Vice-Presidents, between any two annual meetings. Six members of the Executive Committee shall constitute a quorum.

IV. The Annual Meeting of the Association shall be held in the city of Boston, on Thursday of what is known as "Anniversary Week," at such place and with such sessions as the Executive Committee may appoint, of which at least one month's previous notice shall be publicly given. Other meetings and conventions may be called by the Committee, according to their judgment, at such times and places as may seem to them desirable.

V. These Articles may be amended at any Annual Meeting of the Association, by a majority vote of the members present, provided public notice of the amendment has been given with the call for the meeting.

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The office of the Association is at 3 TREMONT PLACE, Boston (directly in the rear of the Tremont House), where is also the publication office of *The Index*.

All letters pertaining to the business of the Association (payment of membership fees, orders for its publications, etc.) should be addressed to "Free Religious Association," at the office.

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CURRENT TOPICS.

THE Chinese Government has just issued a handsome edition of the *Code Napoléon* in Chinese.

By a recent decision of the Supreme Court of Kentucky, the testimony of atheists is to be allowed on an equal footing with that of Christian witnesses.

LAST Sunday, according to the *Boston Transcript*, Jumbo "had an immense audience, numbering thirty thousand people, at the levee given unconsciously in and around the Coliseum grounds."

SOME time ago, a Catholic merchant of Australia died, leaving by his will \$7,000 to the church "to deliver his soul from purgatory." But the executor of the will, adopting the C.O.D. principle, refuses to pay the legacy until proof is furnished that the soul of the dead merchant has really been delivered from the purgatorial regions.

THOUGH it is quite true, it seems like an anachronism, at this stage of the world's progress, that, in a small town in Illinois, a whole family became so far the victims of religious fanaticism that a wife and mother, supported by the faith of her husband and son, the latter a student of theology, was allowed to starve herself to death at the mandate, as was fancied, of God. She believed herself, without any actual symptom of coming maternity, about to become the mother of a second Messiah.

REFERRING to Felix Adler's criticism of the Free Religious Association, the *Chicago Alliance*, after stating that he "should remember that the Free Religious Association was organized only for the purpose of affording a platform for a free discussion of religious problems, and not as a centre for works of benevolence," justly adds, "Such impatience, however, is easily understood when one recalls the magnificent enterprise in the direction of benevolence of Prof. Adler himself and the society over which he presides."

THE society of many initials is apparently an adept in advertising methods; for the society itself, or some member of it, is always doing something or other which helps to keep its name before the public. Its last sensation consists in the fact that its agent at Hoboken, N.J., James Timmins by name, has been arrested for horribly beating his wife and little son. Mr. Timmins was probably unaware of the fact that women and little children are included by naturalists in the animal kingdom, otherwise they might have appealed to his sympathies.

ARABI PASHA, the present dictator in Egypt, who is largely accountable for the outbreaks of race and creed prejudice which the latest despatches from that country announce, has declared that, sooner than submit to the proposed policy of France and England in the government of Egypt, "We shall proclaim a holy war, and enkindle, if we must, a fire which shall put the world in flames." A crisis has come in Egyptian affairs, and whether it is to be met by a diplomatic conference of the Great Powers or by an immediate armed interference on the part of France and England will be determined probably in a day or two.

UPON hearing of the death of Darwin, the students of Kieff University drew up, for transmission to his son, the following telegram: "The students of Kieff University deplore with you the loss of the grand master and puissant soldier of science. The Russian youth bows with respect before the profound genius who has revealed to man the mysteries of the struggle for existence, has assigned to him his place in nature, has indicated to thought the way of indefinite development, and who by his own example has shown how truth ought to be served. The memory of your father is immortal as his glory." The Russian censorship suppressed this telegram. The *Pall Mall Gazette* suggests that the censors dread, with good reason, any recognition of the doctrine of the survival of the fittest, and in their own stupidity may perhaps find cause for doubting its universal application.

THE American Medical Association, at its annual meeting at St. Paul, excluded the delegates of the New York State Medical Society, because it had adopted rules permitting members to hold consultations with any legally qualified practitioner, and had declared that "emergencies may occur in which all restrictions should, in the judgment of the practitioner, yield to the demands of humanity." It is time for the American Medical Association to revise its code of ethics, and put itself in harmony with the spirit of the age, or else dissolve, and no longer perpetuate Bourbonism in the medical profession. A good proportion of intelligent people employ physicians of the homeopathic school, and, so far as we can learn, with no worse results than those who intrust their sick to the medical care of "regular" physicians. Sectarianism and close communionism are no more desirable in medicine than in theology.

FROM Australia comes a good illustration of the growth of rational thought in the Church, and of the influence of traditionary beliefs in prevent-

ing cordial assent to what is shown to be true by the observation and experience of all intelligent men. The Bishop of Melbourne has refused to prepare special forms of prayer for rain, declaring that natural changes are governed by natural laws, and that the people should turn their attention to an economical use of the water at their disposal, instead of calling on God for a fresh supply. Many orthodox people are offended, and say that the bishop has taken this method to censure the Colonial Government, because it has not accepted his plan of a general irrigation system.

"A TARIFF commission," says the *Sunday Herald*, "intent on a reasonable revision of the tariff for the general benefit of the country, might call before it some of the men selected by President Arthur as members of the commission; but it would be liable to a charge of unfairness, if it did not extend its researches beyond this list. Here is a commission made up of the representatives of the most 'protected' interests in the country. Not a free trader, and scarcely a low tariff man, appear in the list. Even our esteemed contemporary, the *Advertiser*, organ *par excellence* of protection, protests against a commission so manifestly unfair and one-sided. Besides, there is scarcely a member of the commission beyond Mr. Wheeler who may be said to have a national reputation; and his reputation is not connected with any special study of political economy. It is the strangest commission to revise a tariff that ever was advised, and its composition naturally strengthens the suspicion that the whole scheme was arranged to stave off tariff reform."

A DETACHMENT of the Salvation Army in Paterson, N.J., have been in the habit of marching through the streets singing a song, to which the refrain is

"Right, left; right, left:
The Lord is right, and the devil is left."

When the Salvation Army paraded through the streets on a recent Sunday evening, singing the above refrain and songs to the tune of "Champagne Charley," "Up in a Balloon," etc., some pious people were shocked, and offered a protest, which was, however, disregarded. The next morning, they made complaint before the Recorder, charging the "Army" with disorderly conduct. The warrant was served, and two of the leaders were arrested. According to the *New York Herald*, they were followed to the police court by the rest of the members of the "Army," including several women, two of whom, dressed in uniform, fell upon their knees and uttered a fervent prayer. The officers indignantly denied the charge of having been disorderly, and declared that the vengeance of the Lord would fall heavily upon all who had been concerned in arresting them. When asked whether they desired a trial, they wanted to know who would have the hardihood to appear against the emissaries of the Lord. The Recorder replied that the city council would run that risk, and set the case down for a hearing. The "Army" then endeavored to convert some of the police, but, not succeeding in making even the first impression, retreated in good order.

NO SECTARIANISM ON DECORATION DAY.

A good deal of complaint has been made, especially in evangelical journals, because Col. Robert G. Ingersoll was chosen by the Grand Army of the Republic in New York to give the address in that city on Decoration Day. That some sensitive souls should have been apprehensive lest Colonel Ingersoll should say something shocking to their religious feelings may be natural, though the remarks which he has made on two or three funeral occasions, and which have been published, have been so full of the sweet pathos of memory and hope and grieved affection that there was really little ground for even such an apprehension. But when the complaint against the committee for choosing him as orator rests on the assumption that to participate in the ceremonies of Decoration Day implies belief in a resurrection of the dead and a future life, as is the case in an article in the *Sunday-school Times*, the narrow, partisan bigotry of such an objection should not be allowed to pass without a vigorous protest. The *Sunday-school Times* says:—

To honor the memory of the dead and to care for the resting-place of their remains have, in all ages and in all lands, been an evidence of a belief in the resurrection of the dead and of a life beyond the grave. In this light it is that our national observance of Memorial Day for the decoration of the graves of the men who died for their country has commended itself to the better sentiment of all. And in this light it is that the recent invitation to Col. Robert G. Ingersoll to deliver the address in New York City on that day was nothing less than a public indecency. Whatever charity or tolerance may be asked for Colonel Ingersoll on the ground of his sincerity of conviction and his right to his own opinions, it is worse than a bitter mockery for a man who professes to believe that the noblest Christian soldier who ever lived and died has to-day no more life than a dead dog; to stand up before the mothers and widows and children of our dead soldiers, and to fling in their faces, by his very presence, the cruel taunt that their dead are dead forever. It is a shame for him to have taken the place: it is a greater shame to the committee to have invited him.

The *Times*, in its evangelical zeal, even goes so far as to declare that "to have found a man who was filling the air with curses upon the mothers of our land, and to have invited him to make an address at the opening of an orphan asylum, would have been a felicitous act of good taste, in comparison with this social outrage."

Now, we respectfully submit that Decoration Day has nothing whatever to do with a belief in the resurrection of the soldiers or any other theological idea. If the survivors have a faith in immortality, this may make the day one of greater cheer for them. But, if they have not, they may none the less sincerely and worthily participate in the tender and sacred ceremonies for which the day has been set apart. The beautiful custom of decorating the soldiers' graves with flowers means as a national ceremony but one thing,—the grateful memory of their soldierly deeds for their country and its liberties. It is a patriotic, not an ecclesiastical nor a theological service. No questions concerning creed were asked, when enlistments in the army were called for. Catholic and Protestant, believer and infidel, fought and fell side by side. We remember one as brave a man as ever went to battle, who fell with no hope of any resurrection morning, who believed that in giving his life to his country he was giving the only life he should ever have, and yet gave it none the less willingly. We remember another whose thumb had been shot off, and who brought the severed member to the tent of the Sanitary Commission with a request for a vial of alcohol for preserving it, that it might be buried at some future time

with his body, and so be in its proper place at the resurrection day. He, too, was a faithful soldier.

And, as men of all religious faiths and of no religious faith thus marched and fought and fell together for their country, so let their surviving comrades come together at least one day in the year, putting no dividing questions concerning the religious faith of the living more than of the dead, as they for dear memory's sake deck the graves of those who have fallen from the ranks. If any have the gift of speech, so as to fan into a flame again the patriotic recollections of the war, and bring to a white heat the smouldering fires of the old love of country and of liberty, pray let him speak, whether he be Calvinist or freethinker. Liberal believers are accustomed to hear many things on that day contrary to their reason, but they let them pass for the sake of the common memories and convictions that are below all words. Shall not evangelical believers be as magnanimous? There was no sect in the Union Army which saved the country. Let there be no sect on the day when annually the living assemble to greet with flowers the memory of their dead companions-in-arms.

WM. J. POTTER.

CHURCH AND PEOPLE.

The Apostles.

"The words that come unuttered by the breath,
Looks without eyes,—these lighten all the globe.
They are the ministering angels sent where Death
Has walked so long the earth in seraph's robe.
See, crowding to their touch, the groping blind!
And ears long shut to sound are bent to hear.
Quick as they speak, the lame new vigor find,
And language to the dumb man's lips is near.
Hail, sent to us, ye servants of high heaven!
Unseen save by the humble and the poor,
To them, glad tidings have your voices given;
For them, their faith has wrought the wished-for cure;
And ever shall they witness bear of you
That He who sent you forth to heal was true."

This remarkable sonnet appears among the yet unpublished papers of that singularly pure-souled man and exalted poet, the late Jones Very. It is so timely a reply to the wail of lamentation which has gone forth from the late varied anniversary meetings over the diminution of faith as shown in the decay of the ecclesiastical fabrics, we print it now, in advance of the fuller collection of Mr. Very's poetical work which, it is hoped, will be given to the world in the ensuing autumn.

We have been hearing great outcry about the falling off of attendance on public worship, and it has been assumed that it is an index of a supposed decay of the religious principle in the life of the community. There is, however, another side to this question, which does not appear in most of the public discussions on this subject, though it is admitted that all philanthropic agencies were never more active and vigorous than at the present time.

The real fact is, the trouble is not in the people, but rather in the churches themselves. Mr. Very is quite right in this. Are not the true apostles, the "ministering angels," the silent, unseen forces of individual character rather than the vested servants of the declining institution that

"Has walked so long the earth in seraph's robe?"

Mr. Very's own experience was a striking illustration of this, for, in his sacerdotal capacity, he could never attract an audience; but, when he died, clergymen and laymen of forms of faith the widest apart hastened to bear testimony to the constant inspiration his life had been to them. It was the power of individual character, the Deity in the man, not the sermonizer who had preached to them. And what greater sermon was ever uttered! The eloquent pulpit orator excites our admiration, but is it not the silent saint that moves us to deeds?

A young devotee of nature died some time ago, poor, comparatively unknown, but whose whole life had been a noble lesson of unworldliness; and one of the many clergymen attending his funeral said to another: "Sir, this man would not enter our churches. Why? Because, sir, he saw that, while we preached the Christ, and him crucified," it was he who lived the self-denying Christian life. That, sir, is a lesson to us all!"

This remark explains in part why attendance at church has fallen off now that the tremendous pressure of social opinion is relaxed, and the non-church goer is no longer ostracised. It is not that people are less religious than formerly. The reverse is very possibly quite as true. Purity of life and noble purpose are revered as highly as ever. Witness the apotheosis of Garfield,—a deification of a lofty ideal of human character rather than homage to the actual man. And the same feeling is apparent to day in the Italian worship of Garibaldi, and in other cases too numerous to mention.

It is not that people care less for the Good, the Pure, and the True, but because they feel more strongly the fatal discrepancy between the ecclesiastical enunciation of these Eternal Principles and ecclesiastical practices. As has been hinted in the late admirable article by Dr. Bacon in the *North American Review*, mankind is surfeited with words, and now it demands deeds. As he aptly suggests, one thoroughly, unswervingly honest man is worth all the theology Andover has ever listened to.

Young men say: "I cannot go to church and join in solemn affirmations that are at variance with my life. I cannot begin to live up to the standard of the life of Christ. And, as I look at the people round me, I do not see the Christians who 'have not where to lay their heads.'" They say: "It seems to me that, if I went in for formal Christian observances, I should tend to let them take the place of good morals. I should open a debtor and creditor account with the Lord. I should, in short, *deacon my apples*." Now, we reply to them, "But our churches are not churches of ritual." "Yes," they answer; "but they are not filled, as nature is, with the awful presence of the Deity. They are of wood and stone, not of the spirit."

In other words, mankind is no longer willing to accept on faith whatever may be told it, but demands of every man his credentials, and is not satisfied with any pretension unsupported by visible evidence. This is spoken of as a decay of faith itself, which should be welcomed as an enfranchisement from the bonds of credulity. Mankind has never been more ready and eager to welcome its apostles than now, when it so severely scrutinizes the pretensions of sainthood. And this very scrutiny is one of the most active incentives to the better life on the part of those who claim its homage.

Man is as worshipful as he ever was; but now he has begun to look beyond the methods employed to stimulate his spirit of reverence to the great end of all religious forms, to real religion, whose apostles are clothed in the garment of sanctity, not the stole of sacerdotalism. He looks, to quote from Jones Very again,

"To find a man who walks with God,
Like the translated patriarch of old,"

and worships not our "lofty shrines of stone and wood," but rather the loftier temple which "ye are."

We would not speak slightly of the valuable labors of the present race of, for the most part, poorly paid and overworked clergymen; nor has the writer much sympathy with the desire rudely to uproot established forms, since they still help the aspirations of many struggling souls. Let each

seek the Power that makes for righteousness in his own way, be it through priest or saintly layman, or the calm of nature's solitudes, musical with the majestic harmonies of the universe.

But, if the outward Church decay, need we fear for the Great Realities of which she herself is but the sign and symbol? Because forms grow cold, will Eternal Truth and Goodness fail, any more than sovereignty vanishes with his majesty the king, who is himself but a ceremony? Nature covers with her mantle of flowers and tender green the slaughter fields that have reeked with the blood of the Church's victims. Must faith perish with this outward symbol? Can we not trust that Eternal Law of nature which has made for goodness through all the ages?

Symbols of Faith, ye vanish! One by one,
Ye fall and fade from out men's busy lives,
'Till naught of outward imagery survives,
And man no longer worships the great sun,
Or kneels at bell, as he long years has done,
For science from all fane the priesthood drives;
Yet not the less each nobler purpose thrives,
And the whole race a loftier height has won.
Creed after creed has perished, and no more
Men for beliefs are stoned and torn and burned,
Or maidens slowly drowned by creeping tides.
Yet though all forms and rites were given o'er,
And all mankind had from their temples turned,
Faith, Beauty, Power,—the Good, unchanged,
abides.

W. P. A.

BELIEF AND CONDUCT.

From those who have escaped from the intellectual bondage of dogmatic theology, we often hear the remark that it is of no importance what one believes, if his conduct is correct, and in confirmation of this view are often quoted the words of Pope, who, in contempt for "modes of faith," said, "He can't be wrong whose life is in the right." This sentiment, the natural result of a reaction from the orthodox doctrine that God will torture forever creatures of his power for erroneous theological beliefs, was born of intellectual cloudiness not less than of tenderness of heart and tolerance of spirit. In the sense only that a man's life includes his theories and thoughts as well as his deeds, is it true that "he can't be wrong whose life is in the right." If one's theories and thoughts are wrong, then an important part of his life is wrong. The acts of an individual are more direct and immediate in their observed influence on society than his beliefs; but the latter are not less real, and are quite as far reaching and often more powerful in their effects.

An individual's acts appeal to the senses. His beliefs, with which his conduct may be glaringly inconsistent, manifest themselves in ways so numerous, subtle, and imperceptible, and frequently blossom forth and ripen into the fruit of action at periods and places so remote from those at which they were expressed that the connection between the beliefs and their legitimate effects generally escapes the ordinary observer. Hence, the popular notion that theoretical beliefs are of but little, if any, significance as factors in human progress, and that a man's influence should be judged chiefly by his character as manifested in his conduct. Yet a belief adopted by one whose conduct is scarcely affected by it, because determined by inherited tendencies, early impressions, or social environment, may through his influence be adopted by those into whose lives, long after he is dead, it shall be incorporated as an active force in the formation of character and the determination of conduct.

A thought, a theory, a discovery, or an invention, whatever be the moral character of the individual who first announces it, may profoundly influence

the conduct and modify the conditions of millions through countless generations. A political or social theory originating in the mind of one who is regardless of the conventional standards, and of even the just and reasonable requirements of morality, may prove a great benefaction to the race. Equally true it is that a false theory advocated by a sincere and an enthusiastic philanthropist, and recommended by his own purity of life and nobility of character, may in time poison the social organism, producing possibly a moral cancer which only the surgery of revolution and war can cut out of the system, still leaving perhaps the taint of disease to be combated and overcome in the on-going years. Error incorporated into individual or social character renders harmonious development impossible; and the more deeply it is implanted and the more numerous and firmly established are the false adjustments to which the character is forced in accommodation to the disease, the greater the suffering to be endured before the permanent conditions of healthy growth can be reached.

Clear thinking then is quite as important as correct living; and the man who helps to make men think aright thereby helps to advance not only intellectual, but moral progress, and to augment the sum of human happiness. He, on the contrary, however unexceptionable his conduct and pure his motives, who helps to befog, mystify, and confuse the minds of men by his shallow, dreamy thought, is quite as much the enemy of moral as of intellectual advancement. Slovenliness in thought is certain in the long run to result in slovenliness in morals. Thought cannot be divorced from conduct, even though the thought, true or erroneous, of one generation, shows itself the most conspicuously in the conduct of succeeding generations. A teacher of error may be sincere, but his sincerity in no way severs the connection between cause and effect, and therefore in no way diminishes the results of the error. Indeed, intellectual error is dangerous and harmful in proportion to the sincerity of its adherents, upon which its growth depends.

The poison lurking in many theories is the more effectually hidden, like the serpent in a bed of roses, by the drapery of language and a false sentimentality, which while they charm often conceal the implications and absurdity of a belief; but time strips such theories of all that deceived and deluded men, and shows their real results in the moral rottenness as well as the intellectual deformity which they produce.

It is evident that he who, in laying stress on conduct, attaches but little, if any, importance to theory or belief, and judges men's influence wholly or mainly by the acts by which they project themselves out upon the field of active labor, ignoring or assigning to a secondary place the influence of philosophers and thinkers, takes a view of life that is narrow, and narrowing in its tendency. It is not necessary to say that we in no way depreciate the importance of conduct, or undervalue the efforts of those who appeal directly to man's moral and philanthropic nature. We ask only that they recognize the not less needed and not less useful work of those who stimulate thought, increase knowledge, and in science and philosophy, as well as in poetry and song, help educate the race in the principles of truth and virtue.

B. F. UNDERWOOD.

NOT TOO FAST, GENTLEMEN!

As we had expected, Prof. Adler's withdrawal from "active participation" in the affairs of the Free Religious Association, as he himself phrases it, is drawing the fire of the editorial fraternity against the Association. In giving his reasons for

withdrawal from the Presidency, we think he was led into an unintentional injustice both to the Association and to many of his individual comrades in the Free Religious movement. Of this, we may have something more special to say next week, when his speech will be printed in full in our columns, in the proceedings of the annual meeting. But meantime, Messrs. Editors, be not too hasty in bringing out your obituary notices of the Free Religious Association. The Association is not going to die yet. It stands for ideas which have gained much headway since it flung out its flag fifteen years ago, but which are yet far from being comprehended in all their length and breadth. It then declared for a religion emancipated not only from bondage to sectarian creeds, but from the authority of special faiths and founders. It declared for conduct as above creed, for fellowship in spirit and work as better than any ecclesiastical bond, for reason and science as the noble and needed allies of religion. These principles are spreading. The churches are beginning to be shaken by them. The creeds are falling. The ancient faiths of the world are beginning to recognize each other's merits. The sects are more and more turning their attention to philanthropy. But still the end is far from reached. Still the Association has a mission, and it proposes to keep the field for fulfilling it. But the Free Religious movement is larger than the active membership of the Association; and the Association has always recognized that fact. Prof. Adler and others in their individual way are nobly working out its aims, whether actively participating in its special membership or not. Even some of you, Messrs. Editors, who are now prophesying an early demise of the Association, are working toward the same end. When this class of workers becomes numerous enough, the Association may go. Its concern is for the triumph of its principles, not for its own perpetuity. But for the present it means to stay.

W. J. P.

TO MEMBERS AND FRIENDS OF THE F. R. A.

The Executive Committee of the Free Religious Association beg leave to call your attention to the following plan of work adopted at the late annual meeting:—

Resolved, That this Association herewith instructs its Secretary, acting with the advice and consent of the Executive Committee, to superintend the following work for the ensuing year:—

1. The preparation, as thorough and exact as possible from data furnished by the State correspondents and other sources, of the following memoranda of information, namely:—

(a) A complete list of the names and addresses of members of the Free Religious Association, classified according to States, towns, and cities, and a similar list of well-known persons in sympathy with the Free Religious Association, not members.

(b) A full list of organizations, State and local, whose constitution and methods are in substantial conformity with those of the Free Religious Association, with names of officers and description of form of union and of work appended to each.

(c) A brief statement of the needs and conditions of each State in relation to the Free Religious movement, compiled from the returns of the State correspondents, so far as reported.

2. Aided by these memoranda of information, the Secretary, with the advice and consent of the Executive Committee, shall choose not less than two (2) nor more than six (6) States which in their opinion present the most favorable conditions for the spread of our principles and their local organization, as the immediate field of work.

3. The Secretary, or some one selected by him with the advice and consent of the Executive Committee, shall visit the selected States, and call in each, by letter and personal interview, a private conference of our members and friends, for the purpose of stimulating their interest in our cause, and urging them to pledge pecuniary and moral support sufficient to secure either a successful convention or a course of lectures by the accredited speakers of the Free Religious Association in the most promising centre of liberal thought in said States, the choice between

the two methods of work being left with the Association's representative on the ground and the local friends.

4. When the local friends are unable to raise all the money necessary for this work, the Executive Committee shall be empowered to aid, in cases promising good results, as hereinafter provided.

5. The Secretary, or person representing the Association, thus visiting a State for the purposes indicated above, shall, if possible, be present and speak at the convention, if such be held, or, if the lecture course be given, shall, if possible so to arrange it, deliver the first or last lecture, and in either case shall present the principles and objects of the Free Religious Association, and the need, the possibility, and the most practicable methods of organization for State or local work.

6. In order to carry on this work for one year, it is desirable that \$2,000 be raised; and the Executive Committee are hereby instructed to take immediate steps to secure that sum. And whatever amounts shall be received for that purpose or used from the funds in the treasury shall be appropriated under the direction of the Executive Committee.

7. That the office of State correspondents be continued, and effort be made to secure one in all States not now represented by such an officer, in order that the memoranda of information be kept as complete as possible.

In accordance with this action of the Association, it becomes our immediate duty to appeal for contributions to the fund of at least \$2,000, which it is deemed wise to raise for putting this plan into effect.

Cash subscriptions or pledges, large or small, may be forwarded to the Secretary at the office of *The Index*, or to the Treasurer, John C. Haynes, 451 Washington Street, Boston. Upon the sum placed at our disposal will depend the character and amount of the work to be done.

There are earnest men and women throughout the land to whom life is sweeter, truer, diviner, because of the ideas for which Free Religion stands. Many such have large means, many more have a competence; and all feel, we are sure, a desire to help carry to other souls the glad tidings which have come to their own.

We not only solicit, therefore, but we look forward with confidence to an early and a favorable response to this appeal.

For the Committee,

WM. J. POTTER, *Pres.*

FREDERIC A. HINCKLEY, *Sec'y.*

EDITORIAL NOTES.

NEXT week, we shall publish the addresses of Dr. Felix Adler and Mr. S. J. Stewart, in continuation of the report of the last annual meeting of the Free Religious Association held in this city.

DR. FELIX ADLER writes us that in about a fortnight he hopes to be able to send us one of his lectures for publication in *The Index*, and he adds, "My interest in the paper has of late increased."

THE ignorant dwellers along the Nile gave expression to their feelings in a shout of wonder and horror, when, during the recent total eclipse of the sun, they saw on the right of the hidden luminary the form of a flaming comet, which was a new comet that had been concealed by the sun's rays, and was revealed by the withdrawal of the light.

A COPY of the "History of the Free Religious Association of Florence, Mass., with its Articles of Association and By-Laws," a pamphlet of especial interest and value to those desiring to form societies on the plan of one of the successful and prosperous liberal organizations in this country, will be sent from this office to any person on receipt of a stamp with which to prepay postage.

"We have for many years agreed with Jefferson that an entire 'uniformity of opinion is neither possible nor desirable'; and we have ever kept in mind and acted upon that other noble sentiment of his, — 'I have sworn upon the altar of God eternal hostility to every form of tyranny over the mind of man.' Then, since we cannot all believe alike, let us labor

to secure mental liberty for all; and, when this is accomplished, bigotry will die, and genuine liberality everywhere prevail." — *Boston Investigator*.

THE Pundit Doyanund Saraswati, head of the Arya Somajes, who invited Col. Olcott to India, has excommunicated the American "theosophist," and expressed his opinion of him in the following language: "Neither Col. Olcott nor Mme. Blavatsky knows anything of Yog Vidya (occult science) as practised by the Yogis of old. * For them to say that they perform their phenomena without apparatus, without any secret prearrangement, and solely through the forces existing in nature, and by what they call 'their power,' is to tell a lie."

"RAD," in the London *Secular Review*, says: "The gospel of science, in its methods and aims, is far superior to that of Christianity. While the latter is endeavoring to raise a few individuals here and there to a better life, the former is gradually elevating the mass of mankind to a higher moral level. The churches may succeed in getting sweeter fruit than formerly from an unsatisfactory tree, by a process of grafting; but the modern evangel is laboring as an ethical nurseryman. Intelligent reformers perceive that the amelioration of human life is dependent upon improved social conditions. There is no objection to Dr. Sexton and his fellow Christians baling the vice, crime, and misery out of humanity with their little sectarian cups; but let them not cry out against wiser men who are trying to find and stop the leaks."

THE flags placed upon the soldiers' graves in the Catholic cemetery at Milford, Mass., were pulled up, the sticks broken, and the bunting torn to shreds. This mean act may not have been done by the hand of P. Cuddihy, the priest, who forbade the Grand Army Post to decorate the soldiers' graves in that cemetery, but it was in consequence of the position he took. Says the *Republican*: —

No decent and sensible Roman Catholic among us but must feel that he is insulted and injured as an American by the position of this Milford priest and the consequent outrage upon the memorial flags, and must sympathize with the Milford Grand Army Post in their resolutions of indignation, wherein, among other things, they say, "That the act be branded as cowardly, and one to be condemned by every loyal citizen in the land; and that the person or persons, to us unknown, who committed this act of vandalism, deserve no better treatment than is allotted to traitors."

S. T. POMEROY, a correspondent of the Indianapolis, Ind., *Iconoclast*, writing to that paper from England, says, speaking of Mr. Charles Voysey's church in London which he attended: "Imagine how refreshing to a reader of the *Iconoclast* to hear in the recital of the liturgy quotations from F. W. Newman's *Theism*, sandwiched in with Solomon's proverbs and the psalms of David, and to hear the author's name boldly announced from the sacred (?) desk. Mr. Voysey's congregation is much smaller than I hoped to find it; but it is composed of very intelligent-looking people, and they seem to be as much in earnest as their pastor, and withal devotedly attached to him. After the services, a fresh arrival of *The Index* from America was announced; and I was pleased to see a large pile of them disappear with the rapidity of our traditional 'hot cakes.' I had quite a scramble to obtain one, but succeeded, and greeted it as an old friend in a foreign land."

ROBERTS BROTHERS, publishers, 299 Washington Street, Boston, propose to publish a reprint of the *Dial*, the organ for four years of New England Transcendentalism, provided they can be assured of two hundred subscribers at fifteen dollars each. They will also publish in connection therewith an index to the whole work, containing a list of the contributions, with names of the writers, so far as

it shall be possible to procure them, to which will be appended a full historical account of the *Dial*, with anecdotes, incidents, or gossip, that will in any manner illustrate the influence of a work which marks an era in American literature. The *Dial* contained many of the first and freshest effusions of Emerson, Thoreau, Dana, Channing, Ripley, Margaret Fuller, Alcott, Theodore Parker, and many others quite or nearly as famous as those mentioned. All who wish to become subscribers at the above rates are requested to write at once to Roberts Brothers, or to *The Index* office, signifying their willingness to become subscribers for one or more copies of the required two hundred. The price to those who are not subscribers is to be twenty instead of fifteen dollars per set.

"HALF our institutions," observes the Boston *Transcript*, "are educational. The State represents the principle of intelligent citizenship in the free-school system, and fully one-fourth of civilized society is employed in one way or another in the intellectual training of another fourth. Happily for society, organizations for the mutual improvement of members, for free comparison of opinions, and for open discussion of all moral, social, and scientific questions, have always been identified with New England history. The moral tone and purpose of such associations are taken for granted. It is a matter for congratulation that society is really advancing, so that we may unite for the noblest purposes, leaving moral reform, for the nonce, as a thing apart. But it is not easy for those who are consumed with the fire of philanthropy and moral reform to see anything but an intellectual selfishness in those who do not enroll themselves in philanthropic work. Let us convince ourselves, once for all, of the grandeur and rightfulness of association for mutual intellectual growth. Such adult associations are precisely one of the means that shall redeem us from the charge of vulgarity and mediocrity of culture in contrast with the best European classes."

AT the close of an address on Darwinism last Sunday before the Parker Memorial Science Class, by the junior editor of *The Index*, the following resolutions, presented by Miss M. A. Hardaker, were unanimously adopted by the class: —

Resolved, 1. That the Parker Memorial Class unites with other associations in Europe and in America in the expression of indebtedness to the life and labors of Charles R. Darwin.

2. That the example of more than fifty years devoted to the most painstaking acquisition of new truth should constitute an inspiration for us and for all lovers of positive knowledge.

3. That, in the theory of the origin of species by natural selection as announced by Darwin (however it may be modified by subsequent study), we recognize the most important and suggestive scientific generalization of our own century, — a generalization which bears comparison only with the establishment of the heliocentric theory of the solar system, with the discovery of the law of gravitation, and with the later proof of the indestructibility of matter and of the conservation of force.

4. That, as the work of Darwin has occasioned the reconstruction of biology, forming the incitement of students throughout the civilized world, becoming a part of the instruction of universities, and penetrating scientific literature, we, as the inheritors of this culture, feel a strong personal gratitude for new intellectual life.

5. That, as Darwin avoided dogmatism in the propagation of his own theory, we and all scientific workers should emulate his spirit; and that, as it was his distinction to add largely to the knowledge and thought already in the possession of men, our best emulation will be not only to repeat what he taught, but to seek, like him, for new facts and principles whereby the sum of truth may be increased.

"THE INDEX" will be sent six months to trial subscribers for one dollar.

The Index.

BOSTON, JUNE 15, 1882.

THE INDEX is published every Thursday, at No. 3 Tremont Place, Boston, by an incorporated Board of Trustees nominated by the Free Religious Association. Terms: Three dollars per year, in advance.

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

WILLIAM J. POTTER, } Editors.
BENJAMIN F. UNDERWOOD, }

NO WRITERS IN THE INDEX, editorial or other, are to be regarded as speaking in behalf of the Free Religious Association as a whole; nor is any writer to be held responsible for any opinions expressed in its columns except his own. For all unsigned editorial matter, B. F. UNDERWOOD, the office editor, is responsible.

ALL communications intended for the paper and all business letters should be addressed to "THE INDEX," 3 Tremont Place, Boston. Letters for Mr. Potter should be addressed to him, at New Bedford, Mass.

For The Index.

PROCEEDINGS

OF THE

Fifteenth Annual Meeting of the Free Religious Association,
June 1 and 2, 1882.

(Continued from last week.)

The Convention on Friday, June 2, was held at the Parker Memorial Hall, forenoon and afternoon. At the morning session, the hall was completely filled; and there was a good audience present in the afternoon. The platform, through the thoughtful kindness of friends, was profusely decorated with flowers. On the right of the speaker's desk stood a fine bust of Mr. EMERSON; and on the left, resting upon an easel, was an excellent likeness of Rev. SAMUEL JOHNSON, reminding all present of two friends, honored and beloved, but lately lifted out of our sight.

The meeting was called to order at quarter to eleven o'clock by the newly elected President, WILLIAM J. POTTER, who addressed the assembly as follows:—

Opening Remarks of the President.

Ladies and Gentlemen,—Friends and fellow-members of the Free Religious Association, and any strangers who may have come within our borders, on this fairest of June mornings, I greet and welcome you at this our fifteenth anniversary as an association.

Our honored friend, Octavius Frothingham, who presided over these meetings so many years, used to say that, like the laws of the Medes and Persians, the officers of the Free Religious Association were unchangeable. But even as the laws of the Medes and Persians, as the centuries rolled on and opened into æons, were changed, so recent years have shown that the officers of this Association, like all mundane things, are mutable; and by the decree of an election which occurred at the business meeting last evening, —a decree which became necessary, because of the invincible determination of my friend, and our more recent President, Dr. Adler, not to allow his name to be used for re-election,—it has become my duty to open this meeting this morning.

Last evening, the election occurred so late that I was not willing to detain those who were present for even a "Thank you" for the kindness, if I can so call it, which has brought me to this post. Indeed, I do not know that I can say, with sincerity, that I do thank you. I can, however, say this,—that I am at least grateful for the kind regard you have thus endeavored to express toward me, though I can but distrust your judgment. I know indeed of but one valid ground upon which you could have made this selection, and that is the ground of the principles of "the civil service reform." I have certainly, by a lengthened term of service in the subordinate capacity of Secretary, had at least opportunity for learning the ways and principles and purposes of the Free Religious Association, and ought certainly by this

time to know what is in the heart of the movement which we here represent. Perhaps, however, the very length of time during which I have served in that subordinate capacity may have brought me to the verge of that limit where even civil service reformers admit that their principle no longer applies. There is such a thing as staying in one office so long as to be disqualified for any other. Long adhesion to one official routine may bring desuetude of the faculties required for another kind of service. Decrepitude, inelasticity, and other ills, are apt to come after a very long term of service in any office. However, you have made the choice, and I have yielded to the inevitable, and will, with you, now hope for the best. I am grateful, moreover, that, by the same choice with which you elevated me from the secretaryship to the presidency, you chose a younger man, more fresh in this movement, to the secretaryship,—Mr. Frederick A. Hinckley,—to whose enthusiasm, zeal, and energy in the service of the Association I shall certainly be much indebted for whatever of success may attend my administration of affairs as President.

And now, without any further introductory remarks,—which were not arranged for as coming from me this morning, but for the other President,—I must proceed to give the essay which I was to have read under the old arrangement. Let it be understood, however, that this paper which I have prepared on the subject of "Liberty, but Religion Also," is not to be regarded as a manifesto which I specially put forth as an inaugural address. I was to have given it all the same, you will remember, if I had not been thus elected; and so you will please to consider it not as any official declaration, but, as every address from this platform according to our constitution ought to be regarded, simply as the speaker's individual expression of opinion. Let me then proceed at once to the delivery of that essay.

LIBERTY, BUT RELIGION ALSO.

ESSAY BY WM. J. POTTER.

Ever since the awakening of human intelligence in Europe near the close of the thirteenth century, which historians now designate as the *Renaissance*, and which was the precursor of the Protestant Reformation, liberty has been gaining ground in all the civilized regions of the world. It has been one of the most dominant forces in the production of modern civilization. Before that epoch there was not much liberty in the world in our modern sense of the word,—not much liberty of thought nor of speech nor of civil and social rights. What little of it there was in the centuries immediately before that epoch was in Mohammedanism much more than in Christianity. In Christendom, the State and the Church and almost the home had become one; and that one was the Church. The ecclesiastical power ruled everywhere, and ruled with a stern and often bloody hand,—ruled to the repression of thought and learning, of individual faculty and aspiration, of scientific research and civil freedom. At the Renaissance, the liberty of intellectual inquiry, which Mohammedanism had tolerated and which had crept up through Spain into Northern Italy and Central Europe, revolted against the ecclesiastical tyranny, and began to defy its boundaries. And from that time onward, during the five centuries that have followed, history has been a succession of conflicts between these two powers,—of conflicts in silent suffering, though with deadly hand-to-hand grip, or of conflicts amid the din and rush of arms. It has been a succession of conflicts, but through them liberty has been steadily gaining the field. At times, crushed by the heavier powers against her, she has yet risen again to the struggle, with redoubled ardor, to win her cause at last. And, now, her victorious forces have gone so far that from her present vantage-ground she can easily descry her coming complete triumph, and knows that there is no power on the earth that can prevent it, nor in the heavens that will. Every year brings the final battle nearer. There may be a fierce contest yet in Russia between the now strangled, struggling aspirations of the people and the semi-ecclesiastical despotism which the Russian government is; but every intelligent man—American man at least—knows what must be the end: the people must win. Despotism must yield to them the full measure of their rational rights. Fortunate if it shall be wise enough to yield in time by peaceful reformation, and so draw off the power of the violent revolution that is already seeth-

ing under the throne of Russian ecclesiastical imperialism. Everywhere, the signs multiply that modern civilization is rapidly becoming *anti-ecclesiastical*; that is, is being emancipated from the Church, the Christian or any other, as an all-dominant power in civil government and among social forces.

The full triumph of liberty, indeed, as against the long dominion of ecclesiastical authority, is so near at hand—so near relative to these great movements of history, even though it do not come for several generations yet—that the question already presses, What is to be the consequence? and especially, What is to be the consequence to religion? It is not possible that any thing, be it institution or idea, which has held through so many ages such a place of supreme command in human affairs as has the Church, should be degraded from that position without bringing a great change into the elemental forces that operate upon human life and destiny. Some very important, very momentous consequence must follow. What is it? There are many persons who affirm, and who affirm it with all earnestness and seriousness of conviction, that the consequence is to be no less than the ultimate disappearance of religion itself. All those who have resisted the advance of liberty and still adhere to the old order of things, all those who still believe that as religion is the supreme interest of men, so the ecclesiastical institution and power, which represent the embodiment of religion, should properly hold the supreme temporal as well as spiritual sovereignty in all human affairs,—all who still hold to this doctrine, in Christendom or any other religion, assert that this degradation of the ecclesiastical power is to be the destruction of religion. That is the argument which the Roman Catholics use for maintaining the temporal sovereignty of the Church as represented in the Pope. And that is what the Jesuits are saying of the republican *régime* in France to-day. When the Republic converted the monasteries and their presiding priests from masters into servants, Jesuitism cried, "We must be masters or nothing," and went away. And now it points back to the alleged growing irreligion and godlessness of France in proof of the truth of its position. All these, of course, are defenders of religion; and they use the argument as a warning. If you would have religion exist and keep its power, you must equip it, they urge, with all the substantial realities of power. Denude it of its externals of authority, and you expose it to perish.

But, on the other hand, there are not a few among the hosts of liberty who affirm the same thing; who also declare, and declare it with equal earnestness of conviction, that the overthrow of ecclesiastical sovereignty will be followed by the ultimate destruction of religion itself; and who further declare that this is the very thing they desire and aim at; that religion is the arch-enemy of human liberty; that it is religion that has created all the ecclesiastical tyranny, all the superstitions that have degraded and idolatries that have enslaved and priesthoods that have defrauded and hoodwinked mankind. Therefore, it will be the proper climax of liberty's victories when, not merely the material throne or palace where religion has held sway, but religion itself, shall perish.

Now, in spite of the fact that these two extremes of the opposing armies are thus unanimous in their conviction of what will be the result of the contest, if liberty goes on to triumph, I venture to doubt their prophecy. I count myself and have always been proud to be counted by others among the most uncompromising advocates of liberty on all questions of religion whatever. I would put no fetters on human thought, lay no yoke on the human mind but that of subjection to the laws of its own best service, place no limits at which human inquiry is to stop in its researches, draw no lines about any institution or book or person and say, "Approach not here, this is holy ground." Nothing can be holier than human thought in the reverent search after truth. Truth and thought are but the two sides of one whole. Thought is dangerous separated from truth. Truth is impracticable without a thinker to embody it. They come together to "frame the shrine for Godhead meet." The magnetism that draws finite thought toward boundless truth, henceforth to trust it and follow it, is the very spirit of worship. I say, then, draw no limits beyond which human research is not to go. Send down the plummets into earth's most hidden depths. Dredge the protoplasmic ooze from her deepest seas. Pierce the farthest skies with your tele-

scope, and catch the creative elements, if you can, in the very secret of beginning a world from a chaos of fire-mist. Apply all the possible powers of microscopic invention to the dust-atoms under your feet, and learn how they may possibly rise into a human brain and set up thinking and doing righteousness. Stop nowhere where thought, with sanity, can go. And from every point bring back the exact facts, whatever they are. Flinch from no one of them. Shrink from none of them, as if they could be possibly harmful. Cover up and conceal none of them, as if your judgment of what ought to be true were better than the truth itself. Even if, after the final search by the whole human race, could such a search ever be final,—in one man's experience, it must needs be infinitesimally small,—the answer to the search must be that there is no God nor God-power anywhere, but only blind forces and cells that account for everything, both matter and spirit, still I would say, were that answer ever possible to the untrammelled search of the best aggregate mind of the human race, shrink not from it, trust it, and make the best of the powers that do exist. If that is the truth, we want to know it. If that is the truth, we have to live in constant relation to it, and so for us it would be the best thing to know. This full, free, and absolute right of inquiry on all themes and realms of thought do I claim for the human mind. I claim it, because without liberty as a condition there can be no growth of human nature to a completed manhood, no development of the essential and natural faculties of humanity to their evidently destined goal.

But, while I thus unqualifiedly make the plea for liberty, I just as unqualifiedly make the plea for religion also; and I make it on the basis of free, rational thought. Liberty? Yes, by all means, but religion notwithstanding. I find the foundations of the one just as adequate as those of the other. As I find liberty to be a necessary condition of humanity's development and progress to destined completeness of existence, so I find religion to be elementally rooted in human nature, its elements essential elements of human nature itself, and its proportional development a necessary part of the completed, harmonious development of humanity. I cannot rationally accept the doctrine, advanced by some members of the liberal school of thought at the present day, that religion and liberty are incompatible, and that, as liberty of thought progresses, religion must wane to its end. I believe, on the contrary, that, while they have often been most bitter enemies, they may be the best of allies. I believe, indeed, that each is absolutely necessary to the best condition of the other. Religion without liberty becomes ecclesiastical despotism. Liberty without religion becomes a selfish and suicidal individualism.

But it may be asked, and is asked by some of the enemies of free inquiry, Does not liberty of thought, when allowed this unrestricted course in religious things, inevitably lead away from the religion? Look, it is said, at Russian Nihilism, at French Communism, at German Socialism, at the international societies and leagues, at all those popular yet half hidden movements where liberty seems to be the main doctrine and impulse, liberty in its extreme applications. In general, they are bitterly anti-religious, materialistic, atheistic: they not only decry the existing institutions or theologies of religion, but they decry religion itself as one of the causes of the people's misery. They cry not only, "Down with the king!" but "Down with God!" whom they consider as a greater despot behind the monarch on the human throne. And sometimes they even cry, "Down with morality!" because they consider morality one of the attachments of religion which has aided it in defrauding the people. With such a picture of what free thought leads to, what are the chances for religion? Or look at some of the increasingly active phases of free thought in our own country, it is said,—at its materialistic philosophy, its spirit of dogmatic denial and destruction of religious beliefs and institutions; the coarseness, vulgarity, indecency, as illustrated in some of its representative journals; its frequent denial of the moral law as anything more than a social conventionality; and its not infrequent practice and sheltering of fraud and concubinage. Yes, the picture, as thus drawn, is a dark one on both sides of the Atlantic. And though some discriminations might have to be made before absolutely allowing it, for the argument, let it be admitted as correct. But what follows? Not so much that free *thought* is brought into dishonor

as that free *passion* is; and not so much that genuine religion has been abandoned as that it has not yet been found. As to the irreligion and anti-religion of the Nihilistic and Communistic populaces in Europe, this is easily explainable as the reaction which has followed the old priestly oppressiveness of the religion in which they were bred. Religion to them has meant little more than their relation to a despotic, mercenary, and often immoral priesthood. The Church, the creed, morality (taught always as theological and not as natural), the being of Deity himself, were to them all represented in the priesthood. Having revolted, therefore, from the despotism of the priesthood, they let all go which it has represented to them, and, in the first taste of liberty, engage in a wild, reckless rollicking in the very holy of holies of the world's most sacred associations. What is to blame? Not freedom. That is the natural instinct of growth. Not thought. That they have not been trained to and have not yet reached. Not religion. That they know nothing of except as embodied in the priest. None of these is to blame, but the ecclesiastical power which kept them ignorant or tried to bend their minds to its own superstitions and despotic uses. That must father the guilt of their reckless outburst against all the bonds of society, bad or good. And what these embittered, long oppressed people most urgently need, in order to make liberty the boon of noble service that it may be to them, whether already largely found, as in France, or still fiercely and passionately struggled for, as in Russia, is the training of the faculty of reason to steady liberty, and the spirit of religion to consecrate it. I do verily believe that if Russian Nihilism could be thoroughly penetrated with a genuine religious conviction and motive, so as to make it a struggle for religious liberty against ecclesiastical despotism, it would soon become armed with a power that would win not only religious, but civil rights. For it is a fact, which those who argue that liberty and religion are incompatible should remember, that it has not infrequently happened in the world's history that liberty's most important battles for civil rights have been fought and won in the name and power of religion.

What has just been said of the causes and the remedy for the acknowledged unsatisfactory condition of certain sections of Liberalism abroad may be said, with some modifications made necessary by the difference of national conditions, of those phases of free thought alluded to in this country. There is not, of course, the ignorance here that exists in those priest-ridden countries. Yet the knowledge in some classes of Liberalism is, we must confess, of a superficial kind. They are thinkers, but they are not trained nor profound nor progressive thinkers. They think in certain narrow and continually repeated grooves. They catch at science in shreds and fragments, and leap therefrom at once to conclusions. They are in the mood of dogmatic reaction still against the old Orthodoxy from which they have broken, and are too intensely partisan to be productive seekers and promoters of truth. As to coarseness and immorality, because these are sometimes unhappily found in connection with liberal phases of thought, it no more follows that they are the consequence of the free thought than it follows that the coarseness and immorality which are not infrequently found in Christian churches are the consequence of the Christianity there taught. These things are, as said before, the offspring of free *passion*, but not of free *thought*. Freedom alone, unguided, unbridled, might bring them, and does bring them, whether among church members or in the great unchurched world outside. And therefore it is that I say liberty alone is not enough. Liberty must be steadied by reason, and consecrated by the spirit of religion. Liberty of thought and thoughtful religiousness must be wedded together to produce the highest types of character. We want a freedom that is religious and a religion that is free.

But why, ask some of our liberal friends, is not free *thought* enough without the religion? Allow, they say, that freedom alone is dangerous; but give it (as an ally to morality) enlightened, rational thought, and you balance it, and make it safe. Yes, if the thought is large enough, profound enough. But, when it is that, it takes religion in its scope. I have never seen broached any philosophy of the universe which did not seem to me fatally narrow and shallow, if it did not include the substance of idea and motive which underlies and pervades man's religious history. I know how they argue who think that liberty of

thought and the discoveries of science and increasing general knowledge are to dissipate and destroy religion. They identify religion itself with the institutions and dogmas it has created, with the superstitions it has tolerated and fostered, with the false and monstrous creeds it has produced, with the oppressive ecclesiasticisms it has established, with the outrages and atrocities which have been committed in its name against freedom of thought and freedom of person. While I write these sentences there comes to my table a letter bearing the testimony of one of this class of free thinkers who are antagonists of religion. An honest antagonist he evidently is, as he writes these burning words: "I abhor the word 'religion,' and never like to see it attached in any way to Liberal or Liberals. Keep it where it belongs,—with the Orthodox Church. Its hands are red with blood. Its bowels are full of the fire of the Inquisition, and the tears and groans of the thousands it has murdered and tortured for their honest beliefs." Now, I can honestly respect an opinion thus bluntly and honestly spoken. And I can well understand how religion itself should be denounced and fought, because of the long catalogue of cruel inhumanities standing against its name. These opponents argue that, where there is so much of evil in the result, the source must be evil. Cause and consequence are, in their view, all one, and fatally implicated together. And since increasing knowledge and freedom achieved, in spite of religious repression, are certainly removing the evil consequences, the cause, they say,—that is, the religious sentiment and idea (which are only a superstition),—must go with them. Superstition is the cause, inhumanity is the result. They must both go together.

But let us look again at this argument. The work of removing the evil consequences that have developed in the history of religion is no new thing. The form of the work in our time may be somewhat new, but the process itself is old. The institutions, the creeds, the ceremonials of worship, the forms of church government, the quality and measure of ecclesiastical power, have been in process of flux and change throughout the whole history of mankind. And yet religion itself,—the soul, the inner idea, the vital, creative essence of creed and institution and church and ceremonial,—has survived. They count without their host, who think that religion is easily to be destroyed. Among the oldest human forces on this planet, it bids fair to remain among the latest that man will have at his service. From the beginnings of primeval tradition a supreme and dominating interest in human affairs, nothing in the whole career of human development has shown itself more persistently vital. Through all the external changes to which it has been subjected,—the wars, the downfalls of civilizations, the migrations of peoples, the transformations of kingdoms and nations,—it has held its course, and is as alive to-day as it ever was. Violently attacked and sometimes thought to be slain and buried, it has revived with fresh life and power. When the splendid civilizations of Greece and Rome went to pieces, their religious systems went down with them. Pious men and women, seeing the havoc that was being made among the shrines and the deities, prophesied that religion was about to perish, and that all human hopes would be wrecked with it. A new religion came along. The old shrines and statues and hopes and festivals, with some modification of meaning and form, were baptized with new names; and religion became more powerful than ever, grasping even the imperial sceptre of the Cæsars. In our own country, when liberty demanded that State and Church should be separated, and religion was left without government support, the alarmists said it would die of starvation. It adapted itself at once to the situation, devised ways and means for the new condition of things, and has prospered all the more. After resistance in any conflict is vain, religion picks up indeed the very arguments you have hurled at it as stones to kill it, turns them over, examines them at its leisure, and finally eats them, converts them into nutriment, and lives upon them. This all-assimilating power of religion is what gives it its inappreciable hold on existence. And this process of vital assimilation is going on rapidly to-day. The Church is taking the very things which you say are going to destroy it,—the increasing knowledge, the liberty of thought, the new science, the demand for humanity enfranchised from the tyranny of dogma,—and is going into council

upon them. She is looking them over; and by and by she will make them into good, digestible bread, and eat them, as she has so many like things before, and live on by the new nourishment thus gained. It is plain that you cannot easily kill such a power as that.

Now, what is the secret of this marvellous tenacity of life which religion possesses? It is to be found in the fact that religion is rooted ineradicably in the constitution, in the very soil and substance of human nature itself. It draws its sustenance from the same sources from which the human mind itself is fed, and therefore has the same tenure of existence as has man's capacity to think or to feel. The root of religion goes down far below the creeds that are changeable, the ecclesiasticisms that are shaped by the exigent beliefs of special epochs and nations, the ceremonials of worship that come for a season, for a sect, for an age, and go as they come, at the demand of new ideas. All these come and change and pass in their season, as the foliage and fruits of a tree. But the trunk, the root, remains, one and the same, going down deep to the very bottommost elements of human nature, perennial with the life of that nature itself, susceptible to the same culture, ready to vitalize the grafts of new thoughts and to produce fairer and more abundant harvests of gracious action for humanity's ever-recurring needs. The secret of religion's hold on existence, its root-idea and motive, consists in the fact that man finds himself in actual relation to a universe as part and product of it, which continually elicits from him the question of the *Whence* and *Wherefore* of things. He is bound to this universe and its vital forces, whatever they are, and whether he understand them aright or not, by ties of thought, of sentiment, of action, which he can no more sever than he can sever the chain of gravitation which binds the earth to the sun. From this actual relation to the universe and its life-powers, he can never escape until he can accomplish the feat of escaping from himself. And religion, to venture a definition, is the expression of this relation,—the expression of it in thought, in feeling, in deed. It is conscious mind's gravitation to truth,—and to truth conceived as a complete, full-rounded globe, even though the mind is also conscious that it can never comprehend the whole circumference of that globe. It is the conscious heart's recognition of a sovereign law of rectitude and love, even though the heart knows it cannot fathom the whole process of that law. It is human life in practical, organic, present union with that truth and rectitude and love, even though unable to solve all the problems of the *Whence* and the *Whither*.

A word, before I conclude, on the expression of religion in outward forms, corresponding to those of worship, if not still called by that name. Theological ideas, which are now becoming obsolete, have doubtless been the staple beliefs that have determined the ceremonials of worship in Christian and other churches. But is it not possible that, when these theological beliefs shall have been displaced by more rational conceptions of man's relation to the universe, or, if still held, shall be subordinated to practical objects of righteousness, people will still find it to their profit to come together in a common meeting place, for mutual incitement in the pursuit of truth and the practice of right, and for self-consecration to worthier ideals of living and to more efficient services for humanity? That simple old Puritan word, *meeting-house*, and that old-fashioned phrase, "going," not to church, but "to meeting," contain the germ of the free, rational, and democratic idea of the assembling for such a purpose. It is a place and way for people to meet each other,—for thought to meet thought, conscience to meet conscience, heart to meet heart, on equal terms and common ground for mutual quickening and helpfulness in the best things. What loftier aim can there be in life than to live and to wish to live for the sake of helping on a universe which is in struggle to establish a society of conscious souls in harmony with the lines of truth and right and moral beauty? What joy can be finer, purer, than that of participating in such a work? What cause for gratitude more profound than that of having the opportunity to live for such an end? And it is not too much to expect that these sentiments and motives will at some time all find a fit embodiment in a common social service, independent of specific theologies, as an expression of human adoration of the highest and best,—a service wherein even more than the words of

wisdom from inspiring speakers, poetry and song and a nobler music than has yet been composed, shall lend their instrumentality to utter the reverence, the gladness, the aspiration, the fraternal sympathy, the consecrated enthusiasm of the participants, and to lift them upward to a higher and ever ascending level of moral deed. Shall not the actual facts which even science discloses of this wondrous world, in which human beings bear so responsible a part, be as good a basis for such a service as has been the blind faith of superstitious religions? Shall not the mature, disciplined mind of humanity's manhood, with its established serenity and courage and joyous love in serving, furnish better material for worshipful utterance than did the childish fears and yearnings that were begotten of weakness and ignorance in the more youthful ages of mankind?

At least, if religion be, as I have endeavored to show, an inherent, constitutional relation and function of the human mind, we may trust it for staying in the world and giving always a fitting account of itself. Discover the secret of the natural magnetism between the thinking mind and the facts of the universe, between the sentient heart and the sovereign law of virtue, and you are near religion's primal force. Let the magnet be powerful enough, let the attraction become a practical, working enthusiasm, and call it philosophy, call it science, call it social philanthropy, call it morality, it is, under any and every name, the essence of religion. It binds humanity to an eternal search after an Eternal Cause; it binds humanity to the service of the law of an Eternal Right.

The PRESIDENT.—At the Business Meeting last evening, certain resolutions were passed, embodying a plan of work for the coming year. It has been thought well that those resolutions should be read now to this entire Convention, preparatory to taking up contributions that are to be called for, either in the form of cash donations or of pledges. Mr. Hinckley, the Secretary, will read the resolutions.

[These resolutions were printed last week, and are reprinted on another page in this week's paper.]

You see, friends, by these resolutions, the plan of work which it is hoped to carry through during the coming year. Although the details are arranged more definitely, it is essentially the same kind of work that we have done before, only an extension of it, in a more systematic form,—finding the places where the conditions are most favorable, and applying our energies directly there. And now, in furtherance of the special point in these resolutions, so far as this body here is concerned, a Finance Committee is to be appointed to go through the hall, and to solicit either membership fees or patron membership fees, the simple membership fee being one dollar and the patron membership fee five dollars, or any donations or pledges that may be given for the raising of this sum. I will appoint as this Finance Committee Mr. R. P. Hallowell, Mrs. Sara A. Underwood, Mr. John C. Haynes, Mr. H. P. Hyde, and Mr. E. A. Sawtelle.

(To be continued.)

EXERCISES

For The Index.

AT THE

Laying of the Corner-stone of the Workingman's School and Free Kindergarten, New York.

[Stenographically reported by ALBERT L. LEUBUSCHER.]

In New York city, on Decoration Day, from two o'clock till past four in the afternoon, the members of the "United Relief Works" of the Society for Ethical Culture assembled to lay the corner-stone of their new Workingman's School Building. The "United Relief Works" is an incorporated institution, embracing several charities, and supported mainly by members of the Society for Ethical Culture, though almost half of its subscribers are outsiders, who, not being able to assent to the religious position of the Society, yet cordially believe in their educational and charitable work. The purposes of the school are fully set forth in the addresses delivered. As for the structure itself, it is to be fifty feet by eighty, with a large yard, four stories and a basement, and is to be built of brick with stone trimmings. The cost of lot and building will be about seventy-five thousand dollars. It is to be heated by steam, and especial attention will be paid in its construction to ventilation.

There will be committee-rooms, and one large lecture hall about fifty by seventy feet. On the lower floor there will be assembly-rooms, cloak-rooms, dining-rooms; on upper floors, eight class-rooms and a gymnasium. The children—over two hundred—are provided with a warm dinner.

The following articles were placed in the foundation for the inspection of future generations:—

The Index; *Scientific American*; all the New York daily newspapers of May 30; American coins; By-laws of the Society for Ethical Culture; Last Annual Report of the Secretary of the Society; same of United Relief Works, embracing reports of the Workingman's School, Free Kindergarten, and District Nursing Section; list of members of the Society, and also of Relief Works; "The City of Light," a poem by Prof. Adler; a song, also by Prof. Adler, sung by the children at the laying of the stone; addresses of the teachers and of the parents; and programme of exercises.

The parents of the children presented Prof. Adler with a silver trowel at the ceremonies. As the stone was lowered, the children of the school sang this song, composed for the occasion by Prof. Adler:—

Now lay the deep foundation,
And build it sure and fast:
Raised up for our salvation,
This house for years shall last.

Knowledge and freedom mated
In it enthroned shall be;
It shall be dedicated
To the true humanity.

May we repay your nurture,
And be what you did plan,—
The heralds of the Future,
Of the Grander Workingman.

A better time is nearing,—
'Twill hush the poor man's groan:
The Future you are rearing,
Be we the Corner-stone!

There were over a thousand persons present during the exercises. Among other distinguished parties, there were President Thomas Hunter, of the Normal College, Dr. A. Doual, and Mr. Wm. M. Salter. Col. Aug. G. Paine, the President of the Society, presided. The chorus of the Arion Society, led by Dr. L. Dammrosch, commenced the proceedings by singing *Geisterchor*, by Schumann; and closed with *Der Abend senkt sich leise*, by Volkman.

Address by Col. Augustus G. Paine.

Mr. President of the United Relief Works,—In behalf of the Society for Ethical Culture, permit me to acknowledge this special mark of esteem in inviting its Chairman to preside at these ceremonies. Like dutiful children gone out into the world and set up for themselves, you remember the old folks in your season of rejoicing.

So many of our own members are active workers in your school and in your charities, and we all feel such a deep interest in the development of your plans, that we may well be pardoned if we sometimes call this our school; but, as those of us who are not members of your society, hope to become such in good time, we shall leave you no opportunity to correct us in this.

I need not recite the history of your small beginning, nor your rapid progress in your educational and charitable work. The large daily attendance at your Workingman's School and Free Kindergarten, and the grateful acknowledgments of the hundreds of sick poor, give ample evidence of the unexampled success that has attended your efforts up to this hour; but I may congratulate you upon your prospects for the future. You are to have a commodious and well-located building, suited to the purposes of your work. You have earned the recognition of thoughtful persons both in public and private life, here and elsewhere, and will have their assistance and coöperation more and more as your work goes on. You have the hearty indorsement of the members of our Board of Education, themselves restricted from similar efforts, who are watching hopefully and with friendly interest the development of your educational scheme.

The number of your annual subscribers will increase as your work becomes known, and your members will grow more and more generous in their contributions, so that you will have no lack of means for the prosecution of your work. I congratulate you that your earnest and tireless leader, the founder and head of this Institution, notwithstanding the intense

labor given to this work during the past five years, has still the health and strength to go on. Let us bear as many of his burdens as we properly may.

I congratulate you that my remarks end here; and I have the pleasure to introduce His Honor, Mayor Grace, whose presence on this occasion will ever be a pleasant memory with us.

Address by Hon. Wm. R. Grace, Mayor of New York City.

Ladies and Gentlemen.—We have met for the purpose of laying the corner-stone of the Workingman's School and Free Kindergarten, an institution which is intended by those who are interested in the present movement to be a new and radical departure in methods of education. While I am no expert in educational matters, I have nevertheless listened to the experts; and I know that some of our wisest men are firm in the belief that existing educational systems are far from accomplishing the work they set out to do. Anything that tends to remedy existing defects must be welcomed by the entire community; and I understand your purpose, to use the words of your leader, Prof. Adler, "to exhibit by one example what the right method of teaching is, and to show how superior its results are to those commonly achieved." This work consequently is one which commands the sympathetic approval of all who are interested in the conditions of our welfare; for to my mind the problem of education, moral, mental, and physical, lies at the very roots of good citizenship, as good citizenship lies at the roots of the perfect state. How far the State itself should go in the direction of industrial education I am not prepared to say, for it is a very nice question as to the limit which the State should set for itself in the matter of free teaching; but of this I am satisfied,—that, apart from all questions of the limits which should be set to the curriculum, the best method, whatever it may be, to secure the desired end, is the one which the State should adopt. Education to be perfect should not be of the mind alone, but of the hand and of the moral instincts as well. Technical education, so far as it be general and not special, and so far as it is regarded as a part simply of educational methods and not training for a particular trade, would seem to deserve incorporation into our existing system. The idea has been better expressed by Mr. Bamberger, whom you have trusted with this good work, when he says that he seeks "to combine industrial instruction organically with the ordinary branches of instruction." The Workingman's School will apply in a larger and higher field the methods of object teaching which have made the name of Frederick Froebel renowned the world over; and I entertain the profoundest hope that the gentlemen who have instituted this movement will see it crowned with success greater even than they have dreamed of. And if this school shall realize the hopes that have been entertained for it, in affording a practical example of the benefit of the new methods, no fear need ever be entertained as to the adoption of those methods in a larger sphere.

Col. Paine, before introducing Mr. Walker, read the following resolution from the minutes of the Board of Education:—

IN BOARD OF EDUCATION, May 17, 1882.

The Board of Education, recognizing the importance of every well-devised effort in the work of educating and training the children, hereby gives it welcome to the committee under whose auspices the Workingmen's School is projected and maintained; and, while itself restricted by legal limitations from entering upon the province of a Department of Polytechnic Instruction, it recognizes the intelligent enterprise which seeks to test the question practically in our city.

The Board having received an invitation to attend the exercises at the laying of the corner-stone of the Workingmen's School, it is hereby

Resolved, That said invitation be accepted with the thanks of the Board.

Resolved, That Hon. Stephen A. Walker, President of the Board, be, and he is hereby, requested, in accordance with said invitation, to represent the Board of Education on the 30th of May instant, at the ceremony of laying the corner-stone of the Workingmen's School, under the auspices of the special committee of the United Relief Works.

Address by Hon. Stephen A. Walker, President of the Board of Education.

Mr. Chairman, Ladies, and Gentlemen.—The Board of Education accepted with great cordiality the invitation of your Society to these exercises; and, for myself, I personally have the greatest pleasure in being

here present on this occasion, and in welcoming a new ally in the great campaign against illiteracy and vice in our city. I do this with the greater cordiality from the fact that I know that the methods and purposes that you have adopted and now entertain are not in the traditional groove with which I am familiar. They are not in the line handed down to us as a part of the traditions of the common-school education. And my heartiness of welcome to this enterprise is not diminished from the fact that I believe that these methods and your purposes are possibly, in some sense, a criticism upon the methods and system of the public schools.

Now, my friends, I do not believe there is a person among those who have undertaken this enterprise, nor a person in this great assembly, who would dispute the proposition that there is no instrument known to our civilization the equivalent of the public school system in its product, advantage, and profit to the general public. That proposition I do not believe there is any one here will dispute. But there may be some here—I have no doubt there are many here—who would claim that those results are less beneficent and less wholesome than they might be; and there may be some here who would advocate the adoption of the plan which you contemplate in the building to be erected upon this spot, would advocate the adoption of such plans and methods in our public school system.

What are those plans and methods? I understand your fundamental principle is this: that the education of the hand and the eye should go along with, *pari passu*, the education of the mind. You believe in making a good workman as well as in making an educated intellect. You think these are things that can be done at the same time,—these two things. You seek a double result by a double means; and your proposition is, as I understand it, that each can be done better together with the other than it can be separately.

Mr. Chairman, ladies, and gentlemen, I am not here to controvert that proposition. If I did not believe in it, I would not use this platform as a place for disputation. But I am satisfied that any one who has really looked into the condition of affairs in respect to educational matters must halt, and look to see whether he has fully got to the bottom of things, before he denies the truth of the proposition which is the foundation platform of this institution. But, my friends, I must here say that this very evident proposition, to which I am ready to give my assent, is a proposition that must be carried on, must have its fruition, through voluntary associations and by private munificence. It is for this reason that I welcome undertakings that seek to do outside the public school system that which the public school system is by law and by the instincts of the people forbidden to undertake. And, if there be those here who say that we should do as you intend to do, I wish that they would think a minute before they launch into criticism upon our methods or upon our system. The fact of it is, the public school system, as now organized, has its basis and has its best support in the inbred conviction of the American people as to some one or two or three propositions. The American citizen, the citizen of the city of New York and the State of New York, has come to believe that an education in the common-school branches is to him a personal, an inalienable right,—to him, his children, and his children's children. And he demands that this education, in the common-school branches, should be entirely without bias in respect to creeds or sect. He demands further than that,—and this is the point to which I wish one moment to speak,—that that education should be absolutely without any particular forecast upon the line of the pupil's future course of life. It should be an education adapted to any purpose which the child himself wishes to follow or the parent wishes the child should follow. It is an education in things that are just as suitable for the mechanic as they are for the professional man, and are essential to both. It is an education in things that the housemaid must know just as well as the lady whom she serves.

Now, that inbred conviction in the American mind is what makes our public schools what they are to-day. They are not workshops; they are places for learning common branches. And, controvert it who may, that man is ignorant of the work we are doing in these buildings which we see over this great city,—that man is ignorant, not informed about the actual facts, if he says that that mission which the Ameri-

can people have committed to us we are not now and here well performing.

Now, my friends, if it be true, perhaps this experiment is going to develop the fact that it is an essential thing, on the best plane and in the highest way, that education should be connected,—the industrial and the mental, the teaching of the workman and the teaching of the professional man, at the same time,—that technical schools are the right thing. If this is to be proved, it is to be proved through such agencies as this. We, as representatives of the public school system, must adhere to the American principle which lies at the basis of the public school. They do things very differently in Prussia. The Emperor of Germany, in a very real sense, owns every man-child born in his domain. It is within his power to direct the course of life which each individual boy shall lead. He can see that he is bred a carpenter or blacksmith. Most of all, he will see that, at twenty-one, he is able to bear a musket; more than that, that he knows the construction of a musket. Technical schools, industrial schools, are absolutely essential, as an underlying basis of a government of that order. The principle of individual liberty must be ignored; it has no place in a system of that character. How different is it with us! The basis of individual liberty, the freedom of choice, lodged in the parent and lodged in the child, is the foundation principle of our common-school system.

Now, my friends, I can bear all sorts of criticism of the public schools and of the public school ways, if it only be intelligent criticism. Some of my Murray Hill friends complain a great deal about the superficiality of the instruction in the public school. Some of them say we are making candidates for teachers in the Normal College to an enormous extent, and are leaving no house-servants for the supply of the people. Others say that we make boys that can draw salaries, but that can never earn wages. I hear a great deal of that talk; but I notice one thing,—that a great many who discuss this subject apparently know as much about it as I would know about what is going on in a hospital by going outside of the building. There are a great many here who notice a public school-house: the outside they are quite familiar with. It is a singular-looking building. It is something between a church and a factory. But as to the inside of it, how many floors there are, and how many teachers there are, exactly what is going on there, they know very little. Now, I don't like criticism from those who stay outside the public schools and the public school system.

There is another class of people I don't like criticism from, and that is the people who never find success anywhere. There are lots of those people in the world. I want to know where there is an institution—I don't care what the institution is,—that is doing everything all the time that you might conceive possible for it to do. Where is there success? Are State's prisons a success? Are our churches a success? Where is success? Is our civilization itself a success? I welcome criticism from those who are satisfied that work, being well done, even though it be not perfect, is to be looked upon with favor and not in a carping spirit.

Now, my friends, I welcome you in this work you have undertaken. If it shall be possible, at some future time, that there should be such a thing on this broad land as an ideal republic, if it comes to be possible that the parent of a child shall one day say, I surrender the education of my child to the State, I love it so,—then I should say the methods that are common in the monarchical countries, and are right and proper there, may prevail here. And the mission of the public school may be to do what you intend to do here,—to turn out good workmen as well as good scholars. But, until that day comes, the public schools in their own sphere, and based on this principle of individual liberty, must adhere to the traditions which they have hitherto observed; and we must look to voluntary associations, to organizations of this character, to supplement what is lacking in our work, and to diminish, so far as possible, the number of those who, having received all that the State can do for them, are still but imperfectly equipped for the functions and exigencies of life.

Mr. Paine then introduced Rev. R. Heber Newton as one of the most honored and liberal-minded clergymen of the city, who had shown a generous sympathy with the philanthropic objects of the society.

Address of Rev. R. Heber Newton, D.D.

I am a modest man, my friends, and do not like to come in under such an introduction. I suppose I am here, not only because I have the honor of the friendship of the head of this society, but because I am connected with the churches, and am here therefore to extend the cordial and hearty congratulations of the churches, so far as I may be authorized to speak for them, to the Society for Ethical Culture. It is true, your motto is deed, *not* creed,—if I read it rightly,—and our motto is creed *and* deed, or rather creed *in* deed; but we are always ready to welcome the deed, whether the creed be there or not. We believe that the heart of all creed is after all in the deed, and that the creed which does not fruit in deed is pretty well rotted already.

As I came across the streets hither, a great word of Emerson was ringing in my ear. I thought of this solid piece of stone which you are here to lay,—nothing more solid, nothing more substantial,—and I saw the poet standing beneath Monadnock musing, espying something there more solid than the granite, and asking himself,—

"Through the granite *seeming*
See'st the smile of reason beaming;
Can thy style-discerning eye
The hidden-working Builder spy?"

Within this solid bit of stone to-day there seems to me to be something more real than granite, more solid than stone. It is the dream of a brave and wise and noble man, surrounded by a society that can appreciate his dreams and turn them into stone. I know how long this dream has been in his heart, what visions he has had of the time when a house should rear itself, in which this society should embody its creed of deeds, and whose doors should be open to the poorest of the poor for the richest education that the rich can have. While extending to him and to you my cordial congratulations, may I remind you that the best way in which this society can testify its loyal love for the leader it has chosen is to help him turn those other dreams he has brooding in his mind into stone as solid as this, with its \$40,000 of endowment?

I am sure that everything that is best to-day is tending in one direction, and that is the direction of education. Wherever any one tries earnestly to benefit his fellows, he is pretty certain to burn his fingers. I know of no exception in any line of philanthropic endeavor. Everything turns more or less to disappointment, save one good work. If we can take childhood while it is tender and impressionable, if we can surround it with the right conditions physically, mentally, and morally, if we can develop out of it the possibility that lies there,—if, at the touch of mind, the angel in the block can leap forth,—that is the one hopeful work philanthropy can do. Everywhere, men are turning back to-day, from every direction in which they are laboring, in every sphere and field of work. The air is full of one word,—education. Your papers and magazines and reviews are teeming with notices of new studies in the line of education. The oldest essays are being studied, from Greek education down to the Middle-Age education. So that to-day, when we are learning that everything comes back to education, we may at least begin to build a system of education which rests upon all the wisdom and experience of the ages that are past. And I think that whatever wisdom is coming to us from all the experiences—bad, good, and indifferent—of the past is teaching us, first of all, that great word of wisdom of the wisest of the Greeks, that we must not rest short of Infancy; that we should not let the early years go idly by; that it will not do to take a child when he is seven years of age, and say, Now, we will begin to educate him; that, already, a thousand influences have been educating him daily and hourly; that, ten to one, he is already formed beyond our power entirely to change him. So did the greatest of the Greeks tell us,—that, if we would educate rightly, we must go down to the nursery, where we think is only idle play, and, taking these tender, pliant, little ones, surround them with every condition for the best development of body, mind, and soul, and then look to see health, intelligence, and virtue blossom, just as the lilacs are blossoming now, when the sun lies warmly upon them by day and the rain falls gently by night.

This is what your leader is saying in opening this school to-day, what all who are laboring for human uplifting are coming to see,—that the only true way of educating men for the divine human life is to educate the little ones from the start, letting no bungling

hands spoil them, but using the ripest wisdom of the wisest, and thus bringing them up for all that is best.

There is another idea closely linked with this in your leader's mind,—if I have watched its working aright,—which is to be bodied here in this school; and that is that the true education which is coming upon the earth cannot be made—as it has been so largely in the past, as we will not say it is in the public schools of to-day, but as it was in the schools of yesterday at least—the education of words apart from things, the education by instruction apart from work. His idea is the idea that is already embodied in many a technical school of the Old World—in France and Germany—with most happy and beneficial results. The only way to get the whole man is to *train the whole man*,—not the thinking powers only, but the eye, the ear, the hand. One of the best ways to train the mind is through the physical powers, and this is one of the best ways to train character also. What is the meaning of that grand story of George Eliot, I think the finest she has written,—*Adam Bede*? Whence came the wisdom of this man, so profoundly wise? He was not taught in schools; he would not have been so wise, if he had been taught in the schools of that day. He was taught at the carpenter's bench, through eye and hand. Virtues and mental energies came with his strength and skill of hand. This was his education and the secret of his power.

I think that your brave-hearted leader would embody these two ideas in this school to-day, gathering the children while they are young, moulding them, as they grow, in a system that shall train eye and hand as well as mind, and shall train mind and soul *through* eye and hand.

And in this I thoroughly believe with him. May he live to see the day when these his dreams shall turn to solid reality! There was an old fable which we all recall, over which I dare say many of you have puzzled in younger days as I puzzled in the times gone by, about Orpheus leading the stones to build a city; at the piping of his flute, stone after stone uprearing into its position, laying themselves in successive strings, until a city fair for men to dwell in rose in stately form. Have you not the old myth here to-day,—the music of a soul loving its fellows and believing that this is to love God, awaking in your hearts the melodies of aspiration, which in the rhythm of brave action turn already into that fine harmony in which, following your wills, your money pours apace, and following your gifts, from fields and quarries, the bricks and stones are coming to take their place, obedient to the master's plan, into this school to train the coming man?

Address read from the Parents of the Pupils.

NEW YORK, May 30, 1882.

On the occasion of laying the foundation-stone of the school-house of the Workingman's School, we, the parents of the pupils, beg leave to express the following sincere sentiments:—

We have long felt and realized the love and the noble intentions which have called into life and maintained this school.

We are also convinced that no other foundation is able to bear that high work than this very love and the noble purpose which has actuated the founders of the Institute.

We hope and wish for ourselves as well as for all who participate, and for all who have the best interests of education and rational instruction at heart, that the work may prosper and develop more and more.

We wish the noble men and women who have founded this work and who are erecting this building the satisfaction of success as their thanks; and we offer them herewith the expression of our lasting gratefulness and love.

In solemnly declaring such sentiments and begging to be permitted to deposit this document in the foundation-stone of the building, we wish to indicate symbolically:—

1. That we must participate in the foundation of the high task of education.
2. That we have perceived this to be our holy duty, and we are resolved to fulfil it with love and cheerfulness with all our might and power.
3. That the union of school and house as it was ever fostered and maintained is necessary, and that we are convinced of its utility and benefit.
4. That we shall endeavor to coöperate with this work as much as lies within our power.

We deposit also our heartfelt wishes and our fervent prayer for the prosperity of the work and the continued happiness of all who act nobly.

Address from the Teachers of the School.

We, the undersigned teachers, have, in a regular meeting, passed the following resolutions, and beg for their friendly acceptance and reception into the corner-stone of this building:—

1. We rejoice in the erection of this school-house, since it betokens the outward growth and prosperity of our school.
2. We consider ourselves fortunate to be co-workers in this great work, which aims at the most humane and most rational education of the working-class.
3. We rejoice in being permitted to work according to the latest and approved results of the science of education, free from all sectarian influence, untrammelled by any selfish motive, and in harmony with the noble purposes of the founders of our institution.
4. We look forward with confidence to the inward growth of an institution whose safe development is thus guaranteed.
5. With such an outlook before us, we shall find new strength and joy in our work, and may hope to conquer more easily the difficulties that usually beset the path of the teacher.
6. The conviction felt by us all of the greatness of this undertaking and our common enthusiasm for its success will form a bond of union between the teachers, and will secure that concentration and harmony of work in the school which is so essential to its highest usefulness.
7. We wish and implore with all our soul that this work may receive the recognition and approval of all the intelligent and the good.
9. We wish and implore that all the noble-minded men and women who have called this work into life may long be spared to the institution and to us. We wish and shall endeavor to preserve for ourselves the love of the children and of their parents; and we do hereby earnestly pledge ourselves to apply our energies and exert our efforts to the full extent of our ability toward the fulfilment of those purposes for which this institution has been founded.

Address by Prof. Felix Adler.

It is with emotions difficult to express that I stand here before you to-day. After years of expectation and preparation, we are at last enabled to lay the corner-stone of our new building, and are planting ourselves in the community, declaring it our purpose to become one of the effective factors that build up the best life of our city. The presence of His Honor, the Mayor, and of the President of the Board of Education, is indeed most welcome and most helpful to us. Hitherto, we have labored in secret, hardly daring to expect a late recognition of our efforts. But, now that those in whose hands repose the educational interests of this metropolis have themselves perceived the importance of the reform that is here being attempted, we shall feel a new incentive to become indeed what is expected of us, to make this school a field of experiment where the newest and best methods may be tested not for the benefit of our pupils only, but, if possible, for the benefit of the entire public school system. We aim to be, in a word, the advance-guard of education, whose business it shall be to reconnoitre the obstacles that lie ahead, to suggest how they may be overcome, and to mark out the line of progress along which the whole host may safely follow. And nothing, let me say, can be more deeply the desire of our hearts than to maintain intact and sincere the cordial relations which have been established to-day between ourselves and the system of public education for whose advantage we are imposing upon ourselves such heavy burdens.

The laying of a corner-stone was in former times accompanied by the most cruel acts of superstition. As recently as in the Middle Ages, it was customary, when the corner-stone of a great public edifice was laid, to impale a human being in the foundation-wall, and usually it was a little child—some beggar's child, perhaps—that was selected to be thus walled up underneath the edifice. It was believed that a sacrifice must be brought to propitiate the unseen powers, and that the happiness of the more favored depended upon destroying the happiness of some less favored one. It is the very opposite spirit to that which has dictated our enterprise. The principle from which we start is that the highest happiness, even of the more favored, can only grow out of the common happiness of all. While, therefore, we aim at serving the general cause of reform in education, whose benefits will accrue to all classes, we are yet bound to confess that it is chiefly one class that interests us; namely, the class of the poor,—the work-

ing class. It is the cry of the poor that we hear constantly in our ears, the cry of the poor that constantly pierces our souls. And to help them is above all things what we desire. And precisely because we believe that there is no way of helping the poor so effective and so radical as education, therefore do we take a profound interest in education; and because, furthermore, we believe that education, to become really as serviceable as it might be, needs to be thoroughly reformed, therefore do we take so anxious an interest in the reform of education.

Now, it is chiefly in one direction that we believe our system of public education needs to be reformed; namely, in the direction of technical instruction. And here, again, I would warn you against a possible misunderstanding. The best possible system of education we desire for the poor: the best for the poorest is our motto. For as those who are the sickest need the best physician, so those who are poorest need the best educators and the best education. It is not, therefore, technical instruction on its own account that we value so much, but technical instruction as a part of the best possible system of instruction in general. Because no system of instruction seems to us at all adequate that does not supply an outlet and a stimulus to the productive faculty of the pupils, no matter whether those pupils are going to be merchants or lawyers or manufacturers or physicians in the future, therefore do we so earnestly demand technical instruction for the children of the working people. But it is not to be denied that there are also special reasons why the children of working people, who are likely to become working people themselves later on, should early receive the benefits of an elementary technical education. Let me briefly summarize a few of the points to be gained in this wise. First, technical instruction will enable the future workman to earn higher wages. This is an advantage which even the most obtuse can appreciate. While the tendency is to supplant unskilled labor more and more by machinery, the time will never come when the product of the machine will not stand in need of the finishing touch of human skill. The more skilled the workman is therefore, the more valuable will his service become, the more of the comforts and decencies of life will he be able to procure for himself. Secondly, by technical instruction in the schools, the wealth of the whole nation will be increased. Not only the individual wage-earner will be benefited, but the country as a whole will make a huge stride forward. That people will outstrip all others in the markets of the world whose industrial products embody the highest intelligence and taste. England was compelled to enter upon the path of industrial education, when she beheld herself beaten in the great Exposition by the superior intelligence and taste of the workman of France. In our own country, in legislatures and in the press, the cry for industrial education has already been raised; and we believe ourselves to be wholly in a line with a sound and wise national policy in the attempt to demonstrate the feasibility of industrial education. We believe that we are only doing what the dictates of enlightened selfishness themselves would suffice to urge upon us.

But higher than any servile obedience to the dictates of enlightened selfishness is the regard we owe to the principle of humanity. And the principle of humanity enjoins that we should increase the intelligence and develop the skill of the workingman, for no one is a true man who does his work without intelligence and without understanding. So long as the workman is a mere drudge, so long he is not a man. So long as he simply does what he is told to do without understanding the reason why, so long he is not a man. So long as his actions are mechanic-like, so long as he himself is a mere machine moving among machines, so long he is not a man, and his work will degrade and cannot elevate him. We hear much said about the dignity of labor, and many useless sermons are preached to the working people in the pulpit and the press upon the importance of their remembering that labor is dignified; but the truth is that labor, as at present carried on in too many instances, is not dignified, and no amount of preaching will make it so. It is wearisome, it is tedious to mind and body, it is a drag upon the energies, it is a heaviness to the human being that groans underneath its weight. But, if labor were only made more intellectual, then it would become more dignified. If the laborer could only be made to see the mental opera-

tions that underlie his manual operations, then the very work that now degrades would elevate him. For every form of manual labor is, as it were, a window that lets out on vast reaches of science. Even agriculture, perhaps the most toilsome of occupations, looks out on chemistry and geology. And the same is true in other directions: only the difficulty is that these windows are usually darkened, that the eyes of the workers are dim, and they do not look away from their immediate tasks to see what lies beyond them.

This, then, is the ultimate object of our efforts,—to increase the intelligence of the workingman, so that by added intelligence he may become more of a man. Not only that he may earn higher wages, not only that the value of the manufactured products may be enhanced, and the wealth of the country in dollars and cents may be increased, but that the humanity of the workingman may be enlarged, that the wealth of the country may be increased in a far nobler sense, that our land may become rich in the number of those who are true human beings, self-respecting as well as self-sustaining.

And, O friends, to these efforts our new school shall be dedicated. The problem before us is vast and difficult: we do not pretend that we have solved it; but the problem as such is clearly before our minds, and to its solution all our energies shall be bent. And, in attempting this great task, we feel that we are acting for the best interests of our country and of mankind at large; and we claim the right and the privilege of consecrating our efforts to these high interests. We are not here bounded in our undertaking by any narrow sectarian considerations. We come together here, in this common labor, members of various races, nationalities, and religious beliefs. We never stop to ask of any one who would join us what his opinions may be in respect to politics or creed. We simply ask whether he is willing to help in this great and glorious work; and, if he is, we count him as a brother, and so welcome him into our ranks.

We are—a part of us who have joined in this enterprise—descendants of a race that has been persecuted for the last eighteen centuries, upon which all the bitterness and fury of the hatred of men have been expended, and which even to-day in certain quarters of the world is not yet allowed to rest, but is made the object of atrocious outrages, before which the barbarities of mediæval persecution pale in comparison. But we do not therefore accept the inexcusable counsel—inexcusable it would be even on the part of the most bigoted—that the members of such a race should withdraw into their own lines, and become selfish and clanish in their charities, and shut themselves off from abounding sympathy with their fellows of every race, and regard all thought of human benevolence, outside their narrow ranks, only as an after-thought. Rather do we remember the noble words which the Buddha spoke,—it is now twenty-five hundred years ago,—that hatred is not conquered by hatred at any time, hatred is conquered by love. Rather do we remember that, if there is persecution even in our age, ignorance and barbarity are the cause of that persecution; that ignorance and barbarity therefore are the foes; that with these we must grapple; that these we must root out, that in removing them we are freeing the human race, we are freeing ourselves, and we are freeing also the pitiable persecutors from their own darkness and their crime.

And so, friends, let us go on in the path we have chosen. In it there is light, in it there is joy, in it there is satisfaction. And as we stand here to-day, members not of the one race that I have mentioned, but of various races, nationalities, and belongings, yet all bound together by one common and sacred purpose, let us remember in conclusion that this is the day which the will of the nation has set apart in order that on it may be recalled the great sacrifices which this people has brought for its liberty, and the examples of heroism and devotion which have secured the union of the States, in whose blessed protection we now stand. The winds of May breathe softly over thousands of graves, and thousands of loving hands are busy to-day strewing with flowers the places where sleep our unforgotten dead. These are solemn memories for any nation to have; but they convey not only tender reminiscences, but also warning and lessons to us, the survivors. The battles of the civil war were fought, whatever the nominal issue may have been, to vindicate the principle that labor shall be free, that the toil of one man in the service of an-

other shall be justly requited, and that the workers must be redeemed from slavery. To-day, this principle in a higher form needs once more to be vindicated. Let us then do our part to vindicate it. Let us do what in our power lies to emancipate labor from the slavery of ignorance in which it is still enthralled. Let us endeavor to make the working classes intelligent: then we can safely trust them that they themselves will make themselves, in the full sense, free.

And so to the higher intelligence, the higher humanity of the working classes, do we dedicate this new building; and as we found it to-day in the glorious sunlight, so, when completed, in the light may it ever stand, itself a centre of light, radiating light far and wide throughout the community.

CORRESPONDENCE.

THE REMEDY FOR IRISH TROUBLES.

Editors of The Index :—

Will you permit me to state in your columns what seems to me the only true remedy for Irish troubles, and why Ireland has been, for two centuries, in a state of perpetual, though sometimes latent, anarchy.

The chief cause of this, I cannot but think, is the political sentimentalism of the British people, which had led them, for fear of hurting the poor creature, to cut off its dog's tail inch by inch. We laugh at the French for believing that new street names and fine phrases effect administration or other reforms; but we English are victims of the same political childishness in worshipping as little gods things which are but means or symbols; as, for instance, trial by jury. Political institutions are like drugs; however beneficial a drug may be to a given person at a given time, it would work only mischief under different circumstances. Physical nearness destroys the power of perspective, and prevents the British from seeing that trial by jury, etc., are practically as inapplicable to Ireland as they would be to India.

The panacea for Irish troubles is nothing new; it was tried, and tried successfully, by King James; and the only reason why Ireland is not to-day as peaceable and prosperous as Southern England or Massachusetts is that his policy was not continued by his successors, except in a small way, by Cromwell. The British had a like state of things to struggle against in the Scotch Highlands, and they struggled in vain; till, after 1745, they removed the cause of the troubles to Canada and India. For with Celtic Irish, Highland Scotch, and red Indians, but one policy can be successful, and that is, to assert the right of eminent domain possessed by a race of superior civilization, just as it is possessed by man in general as against the beasts of the field. Making due allowance for exceptions, the Irish have no more right to be in Ireland than the red man to be in Massachusetts. The necessity of removal does not justify cruelty or injustice such as have been practised against the red men; a removal, however unpleasant a necessity, may be carried out with gentleness and kindness. Distributed throughout the world as the Jews are, the Irish would not only be a valuable element in the life of every nation among which they dwelt, but they would be better off themselves. When they form the numerical majority, they are a source only of evil.

A HARVARD GRADUATE.

WASHINGTON, D.C.

[We print the above letter, but think the writer's statement in regard to the cause of Irish troubles and what is needed to remedy them wide of the truth, and his estimate of the Irish people neither generous nor just.—Ed.]

IN MEMORIAM.

Editors of The Index :—

With deep regret, I have to record the unexpected demise, after a comparatively short illness, of William McDonnell, Jr., only son of the well-known Canadian liberal author, William McDonnell, Esq., of Lindsay, Ontario. Mr. McDonnell passed away at the family residency in Lindsay on Sunday morning last, at the early age of about thirty-three years. His sickness of about a month's duration was borne patiently and cheerfully, and he died like a philosopher. He leaves a widow and infant son.

Mr. McDonnell was a young man of irreproachable character, of fine abilities, and of superior education. As a consequence, notwithstanding his unconcealed heterodox opinions on theological questions, he was

popular with all, and highly esteemed by his many friends.

In science, language, and literature, he was a great reader and diligent student. Besides his mathematical and classical attainments, he read German, French, and Spanish, and was well up with the results of modern scientific thought. After a very creditable career as a student, and having visited England, Ireland, France, and the United States, spending two years in the Polytechnic College, Philadelphia, where he graduated as a mining engineer, Mr. McDonnell was finally admitted to the bar of Ontario, at Osgood Hall, Toronto, as a barrister at law.

The deceased has filled various public positions of trust and responsibility with credit and ability; while his numerous excellent qualities and varied acquirements had marked out for him in the minds of his many friends a future career of honor, brilliancy, and usefulness. The great esteem and respect in which he was held were evinced by the largest funeral cortege ever seen in Lindsay. Business was suspended throughout the town during the solemn and painful ceremony of sepulture, and deep sympathy shown by all.

Mr. McDonnell, Sr., has the sincere sympathy of all Canadian Liberals in this sad bereavement of his only son, whose future was so promising, but whose sun has sadly set long before reaching the meridian of life.

ALLEN PRINGLE.

SELBY, ONTARIO, June 4, 1882.

[The young man of whose untimely death Mr. Pringle informs us, and whose character he well describes, we met and frequently conversed with during a visit to Lindsay four or five years ago; and his intelligence, education, and moral courage impressed us strongly, and led us to believe that a brilliant and useful career was before him. It is with deep regret and sorrow that we have learned of Mr. McDonnell's death. To the family from which he has been suddenly taken, we tender our heartfelt sympathy in their sad bereavement.—Ed.]

MISCELLANEOUS.

"SINCE the interdiction of *Leaves of Grass* by the Massachusetts authorities, writes a New York correspondent of the *Springfield Republican*, and the non-issue in consequence of the volume by James R. Osgood & Co., it is asserted that not less than six publishers here have written to Walt Whitman, offering very liberal terms for the privilege of issuing his very peculiar poems. The action of the State Attorney has given the work a far better advertisement than any ordinary amount of money would purchase."

MARY T. ROWLAND, President of the Parnell Branch Ladies' Land League, in a defiant open letter replying to the threat of Bishop Gilmore, of Cleveland, to excommunicate all Catholic women who persist in remaining members of the organization, writes: "In answer to your official of last week, and in the face of your terrible threats, I stand forth in the name of the women of the Parnell Branch of the Land League, and say that we will not deviate or falter in the righteous cause we have undertaken. . . . The stigma of immodesty, indelicacy, and political brawling you try to cast upon us, I fling back. Our conduct, our pure, high motives, would be worthy of imitation by any lady outside the Parnell Ladies' Land League."

A LONDON correspondent of the *Nation* mentions seeing Darwin at his home last January, and remarks: "He did not speak with any air of authority, much less dogmatism, even on his own topics; and on other subjects, politics for instance, he talked as one who was only anxious to hear what others had to say and resolve his own doubts. One remark struck particularly the two friends who had come to see him. He mentioned that Mr. Gladstone had some months before, while spending a Sunday in the neighborhood, walked over to call on him; and, speaking with lively admiration of the Prime Minister's powers, he added: 'It was delightful to see so great a man so simple and natural. He talked to us as one of ourselves. You would never have known what he was.' We looked at one another, and thought that there were other great men of whom this was no less true, and in whom such self-forgotten simplicity was no less beautiful."

A UNIQUE innovation in memorial anniversaries was that held recently in Jeffersonville, Ind., at the house

of Mr. Dennis Murphy, a merchant of that city, in commemoration of the birthday of Mrs. L. M. Nicholson, a recently deceased sister of Mr. Murphy, and a lady of considerable ability and of liberal principles. Those who received cards of invitation to attend this anniversary "wondered greatly within themselves" what could be done or said on such an occasion that would be agreeable or pleasant, but found, before the evening was over, their queries satisfactorily answered. The invited guests found the parlors of their hosts prepared for the occasion with appropriate emblems, floral decorations, and mottoes arranged around the walls of the rooms, and a portrait of the deceased lady occupying a prominent position, surrounded by wreaths of immortelles, with the words "At Rest" below the picture. The exercises were opened by the singing of the hymn, "Let her rest," by a select quartette choir, followed by the reading by the hostess, Mrs. Murphy, of Mr. F. M. Holland's "Agnostic's Requiem," recently published in *The Index*. After this, Longfellow's beautiful poem, "Resignation," was read by Mrs. Reuben Daily; and his "Builders," by Miss Loomis. Mrs. Robinson then read Whittier's "The Eternal Goodness"; and Reuben Daily, editor of the *Jeffersonville Daily News*, read Bryant's "Thanatopsis." Longfellow's "Psalm of Life" was read by Miss Nicholson. A poem dedicated to the deceased was read by William Lee; and "Forsake not the Right," by the bereaved husband, Mr. Nicholson. At a rather late hour, the guests departed, softened in heart and elevated in thought by these dignified yet touching services, which seemed to rob the grave of half its victory and death of half its sting. Mr. Murphy, who was devotedly attached to the sister thus commemorated, designed by this means to throw a halo round the memory of a consistent Liberal, and thus to prove to friends that rationalism is not more gloomy in the face of death than is superstition. We cannot resist the inclination to add that we remember Mr. Dennis Murphy as an army comrade with whom, he being a devoted Catholic at that time, we had many animated discussions on the banks of the Potomac, twenty years ago. We saw him taken from the battle-field of Ball's Bluff during action, wounded and apparently dying; but he recovered, and we again met and shared together several months of Southern prison-life. When we parted, he was a "good Catholic"; and we never expected to hear of his adoption of liberal views.

BOOK NOTICES.

PARTIAL CORRECTIONS OF ENGLISH SPELLINGS is the title of a pamphlet published by Trübner & Co., London, issued under the sanction of the Philological Society of London, Eng., and offered for sale by Burns & Co. of New York. This treatise gives, in condensed form, the history and causes of many of the irrational features of our written and spoken language, and states succinctly the remedies needed, bringing into view at the same time the main obstacles that stand in the way of their adoption. The complications that hedge up the avenues to any reform so radical as that proposed require patient and vigorous handling. Doubtless, the changes constantly creeping into the most cherished usage will by slow degrees renovate the plague spots, but the ordinary eye consents only with reluctance to undo the forms so entangled with the busiest experience of daily life. The art of phonographic writing, which is growing so fast in popular favor, will prove a powerful stimulus toward the uprooting of useless items that encumber our common print. Mrs. Burns offers a variety of publications in the aid of this pursuit.

THE *Unitarian Review* for June is a bright and an interesting number. This magazine seems to gain in vigor and interest with every issue. In this number, Rev. John C. Kimball deals with "The Church as a Mediator between the Different Classes of Society," in which he utters many sensible thoughts as to the true uses of high culture. "Kant and his Critics," by Prof. B. C. Burt, will just now find many interested readers. A nameless writer discourses charmingly "On the Worship of the Natural." Theo. C. Williams treats of "The Moral Dynamic," "Spirit" inspires the pen of Rev. James C. Parsons, and "Living from Hand to Mouth" is the pertinent subject of Rev. Rufus Ellis' article. The "Editors Note-Book" and "Review of Current Literature" will be found full of interest.

POETRY.

For *The Index*.

OPTIMISM.

Thoughts suggested by a Bright, Beautiful Morning.

There is beauty all around, all around:
Though we may not comprehend
That a scourge may be a friend;
Though we may not always see,
Holding not the one true key
In the hand as we're journeying around,
There is goodness all around.

There is love all around, all around:
Can you see, my honest friend,
That this life is not the end;
That "the grave is not the goal"
Of a man's true, inmost soul?
What a pleasure in the truth we have found,—
There is justice all around!

M. T. J.

For *The Index*.

UNDER THE ROSE.

An atom of conscious matter
Returns to its repose
Under the leaves of autumn,
Under the winter snows,
Under the first spring grasses,
Under the bloom of the rose.

An atom once unconscious,
Unknown and unknown,
It woke to life and feeling,
To know and to be known.
It felt a little pleasure,
A little more of pain;
When full the scanty measure
It becomes unknown again.
The atom's life is over,
It seeks its old repose
Under the leaves of autumn,
Under the winter snows,
Under the fragrant clover
Under the bloom of the rose.

I. E. PECK.

PERSONAL ITEMS.

AFTER more than a year's absence, the Princess Louise has returned to Canada and her husband, the Marquis of Lorne, who has been for the most of that time a Marquis *forlorn*.

JOHN L. STODDARD, the lecturer, was arrested in the neighborhood of Warwick Castle a few days ago for trespass. A few shillings mollified the over-officious individual who made the arrest.

THE tablet placed by Alderman Stebbins on the fence surrounding the site of the old elm, on the Common, will read, "The old elm destroyed by a gale, Feb. 15, 1876. This elm planted A.D. 1876."

THE murdered Chief Secretary of Ireland, Lord Frederick Cavendish, was the nephew by marriage of the Premier of England; and Gladstone loses by his death not only a beloved relative, but a faithful adherent to his policy.

THE Czar of "all the Russias" has promised to promise to "renounce the devil and all his works" in behalf of the great-grandson of Kaiser William of Prussia; that is, he is to be god-papa to the new heir to the German throne.

OSCAR WILDE's second and (presumably) last appearance on a Boston platform called out but a small audience to the Globe Theatre on the 2nd inst. His lecture is reported as an eloquent plea for beauty in every-day life. As Mr. Wilde is generally from fifteen minutes to half an hour behind time, making his audience wait for him, a lecture from somebody to him on punctuality might not be amiss; but, then, a man who gets himself up in the stunning style described by an enthusiastic *Herald* correspondent as follows really needs extra time for his toilet: "He was clad in a suit of black velvet, coat, waistcoat, and knee breeches. Around his stalwart neck and down his stalwart chest fell a profusion of lace, and the same material adorned his robust wrists. He looked big and strong, and quite picturesque. A murmur of appreciation arose from his admirers in the auditorium. His attitudes, during the delivery of his hour and a half lecture, were supposedly graceful and statuesque, or sculptural. His long hair flowed romantically down upon his broad and sturdy shoulders."

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CURRENT TOPICS.

THE citizens of Virginia are righteously indignant over the proposal, at this late day, to move the remains of Thomas Jefferson from the "sacred soil" of Virginia to Washington. "The mother of Presidents" is naturally enough averse to having the bones of one of her most honored and loyal sons removed for the purpose of adding fame to another part of the Republic. And the "degenerate" grand-daughter of Jefferson, who proposed this removal, has been refused the liberty to carry out her wishes.

THAT superstition is far from eradicated, and still survives even in the most cultured classes of society, is clearly demonstrated in the recent "pilgrimage" to the shrine of "Our Lady of Lourdes" by the Duke and Duchess of Norfolk with their son, the infant Earl of Arundel, in the hope that a miracle would be worked in the restoration to sight of the baby earl, who is blind and ill. But though the faith which could thus survive the scientific iconoclasm of this age must be much stronger than a grain of mustard seed, yet in this case it has been found to be of no avail.

IT appears from reports of the proceedings of a meeting of the New England Society of Friends, recently held at Newport, that the society numbers over four thousand; that last year there were only twenty-nine births, which fact was regarded as an indication that the society was losing ground, although it was stated that more than one-half the members married persons of other denominations, whose children were not included in the above number. Among the causes given in explanation of the decline of the society were included the conditions of New England, which are unfavorable to large families, and the emigration of many Friends to other parts of the country.

ON the 12th inst., a vote was taken in the House of Lords on the motion ordering to its second reading the bill legalizing marriage with a deceased wife's sister. The vote stood 128 for and 132 against the motion, showing an adverse majority of four. The Prince of Wales, the Duke of Edinburgh, the Duke of Albany, and nearly all the

members of the Government, voted with the minority; but the dispatch states that all the bishops were united in opposition to the motion. In the House of Commons, the acceptance of the bill is beyond doubt; and a favorable vote in the Upper Chamber would be equivalent to enactment. The proposed change in the English marriage law is likely to be effected at no distant day.

THE medical officer of the State Board of Health of San Francisco, in a recent report of the sanitary condition of that city, speaks in the following terms of praise of the hygienic habits of the much reviled Chinese: "They eat to live, and do not live to eat. They are clean in their habits, and they drink no whiskey. I have never seen a drunken Chinaman in my life. They consequently obtain a better resisting power to the attack of disease. They constantly wash themselves, and keep themselves and their clothes clean. The death rate is greater among the whites than among the Chinese, greater with adult white people than with adult Chinamen. There have been no epidemics among them; and there has been less small-pox among them than among the whites, the ratio of population being allowed."

"A SPECIAL to the *Tribune*," says the *Religio-Philosophical Journal*, "sets forth that political circles are very much animated in Milwaukee, Wis., over the quarrel between the Hon. Arthur Bate and the Roman Catholics. In the Legislature last winter, Mr. Bate supported the Church Taxation Bill and other measures which were opposed by the Catholics, thus bringing down upon his head the bitter condemnation of the whole denomination. Mr. Bate is a trenchant writer, and the controversy is ably handled on both sides. He claims that the followers of the Pope are bent upon overthrowing the public school system and eventually controlling this government. The quarrel will be as protracted as it is bitter." Next week, we shall publish a letter from our Milwaukee correspondent, giving an account of the controversy referred to in the above paragraph.

A SPECIAL correspondent of the London *Daily News*, with the English Eclipse Expedition, says that on May 17, "while the sky darkened and assumed a leaden hue, the hills bounding the Nile bathed in purple, the great silence gave way, and from river and palm-shaded slope arose a shout of wonder and fear, which reached its climax at the moment of the sun's disappearance, nor ceased then; for in addition to the horror of an eclipse—which the natives here as in India attribute to the act of a dragon—there appeared in the heavens, on the right of the sun, an unmistakable scimitar." The eclipse had brought to view a new comet. All the astronomers in the world, however, would not be able to convince those superstitious natives that the sword-shaped comet they saw on that terrible day was not an omen of the warlike events which have since transpired in Egypt.

MICHAEL DAVITT, the Irish patriot, in a speech in New York last Monday night, said: "I am convinced that a calm consideration of the question

will dissipate the idea that the nationalization of the land of Ireland is any more of a recognition of England's right to rule us than is involved in the payment of taxes or in calling upon its government to advance the necessary funds for the carrying out of the scheme of peasant proprietary. While I yield to no Irishman alive in my allegiance to the principle of Ireland's right to govern itself, I would infinitely prefer to deal directly with an English government than with its exacting and unscrupulous mercenaries, the Irish landlords. Better to have the land of our country administered by even an executive English authority than see it made the instrument of social slavery and degradation, of tyranny and exaction, by the merciless and polluted hands of Irish landlordism."

SOME of the colored churches are very mild in their discipline of sinners within their folds. We read lately of the arrest of a member of a colored church in Washington for stealing chickens; and, though it was proven in court that such thieving was his regular occupation, yet his pastor visited him in jail, and comforted him with the assurance that the congregation would raise the amount of his fine, which they did at the next meeting. And a colored preacher of Alexandria, Va., who whipped his wife, and was fined four dollars therefor, not having any money with which to pay his fine, begged from the judge who sentenced him a week in which to raise the sum. On the next Sunday, he preached from the text, "Whom the Lord loveth, he chasteneth," and proved conclusively to his congregation that his love for his wife led to her punishment, and appealed to his hearers to contribute the amount of his fine, which he succeeded in raising after passing the hat six times.

THE Boston *Commonwealth* sees nothing wrong in political assessment for party purposes. "We are not of those," it says, "who think the office-holders should be exempt from this tax. They are the very ones who should bear the burdens of what is needed to maintain their party. This is expected of them in the best circles even." That is to say, whoever works for the government should also work for the party. A good reply to assumptions of this sort we find in the *Springfield Republican*. It asks: "Is the armorer or the postal clerk paid more than he earns? If he is, the government is extravagant and wasteful. But, if not, why should these public servants be taxed to support the Republican party? Oh, but party government requires it. Not at all. Party government requires nothing of the kind. We have no party government. But, if we had, it would govern through Congress and the President and his cabinet. Armorers, navy-yard employes, postal clerks, letter-carriers, the one hundred thousand civil officers of the United States government, have nothing to do with party government. These are each employed for specific tasks, not partisan, but in the service of the whole people. For the party in power to demand their political services and their money is a monstrous usurpation, which it is time to throw off."

PROFESSOR ADLER'S ADDRESS.

In that part of the report of the late Annual Meeting of the Free Religious Association which we publish this week, our readers will find the address of Professor Adler, in which he gave his reasons for withdrawing from active participation in the Association's affairs. As presiding officer on the occasion, we did not deem it our place to reply to the address at that time, but in the brief remarks at its conclusion, prefatory to introducing the next speaker, we took occasion to call attention to the central thesis of his speech,—that the practical result of the Free Religious Association should appear in better work for human benefit,—as not removing him from actual participation in promoting the objects and purposes which the Association has chiefly at heart. But this, it is evident, did not meet the whole range of Professor Adler's criticism. Doubtless, he would admit that the professed aim of the Association, as declared in its constitution and in the official reports from time to time of its Executive Committee, is the social and moral improvement of humanity.

But the chief point of his criticism is directed against the methods and practical policy of the Association. His arraignment is that it has not put its professions into practice; that it provides for discussion, but does nothing else; that it talks, but does not act. And his criticism thus considered shows such a misconception of the position of the Free Religious Association and of its relation to the liberal cause and work as to call now for further comment.

The address seems to us to exhibit three strange misconceptions. First, Dr. Adler arraigns the Association as if it were only a Boston society, and were thus responsible for the delinquencies in practical philanthropy which he charges against Boston Free Religious circles, and apparently against the Parker Memorial Society in particular. In point of fact, the Free Religious Association, though having its headquarters and holding its annual meeting in Boston, is a national society, and always has been. It has a membership scattered through the country. It has had at times, if it does not have now, as many members in New York as in Boston. Its officers represent nine different States. Though its directors have been chosen with some reference to convenience of attending committee meetings in Boston, a majority of them have not been residents of Boston nor its suburbs. As to connection with the Parker Memorial Society, there have not been during the fifteen years of the Association's existence more than two or three officers of the Association who were members of that Society. Dr. Adler was addressing an audience, of which it may be safely said that not one-third of it was made up of residents of Boston. The annual meetings of the Free Religious Association are gathered from numerous towns of Massachusetts, and from all the New England States, with representatives not a few from more distant parts of the country. As a national association, drawing its funds from a constituency spread through many States, it cannot be expected to establish in Boston such special beneficent institutions as workingmen's institutes and hospitals and young men's reform societies more than in New York or Philadelphia or Chicago. The Free Religious Association seeks—to quote from a standing notice of the objects of *The Index*—"to emancipate religion from bondage to ecclesiastical dogmatism and sectarianism, in order that the practical power of religion may be put more effectually to the service of a higher Morality and an improved Social Welfare." But it neces-

sarily leaves the establishment of the special practical institutions and works that would come in the line of this aim to its members in their several localities, and to the awakening sentiment of society in general. It disseminates the ideas, urging that they should and must result in increased moral and philanthropic activity. And, as a matter of fact, the members of the Association are engaged in their several communities—in Boston, Providence, Florence, New York, Cincinnati, St. Paul, Milwaukee, and numerous other places—in doing various works for human benefit according to local conditions and needs, though not always copying the excellent models of philanthropy which Mr. Adler is organizing in New York. The relation of the conventions and discussion which the Association provides to these local and individual applications of its teachings is precisely the same as the relation which Mr. Adler's Sunday lectures bear to his charitable organizations. There he "talks,"—"discusses" questions both speculative and practical,—in order that people may be incited to more thoughtful and earnest activity in these works of humanity during the week. So the Free Religious Association brings earnest talkers together on its platform to promote that mental and moral education which shall result in more thoughtful and vigorous efforts for human welfare. And to arraign the Association as doing nothing, because it does not itself establish local philanthropies, is as unreasonable as it would be to complain of the National Social Science Association for not cleaning the streets of New York or building sewers in Memphis, or to decry the National Teachers' Institute as useless, because it does not support a model school in Boston.

But, though the Free Religious Association is not to be expected to locate philanthropic institutions in Boston, Mr. Adler seems to us seriously to err again in underrating the beneficent work that is being done in "Free Religious circles" in Boston. Possibly, these circles might be doing more in some specifically organized way of their own. And particularly do we think that the Parker Memorial Society might strengthen itself in numbers and resources as well as more largely benefit the community, were it in its organized capacity to take charge of some special field of practical philanthropy. But, whatever may be said on this point, it cannot be denied that members of that little band who still keep alive the society that Theodore Parker founded, and also the "Free Religious circles" generally in and around Boston, are fully represented in the charitable and educational activities for which the city is noted. And when Mr. Adler exclaims, "What living thing for the good of mankind, for the perfecting of morality among yourselves and others, has emanated within the last twenty years from the Free Religious circles of this city?" he goes beyond the limits of rhetorical license, and commits an injustice against men and women who were growing gray in the service of humanity before he was old enough even to think of his work in New York. To go back only "twenty years," it has been within that time that the Freedmen's Commission has done its extensive and most excellent work among the negroes in the South,—a society that in Boston was very largely officered and supported by those who would be counted in "Free Religious circles." It has been within that time that the Public Library has been opened on Sunday,—a result which Liberals in religion were conspicuous in achieving. It has been within that time that the Art Museum opened its doors, too, on Sunday; and the movement that effected this object (though the fact has not before been made public) was begun in the Executive Committee of the Free Religious Asso-

ciation. It has been within that time that the New England Hospital for Women and the Moral Education and Moral Reform Societies and the Society for promoting the Higher Education of Women have come into existence,—all of them extensively helped, some of them almost sustained, by the same class of men and women that are found in the Free Religious conventions and on the Free Religious platform. Other beneficent societies and institutions might be named, to say nothing of individual charity, in which the "Free Religious" people of Boston are specially prominent. Our Cambridge correspondent, in another column, opportunely and justly treats this point; and we need not dwell on it longer. Mr. Adler has been so absorbed in his own noble enterprises in New York that he has not had time to learn of all the beneficent work that his comrades in the Free Religious movement have been doing in Boston and elsewhere. And on some points of social and moral reform, as is natural from his years and partial educational isolation from other reformers, he appears to be just awakening to facts and principles that have been long familiar to those older in the field. If he should reply that these beneficent activities do not come distinctly in the name of "Free Religion," it must be said that it is one of the principles of "Free Religion" to work for humanity with others, wherever work can be done without compromise of any religious convictions. Mr. Adler has himself recognized this fact by disconnecting the benevolent organizations which he has originated in New York from the Society for Ethical Culture, so that people who may not like his religious views or his Sunday services may not thereby be deterred from joining in the philanthropic work which they do like.

Dr. Adler's third misconception is one that appears first in his address, but which we place last, because of its theoretical rather than practical character. In referring to the fact that the Free Religious Association has laid special stress on the idea of the sympathy of religions, he points out, and properly, the danger that this idea of the sympathy of religions may be pressed so far that distinctness of individual religious conviction may be lost, and with it that intellectual vigor which always goes with strong individual conviction. He then adds that, so far as Free Religion means a free platform for all religious opinions, and that this free platform is to be a substitute for a definite religion of his own, he has never been able to stand on its ground. This remark, we think, explains a certain sensitiveness which Mr. Adler has always shown on the Free Religious platform, lest his own convictions were somehow to be compromised by the differing convictions of other speakers. The remark, also, in our view, discloses his failure to comprehend one of the most fundamental principles of the Free Religious Association; namely, its assertion, in the interest of truth, of the right of differing religious opinions to a full and fair hearing, each speaker speaking on his own individual responsibility, but each also, for the same reason, being left perfectly free to urge his own opinion, there and elsewhere, with all the mental and moral power at his command. In offering a free platform for various religious opinions, and in emphasizing the idea of the sympathy of religions,—that is, the historically demonstrable fact of the similarity and even identity of certain religious and moral elements in all the religions,—the Association never dreamed of merging the individual religious convictions of its members into a general mass of "nebulous sympathy." Rather has it aimed to secure free room and opportunity for the development and assertion of individual conviction, not only in pulpits and on platforms, but in pews and

in society at large. It says to every man: Stand, wherever you are, faithfully to your own guns, having once rationally chosen and planted them. Think and speak your own best thought, without fear or favor. Have and declare a conviction of your own, and not merely echo another's. But at the same time remember that both you and the people around you may be benefited by hearing impartially your neighbor's honest conviction on the other side of the way. This, according to our understanding, is the position of the Free Religious Association on this point. This certainly is the principle laid down in its constitution. And, therefore, we entirely fail to see why the fact that Mr. Adler has "a distinct religious conviction" of his own should compel him "to retire from active participation in the affairs of the Association,"—if he still adheres to the principle of free discussion and liberty of individual conviction for all.

We have criticised Dr. Adler's address with the same friendly candor with which he made the address. But we cannot close without again affirming our entire acceptance of his major premise that Free Religion, like every other form of religion or of philosophy, is to be finally tested by the benefit it brings to mankind. If it be true, it cannot but be helpful and healthful to humanity. Nor would we say one word to break the force of his stirring appeal for more of moral and philanthropic activity in all local societies and circles of Liberalism. Our aim has been simply to correct these misconceptions which his address exhibits concerning the position of the Free Religious Association and concerning the actual practical work done in Boston and other local "Free Religious" circles, and also to point out the usefulness of a general association in which local teachers can come together to compare views and methods and to inspire one another to clearer thinking and to better work in the future.

And that none may possibly misunderstand us as disparaging Mr. Adler's own work, we wish to say again that we have the greatest admiration for his power as an organizer of practical philanthropy, and for that wonderful gift of impressive and inspiring speech which is such a force behind his organizations. We rejoice every day to be able to point to the work he is doing as one of the practical forms of Free Religion. And we expect his work to grow in this direction to something much greater than he has yet achieved or attempted. We wish there were a thousand such practical workers as he in the liberal ranks of this country. But that also is most needful work which aims specially to clarify and strengthen thought and to disseminate ideas.

WM. J. POTTER.

PROBABLE RESULTS OF DISESTABLISHMENT.

I have endeavored to make it clear on what a slender base, either of force or reason, the Established Church of England reposes. This shows that the hour of disestablishment is drawing nigh. The question may not perhaps assume vast proportions just at present, because the English people are occupied with other and more immediately pressing questions. But, as these are settled, the church question will more and more definitely force itself on popular attention; and, whenever it is once admitted into what is called the "region of practical politics," the issue is as absolutely certain as anything human can be. Religious equality will become a fact in England by separation of the Anglican Church from the British government. What will be the probable results of this great revolution, for revolution it will certainly be? There will be two sets of results,—one political, the other religious. In the political sphere, the

disestablishment of the State Church will ultimately, though not immediately, involve also that of the monarchy and aristocracy. There can be no doubt of this. Of course, the average English Dissenter, who dislikes the Church of England on social, ecclesiastical, or what he calls "Scriptural" grounds, has no thought of attacking the monarchy to which, he would tell you—and with all sincerity—he is devotedly attached. But it is the merest commonplace of history that men are quite ignorant of the ultimate and necessary consequences of their deeds. Hampden and Pym had in their minds no thought of the execution of Charles I., when they resisted the despotic pretensions of that monarch. When Washington in like manner withstood the monstrous claims of the English government, he had no conception that he was laying the foundation of a democratic republic, to which men from all tribes, nations, and races should resort alike, new both in form and essence in the history of the world. And, if this be true of such great figures in human history, how can it be supposed that the respectable non-conformist deacon, who is ready to go into ecstasies about Queen Victoria, can imagine, when he gives his subscription to the society for the liberation of religion from State patronage and control that he is helping on a movement which shall relegate that royal lady's descendants to the sphere of private life? Yet such seems to me the probable, nay, certain result of disestablishment. Both Church and Crown are parts of a system built up in past times, the outcome of the thought of those times, but wholly unsuited to our own age. Let a principal factor of that system be eliminated, and the system itself is broken up, never again to be restored.

"It is a massy wheel,
Fixed on the summit of the highest mount,
To whose huge spokes ten thousand lesser things
Are mortised and adjoined; which, when it falls,
Each small annexment, petty consequence,
Attends the boisterous ruin."

This is doubtless an important reason why so many who care nothing for the Church as a church are anxious to preserve the ecclesiastical establishment. The preservation of that establishment signifies the perpetuation of the historic form (as well as essence) of the English political system. That which is true of the monarchy is true of the aristocracy likewise. The Church serves as a bulwark of privilege: it is closely allied with the aristocracy, dependent for its prestige upon them as they upon it. The country rectories are nearly all in the gift of the landholders, and so the parson and squire are bound to be close friends and allies. They are usually of the same politics, of the same social creed, often of the same class. They have been together to the same public school and university, and have necessarily imbibed the same class prejudices, the same sectional traditions. When, therefore, you strike at one, you necessarily affect the position of the other also. Supposed by its early constitution to be the common heritage of all, its funds public either in their origin or in their application, the Anglican Church has gradually become, like nearly everything else in England, the mere appanage of the aristocratic and wealthy classes of society. The affections of most of its clergy centre in these classes, and these classes make use of the Church to serve their own political interests. So much is this so, that, as I have already said, the average clergyman is the most useful Tory electioneering agent. The Anglican Church teaches the people to "obey," to "submit themselves," to be content with their lot, to honor the magistrates, and so on; while, by its fulsome adulation of the throne and the royal family, it serves, more than any other cause, to keep up that absurd superstition about monarchy which

is the most patent blot on the public life of England at the present time. Prof. Huxley says, and says truly, that large numbers of English people imagine that the "Queen and the gentlefolk" govern the country very much as King David and the elders governed the people of Israel. The number of those who are controlled by this sort of superstition is diminishing, thanks, largely, to the spread of education; but the disestablishment of the Anglican Church will be a powerful stimulus to popular intellectual instruction. The Queen and the peers and the clergy are all partners in a great political system, which most men of intellect really despise, which the masses of the people care very little about, but which is kept up largely on account of the influence of the teaching of the Church of England on a great section of that middle class which still controls English politics.

WILLIAM CLARKE.

CAMBRIDGE, ENGLAND.

MR. WASSON ON LIGHT AND LIFE.

Mr. Wasson has given a very interesting statement in *The Index*, June 1, of some of his objections to the evolution philosophy, showing the repugnance naturally felt by his school of philosophy to what is called "materialism." And yet the closing words of his article indicate dissatisfaction with his present views, and that he is probably in a transition state, waiting for more evidence to bring him over to a belief in evolution. "Whoever shall clearly prove his argument fallacious will have the hearty thanks of one person, if of no more."

To prove clearly his argument fallacious would occupy more space than *The Index* could afford, and I fear would require more ability than the writer possesses; but I would respectfully refer him to Spencer's *Biology*, Vol. I., part third, on the Evolution of Life, and Vol. II., on Organic Development including the development of the eye, the ear, etc. In the mean time, however, it may do some good to point out where Mr. Wasson makes the frequent mistake of confounding the subjective with the objective.

"What we know as light is a creation of the brain, does not exist objectively because the sun's rays are dark." Certainly, the sun's rays exist whether we see them or not; and the effect produced upon the brain, through the means of the retina and nerve tissue, we call light. "Life" does not make the light, brain does not make the light, any more than a piano or an organ creates the music we delight to hear. The sun's rays have to play upon the retina, just as Ole Bull has to play upon the violin or piano to call forth its melody.

The "sense" represents light as external, referring to the sun's rays as the cause; but, when referring to its subjective effect, of course it is internal. What we know as light exists by the play of natural forces (sun's rays, etc.) upon the brain, just as what we know as music exists by the play of natural forces (musician's fingers, etc.) upon the piano. The optic nerve is sensitive to the excitement of the retina, just as the piano strings are sensitive to the fingers of the musician, and give forth the "glorious melodies" of an Ole Bull or a Beethoven. "If the optic nerve be mechanically pressed, light issues from the ganglia, though the eye be in perfect darkness, or even though it be destroyed." Certainly, this is true; and if an Æolian harp be placed in a window, so that the wind can play upon it, we shall have music,—much more real music than the light produced by pressure is real light.

"Every one has at some time had a blow upon the eye which caused him to 'see stars.' Such light is not vision; but, nevertheless, it is evolved from

within rather than from without." Certainly, this is true; and so is the fact that, if you strike a piano or a harp a blow, you will have music which comes from within the instrument, but it is not *good* music any more than the light caused by the blow upon the eye is *good* light.

So with the sense of sound, caused by the undulatory air motion. Sound is the subjective effect, but the objective air-waves are a reality outside of the mind. Sound is not a product of nerve fibre any more than music is a product of the piano. Nerve fibre and brain are the instruments played upon by external forces, just as the piano is played on. So with all the senses: they are "played upon" by the external forces of nature, and it would be as untrue to say the piano creates all the melodies we delight to hear as to say the nervous structure creates all our sensations. There would be no sensation, unless there were external forces to play upon the organization,—just as there would be no music, unless there were some musician to play upon the instrument.

So with perception and thought. Forces from without call them into play. There could be no thought, unless the senses were first operated upon: no reflection, no reason. "External forces can only appeal submissively to existing powers of the organization." This is not true: on the contrary, sensation, emotion, and thought are constantly active independently of the will, so much so that no person, while awake, can remain even for five minutes without a current of thought or feeling passing through his brain. And so with the emotions and sentiments: love, joy, fear, hope, etc., are all excited into action independently of the will by external forces. All that man can claim is a certain limited control of sensation, thought, and emotion; and even this control depends upon a stronger feeling, which surroundings have developed either in himself or his ancestors.

"The light waves and sound waves humbly deposit their effect at the retina and at the tympanum, and are not admitted further." Not so humbly, seeing that their effects are independent of the will. We can't help seeing, can't help hearing, whether we will or not. "If external influences can only address and submit themselves to powers of the organism already existing, if their fitness to be in any degree influential arrives only subsequent to a formative effect gone before, the assumed all-potency of environment is a conception very much strained." This is fully answered by Spencer's *Biology*, Vol. II., on Organic Development. So far as external influences submitting themselves humbly to the organism, the reverse holds true: the organism submits itself to the surroundings,—can't help growing when the outward conditions are supplied with the chemical elements in the food, and can't help dying, if they are not supplied.

"What is the order of relation between life and its surroundings?" The answer is, The principles and powers of life are addressed and supplied from without. But, says Mr. Wasson, these principles to be addressed and the power to receive, transform, and put to use the elements furnished, must be already there. Whence did they come from, then? Special creation? This is answered by Spencer's *Biology*, on the Evolution of Life, etc. Where does the germinal principle of morals come from? Is it a special creation, or has it been gradually evolved? Mr. Wasson admits moral principle grows. "Get the acorn, and you may have an oak." But where did the acorn come from? See Spencer's *Biology*, Vol. II., on Evolution of Plants, Trees, etc., and *Data of Ethics*.

Mr. Wasson's recapitulation or "resuming" may be best answered by adding the word "subjective."

"Nothing is in the nature of subjective light until there is sight," "nothing in the nature of subjective sound until there is hearing," etc. Hence, it would be rational to suppose that objective light (sun's rays) has made sight, objective sound (vibrating waves) has made hearing. "Life" is forced to use the elements beneath and around it (or perish); and the user, life, is the product of the thing used and of its environment.

J. E. SUTTON.

A CHURCH OF SOCIAL WORTH.

We are told that the famous Robert Hall confessed that reading Miss Edgeworth's novels (a once universally popular novelist, whose works are unknown to the present generation of novel-readers) hindered him for weeks in his clerical functions. He was completely disturbed by her pictures of a world of happy, active people, without any visible interference of religion,—a sensible, and, on the whole, healthy world, in which there was no prayer nor exhortation, no allusion to the supernatural persons of theology whatever, or the evangelical scheme of salvation, and no apparent alarm concerning the state of souls here or hereafter. The great preacher found himself intensely interested in Miss Edgeworth's delineations and characters, although the fact of Christianity was utterly ignored by her. In other words, the world which she sketched was strictly human and natural, and its people lived the life of their own time and locality without any reference to the notions, ideas, and beliefs of a remote and barbarous past. And who will say that a community which lives such a life—the life of to-day according to the ideas of the present—is not likely not only to be a wiser and more prosperous community, but also a more moral one than are those stagnant races which cling blindly to the past, and will not leave the ruts of antiquated beliefs and usages? Everybody knows that the most intelligent, orderly, thriving, kindly, progressive communities of to-day are precisely those in which the external signs or visible symbols and emblems of religion are fewest and least obtrusive, and in which the activity and stir have reference to this life and its needs and requirements. In such enlightened and powerful communities as the United States, Northern Germany, and Great Britain,—communities which are thoroughly alive with the life of this epoch, and which are the leaders and chief promoters of current civilization, the traveler sees no wayside shrines, sees no poverty-stricken peasants kneeling in public to worm-eaten images of gods and saints, sees no gaudy pomps and processions of the religious sort. The English poet Swinburne had to go to the continent to write his "Before a Crucifix":—

"Here, down between the dusty trees,
At this lank edge of haggard wood,
Women, with labor-loosened knees,
With gaunt backs bowed by servitude,
Stop, shift their loads, and pray, and fare
Forth with souls easier for the prayer."

In Asiatic countries, religion and devotion are everywhere in the foreground. Everything is primitive, everything is done in the name of Allah and his prophet. At certain hours of the day, all occupations are brought to a standstill, and the populace, wherever they happen to be, and without reference to what they may have on hand, prostrate themselves in a perfect fever of devotion, becoming suddenly transfixed and insensible to all things about them. Their devotion is perfect. But what is the social, moral, intellectual, and material condition of Mohammedan communities? It is deplorable, a disgrace to human nature. But their piety and religiosity are exemplary, and to the last degree admirable. If we pass from Islam into Spain and Italy, we shall find not such an intense

and fierce religious spirit as characterizes Orientals, but still piety and devotion and religious symbols and emblems are everywhere obtrusive. Prayer and beggary strike the observer on all hands. Other worldly interests are in the foreground, brass and crucifix are visible everywhere. Goethe tells in his *Italian Journey* (if I am not mistaken) how this symbol of Christianity became associated in his mind ever after with the smell of garlic. And what is the condition of the masses in Latin Europe? It is a condition of complete mental, moral, and material destitution.

The newspapers have just chronicled the landing at Castle Garden of more than a thousand Neapolitan emigrants, with not more than fifty dollars in the whole crowd to begin life with in the New World. It is a curious fact, that while the people of enlightened, progressive countries are becoming more and more intelligent in regard to man and nature, and more and more capable of utilizing the forces of nature in the interest of progress and civilization, they are obliged frankly to confess their utter ignorance of supernatural persons and things, of which they never have any personal experience whatever. For their knowledge of such is second-hand, traditional hearsay knowledge derived from the alleged experiences of people who lived twenty and thirty centuries ago. In view of this fact, the new terms agnostic and agnosticism have been brought into circulation, to describe the mental attitude of intelligent modern men and women toward the mysticisms and supernaturalisms of the past. They do not really know of their own knowledge anything at all about such matters. But fortunately their knowledge of things within the circle of nature goes on increasing. Thus it happens that the religion of to-day is getting to be more and more a religion of social worth, right conduct, ethical culture, universal tolerance, cosmopolitan largeness of sympathy, kindness, and fair dealing. Mysticism and supernaturalism are at a discount, and the most popular church is one of character and an enlightened and kindly this-worldliness. If this life should turn out to be a vestibule of another, it is not therefore to be lived as if it was of no account; because it is a stage in our spiritual history, uncertain, it is true, as to its continuance, but still a stage. Meantime, by way of foretaste of a better social condition in the future, it is well occasionally to recall Emerson's fine lines:—

"When the State House is the hearth
And the church is social worth,
Then the perfect state has come
The republican at home"

Then politicians, office-holders, and demagogues will have become extinct species, and there will be needed only a minimum of government or no government at all.

B. W. BALL.

NOTES ON THE RELIGIOUS PRESS.

W. J. P.

THE Catholic press has been unitedly and abusively vociferous for the recall of Minister Lowell from London, but by the wildness of its abuse has probably hurt its own cause. Latterly, it has been aided by more influential secular journals, notably by the *New York World* and *Herald*. Doubtless, strong influence has been brought to bear on the administration to effect such a result. The argument of the *Herald* rests chiefly on the ground that Mr. Lowell does not satisfy a large section of American citizens,—a very poor reason, if there be no other. To our view, the head and front of Mr. Lowell's offending appears to be that he has tried to discriminate among the imprisoned American "suspects," between genuine naturalized American citizens temporarily residing abroad and a class of

Irishmen who may have been in this country long enough to take out naturalization papers, but have gone back to Ireland and become *de facto* citizens there again, voting, paying taxes, and actively participating in the Irish disturbances. If a man gets into prison in a foreign country and appeals to the American flag for protection, he should be able to show that he counted himself under that flag before he got into prison; and, if he was a *bona fide* citizen of America, then he had no right to aid in fomenting rebellion against the government where he may chance to have been temporarily residing, America being at peace with such government. Mr. Lowell is no renegade American, but his course has been both wise and just.

THE *Catholic Review* for June 10 is in a very excited frame of mind. *Zion's Herald*, Col. Ingersoll, Swiss Liberalism, *The Index*, all come in for a share of its righteous (?) wrath. But the name of Garibaldi seems to have been the "red rag" that has specially enraged it. That the old hero of Italian liberty should be bedecked with praises so generally by the American press is more than this devoted advocate of the papacy can endure. Of course that he should have delivered the Two Sicilies from the rule of the Bourbons, and that his name should have been a tower of strength for the public opinion that made Italy one and free, are facts that only count for crimes in the judgment of the *Review*. Hear it:—

Garibaldi is dead, most probably as he lived. There is no news by the cable whether on his death-bed in Caprera he repented of his numerous crimes and endeavored to repair his sins of unbelief. His life was a notable one, in its own way. Without talent, without education, without morality, with a rejected faith, by a trampling under foot of every law, human and divine, he attained notoriety as a prominent agent of the secret societies of Europe. He was a type of the godless, creedless, and codeless civilization which the grand masters of the secret societies would substitute for the religion, the order, and the civilization of Christ. . . . It is shocking to find influential organs of public opinion, like the *Tribune* and the *Herald*, vying with each other in placing the halo of heroism and self-sacrifice on the brow of a dead rascal. Garibaldi was a rascal through and through; adventurous in his early life, but none the less a rascal. . . . We do not care to dwell on Garibaldi's known vices; but we say again it is shameful to set such a rascal up as a model or a hero. Is it possible to mention the names of Washington and Garibaldi in a breath? The one was a hero and a model citizen: the other was a cut-throat and a social leper.

The vices of Garibaldi, to which the *Review* refers, are not to be concealed nor excused because of his services for liberty. But the inquiry is pertinent whether the Roman Catholic Church, which for centuries has claimed to have the morality of Italy in its keeping, and has been the all-dominant power there, has itself set a higher standard of morality than that which Garibaldi has followed.

POETRY.

ORGAN-MUSIC.

For *The Index*.

When through storied windows bright
Falls the dim, religious light,
Echoing all the air with Iris sweet,
Then with mellow thunder deep
Let the ocean-throated organ speak;
Let its rolling billows sweep
Through our souls with might, with might!

'Tis not the voice of puny man
That issues from these pipes of Pan,
Nor yet some yearning spirit of the air.
Rather we seem to hear from out the skies,
Now low, now loud, through opened gates of Paradise,
The deep-toned viol, and the golden trumpet's blare,
And far hosannas from the innumerable caravan!

w. s. k.

EDITORIAL NOTES.

THE *True Religion*, heretofore published at Norway, Me., has changed its place of publication to North Conway, N.H.

WE shall next week give our readers a contribution from Moncure D. Conway on "Mummies," an article by Capt. Robert C. Adams, a letter from Mrs. Caroline H. Dall, and other interesting communications, in addition to the report continued from this week of the proceedings of the annual meeting of the Free Religious Association.

THE *Kansas Liberal*, removed from Valley Falls to Lawrence, Kan., with Mrs. Annie L. Diggs as managing editor, seems to have taken a new lease of life. It is a bright, breezy journal; and we wish the editors, Mr. Harmon and Mrs. Diggs, who are earnest workers in the field of liberal thought, the fullest success in their literary co-partnership.

THE *Presbyterian*, mentioning the fact that Herbert Spencer attended the "funeral of Darwin in the stately Abbey of Westminster," exclaims, "What a silence falls upon atheistic speculations when death steps in!" It were well if a similar silence fell upon dogmatic theology on such occasions, when, indeed, "Speech is silver, silence is gold," and when, as Holland says, "Silence is vocal, if we listen well."

A CORRESPONDENT of the *Church Union* asks the following pertinent question:—

Please inform me if it is considered honest and consistent for professed Christians to use the "Founder Fund" of Girard College to further the faith or beliefs which the founder endeavored to prevent? I did not write Andover.

The question is left unanswered. A fair statement of the facts relating to the practical violation of Stephen Girard's will, through the influence of Christian zealots, would show—what, however, need not be shown intelligent observers in these days—that a maximum of theological "faith or beliefs" is compatible with a minimum of honesty and fair dealing.

AN English lady, Mrs. Anna Kingsford, who is an enthusiastic emulator of Mr. Bergh's good work, and has written several severe anti-vivisection letters to *Nature*, recently gave an account before the Vegetarian Conference at Birmingham of her endeavors to eliminate from her clothing all products which involve the death of an animal. She had been successful, she stated, in doing so, though she had some difficulty in obtaining boots in the manufacture of which no particle of leather was used. This tender-hearted lady evidently does not realize the enormous destruction of animal life involved in the preparation of even vegetable textile fabrics, and necessitated by the very conditions of human existence.

MR. CHARLES BRIGHT of Australia (from whom we give an interesting letter this week) will speak next Sunday evening at Parker Memorial on "The World-wide Conflict,—Superstition vs. Freedom." This gentleman comes highly recommended as an accredited representative of the Dunedin (New Zealand) Free Thought Association and of the Liberal Association of New South Wales, whose President, speaking for the Association, says, "Mr. Bright is the ablest, most eloquent, and most philosophical liberal lecturer Australia has produced." Very favorable mention of his lectures has been made by the press of San Francisco, Chicago, and other cities in the United States in which he has spoken.

"THE Free Religious Association," says the *Jewish Watchman*, "has done much to increase freedom of thought. It has protested against every species of spiritual slavery, exposed many superstitious

and erroneous theologies, and encouraged independence of thought and action in all matters of belief, character, or conduct. It was established for the purpose of affording a free discussion of the religious questions from its platform. . . . Men of reason have, since the last fifteen years' existence of the Free Religious Association, been closely connected with its cause; and we hope that the new president, Rev. William J. Potter, will exert himself to carry out the liberal objects and principles of the Association."

THE following we find in the *Independent*:—

. . . The *Christian Intelligencer* gives the fact that Darwin was a subscriber to the *Boston Index* as conclusive evidence of his infidelity. What is the significance of that other fact,—that he was a contributor to the South American Missionary Society? We recall the statement by an ecclesiastical dignitary of the Church of England,—that nobody, of any account, had ever questioned the Christian faith of this "holy man of God."

Will our able contemporary frankly state whether it regards Charles Darwin as a Christian, and whether it indorses the statement "that nobody, of any account, had ever questioned the Christian faith of this 'holy man of God'?" Does the *Independent* believe that either of these statements can be made honestly by any person who is in possession of such information as may be obtained in regard to the views of Darwin?

CHARLES DARWIN, after reading *Cosmic Philosophy*, wrote its author, John Fiske, as follows: "You must allow me to thank you for the very great interest with which I have at last slowly read the whole of your work. I have long wished to read something about the views of the many great men whose doctrines you give. I never in my life read so lucid an expositor (and therefore thinker) as you are; and I think that I understand nearly the whole, though perhaps less clearly, about cosmic theism and causation than other parts. It is hopeless out of so much to specify what has interested me most, and probably you would not care to hear. It pleased me to find here and there I had arrived, from my own crude thoughts, at some of the same conclusions with you, though I could seldom or never have given my reasons for such conclusions." We have here a splendid compliment to Mr. Fiske, and an example of modesty in a greater thinker which some of our younger philosophers would do well to follow.

MR. EDWIN D. MEAD, at the Cleveland Conference, according to a quotation from his speech which we find in the *Christian Register*, said of Mr. Adler's movement in New York:—

This New York movement seems to me, too, in its first principles, a genuinely Christian movement,—whatever it names itself,—because based on Kant; and what bases itself on Kant has God behind it, and if it be indeed a movement, and do not embalm itself, God and immortality before it.

Mr. Mead's logic is as execrable as the movement to which he refers is praiseworthy. It would be difficult to put into one short sentence more assumption and slipshod reasoning than are contained in the above quotation. What seems more than anything else to be needed by the adherents of the theologico-transcendental philosophy, of which the sentence given above is a sample, is a society for the promotion of clear thinking and accurate expression of thought. There is a clearness, consistency, and tonic strength in the old Calvinistic writers, which have tended to develop robustness of intellect and character, and thereby have helped to destroy the worst features of the theology they taught, that many who reject that theology would do well to cultivate.

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The Index.

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

WILLIAM J. POTTER, BENJAMIN F. UNDERWOOD, : : : : : } Editors.

NO WRITERS IN THE INDEX, editorial or other, are to be regarded as speaking in behalf of the Free Religious Association as a whole; nor is any writer to be held responsible for any opinions expressed in its columns except his own. For all unsigned editorial matter, B. F. UNDERWOOD, the office editor, is responsible.

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For The Index.

PROCEEDINGS

OF THE

Fifteenth Annual Meeting of the Free Religious Association,
June 1 and 2, 1882.

(Continued from last week.)

THE PRESIDENT.—I have now the pleasure, friends, of introducing to you Mr. Felix Adler, whom I am sorry to have to introduce to you as an ex-President, but whom you will all, I know, be rejoiced to hear this morning in any capacity.

Address of Felix Adler.

I have come before you this morning with some reluctance,—a reluctance which is due to the fact that I shall have to make a few remarks which, while made in no spirit of unkindness, may yet be construed into a criticism. But, as my good friend Mr. Potter has just said that Religion usually swallows the arguments that are directed against her, and actually feeds on criticism, I trust that Free Religion will be in the like position, and will only derive additional nutriment from such arguments as may be brought forward. Indeed, I can say this the more earnestly, since the spirit of my remarks is certainly, at the core, most heartily friendly to the purposes indicated in the platform of this Association, and just now once more so nobly set forth by its present President.

The subject upon which I would address you is one intended to explain my own position. It is a subject which I might entitle "Practical Religion." And let me say that I choose the word "Religion" advisedly. I do not say "Practical Ethics" nor "The Practical Realization of the Higher Life," nor any similar phrase that might be selected, but "Practical Religion"; meaning thereby to place myself squarely and fully on the ground of religion; meaning to indicate that, however the attitude of those who hold with me has from time to time been mistaken, we at least feel ourselves to be wholly within the pale of religion,—nay, that we desire nothing so earnestly as to revive and refresh, if possible, the religious life.

In order to make clear my meaning, I shall have to draw a distinction, which will be found fundamental to what I have to say,—a distinction, namely, between religious conceptions and religious ideas. I believe that hereafter religion will be founded upon ideas, or upon an idea, and that we shall be compelled to throw overboard conceptions. Conceptions are of the understanding. Ideas are of the reason. A conception always implies an attempt to fill out a thought with the material derived from experience, more or less directly so derived. An idea may be held without our attempting to give it a concept at all. It may imply nothing more than a necessary concept of human thought.

Now, concerning religious conceptions, the world

has been in dispute for ages; and, indeed, every one of the great religions of the world has successively claimed that its peculiar religious conception is alone adequate to the expression of the truth. The Mussulman has condemned the Christians and the Jews; the Jews have been intolerant of the Pagans; and Christians among themselves have practised a like intolerance, the Catholic denouncing the Protestant, and the Protestant denouncing the Catholic. But, however much these various parties might dispute, they were agreed that there was some conception which really was fundamental to religion, only they disagreed about which particular conception that might be. And the Free Religious Association, when it set out upon its course fifteen years ago, proclaimed—if I understand rightly its platform—a very important truth, and had a very important mission in asserting that truth; namely, that there should be friendship between those parties that had hitherto warred. Its great point, upon which it lay such very emphatic stress, which it still lays such emphasis upon, was that of the sympathy of religions,—that persons of various religious opinions should come together and endeavor to find out those points in which they were harmonious, and learn to respect each other's differences. Upon that platform, the Association has stood, has prospered; and, so long as this idea was a novel one, it gave strength and a large measure of outward success to the Association. But I believe that reflecting minds the world over are coming to see that, however important mutual tolerance may be, and however much we may respect each other's differences, these differences must continue to exist, and that we may err upon the side of too great tolerance. I mean, of course, intellectually, and not socially. I mean to say that the doctrine of the sympathy of religious opinions may be pressed so far that those who hold it may lose the possession of distinct religious convictions of their own; that their own individuality, mental and religious, may be merged in a nebulous sympathy. For my own part, therefore, I have never stood on the ground of Free Religion to the extent of believing that Free Religion—so far as represented by the idea of a free platform for all religious opinions—could ever become a substitute for a religion of my own. I have always had a distinct religious conviction of my own; and I ask your kind indulgence for a few moments, while I proceed to indicate what that religious conviction was and is, and also to indicate why this peculiar religious conviction of my own induces me at the present moment to retire from active participation in the affairs of this Association.

I say there has been for centuries a prolonged dispute concerning which particular religious conception might be fundamental in religion; but the one point upon which all parties have agreed is that some one religious conception is fundamental. And now there arises a new party in religious controversy,—and I own that I am one member of that party,—which holds that no conception is fundamental. In general, we understand by "conception" a product of the understanding. This new party holds that no religious conception can be fundamental, because of no one conception can we be sure that it is true; that the finite nature of the human understanding is such that, concerning the infinite, we can have naught but ideas, and can never hope to fill these ideas out with a concept from experience through the senses.

To illustrate the difference which I would draw between an idea and a conception, let me take this very theistic doctrine, which by many is supposed to be so important to religion of any and every kind that they believe that he who still adheres to it, whatever else he may have lost, is still to be counted religious, while he who has lost that one conception, whatever else he may have that is true and good, has lost his title to be regarded as a religious person; and let us ask ourselves how this doctrine of a personal Deity originated among men, assuming that we cannot receive the wholly unsubstantiated statement that it was miraculously revealed to any one, or that it was at creation implanted in the human heart whatever that may mean. If we consider this doctrine, like every other, the result of growth and development in the human mind, and if we ask ourselves, How did this doctrine this conception of a Deity arise? we shall find that underneath it there is an idea which is more deeply fundamental than the conception of a personal God. And, how that idea to which I refer arises in the mind, let me briefly indicate.

The soul of man goes out, as has been said, to the

universe. We wish to know, not only that all things are well here; but we wish to know that all things are well throughout the world. No human interests can be bounded by this terrestrial life; and the religion of humanity is misunderstood indeed, if it is supposed that it implies a limitation of our ideals simply to the circle of humanity that was, is, and will be. No: the soul of man goes forth to the universe. We need to know not only that it is well here, but that *all is well*; that, on those world-ships that steer through space, *all is well*.

Now, how can we reach such a conclusion? I am giving a statement here, without attempting to substantiate it by argument; simply to define my position, not now to prove it. My belief is that we obtain this certainty with regard to the universe, that *all is well*, simply from the view of our own conscience; that the voice of conscience would be absurd, if there were not a good purpose running through the infinities; that the command to us, as individuals, to aspire toward perfection would be absurd, if there were not perfection accomplishing through the wide world. In fine, I believe and hold that the pull of our own conscience toward the good is only a part of the universal strain of all things toward the good, and hence its imperativeness, and hence its categorical power. I believe, therefore, that when we interpret this microcosm, this human world of ours, in terms of this inner commandment, in terms of conscience, we obtain Morality; when we interpret the larger world, the macrocosm, in terms of conscience, we obtain Religion.

And now it may be asked, How does this apply to the distinction between religious ideas and religious conceptions, and how will these instances illustrate that distinction? The idea to which I refer as being fundamental, upon which all religion is really based, is the idea of a good purpose running through the infinities; and that idea is of equal authority with the authority of conscience. So far, therefore I hold, as we allow the authority of conscience, in so far do we accept the postulate of conscience, or this idea of a good purpose running through the infinities. But now, with this idea alone the human mind, bound in the conditions of time and time, has not rested content. The idea is necessarily vague. Indeed, it is not only vague,—that is, difficult or uncertain of conception,—but is positively inconceivable. The human mind, however, clinging to the tangible, has proceeded at once to translate or express in terms of the conceivable that which is, by the very hypothesis, inconceivable; to express in terms of the finite that which is, in the beginning of the discussion, assumed to be infinite. The human mind, in brief, has asked, If there is a straining toward perfection, a tendency toward the morally perfect in the world, a good purpose running through the infinities, how did it come there, who put it there? And the conclusion has been drawn that there must have been a good Being who put this good purpose into the world; and, in order to have such power over nature that he may accomplish his good purpose, he must be omnipotent; and, in order to exercise his omnipotence in the right way, he must be omniscient; and, in order to conceive such purpose at all, he must be all-loving. We have, therefore, a Being omnipotent, omniscient, and all-loving.

But, I say, if we analyze these epithets more closely, we shall find that every one of them is derived from our finite experience, and becomes meaningless when applied to the Infinite. We can conceive only of discursive intelligence, but of an infinite intelligence we have no conception. We can conceive only of a love between limited beings. The very nature of love implies limitation. Of the love of an unlimited Being we cannot conceive. We can conceive of power only so far as it implies resistance; but of power to which there is no resistance we have also no conception. And if, then, we are asked, How shall we secure this necessary confidence in the universe, that there is a great and holy purpose living in it?—how shall we gain for ourselves that assurance that this is so?—(the theologian says we can and must, in order to believe in a good purpose in the world, assume the existence of an omnipotent Being; but how shall we, who do not assume the existence of a good and an omnipotent Being, explain the manner in which the good purpose of the world is to be accomplished?)—for us, friends, there is but one reply: we do not know, we cannot know, because it is not in the nature of the human mind to know. There is no use in practising self-deception, and imagining that we have an explan-

tion, when we have none. Is it not sufficient to know that our lives are not meaningless; that there is a tendency toward moral perfection *here*; that there is progress in the world; that this drama of life, with its pain, its sorrows, its afflictions, all its harrowing experience, is culminating, is bound to culminate, in the course of time and of eternity, in a sublime *denouement*? Is not that enough to make a religion? Is it not enough to make a very vital religion for any one?

Now, I ask, if, in moments of doubt and of weakness, I lose that assurance, lose that certainty, how shall I refresh my courage, and go on in the world to fight its battles? The adherents of the old religion go to the church and address the Deity in prayer, and so lift up their hearts in that sublime confidence in the good purpose that sways all things. But how shall I, who have lost the power of prayer, build up in myself that assurance, that confidence, that vital belief in the good that it is bound to be triumphant? I answer again, as I have answered so often before: Do the good, and then you will believe in it. Plunge into the stream of good tendencies: let it bathe you, and wash all around you; feel its animating current, and then you will not doubt the tendency is toward good. Become yourself one of the creating agencies in the world, help yourself in building up moral energies in the universe, and then you will not doubt for a moment that moral power is shaping the world.

So, friends, the pith and the core of the whole matter to my mind is this: we can only cure the doubt of this generation by getting them to *do*. They doubt, because they do not *do*. And, therefore, I claim that the one necessity for us is to have less discussion and more deed. What I ask, and what I seek for my own part, and my friends with me, is not henceforth to be satisfied with deeds and to leave aside faith. It is not true that we have inscribed the words "Ethical Culture" upon our standard as a symbol that we have given up a high and glorious faith in the world, and are saying in disappointment and despair, "Let us address ourselves merely to deeds of human benevolence." No. We still need *faith*,—a larger faith, a faith that shall grow out of deeds. Not deeds without faith, nor faith without deeds, but deeds as the very foundation, the very soul, the very fountain of our faith.

And here, also, you have my criticism. It is with a heavy heart that I speak of it. But what has Boston done for the honor of our principles? What great charitable movement has found its source here among those who maintain the principle of freedom in religion? What living thing for the good of mankind, for the perfecting of morality among yourselves and others, has emanated within the last twenty years from the Free Religious circles of this city? I say to you, friends,—do not believe that I come here in a spirit of disparagement,—I say to you, these annual meetings will not answer. It is not enough that, once every year, in Anniversary Week, a company should assemble and fill this hall, and listen to a careful discussion of weighty matters, and then retire until another annual meeting calls us together. I remember the words that were spoken by one of the most religious men that ever lived, when he spoke of his God as "the God of the living, and not of the dead." And our religion, friends, must also be a religion of life, and not of death. It must lead out into life. It must lead us to do notable and significant deeds in the community, which will be a monument to our principles, and do them honor.

I believe, therefore, that the prime necessity in our Association at the present day is to enter upon some practical movement for the effecting of the highest morality among the members of our societies themselves, and for the good of the community that surrounds them. I believe in setting up a standard of genuinely high living, a standard of the higher life,—a more sincere, a more simple, a more chaste, a more noble, a more beautiful life among the members of such societies themselves. I believe in making our principles distinguished by the actions which we show forth in our every-day existence, and by the larger charity—not the *less* charity, but the *larger* charity—which we do in the community which surrounds us. No edifice that we can erect will be a monument to us. This building which you have erected to the memory of the great prophet of freedom, our venerated and noble Theodore Parker, fitly shows forth the love and affection which his society feels for his name. But how much grander and nobler would be the monument

to the name of Theodore Parker, if you were to institute a "Theodore Parker School for Working-men," or a "Theodore Parker Home," from which district nurses could go forth among the poor, or a "Theodore Parker Association" for the moral reform of young men! If you could inscribe Theodore Parker's name above such living actions, then you would honor him as he has never yet been honored, and you would live out the grand spirit of that mighty soul.

And now, friends, I ask, What is the use of our meeting here year after year, unless it will come to something like this? These phrases are applauded; but, unless the action follows, what good is done? I am full of these feelings; and, believing that I may be too full of them, that I may be too insistent on deeds and too impatient of yearly discussion, I have thought it wisest,—and I think it wisest, Mr. President, to be perfectly frank to-day on this platform,—I have thought it wisest to go away, seeing that all counsel in this direction has thus far, at least, been ineffectual, and hoping that others may have such influence and weight with the members of the Association as to lead them in the direction of real and genuine progress.

If you ask me whether there is no field at all, in my opinion, for the Free Religious Association, whether these meetings and conventions that you have just planned are not a sign of progress in the right direction, I will reply, in all candor, that the difficulty with our movement is not that people will not come and hear. You need, friends of the Free Religious Association, to take no great trouble to organize conventions or lecture courses. We need no Free Religious Association to get people all over the country to hear a living speaker who has something to say. Follow the train of Mr. Ingersoll across the country, and you will find that that one man, little as we may sympathize with him, simply by the force of what he has to say (one side of the truth, certainly, he is saying), is drawing, by his single voice, wherever he goes, thousands and thousands of people,—more, probably, than our Free Religious Conventions, with all our careful planning and all our judicious correspondence, would obtain in the same cities. *Get men!* What we want is MEN. We have not, in all these United States, I believe, a dozen men who can really carry the standard of our principles. And this has been my urgent plea to the Association from the beginning,—that it should utilize its efforts in order to train men; that we should endow professorships at universities for teaching the science of religion, in order that we might obtain students who were trained for the work; or, at least, that we should endow fellowships, so that students who might be ready to come into our work might be helped: for, from all sides, we hear of men and women who would come into the work, if they could only be sustained.

A second difficulty, which is essentially the same kind as the first, is this: that our methods are not yet perfected. It is too early to propagate largely. What is it you wish to propagate? Simply the idea of freedom, simply general points? That work may be of great importance, and I believe that we have enough to say to the people far and wide, mainly to those who are disposed to coincide with us; but the great majority of men, if we go to them with our principles, will ask for our methods of organization, for our text-books for teaching the young, and for a great many other practical and important points which have not yet been fully considered. The general idea of freedom in religion has been carefully worked out; its special applications have not been worked out, and until they are worked out, so that they can be utilized, so that societies—really vital societies—can be built up on those methods, our principles will fail to be generally accepted; and, until then, I believe it will be too early to think largely of propagation. What we want is to work at home, to make our own societies more perfect, to experiment in small societies in New York, in Brooklyn, in Boston, in Chicago, and elsewhere; and let every one do his very best in his own place, at his own post and work, to practise the methods of Free Religion, and then they will go, without much propagation, over the whole land.

THE PRESIDENT.—When Mr. Adler spoke of withdrawing from active participation in the society, I suppose the hearts of some of us sank, for a moment at least; but when he went on to make that grand, inspiring speech, directly in the purpose and line which the Free Religious Association has always professed

to hold,—that deed should follow discussion,—I think that our hearts were again cheered. It must have seemed to you, as you listened, that it was of some use to have this platform, just to get that speech; and that the essential doctrine and ideas of that speech are just what this Association would like to propagate through the country. And, again, we must have reflected that, when Prof. Adler goes back to his own work in New York, to put into it that energy and enthusiasm that he always brings to us here, he is really working in the movement of Free Religion, and pointing out one of its most important pathways; and he cannot help but thus actively participate in the movement, even if he is not at the head of this particular organization, as I, in all sincerity, wish he still were.

And now, friends, we have another speaker this morning, who is to follow directly in the line of the discussion which Dr. Adler has so forcibly opened. We have always said,—and, if we have not done it, it is because we have failed, as people have failed from the beginning of the world, to make professions and actions agree,—but we have always said that there ought to grow out of these meetings actual deeds; that people ought not merely to come here to listen or to speak, but to be inspired, and to go from this place to their several posts of duty, wherever they may be, to put what they have here felt in their hearts into work, into moral action. Now, our friend, Mr. Stewart from Bangor, is to tell us how both liberty and religion culminate in morality. I introduce to you Mr. S. J. Stewart.

Address of Mr. S. J. Stewart.

MORALITY THE PRACTICAL RECONCILIATION AND AIM OF BOTH LIBERTY AND RELIGION.

For a variety of reasons, certain virtues or principles or causes are often set in array against each other by their advocates. Partly because of education and partly because of peculiar experiences, some one watchword is upheld by particular men as expressive of the most supreme and exclusive principle. With some men, it is liberty which is the essential principle; with others, it is fraternity or religion or equality. Naturally, therefore, there arise antagonisms between men with perhaps the same essential ideal and purpose. In the world to-day there seems to be an irrepressible conflict between liberty and religion. Religion is sometimes made to appear the enemy of personal liberty, and also of intellectual honesty and manliness and sincerity; and, on the other hand, unrestricted liberty is thought, by certain believers, to be the enemy of all religion, and even of virtue. To hear men plead sometimes, it would seem as if there never could be any reconciliation until men give up the idea of absolute liberty or else destroy the very name of religion.

Moreover, when we hear earnest, sincere pleaders for either liberty or religion, if we are free from prejudice and fair-minded, we shall probably for the moment catch their enthusiasm, and feel that here, after all, is the only vital principle.

The advocate of religion as the supreme principle denounces so-called liberty sometimes in the interests of virtue and humanity. Thinking, as he often does sincerely, that the safety of society and the salvation of men depend upon the acceptance of certain beliefs already arbitrarily fixed, and submission to a certain supernatural authority, he cannot but think that unrestricted liberty is an enemy of man and of virtue. In order that men should be virtuous, they must accept the system of faith already fixed and settled. But, if men have unrestricted liberty to think and to utter their thoughts, they may unsettle that system, and thus destroy the foundations of society. Besides, what particular advantage is there in liberty in itself? the religionist may ask. Unless a man has some sense of moral obligation, and knows just what to do with his liberty, he is likely, not only to destroy himself, but to ruin others. Some men must be restrained, or they will destroy their own virtue and bring anarchy into society. Besides, the advocate very justly makes an appeal to facts and history. Look at your French revolutions, he says, and see how unrestricted liberty works. Look at liberty gone mad without the restraints of religion. Licentiousness has been set up and worshipped in the name of liberty, and virtue and decency sometimes made to drag their garments in the mire.

So, too, in a calmer age and in our own midst, we

cannot always see that liberty is such an excellent principle, when made supreme or when made a substitute for religion. Men often seem to desire liberty, in order to satisfy their passions and prey upon society at large. With many people, unrestricted liberty seems to imply that certain coarse, selfish men should have license to destroy that fine sense of virtue and honor and purity that has at last been produced in the long evolution of humanity. Even admitting that all the logic is on the side even of such a liberty, it is no wonder that, in the name of religion as well as virtue, men should oppose it. If the practical effect of a certain kind of personal liberty is to enslave others and ruin them, then all the more will there be good reason to oppose absolute liberty in the name of religion. As a matter of fact, too, many theoretical rationalists will uphold to-day the most authoritative form of religion, even a Roman priesthood, because they think it is practically superior and more conducive to present human happiness than a liberty which seems dangerous. They understand but little of the motives of men who suppose that all those who oppose liberty in religion act in a spirit of selfishness. That some of them oppose liberty for their own selfish purposes is an undoubted fact, but that many are actuated by the most sincere desire to aid humanity is just as obvious. Even some of those who take the narrowest view of life and morality, and who would like to amend our Constitution so as virtually to take away citizenship from all but Bible Christians, sincerely believe that this would be in the highest interests of men, and even of human happiness. Narrow as their view may be, some of them sincerely think that religion—their religion—is alone safe, and that absolute freedom of thought and belief would be ruinous in its tendencies.

Even in the realm of sentiment and emotion and idealism, the religionist may present a good argument against unrestricted liberty. What particular advantage is there in a man having liberty to stand up, and with his iconoclastic hammer destroy inherited faith and sentiment and hope? Men obtain some consolation and morality even out of theologies which contain some error. It will be difficult to persuade men that it is entire gain to give up what little they did obtain from an old system merely for the sake of having liberty, when perhaps they will not know what to do with the liberty, when obtained. The majority of men feel that they would rather have the emotional and ideal nature satisfied by a religious cult which is even superstitious than to have their nature dwarfed; that they would rather worship an anthropomorphic god than to have no supreme object of excellence, would rather be soothed by doubtful promises of some future happiness than to have no consolation. There is nothing so very desirable, to them, in the mere privilege of having the liberty to do what they please as to make it a substitute for what have so long been considered realities. As liberty has so often been used merely as a means of destruction, without giving anything positive and vital for that which is destroyed, it is easy to see how there can be a good argument against unrestricted liberty by the believers in religion. Even so stoical a man as Stuart Mill wrote, "So long as earthly life is full of sufferings, so long will there be need of consolations." Without dwelling longer here, it is only fair to say that religion has a good case against unrestricted liberty, so long as the Church can produce even a modicum of virtue and consolation, and so long as liberty is so often proclaimed by men who think they have reached the desideratum when they have asserted their right to destroy the work of the evolution of the ages and to revolutionize society.

But the advocate of liberty has even a stronger case against religion. Remember that at this point I must use words in their historical sense. It is in this sense, and not according to the interpretations by which a few advanced thinkers of our age have made religion seem to be something so very beautiful, that the lover of liberty criticises it. To begin down in the lowest stratum of facts, it was historical religion itself that was really the cause of French revolutions and anarchy and licentiousness. The revolution in France was caused by a long process of tyranny upheld by a Church which, from the days of Charlemagne, had ruled even kings, and then with kings had tyrannized over the people, until at last the people revolted, and because of the ignorance caused primarily by the priests, not knowing how to govern themselves, ran into anarchy. Thomas Carlyle is no eulogist of free thought or of the people, because he never trusted

either; but even he says of the revolution: "Shall we say then, Woe to philosophism that it destroyed religion? . . . woe rather to those that made the holy an abomination and extinguishable. . . . This unfortunate clergy, . . . an anomalous mass of men of whom the world has already a divine understanding that it can understand nothing!" If some men have abused the word "liberty" in the interests of vice, in the name of religion the human thought and conscience have been destroyed in uncounted instances. If some men would go to extremes in the interests of liberty, tyranny, oppression, hypocrisy, and error have been continually upheld in the name of religion. If one man makes himself or others miserable because he does not know what to do with his liberty, tens of thousands of men have been made miserable because in the interests of religion a few have taken away the liberties of the masses. Historical religion when set over against liberty has, at the best, made a few great men and degraded the multitudes; it has tried to please a god, while making men and women slaves; it has upheld a system of theology, while making men so faithless that they dare not investigate the facts and laws of the universe. If it has built churches and almshouses, it has opposed science, commerce, patriotism, and natural genius, and made men so weak and ignorant that they have become paupers. If terrible crimes have been committed in the name of liberty, worse crimes have been committed in the name of a god. Whatever our theory of either, men would naturally conclude that, on the whole, that is the highest principle which tends to the preservation of life. Religion, however, has made human life of no consequence in comparison with its own objects. Prof. Goldwin Smith so far overlooked history as to write in a recent article that "the sacredness of human life in particular is a religious conception." On the contrary, religion has considered human life of no consequence in comparison with itself. We need not dwell on the fact that every religion in the world, not excepting the Christian, has upheld human sacrifice as an important part of religious doctrine or the religious cult. Human life has been repeatedly destroyed everywhere in the name of religion. Perhaps all wars of ambition and all destruction of life in the interests of patriotism have not caused so much destruction of life as has been caused in the interests of religion. In the interests of religion, too, every species of immorality has been upheld. Homes have been laid in ashes, virtue ravished, pity silenced, the cries of love and tenderness hushed, all in the interests of a religion which has been set above morality.

But liberty has a philosophical plea, even in the most advanced modern civilization. We can never find out the real truth in regard to the universe and ourselves and our probable destiny, unless every man has the most unrestricted liberty. But religion, in an historical sense, has always presupposed an infallibility and a fixedness of thought. The advocate of liberty very properly demands, therefore, that such a religion should be removed in the interests of truth. The historical religion, even down to its most advanced exponents, would, if it dared, have suppressed a Darwin and an Emerson, and would to-day silence every man who thinks beyond a certain limit. If liberty had not triumphed over religion, we would to-day be upholding theories which intelligent men now consider myths. It is no wonder that some men, in the interests of truth, demand that religion should be absolutely eradicated. Historically, it has been continually set in array against truth. Not to dwell on the past, it stands practically in the position of an enemy of truth to-day. Even in those circles where men would like to be considered free from bigotry, religion is often set above truth. If a man were to declare himself a materialist, for example, no matter how well he proved his theory, no matter how noble he was, he would be denounced, simply in the interests of religion. In the most advanced religious circles, the truthfulness of a man's arguments would not be considered, but he would be blessed or denounced, simply from the stand-point of religious prejudice. If his theory is true, it will injure religion,—that is enough. "Let us condemn him," cries the religionist. It does not change facts, either, to call things by different names. Much of so-called liberal Christianity deliberately opposes truth and honesty in the interests of a system. It is hardly liberty to tie a man to a stake by a rope twenty feet long, and then tell him he is to have absolute liberty. Practically, he only has twenty feet of liberty, no matter what fine names

men call it. If he gets outside the little path he has made in walking in his old footsteps, he is at once brought to task for breaking away from his religion. A man may have liberty; but, if he should venture to get outside of the theories of men of fifty years ago, who were supposed to have a great deal of rope, he would be at once denounced as an enemy of religion. But no man has any real liberty who is tied in advance to any opinions; and an understood creed, forged by conventionality and respectability, is not essentially more broad or more in the interests of truth than Calvinism. Within a year, men have been denounced by a large portion of the press and society, and driven out of pulpits, not primarily because they opposed truth, but because, if what they said were true, it would injure what is understood as religion. Really brave men are therefore sometimes tempted to believe that there can be no intellectual liberty and no honest search after truth, while something called religion is made a final test. The philosophy underneath these practical facts is simply this: that, as virtue and manhood cannot be developed by the method of placing something called religion above intellectual honesty, and as this is tacitly done even in the most advanced religious circles to-day, therefore liberty has a just criticism upon religion, and therefore some men oppose religion in the name of common honesty.

Now, the question arises whether there is any reconciliation among such conflicting principles. Can either liberty or religion be made fundamental principles so as to include the other, and so that it may also include every other fundamental fact or cause for which moral men contend?

A final philosophy would be a principle around which all single principles could be united and reconciled: it would be something fundamental, all-comprehensive, and universal. If liberty and religion both stand for realities, then they can be united in some complete philosophy. For important reasons, however, it is not easy, even if possible, to state in words any principle which, in a philosophical sense, is fundamental. Practically, to-day we have no philosophy of religion. We have not even any definition of religion which will be accepted as final by intelligent men. How is any man to reconcile religion and religious liberty with anything, until there is some agreement as to what religion is? In brief, no philosophy to-day is universally accepted among men, and there is not precision enough in definitions to make it possible to state in a proposition a final philosophy which will reconcile all apparent antagonisms. But we must live, whether we have a final philosophy or not. The night cometh in which no man can work, and we must therefore come to some practical decision. If we would find any reconciliation therefore between different principles or causes, it must be something which can be proved practically comprehensive, even if men still wait for exact definitions and a final philosophy. It is not my ambitious expectation, therefore, to find the solvent of difficult elements in some phrase about morality. I might simply become another specialist, if, like the man who thinks "religion" is the final word, or "liberty," I, too, were to shout "morality," with the expectation that the word was philosophically broad enough in the present condition of society to be accepted as all-embracing. But we seek some practical reconciliation among the principles for which moral men are contending. Not to go outside of a discussion of the principles suggested by our theme, what is practically the fundamental principle and aim and test? I think it can be shown that, when we consider such principles as liberty, religion, and morality in the light of history, two of them will be found by themselves too exclusive and too destructive of each other to be fundamental, and too narrow for a practical basis of reconciliation.

In the first place, liberty is not broad enough to take in all fundamental principles. It is a grand principle, so far as it goes; but it does not go far enough. Liberty simply means that a man shall have a right to follow his own desires, but that by itself is not all-sufficient. Of course, it is important; and there have been times in human history when for the hour it has properly seemed all-important. But, philosophically, liberty is only a means to an end. Liberty to do what, to be what? Because a man can swing himself in any way he pleases is not in itself of supreme importance. What does he wish to do with himself? What ought he to do with himself? It is possible to conceive of liberty by itself exterminating men from the face of the earth, and thus practically ending

human history. Recognizing liberty as of importance, it can only be one end; and we must go farther to discover the end.

Religion, on the other hand, cannot be the principle of reconciliation for good reasons.

In the first place, any thing in order to be a fundamental principle must have its distinguishing characteristics defined in such a way as to be accepted at least among intelligent men. There is not now, however, any definition of religion which is accepted, even as expressing its essence among men. But, when we come down to a philosophy which will embrace all principles, we must have something which can at least be expressed in essence. But the most intelligent men use the word "religion" with different and even opposite meanings. This man calls it an impulse toward the highest ideal of excellence. Matthew Arnold calls it "morality touched with emotion." John Fiske says that "religion views the individual in his relations to the Infinite Power manifested in a universe of causally connected phenomena." Other men identify religion with Christianity, and others with a theology. Some of these definitions, and perhaps all, contain a truth; and with the noble purpose and ideal we all might agree. But a word which may mean a theology which includes eternal damnation, and at the other extreme the broadest hope and ideality and culture, will not do for the expression of a practical working principle. If some noble lover of truth says that his definition is so broad as to include ideality and morality, we may honor him and accept the substance of his idea; but perhaps some other man might embrace ideality under the head of morality. Mr. Spencer, for example, suggests that "a recognition of the truth that all existence is an unfathomable mystery, in its essence, contains more true religion than all the dogmatic theology ever uttered." But there are men around us that, with the same belief in the unknowableness of the essence of things, declare that, *therefore*, there is no such thing as a true religion at all. That is to say, in the interests of the same reverence and humility, one man upholds religion, and another would obliterate even the word. Do not misunderstand me to be so unwise as to declare that men are talking about nothing, when they use the word "religion." I, too, use the word as expressive of a reality. But, while the word may be interpreted to mean devotion to a god on the one hand and poetry on the other, we must seek some more practical principle of reconciliation, even if as individuals we use the word to express a reality. In other words, while we wait for a philosophy and for exact definitions, we must find some practical reconciliation for different principles.

[We are sorry to divide Mr. Stewart's address, but its length and the demands on our space this week leave us no alternative.—ED.]

(To be continued.)

CORRESPONDENCE.

DR. ADLER'S CRITICISM OF THE F. R. A.

Editors of The Index:—

The former President of the Free Religious Association, Dr. Adler, criticised in such a kindly manner the Association from which he has withdrawn, so far as concerns active participation, and was listened to with such courtesy and attention, and, moreover, his address was followed by such hearty applause, that an outsider might almost imagine that the members whom he was arraigning were themselves making a confession of their shortcomings, and declaring themselves unprofitable servants. Some, however, felt that the implied rebuke was undeserved. Dr. Adler's mistake is in his one-sided definition of *poverty*. A poverty of ideas seems not to concern him. To clothe the naked, feed the hungry, establish hospitals and evening schools for working men and women, in his opinion alone justifies any organization, if we may judge by his address before the Association. He ignores the narrow conceptions, the slavish adherence to creeds, the bondage of the Churches, the poverty of thought, which everywhere prevail, and which it is the special object of the Free Religious Association to meet and overcome. Its main work is to broaden and enlighten men's minds. Ideas of the brotherhood of man, a real love for humanity, a tolerance of others, a worship of the truth, and a mental rectitude are the best stepping-stones to the "work" of which

Dr. Adler speaks; and these ideas the Free Religious Association seeks to disseminate.

It is given to some reforms to point to definite results. Such was the anti-slavery reform. The workers in other movements must be content to scatter seed which may not, cannot, bear immediate fruit. It is theirs to enrich the soil, to make possible certain conditions from which will spring grand results, to invigorate and charge the atmosphere with life-giving, life-imparting elements, and to watch for the fruits of their labor in every undertaking for physical, mental, or moral improvement which is projected for the elevation of humanity. A defence of the large-hearted charity of the members of the Free Religious Association seems almost superfluous. Look where you will among good works, and you see their names enrolled. Upon every board of managers of every organization not distinctly sectarian, you find them. They work persistently, earnestly, and successfully in the Moral Education Society, in all societies for the freedom and elevation of woman, in temperance organizations, in cooking and sewing schools for women, and in the mechanical art schools for men. They are practical organizers in matters of education, both moral and mental, and, as a class, need not hesitate to be judged by their fruits. Yet, because they do not organize specially as free thinkers for all these purposes,—because, in their judgment, it is often better to work as individuals in already existing organizations,—they are criticised as do-nothings. With the greatest respect for Dr. Adler and an admiration for him and for his efforts in behalf of all men, I think he is mistaken. There is a special field for the Free Religious Association to work in, and by all means let the Association go on with the kind of work which it has undertaken. Let it disseminate *ideas*, in the sure confidence that work such as Dr. Adler suggests will be the necessary consequence. EDITH BRADFORD.

CAMBRIDGE, JUNE 13.

LIBERALISM IN NEW ZEALAND.

Editors of The Index:—

My own personal acquaintance with the splendid colony of New Zealand began in January, 1876, since which time I have spent a good part of three years within its bounds, and have lectured in all its principal cities. At the time of my first visit, it had just centralized its form of government, following the pattern prevailing in the Australian colonies, the nearest of which is distant from it some twelve hundred miles. Previous to this, the different provinces of New Zealand—Otago, Auckland, Wellington, Canterbury, etc.—occupied much the same position toward the central government, located at Auckland, as these States do toward the federal government at Washington. Each province had its representative assembly and superintendent elected for a term of years, and passed its own laws independent of the legislation of other provinces. Hence, it happened that there were more liberal developments in some than in others. This marked diversity in the form of government of New Zealand and that prevailing in Australia was caused by the physical differences in the two countries, and thus furnishes a modern illustration of the truth of the main hypothesis advanced in Buckle's *History of Civilization*. Each of the Australian colonies in the early days of its settlement constituted a compact country, readily accessible from its capital. New Zealand, on the other hand, has a coast as wild and broken as that of Norway; and its numerous settlements could, prior to the construction of railways, only communicate one with the other by short but hazardous sea voyages. The provincial form of government was therefore a necessity, and it is even yet doubtful whether it was not abolished at too early a date for the best welfare of the colony. With the excellent coasting steamers now plying, it is still, including the ports of call, a five days' trip from Invercargill in the south to Auckland in the north. Another of the outcomes of the wild configuration of New Zealand is this,—that there is no city enormously preponderating in population over the rest. Dunedin, the metropolis of the province of Otago, is at the head with a population of about twenty-five thousand; but Auckland, Wellington, and Christchurch, capitals of other provinces, are not far behind. In the Australian colonies, the capitals are enormously disproportionate in size to the other towns. Melbourne, for instance, with its suburbs, numbers nearly three hundred thousand souls; and in this particular ranks as

the ninth largest city of the British Empire. The physical peculiarities of the various colonies, as I have said, control these developments; but I think it will be generally admitted that for the true well-being of a state a number of towns of average size is better than one enormous wen of population. In the crisp words of the prophet-poet of America, Walt Whitman,—

"The great city is that which has the greatest man or woman:

If it be a few ragged huts, it is still the greatest city in the whole world.

Where the city of the faithful friends stands,
Where the city of the cleanliness of the sexes stands,
Where the city of the healthiest fathers stands,
Where the city of the best-bodied mothers stands,—
There the great city stands."

And, regarded from this nobler stand-point, I think the great cities will be found where humanity does not herd together too closely.

It will be seen then that, in writing a letter under the ambitious heading of "Liberalism in New Zealand," the best that I can do, in limited space, is to give your readers some idea of the most notable advance which has been made there. To do this, I must turn to the city of Dunedin. In nearly all the towns of fair size there are large bodies of free thinkers; in most of them there are organizations, and liberal lecturers receive a hearty welcome. Thus Nelson, the capital of the provincial district of the same name, with a population of only six thousand, has a splendid secular society, of which Mr. Schofield, a gentleman who in England was one of Charles Bradlaugh's fervent disciples, is the life and soul. But Dunedin is quite exceptional in the progress it has made, and presents itself as an example of what may be achieved in a comparatively small city by combined ability, pluck, and persistency.

Settled by a brave band of pious Scotchmen less than forty years ago, Dunedin (the poetical name of Edinburgh) was intended to be, to its very latest generation, a stronghold of Calvinism. Now, a Free-thought Hall, capable of seating eight hundred people, is being erected in the most central portion of the city, the building formerly used as the "First Church" having to be pulled down to make room for it. How has this come to pass? Unlike the Australian capitals, Dunedin has not been trained toward freedom by Unitarianism. It has never possessed a Unitarian congregation. But Calvinism, grim and cruel though it may be, is a profoundly logical system. It declines to take its Bible diet diluted. Grant that the writings attributed to Paul are a part of the word of God, and the Calvinistic doctrine of redemption—or rather damnation, for that is its main feature—follows with diabolical consistency. Moreover, Calvinists, Scotch ones at any rate, are for the most part earnest religious men. With this basis of earnestness, religiousness, and logic, once let a Scotch Calvinist come to see that the Bible is a natural outgrowth from humanity and not a supernatural message from the Power inspiring the universe, and he becomes a grand free thinker. No meshes of half and half theology can hold him. He goes down to the bed-rock of thought, and makes careful division between what he knows and what he guesses at. Though by no means unwilling to indulge in metaphysical speculation, he declines any more to allow such speculations to be presented to his mind as dogmas.

It is to these characteristics that I attribute the fact that from the moment when the crust of Calvinism began to crack in Dunedin free thought became a power. The free thinkers there comprise various sections of Materialists, Spiritualists, and Agnostics; but, happily, they have managed thus far to work well together on behalf of the common desideratum,—freedom. It was about the year 1866 that the first society was formed with a view to untrammelled discussion of subjects which priests endeavor to shroud as mysterious and sacred, and from that time forth there has never been any long interval bereft of a similar organization. The *Echo*, a thoroughly liberal journal, was soon afterward started by Mr.—subsequently the Hon.—Robert Stout; and, although it was compelled after a year or two's struggle to succumb to adverse circumstances, it has lately been resuscitated under the same masterly control, and is now a potent organ on behalf of Liberalism and enlightenment. The career of Mr. Stout would be regarded as a notable one in any community, combining as it does successful labors as an outspoken free

thinker and a politician rarely witnessed, as yet, in any portion of the world. Mr. Stout is a native of Lerwick, in the Shetland Islands, whose rugged peaks form the northernmost ramparts of the British Isles. For some time after his arrival in Dunedin, he occupied the position of schoolmaster, filling up his leisure hours by the editorship of the *Echo* and by the still more laborious task of reading for the bar. Within ten years after his becoming a barrister he was Attorney-General of the colony in Sir George Grey's administration, having been frequently returned as member of parliament for Dunedin, in spite of all the opposition which local bigotry could bring to bear against him. At the present moment there is no lawyer in New Zealand of superior reputation, while at the same time he is President of the Dunedin Free-thought Association, and ready at any moment to champion the cause of Liberalism in all directions. As he is now a man of only forty years of age, possesses a strong and vigorous frame, and most temperate if not abstemious habits, it will be recognized that his future is likely to be one full of beneficial effort on behalf of his fellow-men.

The first liberal lectures, apart from local talent, delivered in Dunedin were given early in 1872, by Mr. James Smith of Melbourne. The course was a brief one, and was mainly devoted to an exposition of the philosophy of modern Spiritualism; and, as Mr. Smith's lectures are essays of exquisite polish and culture, they were received with much satisfaction by the thoughtful audiences which welcomed him. In the following year, Mr. Peebles, who was then paying his first visit to the Australian colonies, addressed large gatherings in Dunedin and New Zealand towns. An episode occurred in connection with these meetings which has had considerable effect in helping forward the good cause. Mr. John Logan, at the time clerk to the Provincial Council, and a prominent deacon of the Presbyterian Church, took a conspicuous part in them. For this heretical behavior, the authorities of the church sat in judgment on him, and he was excommunicated. As he appealed from the Presbytery to the Synod, the affair attracted much attention; and, from that time to this, Mr. Logan, who has since been an avowed Spiritualist and Liberal, has exerted himself to the uttermost in the distribution of liberal literature among the creed-bound classes.

It was at the beginning of 1876 that I paid my first visit to Dunedin, and, under the supervision of a local committee, delivered a series of Sunday evening lectures in a large circus tent located in the hay market.

Throughout the greater part of 1877 and the whole of 1878, I delivered lectures every Sunday in the Princess Theatre, Dunedin, with occasional week-night addresses elsewhere. My connection with this progressive town ceased (temporarily only, I trust) early in 1879, fitly terminating with a public debate extending over four evenings, my opponent being Rev. M. W. Green, an able minister of the Campbellite denomination,—who had previously debated with Mr. Thomas Walker in Melbourne. The encounter took place in the Queen's Theatre, which was crowded to the ceiling. On the stage alone were seated some two hundred persons. The report of the debate was published as soon as possible in a shilling pamphlet, and the whole of the first edition of two thousand sold in twenty-four hours.

Since my departure, Dunedin has been occasionally visited by liberal lecturers; but the community has had to depend mainly on local talent for the maintenance of its meetings, and this has proved amply sufficient. An excellent Sunday Lyceum has been formed; at which the attendance of children, whose minds are thus preserved from orthodox desecration, has numbered nearly one hundred. It is a feature of this institution that Spiritualists and Materialists meet in it without difficulty, a most admirable compilation as a "Lyceum Guide" having been prepared for the purpose by Mr. Stout, assisted by Mr. Joseph Braithwaite. Music—that great harmonizer—receives prominent attention; a really excellent band of eighteen performers and a choir having been organized through the exertions mainly of an enthusiastic musician, Mr. John Parker. The Liberals have hitherto rented halls for their use, but now find themselves in a position to erect an institution of their own, which must by this time be approaching completion.

As stated in my letters on Australian Liberalism, the educational system of New Zealand is completely

secular. The act which established this was passed some five years ago in the face of many obstacles. Vehement efforts are now being made by the sects to obtain Bible-reading in the schools. Of course, if the Bible were to be read and discussed the same as any other print, no Liberal could object to such a proposition. But what is desired by those who are agitating the matter is that children shall be taught to regard it as a sacred fetish which came from the heavens, and whose statements, however absurd or wicked, are to dominate over human reason. Hence, this retrograde step is resisted to the uttermost. As showing the direction of popular feeling in Dunedin on this question, I may state that at the School Board election, for the current year, one of the oldest, most active, and outspoken rationalists in the colony was returned at the head of the poll. This gentleman is Mr. W. M. Bolt, who acted as secretary to the lecture committee during my various engagements, and who has taken a prominent part in the work of liberal organization. Mr. Robert Rutherford, another outspoken free thinker and Spiritualist, has several times been elected to offices of public trust in spite of Church opposition. These facts, taken in conjunction with the remarkable career of Mr. Stout to which I have adverted, tend to prove that in this portion of New Zealand, at all events, the advocates of Liberalism have fought a good fight, and are likely, before many years are past, to score a complete victory.

CHARLES BRIGHT.

LIBERAL WORK IN ENGLAND.

Editors of The Index :—

Surely, your correspondent, H. N., who wrote from Liverpool about the Unitarian Conference there, is not very gracious to us all in England. He speaks of the Secularists as, with a few individual exceptions, "an ignorant and a prejudiced body of men, who give Sunday concerts and cheap lectures." I do not know that a lecture is any worse for being cheap, or Sunday concerts objectionable; but it is misleading to suppose that the lectures of the Secularists are by ignorant people. They have an examining body, and are very careful about admitting lecturers. It is doubtful whether many sermons preached in England are as able, quiet, and instructive as those of Dr. Aveling, G. W. Foote, Mrs. Besant, in London; and, in the provinces, the Secularist lecturers are well read and generally eloquent. This I may say without bias, not belonging to the Secularist organization. I do not understand why H. N. should give my dear old South Place, the oldest free-thinking church in the world, such a slap in the face as to say: "We hardly know of a single satisfactory congregation representing reverent and cultivated free thought. Such a society as Dr. Adler's in New York is not known here." The average congregation at South Place is five hundred. It consists generally of educated and reverent free thinkers. It is thoroughly organized, and contributes liberally to all good public objects. If H. N. will only attend one of the South Place soirées, held on the first Monday in every month, perhaps he will obtain a more "satisfactory" conception of us and our work than he would be likely to form in the lobby of the Liverpool Unitarian Conference; and not only of us, but of the various important movements which he ignores,—such as Mr. Voysey's church and the Liberal Social Union and the Dialectical Society and the liberal work of such men as Walters at Glasgow, Taylor at Preston, and many another.

LONDON, ENG.

M. D. CONWAY.

NOTES FROM MILWAUKEE.

Editors of The Index :—

A Labor Lyceum has been instituted here, under the direction of the Trades Assembly, and on each Sunday afternoon some social or industrial question is discussed, the discussion following a paper or talk upon the subject in hand, read or made by some interested or prominent citizen.

The question of capital and labor, so momentous everywhere, looms into importance even in our very young city; and large bodies of intelligent working-men are combined for self-protection and education. In fact, the Trades Assembly here has grown into such magnitude that at the late spring municipal election they nominated an entire ticket, and by a coalition with the Democrats carried it.

The present great strike of iron-workers will be

seriously felt here, as there is an extensive plant for the manufacture of railroad iron that has built up a little city to the south of us.

MILWAUKEE, WIS., June 5, 1882.

A CORRECTION.

37 NORFOLK STREET, STRAND, W.C.

Editors of The Index :—

H. N., in his able and otherwise excellent account of the late National (Unitarian) Conference at Liverpool, which appeared in *The Index*, says of the Secularists of London that they are "an ignorant and a prejudiced body of men who give Sunday concerts and cheap lectures." It is a falsehood and a slander to say they are ignorant and prejudiced; they do not give Sunday concerts, and all credit to them for their cheap lectures.

Yours truly,
W. MAWER.

MISCELLANEOUS.

"In one of our 'Letters from Practical Men,' " says the *American Machinist*, "occurs this expression: 'There are more men too lazy to think than too lazy to work with their hands.' Very true, perhaps; but does it occur to the author that thinking is more exhaustive labor than working with the hands? It requires greater moral as well as physical effort to devote one's self to mental labor; for, while laboring with the hands wearies the physical system alone, mental work exhausts both brain and body."

It is really amusing to see the efforts of the Dame Partingtons in the Massachusetts Medical Society to sweep back, with their stubby old brooms, the ocean of progress. They won't admit women physicians to their membership, though a majority of the society is ready to receive them, and thousands of the most refined and cultivated women of the land are joyfully welcoming thoroughly educated physicians of their own sex to their sick-rooms. And they won't "recognize" any other 'pathy, if they die for it; though a large and growing percentage of the intelligent classes is employing homeopaths and other so-called irregulars, and their sick ones persist in getting well under this treatment a great deal more comfortably than under the old school, and in quite as large a proportion. A professional man must value his independence at a low figure, when he permits an association to dictate to him whom he shall permit to consult with him.—*Boston Herald*.

THE celebration of Mrs. H. B. Stowe's birthday last week was an unusually interesting occasion. The presence of the venerable John G. Whittier, now in his seventy-fifth year, and of Dr. O. W. Holmes, fast nearing that stage of life, would alone have made it noticeable. These are the survivors of that immortal circle of authors of New England of which death has removed the half in the present year. The younger women novelists came there to do Mrs. Stowe homage: Miss Elizabeth Stuart Phelps, who next to Mrs. Stowe has written the most successful book of the era; Mrs. Frances Hodgson Burnett, with the laurels gained in the field of fiction freshly adorning her brow; and the latest *debutante* of all in the person of Miss Lucretia Noble, the author of *A Reverend Idol*. Henry Ward Beecher, with his picturesque presence and his electric oratory, formed a striking feature of attraction; J. T. Trowbridge, a worthy compeer of Mrs. Stowe in depicting New England character; and Judge Tourgee, who has so recently found success in painting the life which has succeeded that made vivid on Mrs. Stowe's canvas, was also there. The occasion was a memorable one, as marking an era in the history of the nation, aside from its literary significance. It was a tribute to one of the most potent agents in redeeming the land from slavery, as well as to the most phenomenally successful writer in modern literature.

THE *Boston Courier* says: "Considerable comment has been excited by Prof. Adler's resignation of the presidency of the Free Religious Association for the alleged reason that that body was not sufficiently active. Effective as is Prof. Adler's work in New York, and clear-sighted as he has usually shown himself, it is possible that in this case he does not appreciate how completely the field of charitable work is covered in Boston; and it is possible, too, that his own most admirable methods have begun to seem to him the only ones. The Association, it is true, is not a very militant body; but its work and influence are excellent in their way." The following from the

Transcript is of the same purport: "The *raison d'être* of the Free Religious Association is called in question by the address of its retiring president, Felix Adler. According to his view of its history, it has employed the past fifteen years in mere discussion, whereas it should have been engaged in philanthropy. Philanthropy, in the form of free kindergartens, training-schools for nurses, and workingmen's classes, is the favorite inspiration of Dr. Adler; and it is not strange that he should have wished to infuse his purpose into this Boston organization. But Boston has a philanthropy at every street corner already. Not every one a model of activity, perhaps,—still, wise or unwise, our city may be said to blossom with charities. That an eloquent reformer from New York should insist on establishing another on a large scale inevitably suggests the proverb of carrying coals to Newcastle."

THE English correspondent of the *Indianapolis Journal*, S. T. Pomeroy, writes from London thus interestingly of one of the most valued contributors to *The Index*: "Mr. Moncure D. Conway, as your readers know, is now one of the leading minds of the world. He went from Washington, D.C., about 1870, to reside permanently in London. At the time, all liberal and progressive minds felt bereaved at what we considered our loss. But now we see that we only sent this our son and brother, this great scholar and humanitarian with his cosmopolitan aspirations and his beacon-light of free and noble thought, to a higher eminence, a better point of view, whence the priest-ridden and superstition-laden of the whole world may more easily catch a cheering and guiding ray. He is in no stereotype use of the word 'preacher'; but he has gathered about him a society, or congregation, of several hundred people of mind and culture,—no others would come to listen to Mr. Conway,—and they meet regularly every Sunday in a small chapel in 'The City,' a term always applied by Londoners to the ancient walled city of London, embracing hardly a twentieth of its present dimensions. This creedless association of thinking men and women seem fully to appreciate Mr. Conway's teachings, and to enjoy them as well as the mutual interchange of ideas and thought always following his discourses. . . . Mr. Conway is in middle life, an impressive speaker, but not what would be called a fine orator as to delivery. He is a great worker, and is now an acknowledged literary authority and respected critic in both hemispheres, embracing in his scope all current themes, as well as history, art, politics, and religion in general."

PLAINLY stated, the demand of the Hubbell committee means this: You, gentlemen of the custom-houses and navy-yards, are Republicans. Many—the most of you—hold your places and draw your salaries from the national government by the favor of ourselves or of our predecessors. The tenure of your offices is in our hands. Now, you ought to be interested, whether you are so or not, in the election of a Republican House of Representatives, and in the reelection of ourselves in particular. It is true we have a Republican President, Cabinet, Senate, House, and civil service. We have had a chance to recommend ourselves to popular favor by the legitimate methods of passing wise and useful laws, of filling the public offices with persons whose fitness for their respective places must be recognized, and of making the administration of the government just and business-like in its processes as well as pure and honest. But we are conscious that we have failed to that extent that we must ask you to help us. The fault is ours, but you must repair it. We cannot go before the country boldly to demand a continuance of its confidence on the strength of the good we have done. Deficiencies on that score must be made good with money,—your money. Please send so many dollars to Washington. You had better do so. We know of other people who are ready to take your places, if you decline to comply. It is open to you to say that you have discharged your duties faithfully, and that no man will dare to discharge you on the ground that you have not paid your assessments. Bless your simple hearts, no collector or postmaster will assign any such reason for your dismissal, but you will be dismissed all the same: that will be the reason, and you will have no redress. We keep a book in which the names of those who pay up are entered, and we can easily ascertain who neglects his duty. It may be—who can tell?—that some bird of the air will carry to your superior the information that you are not as efficient as you should be. Checks may be made, etc.—*Boston Advertiser*.

BOOK NOTICES.

THE GOSPEL OF LAW. A Series of Discourses upon Fundamental Church Doctrines. By S. J. Stewart. Boston: George H. Ellis, 141 Franklin Street, 1882. Price \$1.25.

In this volume, the author has taken up the issues between liberal thought and supernatural theology, and treated them with unusual directness, vigor, and ability, "using as far as possible," as he says in the Introduction, "the method of modern science and the facts furnished by the best scholarship." A large amount of information on subjects of current interest in this age of inquiry and activity in the religious world is brought together, and presented in a style well adapted to the wants of the general reader. Mr. Stewart is a clear, logical thinker; and he evidently has the courage of his convictions. He examines the history of the Old and New Testaments, discusses miracles, presents his views on God, on Satan, Prayer, Morality, Jesus, Immortality, Law, and other cognate subjects. However much the reader may differ from the author on some points, he can hardly withhold from him credit for fairness, breadth of thought, and fulness of information. The work is designed for popular reading; and it ought to have a wide circulation; for it brings within the reach of readers to whom large and expensive works by original investigators are inaccessible, much of the thought which they contain in a condensed form and in language that all readers can understand.

THE *North American Review* for July opens with a paper by E. P. Whipple on "Emerson as a Poet." While conceding that Emerson had command of two or three metres only, he claims that, as one with intuition of the deeper truths of nature and possessing the true poetic spirit, Emerson must rank with the greatest geniuses. "The Business of Office Seeking," by Richard Grant White, is the title of an article portraying the moral ills that come from the perennial struggle for place. In "Hydraulic Pressure in Wall Street," an anonymous writer exposes some of the tricks and devices by means of which fictitious values are created. In "The Ruins of Central America," Désiré Charnay continues the record of his exploring expedition and the discovery of a great ruined city in the hitherto unexplored country of the Lacandones, Guatemala. In "Things which Remain," Gail Hamilton attempts to relieve the civil service from the aspersions cast upon it on account of Guiteau's crime. Francis Marion Crawford writes of "False Taste in Art."

THE rich treasures of the *July Wide Awake* are too numerous to allow of mention in detail; but we must call attention to the exquisite picture of child-life and summer time, called "The Pipers," drawn by Mrs. Jessie C. Shepherd, and accompanying a melodious little poem of the same title by Elizabeth Cuming, also the charming poem, "The Fairy Flag," written by that delightful balladist, Mary E. Wilkins, with its series of beautiful illustrations. "A Visit to a Camphor Refinery," by Laura E. Nichols, is interesting to old and young, as is "The Assistant," a well-told, realistic story of Western life and enterprise, by Mary Hartwell Catherwood. The fourth number of the "Wild Flower Papers" is especially attractive and interesting; while the contributions to the Chataqua Reading Course is alone worth the price (\$2.50 per year) of the magazine, being this month and always filled with articles of substantial value and aids to true knowledge. D. Lothrop & Co., Boston.

THE *Revue de Belgique* for May opens with an article on Marcus Aurelius, which gives a much more correct and interesting picture of his early life than that recently drawn by Renan. While placing him in the foremost rank among the sages and saints of humanity, and doing full justice to his lofty virtues and mighty reforms, among which were several in the interest of women, M. Hocart makes some very able and discriminating censures on his partiality toward Verus, Faustina, and Commodus, as well as on his superstition, which is all the more to be regretted because it led him to permit the persecution of the Christians. We have also a history of the difficulties attending the erection of an epitaph to the heretic bishop, Jansenius, in the seventeenth century, a lively narrative of an excursion to Capri, and a story on which we pass no judgment before its completion, though it does promise to be interesting.

PERSONAL ITEMS.

THE *Christian Union* calls Oscar Wilde "a faded lily." Somebody will be calling him "a superannuated sunflower" next.

AMONG the recent candidates who have been examined and found qualified for admission to the bar is Miss Lelia J. Robinson of this city.

THE Earl of Rosebery has purchased Mr. Boehm's fine statue of Carlyle, and will place it in the hall of his mansion, Dalmeny Castle, near Edinburgh.

OBITUARY poetry does occasionally pay, for Dr. Oliver Wendell Holmes is said to have got eight dollars a line for his poem in the *Boston Globe* on Garfield.

"NATURE" is publishing an interesting series of articles on the life and work of Darwin from the pens of capable writers like Dr. G. J. Romanes, Prof. Geikie, and W. T. Thiselton Dyer.

SENATOR H. B. ANTHONY, of Rhode Island, bids fair to rival Col. Thomas H. Benton in his years of service in the United States Senate, having been recently reelected for the fifth term.

THE Princess Helena, bride of Prince Leopold, is the tallest princess in the royal family of England, a very well-grown brunette, with sharply pencilled eyebrows, fine dark brown eyes, and dark hair.

A LADY, Madame Beatrice, is the accredited envoy extraordinary from Costa Rica to this country. She is a native of Alabama, but has lived in Costa Rica many years, and is said to be a remarkably brilliant and cultivated woman.

FORTY of the professors of Andover, Mass., with six women (their wives and daughters), chief among the women being Mrs. Stowe and Miss Elizabeth Stuart Phelps, have published books with a circulation of over a million copies.

COUNT VON MOLTKE, the great field marshal of Germany, represents a small borough in the Reichstag, and is so conscientious in his attention to his duties as a deputy that he never misses a sitting without a reason of the most urgent nature.

ON Commencement day, June 14, at Oxford University, England, the honorary degree of Doctor of Civil Law was to be conferred upon the following distinguished persons: Robert Browning, M. Louis Pasteur, Prof. Nordenskjöld, Goldwin Smith, and others.

GARIBALDI died with the window of his apartment wide open, and while the sun was setting. Before his last agony, a bird alighted on the window-sill, where it remained twittering. Garibaldi saw it, and stammered, "Quanto è allegro!" ("How joyful it is!")

PROF. ABRAHAM DE SOLA, who was for over thirty years rabbi of the Portuguese Synagogue at Montreal, Canada, died recently in New York city, aged fifty-seven. He was a man of great scholastic attainments, and was accounted an authority among Hebrew scholars in this country.

A THOUSAND dollar monument to Jonathan Edwards, New England's great theologian, has just been completed at Hartford, by order of Mrs. Kirtland. It is of polished Waterford granite, bears the names of the great metaphysician and of his direct descendants, and will be placed in the family lot at Northampton.

HERBERT SPENCER will sail for this country on the 15th of August by the "Servia," and upon his first arrival will be the guest of Dr. Youmans, of New York. He will remain about three months in the country, and will avoid public appearances and lionizing as much as possible; but he is expected to be present at the meeting of the American Association for the Advancement of Science at Montreal. Mr. Spencer will travel quite extensively in this country.

REV. PHOTIUS FISKE, whose country is the world and whose religion is to do good, whose heart and hand are ever open to those in want irrespective of race or creed, has shown us a letter from Rudolph Adams, who was captured and held by brigands in Turkey, and to whom Mr. Fiske had sent twenty dollars on hearing of his release. "I was so surprised and moved by your extraordinary generosity," writes Mr. Adams, "that I can hardly find adequate words to express my thanks. I shall take the liberty to give you an account of my captivity, and to send you my photograph." Mr. Adams writes from Salonica. Mr. Fiske is one of the Boston Free Religionists, whose contribution for educational and charitable purposes amounts to hundreds, if not thousands, of dollars annually.

Frothingham's Sermons.

The sermons are neatly printed in pamphlet form, and our friends who wish to do missionary work for the Liberal cause will find them admirably adapted to that purpose. To such as order them in lots of 25 or more, the price will be reduced to 3 cents. Single copies 5 cents.

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CURRENT TOPICS.

SPEAKING at the Religious Tract Society, Canon Tristram, the accomplished traveller, "referred," says the *London Standard*, "to the Armenian people, who, although they have no literature of their own, as soon as they learn to read, eagerly seek after such books as those of Bain, John Stuart Mill, and Herbert Spencer."

WORK has been resumed in many of the iron centres; and there is a prospect that the differences between the employers and the employes in Pittsburgh will soon be settled, and work resumed there. The strikers have generally been orderly, and have shown unusual intelligence and independence in disregarding the dictation of rulers and managing their own affairs in their own interests.

THE Young Men's Christian Association, by their action a few years ago of placing racks containing a Bible or Testament in cars for passengers' use, have done more good than many gave them credit for, if to that action we owe the suggestion, soon to be carried out it is said, by leading railroad companies, of railway circulating libraries from which travellers can be supplied with temporary reading.

JOSEPH COOK's lectures in India, though well received by some, have been severely criticised by several of the leading journals. The *Philosophical Inquirer* of Madras, one of the native papers, says, "His utterances were mostly of untruthful nature; his tongue was vile; his wisdom, above the average order, was seen in his smashing under his heels the names of the leading thinkers, scientists, and heretics of the day on both sides of the Atlantic."

THE French divorce bill has been read a second time in the Chamber of Deputies. In the Senate, it is likely to encounter strong opposition from the monarchists and from the followers of Jules Simon. If this bill, which has passed the Lower House, becomes a law, a husband or wife may sue for divorce for adultery, brutal violence, the condemnation of one or the other to a degrading punishment by the law courts, desertion, or incompatibility of temperament, proved by the joint petition of the husband and wife for release from matrimonial

bonds, indorsed by the parents or other surviving relations.

IN October last, in Dunedin, New Zealand, the foundation stone was laid of a "Free Thought Hall," capable of seating about eight hundred persons. On Sunday, April 30, this edifice was publicly opened, an excellent address being delivered on the occasion by Hon. R. Stout, the President of the Association. A session of the Children's Lyceum was held in the new hall, and a vocal and instrumental concert given. As illustrating the wide-spread influence exercised by the liberal speakers of America, we notice that on the following Sunday Mr. Bolt was announced to read one of Mr. M. J. Savage's discourses.

THE public expression of liberal views is making rapid headway in New Zealand. The Dunedin *Echo* publishes some statistics of religious beliefs as given in 1878 and 1881 respectively, from which we learn that, while in the former year only 490 had the courage to declare themselves "free thinkers," in the latter year there were 2,422,—a marked increase in three years. The return in 1881 of those of "no denomination," "no religion," "unspecified Unitarians," and "object to state," amounts to one twenty-fifth of the entire population. As the *Echo* remarks, "If the latent unbelief in the churches had also been shown, where would Orthodoxy be?"

GEORGE JACOB HOLYOAKE writes us: "For some time past, I have had the intention and pleasant hope of revisiting America in August next. I made certain promises when I was before in your country to lay before the governments of Washington and Ottawa the plan of an Emigrant Guide Book, which I had the honor to propose they should issue. And the preparation of these plans and their presentation will involve considerable expense. Some members of Parliament, aware of the facts, made a representation to the government to that effect; and Mr. Gladstone has made me a grant from the Special Service Fund in aid of this object. When I come, I hope to be accompanied by my youngest daughter, who will assist me in correspondence which will necessarily devolve upon me."

THE telegraph is making rapid way in China. The Shanghai-Tientsin line is working well; and another line is now being constructed between Canton and Hong-Kong, a distance of one hundred miles. The first section is to connect Canton with the frontier of British Kowloon. This line is a purely private enterprise of a company of Chinese merchants who desire to be in quick communication with the markets of the world. Who can calculate the great social and governmental changes to which this enterprise will in time give rise? "It seems hardly credible," says *Nature*,—"but the fact is stated in the Hong-Kong journals,—that opposition is made by the British authorities to the further construction of the line, and especially to the cable across the harbor necessary to connect Kowloon with Hong-Kong, unless it is constructed by a British company."

MICHAEL OTERO, Vice-President of the Atchison, Topeka & Santa Fé Railroad, a Roman Cath-

olic, when about to die recently at Denver, Col., was told by Father Plato, a priest who had been called to attend him, that he must renounce Freemasonry before he could receive the last rites of the Church. Otero, refusing to comply with the requirement, died under the ban of the Church; and his body was excluded from the Catholic graveyard. The funeral was conducted with great pomp by the Masons. Plato, of Denver, Cuddhy, of Milford, Mass., who forbade the Grand Army Post to decorate the soldiers' graves in the Catholic cemetery, and Bishop Gilmore, of Cleveland, who threatens all ladies with excommunication, if they join a Ladies' Land League, are fair representatives of the Roman Catholic Church and of the sort of "freedom" she allows.

COINCIDENT with the recent outburst of destructive tornadoes and other atmospheric disturbances in different parts of the country, there has been also a remarkable outbreak of what are called "sun spots,"—darkened places on the sun's disc,—indicative, scientists say, of electrical and other disturbances in the sun itself. And it is now surmised that the two phenomena are, in some way not yet determined, correlative. If so, it is to be hoped that science will soon be able to determine in what manner they are interdependent, so that, when the sun spots again appear, people may be on their guard against the attendant cyclones, tornadoes, and electric storms. It would be a good thing to have these apparently sudden and cruel freaks of nature explained in a scientific and satisfactory manner, instead of ascribing them, as too many still do, to the freaks of a Being who "moves in a mysterious way, his wonders to perform," and who "plants his footsteps on the sea, and rides upon the storm," sometimes very much to the upsetting and bewilderment of helpless human beings.

MESSRS. WHEELER and Whitridge, counsel for the Civil Service Reform Association, have published a letter to Hon. J. A. Hubbell, declaring they are ready to accede to his proposition of "testing the soundness of the circular" recently issued by the Association. The letter concludes as follows: "In conclusion, permit us to inform you that there is a very general fear among the employes of the government that, if they do not make the contributions you request, they will be dismissed from the service of the United States. We have been appealed to by many whose families are dependent on them for support, who can ill spare the two per cent. you ask, but who cannot afford to lose their places and their meagre income, in the words of the late President Garfield. These requests are made of employes with the distinct understanding that, unless they pay that per cent. upon their salaries, others will be found to take their places who will pay the assessment; and we believe that a very large proportion of the money received by you from such office-holders is paid under duress. We will gladly join you in a letter to the President, asking him to issue an executive order that no removal shall be made for a refusal to pay the contribution you request."

MUMMIES.

An amiable and a hard-working antiquarian of Halifax, England, not long ago showed me the old churches of that place and other relics of the past. He was a chief worker in the fine Museum there, where also Tyndall was employed in earlier life. It was about that time Tyndall found his prophet in Emerson, and wrote in the book picked up from a stall, "Purchased by inspiration." But the antiquarian was a Roman Catholic, and a very resolute one, as I found whenever we came to any part of an old church where Protestant ugliness had overlaid the older symbolism. Now, a strange thing happened in the Halifax Museum. A gentleman of that place brought over to it from Egypt a number of heads of mummies, to be added to the craniological collection. The task of preparing the skulls, by boiling the dried flesh off them, was committed to this Catholic antiquarian, who opened box after box, in which each had been stored for its voyage. Soon after he began, he detected a pleasant odor, as of spices in the room, and perceived that it came from one of the boxes, which appeared moist. Hastening to open it, lo! there looked into his face the countenance of a lovely Egyptian lady. The box had been steeped on its voyage in seawater, gradually the embalming substances had relaxed their hold on the flesh, which had expanded. Even the eyes looked clear in the sweet and placid face. The antiquarian called aloud to others in the building; and one or two of them hurried in soon enough to look upon this countenance out of the far past before it passed away, as it swiftly did, in dissolution.

If that Egyptian lady could only have conversed with the Catholic antiquarian, there might have been an interesting dialogue. Let us suppose her to have been a contemporary of Christ. Had he asked her about the religion of that period, she might have inquired if any Osirian were near, and then said: "Alas! the people around me were sunk in superstition. They believed in a terrible Deity, who had prepared a heaven for his favorites, a hell for all others; in a devil called Set, who as a serpent tempted, as a black demon tortured, millions; in a good God, Osiris, who came down to save men from Set, but who, after he had been slain and raised from death, became a judge of the dead, and sentenced to tortures the millions he came to save. Such was the fearful dogma of the masses. But there were a few of us who, in secret, dreamed of a beautiful religion, of a human providence, whose love, like sunshine, should be on the good and the evil, and imagined a good teacher who should break the power of the priesthood, and lead on the kingdom of human freedom, peace, and joy. Of such a day I died dreaming. Tell me, O strange man, has it ever come? What is thy religion?" The Catholic would have had to confess to exactly the same creed as that described by the mummy, names only being changed. "Then," the Egyptian might say, "I have not been dead long." "Only eighteen hundred and fifty years." "What! In that time have not men outgrown such fables? Can it be there are still temples and priests using monstrous superstitions to oppress the people and appropriate their earnings under pretext of services to God?" "There is a Church which, by its priesthood, devotes to divine service a decillion gold pieces. It is true this wealth might make every home in Europe comfortable; but God and Christ and his Mother would be very angry, if not attended to, and we should all burn in hell forever." "Alas! then, my dream of a fairer future was a delusion! But are none free from these horrible beliefs?" "There are people called 'infidels,' who regard humanity alone as objects of

religious devotion: they have certainly done much to make this land disbelieve in these supernatural beings. The Mother of God has gone, and Satan is laughed at, and many temples have no sacrifice, but only music and pleasant lectures. Insomuch that just now I was envying these Egyptian heads their age of faith when people believed, when God in Christ walked the earth, healing the sick, raising the dead"— "Nothing of that kind occurred in my time!" exclaims the Egyptian. But just here we will suppose that Tyndall, revisiting his old Museum, happens in and overhears the last remarks. Recovering from his amazement, he asks the head, "Did you ever hear of one Jesus?" "Oh, yes: my father took me over to Jerusalem once, and there was a good deal of talk there about a street preacher named Jesus. I believe they killed him soon after. I never saw him." "And so," Tyndall would have to reply, "while you were dreaming of a great teacher in the far future, there he was beside you; and you never knew it. He was making that future, of which you dreamed, a present fact in himself and those who received him. We now dwell in your visionary paradise; but your opportunity to enjoy it was then, and alas! you missed it irrecoverably. My Catholic friend makes the opposite mistake. He misses the earthly paradise of your vision by dreaming of a heaven back there in Palestine. In our freedom and humanity, Christ's heart is realized, and he calls it 'infidelity.'" "Alas, poor man! may he not continue in the error worse than mine, nor forget that the world organized by his creed was a perpetual night, with the sun added." These were the last words of the Egyptian ere she turned to that fine skull which I remarked at Halifax,—whiter than all the rest. For there is nothing imaginary in my story but the conversation.

Sometimes there are hopeful signs that the force of scholarship in the universities of England will overcome the tendency of the clergy to travel into antiquity and turn to mummies. (I have heard a bit of Syria preach even over the dust of Shakspeare.) On Wednesday last (May 31), the Convocation of Oxford University declined a bequest of a thousand pounds from Mr. N. T. M. Lushington Tilson. The gentleman who made this large draught on the alphabet bequeathed the money to pay for two annual sermons by an evangelical M.A., to be given in the university, "upon the past history and religion of the Jewish nation, and upon the prophecies in Holy Writ relating to the return of that nation to Judea, and the restoration to it of its former glory." Oxford declined. That it was not from lack of archaeological enthusiasm is proved by the fact that the same Convocation accepted the superb anthropological collection of Gen. Pitt Rivers,—showing the evolution of weapons and implements,—agreeing to build a new museum for it. These two incidents of one Convocation put together will bear much reflection. This "restoration of the Jews" notion, once the burden of much Protestant preaching, has become a mummy within our memory, by which I mean that the brains have gone out of it. But living mummies struggle all the more when brainless, and lately the more intelligent Jews of Paris and London have had as much as they could do to prevent an exodus of Russian Jews into Palestine,—which would have been worse than their ancient pilgrimage in the wilderness, and ended in a tomb. The fanaticism of Russian and Polish Jews was interweaving with that of vulgar English sects a fatal mesh around these poor people, when, lo! the Sultan steps in and welcomes the Jews to every part of his dominions—except Palestine. The one place desirable to the deluded being thus most wisely foreclosed, it may be hoped that the new ex-

odus will be into the New World. The Jews may carry their ceremonial mummy across the Atlantic, and it may even seem to revive after a sea change into liberty; but it will pass away. From a land of ruins spake Ibn Jemin, to find his response in the best head of the New World:—

"I read on the porch of a palace bold,
In a purple tablet, letters cast,—
'A house, though a million winters old,
A house of earth comes down at last.'
Then quarry thy stones from the crystal All,
And build the dome that shall not fall."

MONCURE D. CONWAY.

THE LINES DRAWN AGAIN.

There was a small meeting held in Boston Anniversary Week which, so far as we have seen, has escaped the notice of the newspapers, but which had considerable significance, as showing the Unitarian proclivity to cut off somebody from fellowship by a *shibboleth*. It was a meeting of "Women Ministers," and was called under the auspices of Mrs. Julia Ward Howe, with reference to an organization among them for mutual encouragement and help. All appears to have gone smoothly in the little convention while the women talked only of general matters pertaining to their professional experience and their relation as ministers to the public. But, when the plan of organization was broached, the inevitable query came, Who shall be members? Shall it be a fellowship of all "women ministers," according to the terms of the call for the meeting, including all women who have suitably prepared themselves for the ministerial office and are practically engaged in it, or, if not yet at work, still earnestly wish to devote themselves in this way to the good of humanity? No: this was too broad a platform, too "all out of doors," even for that small company of women preachers; and so it was decided that only those could be admitted as members who were endorsed by some "Christian" conference. A plea was made for an untheological constitution and for an unsectarian article of membership,—a plea that they plant themselves at once and simply on *character*, both as an adequate basis of fellowship and as the supreme object of the ministry. But in vain: at least, the *shibboleth* "Christian" must be pronounced by somebody over every candidate for membership.

The immediate consequence of the establishment of this test was the compulsory withdrawal of one of the most earnest and successful practical workers among the nine or ten women present, because she could not conscientiously accept this qualification for herself. She was really left outside of the line by which the others wished to enclose and define their organization. And so, with expressions of friendly interest and good-will on both sides, they parted.

The woman who was thus left out of this new organization of "Women Ministers" is Mrs. Clara M. Bisbee, who has the charge of a new society recently organized in Dorchester. Mrs. Bisbee is the daughter of Rev. Wm. G. Babcock, the esteemed minister of the Warren Street Chapel in Boston, who has well kept up the good repute of that institution as the people's friend. She took the full course of three years' study at the Divinity School in Cambridge, and graduated there a number of years ago, with great credit both to herself and the school. Soon after, she married Rev. Herman Bisbee, a Unitarian clergyman, and resided with him for some time in England. Left a widow with two children, she returned to this country, and has been putting her scholarly acquirements to account in teaching private classes for maintenance of her little family. But she has not been content to see her ideal of being a preacher vanish. A year ago, she started a Sunday-school, on an unsectarian basis, near her home in Dorchester. The school was a

success in itself; and out of it has also grown a regularly organized society, free and independent, over which Mrs. Bisbee has been ordained as minister. The society has about fifty families, drawn from many denominations,—Unitarians, Universalists, Spiritualists, and even Episcopalians. It is evidently a live body, made so in great measure by Mrs. Bisbee's own marvellous energy and exhaustless moral vitality. To this society, which is essentially on free religious ground, where the character of Mrs. Bisbee's teaching inevitably places herself, she preaches on Sunday, and also plays the organ and leads in the singing. The Sunday-school is still under her supervision, and an adult class is studying with her historical religion. The grand central aim with her in all this work is the training of character in moral principles and practice.

This energetic, zealous, accomplished woman minister, the Unitarianized Women Ministers' Association is too narrow to fellowship, because she prefers to call her work human rather than Christian. "Free Religion" is broad enough to welcome her and her work to its ranks.

WM. J. POTTER.

THE CATHOLIC PAPERS.

The *Catholic Review*, in reply to a paragraph it found quoted in the columns of *The Index*, says:—

The Catholic papers are as free as any that we know of to speak their whole mind on any subject, provided they speak with knowledge and truth, and with due regard to the proprieties of life and discipline. We certainly do not consider them at liberty to speak falsehood. Is that the liberty that *The Index* craves? Catholic papers are bound to be in harmony with their principles, and nothing more. Is that a cruel infringement of our liberty? Can *The Index* imagine a scientific paper, for instance, at liberty to deny or throw ridicule on the Forty-seventh Proposition of the First Book of Euclid, or to evade the Asses' Bridge? Is *The Index* itself at liberty to defend the doctrine of transubstantiation or that of papal infallibility? We think that our very brilliant contemporary will find on examination that even itself, whether before or after it dropped its title of *Free*, is not a whit more free than the Catholic press.

The Catholic papers are free "to speak their whole mind on any subject," provided they do not dissent from the decisions of councils, the decrees of popes, or the pastorals and pronouncements of bishops. It is the unquestioning obedience to ecclesiastical authority, which every faithful Catholic is expected to yield, that destroys the independence of Catholic journalists, and reduces their power and influence in proportion to the intelligence and progressive character of the people among whom their papers circulate. The *Catholic Review* recently said that, "in Catholic lands, like France and Italy, the secular press is distinctively and aggressively anti-Catholic"; that "the number of sincere Catholics is far larger than that of all non-Catholics put together, and yet they have no press that begins to compare with the anti-Catholic press."

A free thinker who differs from another individual or from a body of men, ancient or modern, on any subject, feels at liberty to express his views and to give his reasons therefor, without stopping to inquire whether they will subject him to excommunication or call down upon him the displeasure and censure of a bishop or priest to the injury of his reputation and business. He can give his thoughts to the public freely on all subjects, political, social, or religious, unhampered by any ecclesiastical authority, undeterred by any hierarchy. Even if his views are erroneous, still he may present them for the consideration of the public, to be discussed and criticised, and finally accepted or rejected, as the judgment of mankind shall determine.

Men do not "deny or throw ridicule on the Forty-seventh Proposition of Euclid," because it admits of demonstration, and therefore does not admit of dispute among intelligent people; but, if it were open to doubt and were disbelieved by millions of intelligent men, including many of the most learned and profound minds, it would be a legitimate subject for discussion; and, certainly, the denial of it could involve no moral criminality, call for no censure, and afford no justification of an attempt to prevent the discussion of the subject by a pretendedly authoritative statement regarding it, with the alternative of accepting the statement as true or suffering loss of reputation and position here and eternal torment hereafter. The mistake of journals like the *Catholic Review* consists in the assumption that dogmas which cannot be demonstrated to be true, which, indeed, are rejected and regarded as absurd by millions of enlightened minds, are beyond the possibility of reasonable doubt; and that it is foolish, and not only foolish, but sinful and criminal, to call them in question.

If a free thinker, changing his views, comes to believe in "the doctrine of transubstantiation, or that of papal infallibility," there is no tribunal, no hierarchy, recognized by free thinkers as having authority, that can anathematize or censure such person for the expression and defence of his convictions; but, in becoming a Catholic, he subjects himself to an arbitrary authority, obedience to which makes freedom of thought impossible, and henceforth he is classed properly, by Catholics and free thinkers alike, with those who submit to this authority. And it is obedience to this authority, as we have before remarked, that renders impossible in the Catholic press the independence, advanced thought, and progressive spirit which characterize so many secular journals in France and Italy as well as in England and the United States.

While the editors of this journal have their own views on the different subjects treated from week to week, they make no attempt to enforce them by any sacerdotal authority; nor do they exclude from these columns articles on subjects upon which thinkers are not agreed, because the conclusions of the writers are opposed to their own views. *The Index* is open to the editors of the *Catholic Review*, if they wish to make an attempt to prove either or both the doctrines named above. And we may add that the Free Religious Association, in the interests of truth and in the spirit of charity, invites to its platform representatives of the most divergent views, confident that truth will win in a free and an open encounter with error.

B. F. UNDERWOOD.

OUR DEAD.

Among the survivals of past superstitions still prevailing in civilized communities, there are none more repugnant to the feelings of many thoughtful people than the ceremonies which fashion and custom dictate shall attend the burial of our dead.

Who that has lost a friend by death, especially if that friend was one peculiarly near and dear to him, can recall without emotions of painful repulsion the terrible ordeal through which he was compelled to pass by the senseless dictum of our social customs, before he was permitted to be alone with his grief, and before he had time to take in the full scope of the calamity that had befallen him? That is a barbaric and relentless custom which takes forcible possession of the stunned mourner, and exhibits him and his grief and his sacred dead in ghastly parade before the eyes of a curious, gaping, even if sympathetic, crowd; which forces him to endure the added agony of admitting into his home and the privacy of his innermost life, of his most sacred emotions, the intruding presence

of comparative strangers; which obliges him, in the hour of his most passionate grief over separation and his tenderest remembrances, to listen to half-hearted laudations or critical dissections of the beloved dead from the lips of a stranger to all that was best and truest in the character so passed in review.

Though there is a slowly growing effort at reform in these particulars, that effort is yet by no means a general one. With the majority of people and especially with the religiously inclined, this fashion of burial has become associated with their religious faith, and is looked upon as a sort of conciliatory offering by which may be propitiated that Supreme Being to whom they vaguely attribute their misfortune. In the hour of extremity, when man finds himself helpless in the grasp of a relentless necessity, it is only natural to look in every direction, however unavailing, for help. When all the usual reliances fail, we look in unusual places for new props. Understanding this, it has been one of the primary aims of theology to make itself necessary by supplying this deficiency; and it has thus taught men, in place of bravely facing the inevitable at such times, to rely blindly on some Unseen Power, which in some ill-defined way is somehow and sometime to repay for present loss. Mrs. Browning was only stating a fact in human nature, a fact largely the result of ages of this blind and benumbing reliance upon the unseen and unknown, when she wrote the lines so often quoted to silence the unbeliever:—

"There is no God," the foolish saith;
But none, 'there is no sorrow';
And nature oft the cry of faith
In bitter need doth borrow.

"Eyes that the preacher could not fill
By wayside graves are raised;
And lips cry, 'God be pitiful!'
That ne'er said, 'God be praised.'"

In this view of the case, it is not then to the most orthodox that we must look first to break away from the present senseless and painful fashion of funeral ceremonies. It should become the aim of all rational thinkers who, in common with their Christian friends, still submit to these forms rather than "make talk" or shock the prejudices of the community in which they live, to dare to follow the dictates of reason in this matter and arrange for something better. Such prejudices need shocking, in order to induce sensible thought and action. It is time to break away from these customs by substituting more rational ones. Not as some rabid iconoclasts have already occasionally attempted by replacing one set of absurd ceremonials by another set equally absurd, but by obeying the plain dictates of common-sense in doing away with all ceremonies not required by sanitary precautions, and by daring to lead the way in making it possible for the friends of the dead everywhere to consult their own feelings and wishes in the matter of burial, and thus make it possible in the future for private grief to be kept free from public intrusion, and mourners safe from merciless comment and criticism in consulting their own feelings. Should there be those who wish to keep up the present customs, let it be as much a matter of course for them to do so as for those whose most delicate sensibilities are outraged by them to adopt other and more congenial forms of burial. If, indeed, cremation even is preferred to interment by some, make it possible that such preference may be acted upon without unkind criticism or comment.

Among the things which are disagreeable to the majority of people in the present fashion of obsequies are the public funeral; the "taking leave" of the mourners in the face of a concourse of inquisi-

tively observant people; the "viewing the remains" by a crowd of strangers; the set forms of address by a clergyman, whether such clergyman was a personal friend of the deceased or not; the weird singing of mournful requiems, adding intensity to grief, and inappropriate as an expression of such grief; the "remarks at the grave" in the hour of final parting, when silence alone seems most fitting; the donning of sable weeds at the funeral as an outward expression of a woe too deep for such expression, when felt at all; the wearing of "mourning" for a set time, whether there is any real mourning or not in the hearts of the wearers, and often entailing useless expense to those who can ill afford it; the admission of anybody and everybody to "see the corpse" at the home of the family; the "following to the grave" by any who are curious to watch the manifestations of sorrow shown by the friends at the last sad rites; all shams, in short, which real mourning detests and hates as a cruel mockery of the heart's unspeakable woe. These can be made by force of example as rare and obnoxious as they are now common and expected. Here and there, already we read in the daily papers at the end of a notification of death such notices as these: "Burial at the convenience of the family," "Burial private," "Friends are respectfully requested *not* to send flowers," etc., showing an awakening in the public mind in regard to many of the nonsensical practices which have been fashionably imperative at funerals. Already, too, it is no longer considered a mark of disrespect to the beloved dead by the relatives to fail to clothe themselves in the dismal garments which seem ever to cry aloud in ostentation of grief to an unheeding world: "Behold, I am bereaved. I present myself as a suitable claimant of your commiseration. Pity me, and sympathize with me!" The really bereaved shrink from taking the world at large into the secret sanctuary dedicated to the memory of the loved and lost. The really loving do not care to make their dead darlings the common property of those who could not appreciate them at their truest value. Nor, on the other hand, do they wish to make their dead so very dead that their names must be forever breathed with bated breath and in accents of woe, that the mention of the loved names must throw a shadow of gloom upon the brightest hour of their surviving friends. It is time to treat our dead more kindly, more sensibly. It would rob the grave of half its terror to us living people, if we could be assured that, when death the inevitable came, we would not be thenceforth banished from the daily life and conversation of those we love; and that, so long as any beloved one lived, we, too, would go on living in their memories, recalled in their cheerful daily conversation, and our name never conjured up as a dark shadow to bring sadness to the heart of those to whom living we only cared to bring happiness.

Let us bury our dead as we ourselves would wish to be buried by those who survive us: in the presence of only those who knew us intimately and loved us sincerely, no matter how small the number such requirement would include; without ostentation, within the real means of our friends; divested of any outward advertisement, in the shape of sable garments, of our inward sorrow; in utter silence, if so grief could be best expressed, or with only the utterances of those friends, eloquent or otherwise, whose full hearts craved speech as the expression of love and sorrow in parting. Let individual preferences be respected at this, of all times, when the wishes of the mourned and of the mourners should be held sacred. It is by no means necessary that the funeral of one person should be an exact imitation of the funeral of all

other persons. It would be a good plan for each person, while living, to write out in detail the manner in which he or she would prefer to be laid to rest. Let those who crave the shams of pomp and show at their burial so declare and decree in writing; let the wishes of the thoughtful majority, who crave for the loving hearts left behind them, silence and privacy, be also respected; let orthodox clergy or unorthodox laymen speak, as is thought most fitting by those who alone should have the right to decide,—the family and dearest friends of the dead, provided that their wishes coincide with those of the mourned-for one. But, above all, let the privacy of grief be respected; let there be no intrusion of the uninvited public. Who will lead in this reform?

SARA A. UNDERWOOD.

MORALITY.

It is asked, If you take away the doctrine of the inspiration and infallible authority of the Bible, what foundation is left for morality? Those who ask the question believe that the Bible has created religion, instead of religion having made the Bible; and that morality springs from the ten commandments, instead of the commandments being the expression of human morality. Morality is the result of experience. That conduct which men have found to produce the best results has been inculcated by maxims which superstition ascribes to the finger of God upon stone tablets. The experience of ages is compressed into the Golden Rule, of which, when quoted by Christ, it is said, "For this is the law and the prophets" (Matt vii., 12); and Moses gives the precept, "Thou shalt love thy neighbor as thyself." This rule and most of the maxims ascribed to Christ are found in writings centuries before he lived and are the inheritance of the ages, needing no thunders of Sinai nor sufferings of Calvary to give them authority.

Thales, about 600 B.C., said, "Avoid doing what you would blame others for doing."

Pittacus, one of the seven wise men of Greece, about 570 B.C., said, "Avoid doing that to your neighbor which you would take amiss if he did it to you."

Confucius, the Chinese sage, 500 B.C., said: "Do to another what you would they would do unto you, and do not unto another what you would should not be done unto you. Thou only needest this law alone: it is the foundation and principle of all the rest."

To one who has been accustomed to regard Jesus as the author of our present morality, it is instructive to read the maxims of the ancient philosophers of Greece and Rome and the teachers of Persia and India. Jesus summarized the morality of the past. If the Golden Rule be expressed in these words, Whatsoever ye would that men should do to you and yours, do ye even so to them and theirs, it seems impossible to imagine a relation in life to which it would not apply sufficient guidance and restraint. It teaches us to treat a man and his wife, sister, daughter, house, property, cow, dog, as we feel it would be right that a man should treat us and ours, and to set the example in speech, dress, and behavior we wish him to set. By this simple rule, we are thrown upon our conscience, and are relieved of all the burden of an immense code of maxims, which by their conflicting and unbending letter often destroy the spirit of morality. Education, which secures an enlightened conscience, will enable men to apply this rule rightly; and morality will not only stand, but grow purer and gain in universality, even though the Bible takes its rightful place among human compilations of man's deeds and thoughts. As Christ delivered his disciples

from a yoke of ceremonials, which neither they nor their fathers "were able to bear," so modern criticism delivers men from the bondage of a multitude of rules which they call the word of God, but habitually violate, and leaves them with this grand "law of love" as the simple but effective guide.

The liberty which the Golden Rule gives is well expressed in the words of Herbert Spencer, in *Social Statics*: "Every man has freedom to do all that he will, provided he infringes not the equal freedom of any other man"; and its restraints may be summed up in the words of Lecky, in his *History of European Morals*: "Man must abstain from whatever injures happiness or degrades character."

Men will be more moral when they learn that morality does not rest for its authority upon arbitrary edicts thundered from the skies, but that its foundation is the experience of mankind as to what is best for man. Now, some men abstain from evil because they say God forbids it, or they do good because it is commanded so to do; but, when they learn to choose the good for its own sake, they will lose the sense of bondage which imbues virtue with the idea of self-sacrifice, and they will find, as Herbert Spencer says in the *Data of Ethics*, that "the good is universally the pleasurable. Conduct is good or bad as its results to self or others is pleasurable or painful: the need for commandments from God disappears." He also remarks: "In the improved state of society there will be less self-sacrifice in helping others, and it will become pleasure. . . . Great miseries are caused by persevering in actions repugnant to the sensations, and neglecting actions which the sensations prompt."

We may with hope look forward to a day when men will instinctively and from pleasurable motives "refuse the evil and choose the good," though this will be attained to neither by eating "butter and honey" (Isaiah vii., 15) nor by slavish obedience, but by enlightened study of the laws of man's nature. But men are not yet all susceptible of control by moral suasion or "the enthusiasm of humanity"; and other restraints and impulses may still be necessary, as the "edicts of God" have been in the past. Morality must become approved to self-interest as well as to benevolence. Men must realize that it "pays better" to be good, but "the prosperity of the wicked" now weakens this conviction. Some indeed see but little advancement in the goodness of mankind, and are disposed to agree with Buckle that man only improves intellectually, not morally. A great impetus has been given to improvement in every other department of life, but some think there is not a corresponding advancement in morals. Even in the Church, where morality is believed to have made its highest progress, frailty is apparent. The large number of defaulters who have been "pillars of the Church" has excited much comment, and a good Christian lately remarked that he never had trusted implicitly in a religious man without being swindled.

As new forces have been discovered and applied by science and invention to the material use of man, may not a new motive be produced, which will give an impetus to the moral advancement of the human race?

In the past, the fear of God has been supposed to be the chief deterrent from the commission of evil acts; but experience proves that men are now only slightly influenced by the idea of the displeasure of God, and consequent future punishment. The scepticism of intelligence and the indefinite distance of the fulfilment of the threat alike make these motives ineffectual in restraining the accomplishment of present desires by improper means. The other great controlling motive against crime is the fear of the written and unwritten laws of man, but concealment makes these so often inoperative

that their power as a deterrent is greatly modified. Not only is this evidenced among criminal classes; but in all the departments of business and social life, and even in Church and State, we continually see the futility of all known means of restraint to prevent deception and unfairness. The fear of God apparently exercises but little restraint, and the difficulty of detection and conviction abrogates the fear of man. Sir William Harcourt, when introducing the bill for the repression of crime in Ireland, said, "The mainspring of crime is the expectation of impunity." The telegraph, railroad, and detective police have done much to lessen the security of criminals; but we need to find a way in which evidence can be secured, of so positive a character that concealment of wrong-doing shall be impossible, which, without resort to the old tortures of the Inquisition, shall extort the truth from witnesses or criminals, and prevent them from obtaining the shelter of "I don't know."

The researches of scientists have given plausibility, if not probability, to the theory that all mental action produces a permanent organic impression. As the phonograph registers sound by dents in the tinfoil, so mental consciousness may produce an ineffaceable record upon the organism of the brain; and, as the phonograph is made to repeat what has been stamped upon its cylinder, so, under certain conditions, may the tablet of the brain give out its inscriptions. When read by the owner of the brain, the act is called "memory." Many occurrences are not thought of for years, until, under some intense mental excitement,—as in the act of drowning, the strife of battle, or at sudden alarm,—the mind becomes cognizant of certain records which these past events have made upon the brain. But it has been demonstrated that occasionally the records of the brain are read by others. Instances of this occur in what is known as second-sight, mind-reading, and clairvoyance; and it is beyond dispute that many persons have been able to discern the present thoughts and past history of others. The following case is mentioned in Fairfield's *Ten Years with Spiritual Mediums*: Heinrich Zschokke, the Swiss poet and statesman, remarks, in his autobiography, that it has frequently been given to him, on his first interview with a stranger, to see the man's life passing before him like a dream. When dining with a friend at the hotel at Waldshut, a stranger entered into argument with him. Zschokke turned to the stranger, and at that moment he says, "The man's life passed before me; and I offered to tell him the various events of his past, if he would but frankly confess whether I was correct." He assented, and Zschokke proceeded with the narrative, from his student life to his later career, including a liberty he had once taken with the strong-box of his principal, describing the room and the black box on the table and the manner of its perpetration. The stranger was astounded, but frankly confessed the exactness and accuracy of the story. Numerous instances of this sort are well accredited, and even impressions made upon the eye without affecting consciousness have yet been so recorded upon the organism as to be legible to the mind-reader or clairvoyant.

Some writers, such as Blavatsky in *Isis Unveiled*, go so far as to claim that all things that occur "are recorded on the tablet of the unseen universe. The adept can read and know all."

Superstition attributes this power to supernatural agency; but science suggests that there is a subtle condition of the faculties, as yet undefinable, in which the ability exists of becoming conscious of the brain records of others.

If this power of mind-reading is a physical trait, say it not, with advancing knowledge, be more

clearly traced to its sources, and, as a result, may not its cultivation be possible, and thus certain persons be so trained as to be able to discern all the mental record of other persons? In time, this faculty might be wide-spread, so that one man could read another as he reads a book. What would be the effect of this upon crime? If the power of concealment is now the chief promoter of sin, will not the absolute certainty of exposure and conviction be the most repressive force that can be conceived of? If a man knows that the moment he meets another his record will be read, will not fraud, lying, theft, and murder be generally abandoned, simply because in most cases they would fail to attain their objects? This would either be the result, or else society would be so demoralized by the universal evidences of sin as to cease to reprobate or punish evil, and a moral degeneracy would everywhere prevail. But moral laws are now so well based upon natural necessities that there is little fear of this result.

The mere possibility of developing this faculty of mind-reading, and the consideration of the results which would flow from it, should excite great interest in the study of psychology; and if, through its researches, this power is secured to a reliable extent, we may see society regenerated by the fear of man.

Spencer says, "Not by authority is your sway to be obtained, neither by reasoning, but by inducement." When doing wrong invariably ceases "to pay," men will cease to do evil and learn to do well.

Buckle says, "The moral actions of men are not the product of their volition, but of their antecedents." And Herbert Spencer remarks, "All evil results from the non-adaptation of constitution to conditions." With a more enlightened understanding of the laws of heredity and a more rational and universal system of education, we shall find the tendency to crime diminishing. In the last forty years, criminal convictions in England have decreased fully one-half, while church attendance has declined. It is therefore not religion that has wrought the reform; but it may fairly be traced to intelligence, as manifested in the affairs of physical, mental, social, and industrial life. Were we wise enough, we could see that a man's ancestry, organism, and surroundings have made it necessary that he should act and think as he does, and that neither the "influence of the Spirit" nor his own free will are the true motive causes of his conduct. If this is true, eternal punishment for one's own sins is hardly just, even though some may praise God's justice in tormenting forever men born in this century, because Adam was immoral and they inherited his nature. It also encourages us to seek the moral improvement of man through material causes, instead of relying upon supernatural influences. Work and not prayer must be our instrument of reform. Pythagoras divides virtue into two branches,—to seek truth and to do good. The truth is to be sought through the study of the laws of nature, especially of those relating to man; and good is to be done through efforts to improve the terrestrial condition of man. Men need to learn that truth is not only to be found in the Bible and through an imagined rapturous intercourse of the mind with Deity, and that good does not consist chiefly in church-going, psalm-singing, and saving men's souls.

One may worship the Good and serve the True, even if he does not personify them as God and Christ. The differences in the beliefs of good men are rather matters of definition than questions of fact. Men may be equally devoted to the welfare of others, though one calls it "working for Christ," and another "helping man."

The moral maxims of the New Testament have

in many instances become obsolete, and the development of society is evolving new rules of conduct. Another table of commandments is in preparation, and will be given to men by God as truly as were the first. But they will very likely find utterance in the "resolutions" of a convention, composed of the wisest and best men of the world. Perhaps the new table will embrace such laws as these:—

Thou shalt give women equal rights with men.

Thou shalt give a fair day's pay for a fair day's work, and the laborer shall share with the capitalist the profits of their enterprises.

Thou shalt not protect one industry at the expense of another, and thou shalt not refuse free trade with other nations.

Thou shalt tax all property alike, religious or secular.

Thou shalt not give religious instruction in public schools, nor force any to pay for the support of religious practices which they do not approve.

Thou shalt not advance the price of merchandise by "corners."

Thou shalt lay up treasure upon earth, but shalt use it for the benefit of man.

Many rationalists do not accept this "utilitarian" scheme of morals, which rests upon experience and results; but, with the transcendentalists, they believe that man possesses innate ideas or intuitions, which are above the senses, telling what is right and just, without regard to consequences as a motive for action. Lecky, Theodore Parker and the Concord philosophers, are among the expounders of this view.

It is perhaps the greatest question now before the thinker; for the grandest problem of life is how to make men better and happier, and the way in which moral ideas are gained is an essential factor in the solution. ROBERT C. ADAMS.

NOTES ON THE RELIGIOUS PRESS.

W. J. P.

THE *New Church Life*, a recently established Swedenborgian paper in Philadelphia, naturally does not like the whole of Mr. O. B. Frothingham's article on Swedenborg, in the June number of the *North American Review*. It says:—

Mr. Frothingham regards Swedenborg as a very wonderful man, and is disposed to like many of his teachings; but he does not like the New Church. He holds that "the age has overtaken Swedenborg, who anticipated its drift, interpreted its secret, and was for a few years in advance of its course. To get the start again is impossible. The New Jerusalem Church ranks among so-called liberal churches, whose future is extinction." Mr. Frothingham does not believe in the divinity of Christ or the inspiration of the Word; but he does hold to the doctrines that man is saved by a good life, and that there is no personal devil. The latter doctrine he seems to regard with especial favor and to consider of deepest importance. The article contains some very curious errors and misconceptions, which space does not now permit us to notice.

THE *Presbyterian* seems to us to hit the matter about right when, in reference to the letter of the Andover professors indorsing Dr. Smyth's appointment, and considering the present status of the Andover debate, it says:—

The real question now rising to thoughtful minds is not so much whether the newly appointed Professor was of questionable soundness in the faith, but whether the six existing professors have sincerely adopted and signed the creed itself, and whether, having signed it, they do not, by their letter, proclaim to the world that they feel entirely at liberty to teach doctrines which the public believe are antagonistic to that creed, and tend surely to undermine it. By coming before the public as vouchers for Dr. Smyth, whose credit for Orthodoxy is at a sad dis-

count with very many who have carefully read his books, do not these six professors cast a doubt on their own Orthodoxy, and lead men to question whether the teaching of Andover Seminary is not tending in the same direction in which the old Unitarian leaders formerly led their followers?

It may be added that Prof. Thayer has resigned his chair, because he cannot subscribe to the Founders' creed as literally interpreted. His letter on the matter does him great honor. He says, "My obligation to be, and to be known to be, an honest man, outweighs all other obligations to Trustees or Seminary." Dr. Smyth has accepted the call to the New Haven (Dr. Bacon's) church.

THE *Alliance* (Chicago), in announcing the theatrical combination which has been formed between Mr. George C. Miln and Mr. John L. Burleigh, called "The Miln-Burleigh Dramatic Company," says:—

A year ago, in announcing his lecture on Hamlet, the *Alliance* said: "Mr. Miln has a face that reminds one strikingly of Edwin Booth, with elocutionary gifts that are not equalled by any reader before the public, together with a delicate appreciation of the shadings of Shakspeare's thought that would naturally be expected from such a thinker and scholar as he is. . . . Mr. Miln is a young man, having just attained his thirtieth birthday, has a striking face and impressive presence, and a voice capable of filling the largest hall and possessing that rare range that allows the expression of every shade of feeling." We see no reason to modify this opinion on account of Mr. Miln's theological views, and now take our place among the prophets of good, and predict for him a great and continued success as an actor.

We may add that we know by a private letter from Mr. Miln that, after much pondering on the problem of his future career, he has definitely decided to enter the dramatic profession, and expects to make his debut next autumn. He has returned from Dacotah,—thereby spoiling the reporters' story of his going into the lumber business,—and intends to spend the summer quietly in the pleasant village of Geneva, Ill. Mr. Burleigh, with whom he has formed an alliance, only recently came upon the stage himself. He was, when eighteen years old, a lieutenant-colonel in the Union Army, has been a State Senator in Michigan, and is a man of character and culture. Last fall, he began his dramatic career in the part of Othello, and won distinction. For this alliance, we echo the good wishes of the *Alliance* newspaper, when it adds:—

Together, Messrs. Miln and Burleigh will have it in their power to do much for the profession which they enter. They bring to it character and culture. Let us hope they will not bow in servile submission at the feet of that tyrant, "stage tradition." We shall look for something of crudity perhaps in "stage business," but shall expect no stupidity in the reading of Shakspeare's immortal lines. Let us see what brains coupled with energy and ambition can do in the dramatic profession.

POETRY.

BITTERSWEET. For *The Index*.

Within the heart that feels the deepest sorrow,
The sweetest notes of joy are often stirred;
And lips that tremble with the keenest anguish
Are sometimes parted with the brightest word.
(Only in souls most sensitive to feeling
Can the extremes of joy and sorrow meet:
For them, life's bitter cup is more than bitter,
And life's delights are very, very sweet.

Those suffer most who give no outward token,
But every heart-pang struggle to repress;
Who smother in their own unhappy bosoms
All memories filling them with wretchedness.
(O brave, brave souls, that faint not with their burthens,
But with each trial stronger, purer grow,—
'Tis sweet to hope the compensation 'waits them,
Of heavenly balm, for every earthly blow.

J. MARTIN.

CAIRO, ILL.

EDITORIAL NOTES.

WE shall give a contribution from George Jacob Holyoake next week.

A LONDON paper says: "In the United Kingdom of Great Britain and Ireland there are about 40,000 places of religious worship; while it appears to be a well-ascertained fact that for every 1,000 persons attending the house of God above 2,000 are to be found on Sunday in the public house."

REFERRING to the claim that Emerson was a "Christian theist," the *Christian Intelligencer* sensibly observes: "If this means anything, it means that he was a Christian; and, if so, why not say it? He was a Christian,—that is, he accepted the claim and the doctrine of Christ,—or he was not. If he did so receive Christ, he was of course a theist; if he did not, he might be a theist, but certainly was not a Christian. In reality, these vague un-thinkers imagine that, by adding on the word 'theist,' they in some way modify the force of the word 'Christian.'"

A FLORENCE correspondent writes: "On Sunday, May 21, the students and professors of the Faculties of Science and Medicine of Florence assembled to celebrate the memory of Charles Darwin. The large aula of the 'Istituto' was crowded with auditors, and many had to be content with standing-room in the corridor outside. An address was read by the representative of the students, and an eloquent study of the genius and character of the great man of science by Professor Mantegazza. I was struck by the note of religious solemnity that marked the proceedings." Similar testimonies of the high veneration in which the name of Darwin is held abroad come to us from other parts of Italy, as well as France, Germany, Norway, and Russia.—*Nature*.

THE Boston correspondent of the St. Louis *Globe-Democrat*, speaking of Prof. Adler and the Free Religious Association, says: "Mr. Adler is a man of large humanity and ardent faith in an ideal future, while the Boston 'Free Religionists,' as a rule, are utter materialists, who recognize nothing higher in a spiritual fact than they can evolve from a laboratory experiment. They limit all phenomena to a physical basis. It is natural that a man of Mr. Adler's finer feeling and broader vision should cease to be the avowed leader of a body with which he must have little real sympathy, and which does not in the least comprehend his motive and purpose." It is quite evident that this correspondent "does not in the least comprehend" what he, she, or it is talking about. Yet it is thus that public opinion is made!

THE higher education of women has made some advances in Great Britain since 1877, when the examinations of women for the degree of LL.A. began at St. Andrews' College. In that year there were entered 9 candidates, of whom 8 passed in one or more subjects, and 3 received the coveted title. This year there were 255 candidates, 215 being recorded as passed, and 63 entitled to the degree. The proportions of partially and completely successful candidates are smaller than they were five years ago; but the figures are of interest, as indicating an increased interest on the part of women in the higher branches of learning. It should be noted that the standard of the papers in each subject on which the candidates were examined ranked with that of the M.A. papers in the Scottish universities.—*Boston Transcript*.

THE very orthodox people who yet feel that Emerson was so good he ought to have been orthodox, too, are trying to make out that, as Jo Cook once stated, he "recanted" in his latter years, and was a believer in the atonement and other solid Christian

doctrines. The *Independent* in this line represents Mr. Emerson as declining to write for *The Index*, when invited to do so by Editor Potter, and for the reason that he did not find himself "in a frame of mind" to write for that paper. But Mr. Potter spoils the story by stating that he never asked Mr. Emerson to write for *The Index*, and that the last letter he ever received from Emerson was "a generous check" for F. E. Abbot, then chief editor of that paper, accompanied with "warmly appreciative words of his work." The fact is, Mr. Emerson never became any more of a Christian than he was when he wrote "Nature." His religion was the older and eternal one that is always true, while theologies and mythologies pass away.—*Springfield Republican*.

In an admirable letter to Congressman Hubbell, George William Curtis writes:—

Undoubtedly there are legitimate political expenses for every party, and in a free country everybody should be at liberty to aid and to refuse to aid his party. But the public employés of the government are usually selected in a way which practically deprives them of the liberty of giving or withholding such aid at their pleasure. If a man knows that he holds his place by personal favor, he will naturally propitiate that favor in order to retain his place. It was the knowledge that the liberty of the office-holder in this matter is thus impaired which led Congress to pass the act of protection to which our circular refers. That act recognizes, as universal experience and the reason of the case show, that a government employé whose family depends upon his wages is not deluded by the phrase "voluntary contribution," and fear that he cannot refuse to pay without taking the risk of dismissal. His refusal, indeed, would not be alleged as the reason, but it would be the reason; and to say to an employé, as the circular of the congressional committee says, that his "contribution will not be objected to in any official quarter," is merely to tighten the screw. It is a hint to him that the demand is known and approved by those who can dismiss him.

A CONVENTION of the Massachusetts Congregational Sunday School Union was held recently in Springfield, at which a Prof. J. E. Vose, of the rural town of Ashburnham, created a decided sensation by a vigorous attack on the new methods of Bible teaching in Sunday-schools, especially decrying the International Series of leaflets. He declared that, nowadays, "the bit of Scripture is so bound up in leaflets, pictures, blackboard exercises, etc., that it becomes as completely lost as the babes in the wood. . . . The only way to learn either geometry or the Bible is by downright systematic study. . . . Then, we are losing hold of the doctrines. . . . Doctrine is sneered at nowadays, and Liberalism is heralded as the thing." Prof. Vose apparently stirred up a theological hornet's nest by his talk. One man said he did not intend to stay; but, when he heard the method of Sunday-school teaching advocated, which drove him from its influence, he felt that he must raise his voice in protest. Others spoke in the same strain; and Mrs. Crafts, of Brooklyn, spoke at length, saying that Prof. Vose, instead of the International Association, was fifty years behind the times. Mrs. Crafts then proceeded to explain some of the new methods of Sunday-school teaching as adopted or devised in her own practice. "She has a 'birthday box' in her Sunday-school, into which the children drop as many pennies as they are years old at each anniversary of their birth. . . . To give the children an idea of the size of Goliath, she pinned a paper on the blackboard cut out to represent his foot." After learning Mrs. Crafts' "new and improved" system of Sunday-school teaching, even a Liberal must feel somewhat inclined to sympathize with Prof. Vose.

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The Index.

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

WILLIAM J. POTTER. } Editors.
BENJAMIN F. UNDERWOOD. }

NO WRITERS in THE INDEX, editorial or other, are to be regarded as speaking in behalf of the Free Religious Association as a whole; nor is any writer to be held responsible for any opinions expressed in its columns except his own. For all unsigned editorial matter, B. F. UNDERWOOD, the office editor, is responsible.

ALL communications intended for the paper and all business letters should be addressed to "THE INDEX," 3 Tremont Place, Boston. Letters for Mr. Potter should be addressed to him, at New Bedford, Mass.

For The Index.

PROCEEDINGS

OF THE

Fifteenth Annual Meeting of the Free Religious Association,
June 1 and 2, 1882.

Address of Mr. S. J. Stewart.

(Continued from last week.)

When we have no exact definition of religion, we are forced to look at it in the light of history and facts. When we so look, we discover that it is too narrow to be at present a fundamental principle. Any principle which is broad ought to produce the best manhood and the best moral character. But, judged by this standard, religion has not been a broad principle. Historically, religion has meant submission to some higher power, some god or gods, or some vicegerent of a god, without any special regard to the question as to whether such submission would really make men nobler and better. Of course, in obeying a god or a civil ruler, some kind of a code was necessary, whether written or understood; but this code has not necessarily meant a summary of really moral teachings. It has only meant a collection of commandments, in obeying which a man would please a god or chief without any regard to righteousness. Even when, after a long development, men began to develop a system of morality for their special guidance separate from their religion and religious conduct, the morality, the naturally proved good conduct, has been made secondary to religious conduct,—conduct with reference to the gods or priests. But not to dwell in the historical past, or on the historical growth of morality and religion, religion is still in the most cultivated circles of our age, outside of rationalism, made superior to morality. No man knows very much about the belief in his fellow-men who does not know that, among a majority of professing religious people, even in America, a theory of religion is upheld that is philosophically immoral. Prof. Goldwin Smith again overlooks facts, when he says that no form of evangelical Christianity upholds the idea that God is pleased by self-torture. On the contrary, the evangelical Christianity, still upheld by the majority, holds that God was pleased by the sufferings of his Son, and that it is laudable for a man to deny himself for the sake of his religion, even if such a denial is immoral and destructive of life and happiness. Religion, in the popular sense, is so narrow that it excludes a full, well-developed manhood. Now, no man can be a man, in the highest sense, who cannot make the most of himself. How is a man ever to be a man, who cannot think out his best thought and satisfy all true desires of his nature? But the whole subjective philosophy of the popular religion is in the interests of something separate from a complete manhood. Even men who would like to be considered scholarly talk about the importance of "saving one's soul," in distinction from the complete

development of manhood. They obtain their conception of "soul-saving" from the old philosophy of a narrow distinction between mind and body, a philosophy in which matter was considered sinful in itself, and the soul alone of importance. The conception is, however, that man does not need to be developed, to be brought into moral symmetry, and made a whole and moral man, but that his soul is to be saved. But, in order that it may be saved, it is often quite necessary that all the spontaneity and naturalness of men should be destroyed, necessary that the intellect should be checked and the truth be suppressed. Any broad principle would demand that, both physically and intellectually, a man should be made as complete as possible; but, in the interests of religion, it is taught that the soul is an entity separate from the man as a whole, and that the principal thing is to save that soul at whatever cost to development or complete natural manhood. If a man thinks too much, he may lose his faith, and thus lose his soul. But he must have faith in order to be saved. In other words, he must be religious, even at the expense of morality. Because morality must at least mean manhood, it is the proper development of the whole man; but here comes in a religion which declares that, if a man develops all of his nature, especially his thought power, he may lose his soul. But no man can be moral in any real sense, who does not develop all of his nature, who does not fill up the measure of man. And, even if we enter the most cultivated circles outside of pure rationalism, we find this same essential tendency. Even if a Channing did make a protest in favor of moral character as the supreme test, and an Emerson left a liberal Christian pulpit in behalf of truth and nature, morality is still made subservient to religion. Let it be remembered that a religious creed is no less binding and exclusive, even if it be understood and handed down by tradition, than if it is written. Practically, religion has never yet gone beyond some conception and belief in regard to a god, and it therefore shuts out honest investigation; that is, the development of thought, and therefore manhood: because no dogma in the world is broad enough to be a fundamental basis which does not take in everything which is vital and real and noble. Even so scholarly a man as Prof. George P. Fisher virtually teaches that there is to be no intellectual liberty outside Christianity. In an article in the *North American Review*, October, 1881, he says: "The Puritan inculcation of the supreme authority of religion in every province of human life has lost none of its importance. All parties unite in the conviction that the civil authority should be neutral as regards the *different denominations*." He implies, therefore, that there is not to be liberty outside the denominations.

I am forced, therefore, to find in morality the only practical aim and reconciliation. In the first place, there is substantial agreement as to what morality is. Men do, of course, differ as to the nature and origin of conscience, and as to the standard and motive of morality; but they practically agree as to the essence of morality. It is the practice and science of good conduct in this world. Moral conduct is such conduct as will produce the most life and happiness in this world. Here there is a practical agreement even among men who differ as to the meaning of religion. The man who calls religion obedience to a God, and the man who calls it a sense of mystery or devotion to ideal excellence, substantially agree that morality is practical good conduct. The man who says "mere morality" is not enough tacitly confesses that it is a practical reality so far as it goes, although he may sometimes set religion above it. That is, he confesses that, if there were no God and no future life, there is something which may be practically called morality; and the man who calls religion "morality touched with emotion" recognizes a distinct reality in the morality which is to be touched by emotion. I may safely say, therefore, that, if men knew there were no God nor immortal life nor revelation, there would still be conduct that is good for something; and it would then be conduct that would produce the most manhood or life in the existence we know, because there would be no other standard of measurement. It is not my purpose to discuss the different theories of ethics; but all theories agree practically that morality will result now in the highest and most complete manhood and happiness, if no other principle were to be considered. Now, here we have a reconciliation in the very beginning. The man who opposes religion because he thinks it is merely supersti-

tion, and the man who upholds it because he believes it is an aid to manhood, agree in making manliness, or moral manhood, a supreme test. Until some men can give infallible proof, therefore, that there is some other standard for man than his own manhood, morality, or such conduct and teachings as produce the most manhood, is the practical starting-point and the only principle that can be all-embracing.

But morality is the only principle of reconciliation, because, first, it takes in practical human needs. We are sure here that we are starting with something all men can recognize as a reality. Do not all honest, sincere men feel sometimes that it would be well to be rid of all sentimentalism, and come down to a practical basis? Remembering that a murderer, Jesse James, had a most magnificent ovation at his funeral, and that over his body men sang the hymn, "What a friend we have in Jesus!" and remembering that a large proportion of our defaulters and criminals in general during the last few years have been Sunday-school teachers and deacons, it does seem as if men ought to make morality or every-day good conduct the supreme test of every thing, at least long enough for an experiment. When any man sits down and calmly considers the condition of society in the light of facts, he cannot but see that what is needed is every-day morality. How pathetically some of our writers contend for a religion or a theology, and how they mourn over the fact that men are to be robbed of their comfortable dogmas, if rationalism is accepted! Yet, all the time, the real causes of a large portion of the misery of our age are over-reaching and fraud and dishonesty and impurity,—all simple breaches of a morality which can be proved good. Men are continually mourning over heresy who are cheating widows out of their inheritance and making business men bankrupts by their selfishness. All our fine scholarship and philosophy will not avail much, unless they lead men to pay one hundred cents on the dollar and to produce a dividend here and now. Talk as we please about the superficiality of some men who seem to ignore poetry and idealism in the interests of simple good works, they will assert their right to be heard as teachers and even iconoclasts, until we can show some practical result of our fine idealizing in common, every-day honesty. Even morality in the lowest sense will be a tougher principle than ever religion has been, if it touches the every-day miseries and wants of needy men and women.

But morality is broad enough to embrace something more than practical good conduct. It throws the only real light upon unrestricted liberty, and gives the only real explanation or interpretation of it. I should be sorry if, in anything I have said, I have seemed to overlook the necessity of the most unrestricted liberty. Under the name of religion or moral necessity, there sometimes comes in a species of slavery in a sinister manner. The religionist often proclaims the need of a certain amount of liberty, but says it is not best to go too far. Then, he turns about and makes his little world of dogma the limit for liberty of thought and speech. In the interests of a theology founded on a book, large portions of which could not be read to a promiscuous audience, a Massachusetts officer has recently condemned a book of poems which has been on the market for years, and the author of which has had the confidence of some of the best and most moral thinkers of the age. Liberal Christianity, too, proves that religion can never be the proper standard by which to measure liberty, because, with all its fine talk, it often draws the limit at some dogma about the nature or existence of a god, and says, "Thus far, and no farther." Under the spurious guise of defending public virtue, it opposes free thought and upholds its dogmas. But there can be no real liberty, and truth can never be even relatively discovered, if there is one assumption or opinion that a broad, sincere man cannot examine, analyze, and report upon in the interests of truth. But morality furnishes both aim and reconciliation. It declares that it is in the interests of the highest virtue and manhood to allow each man liberty, in order that he may fully develop himself and that truth may be discovered. It recognizes that the highest manhood can only be reached where there is the most knowledge of truth; and, as truth can be discovered only where each man can have absolute freedom of thought, it encourages free investigation in the interests of human welfare. The only limit to liberty is liberty itself; and here morality declares that, in order that there shall be the most liberty, a man must not be immoral, and thus transgress on the

liberty of others. In one word, morality refuses to do what religion has so often done,—to suppress free thought,—but encourages it in the interests of men, and then restrains it from anarchy in the interests of other men.

But, even if we leave practical facts and come to poetry or aspiration, morality is the only practical principle of sufficient breadth. Among our best thinkers, religion has been interpreted to mean aspiration, and to include all that is noblest in man's nature. But morality must still be the place of reconciliation, because there can be no aspiration which is worth anything, which is not moral. Morality, therefore, takes in every subjective fact in man's nature. No religion is worth anything which does not draw out all that is noblest in man. But nobility can only be interpreted in terms of morality or manhood. In other words, no religion is worth anything whatever, which does not subjectively make a man manlier and more moral. All aspiration or idealization is therefore but mere moonshine, unless it draws out some latent life and energy in man, and produces manhood. No religious aspiration can give any reason why it should be developed, that cannot be shown to be a moral ideal or impetus. It seems to me that men are superficial, who think that outward business morality will satisfy men. Integrity and honesty would of course be much more than we have now in average circles. But, aside from all merely external good works, there are such facts as aspiration and hope and a consciousness of a relation to the universe. Individuals may call these facts the essence of religion, if they will; and, at least, any man is superficial who ignores them.

What I contend for is that, while men wait for a philosophy of religion which will be accepted, morality is the practical principle of reconciliation. It includes subjectively all that is good in what some men call "rational religion." Morality, in its broad sense, includes everything that is noble in man,—all true devotion and aspiration and the finest sense of honor. But not only philosophically, but actually, morality is all-comprehensive. Philosophically, morality must include the broadest manhood. Actually, it has made and does make men of the most ideal sense of honor. I may be permitted here to appeal to an illustration that is in the mind's eye of the public. Religion ought to include surely, in this nineteenth century, the highest devotion to an ideal and the most complete veracity and a manhood above suspicion. Yet even in our own New England, in the interests of religion, men have upheld a standard that many a common soldier and sailor would spurn under the tests of common honor. The Andover faculty has proclaimed to the public that it is perfectly legitimate in the interests of religion for a man to profess to believe in an eternal hell of fire and the hopeless condition of the wicked after death, while really believing in probation and doubting the reality of the hell. Hundreds of so-called infidels have suffered rather than dishonor their nature, but here are men that think religion is of much more importance than absolute integrity. It is refreshing to find one orthodox writer who shows the dishonesty of the whole Newman Smyth-Andover controversy,* and who says: "The country and the world are suffering far less for lack of expert theologians than for the lack of men so fanatical of truth that they will not swerve . . . one hair's breadth . . . for all the treasures or honors in the gift of the corporation of Phillips Academy." He also shows how men have made a religious dogma about Jesus a substitute for real self-denial for a cause by saying that the cross Jesus "bade them take up was not a doctrine of atonement,—it was a gallows." Now, as men in the interests of morality alone, and in obedience to their sense of honor, have given up office and a large salary rather than conceal their opinions; and as the most conspicuous faculty of theology in New England has shown so little honor as to profess to believe what is not believed for the professed glory of God, the fine sense of honor which is supposed to inhere in religion really inheres in a finely developed morality. But nothing can be left out of real manhood which is necessary for the full development of man. Here is where morality proves itself practically such a broad principle of reconciliation.

Devotion to an ideal—such a devotion as will make a man submit all his present interests to it—is in-

cluded in a broad morality. Rome was to the Romans as much of an ideal as even a religion with reference to a Deity was to the Jews. In other words, any ideal object of excellence becomes an object of devotion, when men can live for it supremely. As John Stuart Mill has well said, "The essence of religion is the strong and earnest direction of the emotions and desires toward an ideal object recognized as of the highest excellence." What Mr. Mill would show is that, so far as man's nature is concerned, there may be just as much devotion and aspiration and conscientiousness when a man is devoted to a cause as when devoted to a god. In other words, religion, in its most rational sense, is morality in a state of ideality, as the sense of obligation to a principle or an ideal. The "religious elevation and comfort" may be just the same when moral men recognize that certain conduct and character will produce a certain result, and that they must loyally submit to the principles and absolute power in the universe, and that obedience will result in good, as when they submit to a god. Morality may therefore mean practical good conduct, and also the broadest manhood possible; that is, such a condition of manhood as shall take in the purest aspiration and the deepest devotion and enthusiasm. Such an exalted conception of religion as that of Mill still has its roots and its culmination in morality. If devotion to Rome—that is, to a country which includes men—is equivalent to any devotion to a god, it only shows that morality, which is the source and aim of this devotion, is the final test of religion. In other words, there is nothing in true religion which is not included subjectively in morality, because the very highest ideal of the religion of our age is a real devotion to facts and to men, which is the essence of morality itself.

On the subjective side therefore, a man is practically religious in the most advanced sense, when he is devoted to the highest, even if that highest leaves out an antiquated theology and a personal god. Morality is therefore the only principle which, in the present state of definition and philosophy, will take in all of manhood. Our moral friend we recognize as a religious man, and safe enough even if he does technically reject religion, because we believe that, on the subjective side, he is conscious of all the mystery and devoted to all the ideal conceptions which are possible to any of us. A large conception of morality will demand that a man shall make the most of himself. But he cannot make the most of himself while he allows a single nerve-cell to remain unmoved, a single capacity of manhood to remain undeveloped. Go up to the highest realms where a Beethoven will carry you, be thrilled by the grandest sea storm or the strangest sunset, and still morality will take in everything but your dogma, because it takes in all that makes you the most manly.

But even the believer in a personal god must find his aim and reconciliation in morality. If there be a personal god, and if he is moral, then at least he could only demand that every man should be moral like himself. If the god is not moral, if he only follows whims and arbitrary fancies, then, all the more, morality is all there is left. If the god has no moral principle, then it would be of no manner of use to try to please him, as no man could tell what he might demand. A man might be damned, if he did or if he did not perform certain actions. All the basis that would be left, therefore, would be such a morality as would satisfy a man's own deepest nature.

While therefore so-called moral men would often rather suffer loss and death than lose their sense of honor; and while, contrariwise, men for the sake of a religion will suppress their fine sense of honor; while, too, there is no exact philosophy of religion; and while the most progressive and intelligent men agree that a moral impulse toward excellence and devotion to an ideal is the essence of all that could be good in religion,—the reconciliation must be down in a morality which includes all of human nature. A morality which in the interests of truth and personal development demands unrestricted liberty, and then beginning down among the commonest good works ascends into the regions of ideality and reverence, and includes a manhood so sublimated as to appreciate the beauty and mystery in a flower and the sacredness of a child, the charm of the purest music and the glory of a sunset on the Alps, the necessity of devotion to an ideal object of excellence and the mystery behind all manifestations, is the practical aim and reconcilia-

tion of any cause for which men plead and of every eternal principle.

THE PRESIDENT.—Those of you who read the advertisement for this meeting have remembered all through the morning that Col. Higginson was announced to speak to us on "Ralph Waldo Emerson." Col. Higginson had engaged to be present, but was taken suddenly ill last week, yet still hoped up to the last moment that he would be well enough to be here to perform that reverent duty; but at the last he had to give up that hope, and informed me that he could not come, that his physician had absolutely forbidden it. And so we have not had that word from him for Mr. Emerson. But all the morning, in this bust on the platform, Mr. Emerson has been speaking to us through those silent lips, and has been beaming his benignant presence upon us. This evening, at the festival, there will undoubtedly be some words fitly spoken concerning him; but now, the hour having come for our adjournment, we will have an intermission until three o'clock this afternoon.

AFTERNOON SESSION.

The meeting was called to order shortly after three o'clock.

THE PRESIDENT.—By an oversight last evening, there was one small portion of business that was not done. No committee on nominating officers for next year was appointed. I think it would be well if a committee were chosen now to nominate such a committee. That has been the course of proceeding we have adopted the last two or three years,—that the Chair should not himself name the nominating committee, but should appoint a committee to select the nominating committee, and then the Convention itself should vote upon their selection.

On motion, it was *voted*, That the Chair appoint a committee to select a committee to nominate officers for next year.

The Chair appointed as such committee Mr. John Curtis, Mr. D. H. Clark, and Mrs. Anna Aldrich.

THE PRESIDENT.—Before the essayist begins his paper this afternoon, our friend Mr. Alcott, who is present and who was with us this morning, will say a few words of Mr. Emerson. I remember, in one of Mr. Alcott's speeches here a few years ago, he referred to Ralph Waldo Emerson as "the father of the Free Religious movement"; and those words of his are printed in one of our pamphlets, where I happened to come across them the other day. Will he now speak to us again of Mr. Emerson?

Address of A. Bronson Alcott.

Mr. President, and Ladies and Gentlemen,—When I heard that not a word was to be spoken of Mr. Emerson during the session of this Association, I had the feeling that it would give me great pleasure to speak a word, if opportunity should offer; and I came here this morning, thinking that possibly, during my stay in the Convention, an opportunity might offer, and I am now invited to say a few words.

Time is very precious, and you have other speakers to follow me; and yet I think you will allow me to hold you a little while on a person so illustrious, whose fame is world-wide, whose thoughts are the deepest, I think I may say without doing injustice to any one, in our time. And, if that word will not answer to my thought, I should say, also, his words are the most transcendent and crowning of all words that have been uttered in our generation,—I mean the one to which I myself have the honor to belong.

Mr. Emerson was a dear friend of mine, my friends; and not to have known him would have been a great misfortune to me, and knowing him has been the best part of such culture as any human being can give to another. Mr. Emerson was a person possessing all the virtues in such a universal sense that all sects, all persons, all institutions, nearly, in Christendom, wish to own and claim him as a member of their association, their Church. But his universality was so great that you will not think I am uttering what is not pertinent when I say that all sects belonged to him,—if there is any belonging to a human being,—because he was so universal that all the different sects and different individuals of extreme opinions, as well as of the most orthodox (using the word in its commonly accepted sense), claim something in sympathy with him.

Now, that is transcendent greatness. That is something more than fame. That is the worship we pay

* Dr. L. W. Bacon, in *North American Review*, June, 1881.

to excellence, transcendent excellence, wherever we find it; and it is not confined to the ancients. The little children of to-day, as they saw him in the streets, looked up with reverence and with love to this modest, gentle, sweet, and holy soul. I happened to live in the same town. I know how dear he was and is to all my townsmen, as he is to all of you. And, although I do not recall any such statement as was quoted by your President, if any one person is entitled to be called the father of a movement which espouses the widest liberty under law, under the moral sense, allowed to human beings, it is Mr. Emerson; and, in that sense, he is the father of this Association. But he is the father of many more. It has been my happy fortune to travel West, on a seven months' tour, and to be brought into communication with persons of all denominations and of all ages, and, moreover, to receive the tribute,—to which, perhaps, I was not entitled,—though a layman, of invitations to speak in the pulpits of all denominations throughout the West,—in Episcopal churches, and in churches held to be narrow,—and I have had opportunities of sitting with distinguished teachers and private persons during all that period; and I found all these persons curious to learn of Mr. Emerson, believing that here was a grand man, who somehow represented what no other man did. Indeed, I was in the habit of saying: "He belongs to a superior type of human beings. Here is a soul that was born in the kingdom of heaven, and never lapsed out of it." That is the class of men and women which this Association needs in some way to nurture and to grow, so that its fruits may be seen at some future day in a finer group of young men and women, out of whom shall grow institutions in harmony with the times. That is one of the great ends of this Association, as I understand it.

But I know that you will wish me to say more about this friend. See what a head that is! [Pointing to bust.] See what features those! Do you think that man could be bought? Do you think any human being could lay hands upon his lips and say to him: "Silence! Speak not!" Do you think that he had not words which have broken the silence of ages, and set us all thinking? I have been in the habit of saying to persons who perhaps had never heard his name, "You have caught from him, my friend, that which is best in yourself, though you know it not"; for his words, through that admirable manner of his, so charming, so attractive, have been scattered broadcast through the West and all over this country, even to the Gulf on this side, and to the far North, and in Europe, and even as far as Egypt. Those words of his are memorable; and they have passed not only into the literature of the time, but into the lives of so many persons that we are all to-day more or less the debtors of this superior man.

Now, call not this eulogy. Words are not adequate to express the transcendent virtues of this man. When I was asked in those circles out in the West, "What does Mr. Emerson believe?"—for just at that time he had somehow been brought a little more before the public, and the public were inquiring, "What does he think?"—I said, "My friends, he tells me, and he told me a few days before I left: 'This thought which inspires me, transcends me, diffuses itself all over me, gives me all that I am and all I utter and all that I shall be or can be, is too great, too fine, too sweet, too holy, to be formulated. I fall down and worship it.'" Hence, Mr. Emerson did not formulate any creed. Words were not adequate to express the beauty and the truthfulness and the holiness of the sentiment which we call "religion." And so do you not see that those who measure all men by their creed would perhaps come to me and say, "Why, he thinks as we do"? But when I said, "He thinks for a power above him that is thinking in him," then do you not see that no sect could claim him? Neither would he wish it; for, like one who said, "Call no man master," so he said: "Call not me master. I say the words given to me. I do not seek to demonstrate it. If it does not tell the whole story, then it must not be told. I say what I think, and do not seek to demonstrate it; for, after all, the Supreme Personality is an idea, an entity. God himself is the unspeakable in words; but he is not the unfelt nor the unthought, nor the knowledge which cannot be communicated and put into life." And how they all thanked me for saying the word!

I remember the time, my friends, when it was thought that this person was unfortunate in being

born in a certain family where there had been, in former years, persons who had a little obscurity of intellect. My friends, we are all obscure in intellect compared with this transcendent mind. The obscurity is ours rather than his.

But I should talk too long, if I were to tell you all I feel and think; and so I must sit down very soon. I will simply say to you: Read this man's books. Give them to your daughters, give them to your sons. They will live as long as the English tongue survives; and, if you wish to give your sons and daughters the gift of pure English speech, give them his pages to read, for there we have the most perfect example of the pure, sweet Saxon tongue. And not only that: we shall find, as time passes over us, that the world will come more and more into his thought, will believe more and more in the inspiration of this grand soul, and will come to say, as he might have said in these latter days, and as he doubtless felt, but what I will quote not from him, but from the old fable of Tithonus, who begged Aurora to grant him the privilege of immortality, and she did. But he soon grew weary of this immortality, and he asked to be mortal; and it was granted. But Emerson did not tire or weary of his immortality. He never asked to be mortal. He never lapsed into mortality, except to come with that sweet, pure voice of his, and utter oracles to us from within, and then retire again. Two days before he left us, I called, and was told that I could see him. I went to his bedside, and he sweetly took me by the hand, with that ineffable smile of his, and said, "Are you very well?" I said, "Yes." "Are you sure?" said he. Now, those seem very simple words to utter: they meant much from Emerson, who never uttered a word which was not significant. About to retire, I was called back again. He took my hand with the same beautiful smile, and said, "You have a very strong hold on life, and you will hold it firm." Now, whether he meant the mortal life or the immortal life you must judge.

Let me then sit down by saying, May the hope of my friend in my own case be followed out by the result, and may I hold fast on that immortality, out of which if I have lapsed at all, it has been in part owing to the teachings of my friend that I was restored again into the kingdom, if I am now in it.

THE PRESIDENT.—I am sure that I speak the thought that is in all your hearts when I say that I thank Mr. Alcott for these tender and most fitting words.

And now, friends, we will take up the programme that was announced for this afternoon. We have heard in these recent years of a migration from Orthodoxy toward Liberalism. This morning, our meeting closed with a speaker who has made that migration from an orthodox pulpit to one of the most radical of Unitarian pulpits. This afternoon, we were to begin, according to the announced programme, with an essay from another of these men who have migrated from Orthodoxy, Mr. Salter, who will discuss before us the question, "Do the Ethics of Jesus satisfy the Needs of our Time." I have the pleasure of introducing to you Mr. W. M. Salter.

[Mr. Salter, having further immediate use for his essay, desires to withhold it from publication for the present, but, we are glad to say, may furnish it to *The Index* subsequently. Meantime, he gives the following brief abstract of his paper.—Ed.]

Asking the question, "Do the Ethics of Jesus satisfy the Needs of the Time?" the first need considered was that of intellectual honesty; and it is in vain that we look through the ethical teaching of Jesus for any positive statement respecting the intellectual virtues which are so sadly needed at the present time. The second need is that of a higher conception of political duty. But Jesus expected the ends of justice to be wrought out through another medium than the State. He himself was to be the one, under God, who should come and establish justice on the earth. We need a new reverence for the State,—that is, for its idea and mission,—a new patriotism, and the State must be summoned to new obligations; and the ethics of Jesus contain no enunciation and slight inspiration in this direction. The third need is that of a new economical morality. Jesus felt for the poor and taught charity; but his promises to the poor were in connection with the "kingdom" he would come to establish, and he did not strike at the causes of poverty in the lack of economical justice between man and man. What is needed in industrial relations is justice, the regarding every one concerned in the production of the means

of subsistence as an end as well as a means, and as entitled to profits as well as wages,—that is, coöperation. The fourth need of the time is a new statement of the end of human existence. The Christian "heaven" has come to be mythical to many, and the salvation of their individual "souls" no longer an object of concern; and there is danger that a generation so affected should be contented with material aims. But perfection, and the perfection of all, can alone be the goal of human aspiration or endeavor; and this is not alone our own end, but that to which the world is tending. This goal has been nobly portrayed in Prof. Adler's "City of Light," which is not to be taken as a secular paradise, but is rather a world city, in which universal issues are summed up.

(To be continued.)

CORRESPONDENCE.

A LETTER FROM WISCONSIN.

MILWAUKEE, June 5, 1882.

Editors of *The Index*.—

A significant announcement appeared in the Milwaukee *Evening Wisconsin*, on June 2, to this effect: "During the latter part of September next will be seen in Milwaukee one of the grandest demonstrations ever made in the North-west. At that time, the International Society of German Catholics, embracing all the German Catholic Societies in the United States, will meet in this city. The object of the meeting is to discuss matters of general interest to the Catholics, and particularly this year will politics be entered as one of the subjects for analysis. After this, no candidate for office will be supported, unless he either belongs to the Catholic Church or sympathizes with what the Catholics term their rights."

The Catholic representatives of this demonstration in Milwaukee make particular reference to Hon. Arthur Bate, Member of Assembly from the First District, and his course in the Legislature last winter. It will be remembered by the readers of *The Index* that Mr. Bate presented in the Legislature two bills in favor of the taxation of church property, and spoke vigorously in their defence. By so doing, he has gained the everlasting enmity of the Catholics in the State. These representatives urge that Mr. Bate's course, and that of others who have been elected by Catholics, "is a matter that must be looked into, and support must be directed toward those who shall in a manner respond to the demands of the Catholics."

A very emphatic carrying out of this idea has caused much public interest in the city during the past three weeks. A new commissioner for the Board of Public Works was to be appointed. The Mayor sent in the name of Hon. Arthur Bate, subject to the vote of the Council for confirmation, upon the recommendation that he was particularly well qualified, both by business experience and intelligence, for the position. A bomb-shell exploding in the Council-room could not have created more sensation among the Catholic members of the Common Council than did this name. It excited them beyond self-control. The President of the Council immediately left his seat, and rushed to the Mayor's office; and an impromptu meeting of the Council was called for that evening, at which Mr. Bate was loudly condemned, and a combined action was instituted to secure his defeat. An energetic and a persistent onset was made, and the result was just what was predicted by every daily journal in continuous paragraphing during the two weeks pending the date for confirmation: "Mr. Bate's qualification for the position is universally acknowledged, but his course in the Legislature will cause his defeat"; and it did.

There seems to be enough significance in this action of the Catholics, together with the combined effort to be made in a grand convention for the same purposes, to invest the matter with a degree of interest. It is "a matter that should be looked into," as the Catholics say,—and "looked into" from a secular as well as from an ecclesiastical stand. There is a manifest resistance on the part of the Catholic Church to any civil course which is likely to limit its power or interfere with its determined plans; and a struggle is imminent between the ecclesiasticism of the Church and the secularism of civil government. It may be no idle dream which recognizes in the present domination of the Church a "menace to our civil liberties,"—"a standing danger," as Father Stack, one of

their own priests, has said, "to the liberties of our country."

The pastoral letter issued recently from Cincinnati is plainly a defiance of republican ideas. It was the boast of Brownson, the great American Catholic, that "the Roman Catholic Church would decide whether this country should remain a republic or not," and that "democracy was a mischievous dream, wherever the Catholic Church does not predominate to inspire the people with reverence and teach and accustom them to obedience to authority."

In the face of such boasts and assertions and the knowledge of the increase of the Catholic population in this country and their increasing influence in political affairs, we perhaps should not be content to maintain a thoughtless confidence in our own strength, albeit we may not be apprehensive of such dangers as are contemplated by many persons.

Secular education will prove our most important weapon against this insidious power,—"that education which bodes," as Cardinal Manning has said, "ill to the Church and the State." "Ill for the Church," assuredly. It is the agency which is to avert the danger of that "abyss" Manning predicts as "opening before civil society, into which thrones and laws and rights and liberties may sink together."

Secularism is applying its scattered forces here and there and everywhere, in this struggle between it and ecclesiasticism. Without organizations, and with but little blowing of trumpets, it is steadily and surely accomplishing astonishing results. It is the power with which Catholicism must inevitably come into conflict. In the struggle, the superior intelligence of the rank and file of rationalists will be felt; while the ignorance and weakness of the ranks under cramping authority will handicap the Catholic contestants. In the march of intellectual progress, Catholicism with its substratum of credulity and ignorance is doomed; and its ultimate defeat in the struggle is certain.

Meanwhile, among the army of secularists and rationalists there will be individuals who must, as has been the case in all religious contests, suffer loss of position and pecuniary loss, if they adhere uncompromisingly to convictions, disregarding policy. They have left, however, the satisfaction of aiming square blows in a serious and an important issue, and stirring up public sentiment to an immediate sense of the real dangers that are imperilling our civil liberties. B.

A LETTER FROM MRS. CAROLINE H. DALL.

Editors of The Index:—

Just as I was leaving Washington, a lady who has a good deal of experience among the poor told me that she had been going about among the colored people, with some members of the Charity Organization. She said that, in spite of her experience in Boston and New York, she had never dreamed of such poverty as she saw among the colored people; and, "More than all the rest, it astonished me," she added, "to see how little they asked for." This suggested to me afresh some of my own thoughts on the subject. It takes several generations to educate a class of paupers; and is it not a pity that the Congress of the United States should so industriously set about it in the District of Columbia? Before the war, the negroes had all their natural needs of food, clothing, and shelter supplied with greater or less completeness by their masters. After the emancipation, those who were not intelligent or skilled enough to help themselves, under the new order of things, settled into stolid endurance. It never occurred to them that society owed them anything. The hen-roosts were bare, the clothes-lines held a scanty provision for families that had been used to abundance; and, when the poor creatures had tried to retrieve their miseries by a resort to them, and in vain, they knew no other resource. Industrial education on homesteads in the Far West, under officers appointed by the government, is what America owes not only to the negroes "Sherman brought round," but to the children born of them. Who can echo this cry, so that it shall reach the proper ears? who emphasize it, till it makes the needful impression? The money annually spent in providing soup-kitchens and taking care of the criminals a neglect of this duty has created would accomplish all that is needed, aided by the labor of their own hands.

I do not think there is anywhere so helpless a set of people as those who have thus for the last seventeen years "squatted" in the District. I am as fully convinced as anybody can be of the ability of the

negroes and of their thrifty habits, in which I do not think the Chinese themselves excel them, when they are properly trained. The planters who fed their people entirely on corn meal had very little idea of the final result of their miserly habit. Hundreds of families who can earn nothing better continue to live on this, with the possible addition of a few herring in the season. But, while this fills their stomachs and keeps off the feeling of starvation, it gives nothing toward a reserve of strength. Negroes will live, so fed, if they are kept warm, well clothed, and lightly worked; but they cannot resist exposure, hardship, or disease, and so a large proportion of the younger population die of these every year.

The only religious body that seems fully alive to its duty in regard to these unhappy creatures is the Roman Catholic. Anywhere within a hundred miles of Washington, you will find their teachers at work, with more or less success according to the character of the individual employed. Very often, these teachers are educated colored women. I was too ill to finish my last letter to you from Washington, and it was mailed from Frederick County. I was staying at a wheat-farm, and the freedman who has charge of its harvests has a fine mountain fruit-farm of his own. There lives his wife with seven children. The older boys are now large enough to carry it on, while their father earns a good salary at service. Last year, he sold two hundred dollars' worth of peaches, to say nothing of plums, damsons, and the smaller fruit.

When I left the farm, this man drove me to Crampton's Gap, where I was to take a branch of the Baltimore and Ohio Railroad to Hagerstown on my way North. The drive lay along a lovely valley and over the mountain beyond Burkittsville. The views are superb all the way. From one of the heights, Robert pointed out the location of his fruit-farm. At a certain triangular space, where our road divided, there was a sharp skirmish during the war.

"Clagett's Station" is on a farm, so, besides being obliged to get in and out to let down and put up bars, the traveller is dropped into the soft red mud without as much as a plank to defend him from the "sacred soil." We ran through a most delightful and highly cultivated region all the way to Hagerstown. For a space, the road overlooked the rich green slopes of "Pleasant Valley." All along the way, on farms of two or three acres, we saw the freedmen's houses, freshly whitewashed. Not a "muck-heap" anywhere in sight. None of them seemed large enough for anything more than two rooms and a loft. At one point, where we ran on trestles over a deep ravine, we saw five or six half-grown pigs swimming the river. It was a funny sight. Every now and then, one jet-black porker would stop to rest on a projecting boulder, give his neighbor a humorous poke with his snout, and then resume his exercise. We passed by the new cemetery, where there is a green mound covered with Confederate graves, with a monument in the centre. On our arrival, in a heavy rain, we were tumbled into the funniest little omnibus, dragged by two long-eared, despairing creatures, which might have been to all appearances either mules or horses. Fastened by a broad, short tongue to the back platform was a wretched, little, open van for the luggage. A child five years old dubbed a similar machine in use at the Frederick jail "Black Maria and her baby!" This is a "Queen Anne" town, and it would do the admirers of that archaic period some good to come and examine it. The houses are very low-studded; and some of them are entered under deep arched doorways that look as if they were intended to shelter carriages, or at the least Mr. James' "single horseman." The panelled shutters suggested Philadelphia. As we rattled through the narrow streets to the Baldwin House, it was almost impossible to believe we were not in an English provincial town. The hotel itself is a brick affair of three stories, with a music hall at one end, and crowded close to the sidewalk. It has a clean, bare dining-room, two little scraps of parlors, with wide corridors and spacious stairways flanked by small bedrooms, without closets or wardrobes, and opening into each other by wide doors, as a defence in case of fire. The food at this hotel was wholesome, clean, and well-cooked. Never have I seen anywhere a finer set of colored men than the dozen waiters who served in the dining-room. In the afternoon, I walked out. I went up a queer little street, with no sidewalk, paved with sharp stones, most of which were set "on edge." The houses were not more than one story

high, and nearly every one had an eye to business. At one, we saw a wisp of straw and an ear of corn hung out to indicate what was for sale, on a ground-floor six feet square. The windows had very small panes of glass, which would have satisfied the demands of Queen Anne or her henchman, Oscar. Here and there, a heap of muffins, a pile of gingerbread, or a stick of "peppermint" advertised the enterprise of some old lady knitting or knotting in plain sight.

This queer street runs under what is called the "dry bridge"; and, just above the arch, we turned aside to look at the new Episcopal church, to which is attached the Baldwin Memorial Tower, built by a husband in honor of his wife. It is built of blue limestone with white trimmings, the limestone in rough, irregular blocks. All the windows, including those of the chancel and choir, are of stained glass, protected by wire screens on the outside. The colors are very rich, but the drawing of the figures worthy only of "ages unborn." Isn't that a good way to twist the word *renaissance* inside out? At the left of the chancel there is a door opening into the vestibule under the tower. The windows of this queer place are made of bulls' eyes, colored to the tint of champagne jelly. The walls of the structure are made of sage green tiles, decorated by hand with Easter lilies and other symbols of the resurrection. Through the blue vault above, five pointed stars are cut, one in the centre of each panel. From each of these, the gas-light streams in a fine frenzy at night. This tower is the last great achievement of the town. A little further down the street is a Presbyterian church of the same stone, but as bare and ugly as it is new. This shire town has some significance from the fact that, nearly a hundred years ago, some of the best people went out from it to settle the wild regions of Central New York. Colonel Rochester, who went to the site of the town since named for him, was born in Westmoreland County, Virginia. His wife was a Miss Beatty, of Hagerstown. He lived here with her at first; and I looked with pleasure at the dear old house, built long and low, at a time when to belong to Queen Anne was a necessity and not a vain pretence. A long succession of arches screen the offices. The grounds are full of box, trees, and hedges. The turf terraces of the grand lawn are buttressed by blue and white periwinkle, at that time in full bloom. The long path from the street to the front porch runs between hedges of box. Beside it are some fine old sycamores.

Governor Hamilton's house is nearly opposite. It is a stately affair, crowded between meaner walls, with neither lawn nor garden visible. I saw many beautiful iron railings here. One represents a trellis with a grape vine running over it. I am told that they are made in Hartford, Ct.

In the morning, one of the porters came to me to know if I belonged to Dallton, in Washington County. I told him, No, but that the former *propriétaire* was my cousin, and I had one of her grand-children with me. "I married my wife out of the estate," returned my ebony friend, "and her wants to see any one of the old family." When I tell you that this wife was the one creature out of the well-stocked plantation who stayed to serve and help those who had reared her, after she was free to go, you will not wonder that I also was glad to see her. CAROLINE H. DALL.

BOOK NOTICES.

WRESTLING AND WAITING. Sermons by John F. W. Ware. Boston: Geo. H. Ellis. 1882.

There was a peculiarly strong quality of manliness about Mr. Ware's preaching, and these sermons give a good specimen of it. He did not go profoundly into problems of thought, he rarely touched theology; but he met his congregation on topics drawn from the midst of the common experiences, temptations, trials, struggles, and sins of life, where he was indeed but a common mortal with them, but with a healthful and courageous spirit determined to overcome all buffeting ills, and so imparting vigor and purpose to others. His sermons were in the region of sentiment, yet the sentiment was always of a robust kind; it never sank into sentimentalism. They were simple, helpful talks of man to man on the every-day questions of practical feeling and doing and bearing, and all on the plane of assuming the truth of a special Christian revelation. The intellectual doubter, the mental inquirer, would here find no help. The

preacher was not speaking to his case. But the moral doubt, the faltering will, the half-hearted resolution and effort, the tempted and defeated conscience,—these were always before the speaker's mind, and to these needs he spoke with good effect. Sometimes, he came so near to the problems of thought and doubt that one can but wish he had gone into them, at least far enough to state his opinions on certain points where it seems hardly possible that he could have accepted the common traditional view. But he does not gratify the wish. He preaches on the resurrection of Jesus, and speaks of the New Testament accounts as perplexing and unsatisfactory, yet talks of the rolling away of the stone from the sepulchre, and leaves his reader uncertain whether he believed there was a miracle or not.

Mr. Ware was fond of short and picturesque texts. Of the twenty-seven sermons in this volume, fifteen have texts of only six words or less; and most of them are short, sometimes a mere phrase. And the texts are evidently taken, not for the sake of elucidating the Scriptural thought with which they are connected, but because suggestive of some present practical experience in life and capable of rhetorical use in unfolding certain moral lessons. The editor has apparently made a good selection, and Mr. Ware's parishioners and friends in the several places where he successively labored will be grateful for this memorial of him.

SIX INTERVIEWS WITH ROBERT G. INGERSOLL ON SIX SERMONS BY THE REV. T. DE WITT TALMAGE, D.D. To which is added a Talmagian catechism. Stenographically reported by I. Newton Baker. Washington, D.C.: C. P. Farrell, publisher.

A handsome book, worthy in paper, type, binding, and all other respects of the witty and versatile Colonel, is this latest literary venture of that popular and brilliant orator. It is an elaboration of his well-known lecture, "Reply to Talmage," in the somewhat original form, for a book of this size, of a series of six reportorial interviews in elucidation of six sermons delivered by Talmage against Ingersoll and his teachings. Though this is Col. Ingersoll's latest, it is not his best work, since the subject does not allow of much exhibition of the higher and more poetic side of his genius; but it is of course, like all that emanates from his pen, extremely readable and sparkling with humor, while all through the work are strewn in spots the richer jewels of his poetic imagination. An original protest in favor of more equitable laws protecting authors' rights is embossed in letters of gold on one of the outside covers in the following words: "This is the only correct and the only authorized edition of these interviews. R. G. Ingersoll. April, 1882."

THE *Atlantic Monthly* for July devotes considerable space to fiction and poetry, as befits a midsummer number. There are long instalments of each of the three serial stories, with a short completed story by Sarah Orne Jewett, and poems by Longfellow, Susan Coolidge, H. C. Bunner, and Annie R. Annan. There is also more than usual space devoted to literary criticism and reviews. Of the more solid articles there is one from O. B. Frothingham, entitled "Care for the People under Despotism," showing the better care and apparently deeper interest taken in the welfare of the masses by despotic governments than by the governments of republican countries like our own. It seems to us, however, that Mr. Frothingham does not fully recognize the fact that most of these "despotic governments" are also very old governments, and that the public comforts and conveniences granted the people of those countries are mostly concessions yielded bit by bit during long ages of class warfare to the imperative demands of the people themselves at times when their power was momentarily stronger than that of the despotism which ruled them. Henry Cabot Lodge treats of "Naval Court Martials and the Pardoning Power"; Henry D. Lloyd, in "The Political Economy of Seventy-three Millions," preaches a salutary sermon from a recent incident in the life of Jay Gould; and Willard Brown discusses the question, "Shall Members of the Cabinet sit in Congress?" "Studies in the South," the fifth instalment of which appears in this number, is unusually interesting, dealing with the political aspects of the South during and since the war.

THE opening article in the *Popular Science Monthly* for July is an account of "Plant Cells and their Contents," by Prof. McBride, of the State University of

Iowa, illustrated with drawings of cells from familiar plants. The nature of "Porcelain and the Art of its Production," the processes of shaping, baking, and decorating articles of china-ware, are explained by M. Charles Lauth, administrator of the French National Manufactory at Sevres. In "The Physiology of Exercise," Herr Emile du Bois-Reymond inquires how and why exercise promotes the development of the muscles and the various tissues and secretions of the body and of the nervous system, and how every act of voluntary exercise of the body is equally and fundamentally a mental exercise. Lieut. G. Kreidler describes "A Curious Burmese Tribe" which he met near the western border of China. Among the other striking articles are the "Problems of Property," which are carefully considered by Mr. George Iles, who shows how deep and difficult those problems are, as concerns both landed and corporate property, and enumerates, without attempting to decide between them, the principal remedies that have been suggested for their correction, and "A Premature Discussion," wherein Mrs. Z. D. Underhill aims to expose some fallacies in Miss Hardaker's views of the inferiority of women. The editor's table announces and laments, in common with all friends of knowledge, the cessation of the publication of Mr. Herbert Spencer's "Descriptive Sociology."

SOME of the timely topics treated in the July number of the *Catholic World* are "Ireland in the Future," by F. Galwey, John Bigelow on "Molinos the Quietist" by Rev. Henry A. Braun, and Froude's "Life of Carlyle" by Jane Dickens. The book reviews are numerous; and there is more than the usual space given to poetry and the stories, "The Lady of the Lake" and "Stella's Discipline," the former of which is begun, and the latter ended in this number.

AMONG the best of the beautiful pictures which help make *Our Little Ones* for July so delightful a number are those illustrating "London Town," "The Robin and the Boy," "Playing Horse," "A Little Dream," "Scamp's Ride with Buttercup," and "Woolly, Woolly Black Sheep." Boston: The Russell Publishing House.

"BABY-LAND" for July contains the poems "Out-Witted," "Grandpa's Guests," "Doll Eunnie," and the stories, "Girl Jennie's Wish" and "The Silly Bird," all prettily illustrated. Boston: D. Lothrop & Co.

PERSONAL ITEMS.

CETYWAYO, the name of the Zulu ex-king, is pronounced Ketchewayo.

THE venerable Josiah Quincy still writes a very plain, legible hand, and an excellent letter, withal.

Gov. LONG has accepted the invitation to deliver the Fourth of July oration before the city authorities of Boston.

TWO sons of Garibaldi's daughter Theresita, wife of General Canzio, are named Abraham Lincoln and John Brown.

MR. BRADLAUGH made an abortive attempt to present a petition at the table in the House of Commons on the 22d, but withdrew under protest at the order of the speaker.

THE Russian papers announce that collections are being made at the Russian universities to purchase a wreath to place upon Mr. Darwin's grave in Westminster Abbey.

IN a few weeks, John Bright will have represented the borough of Birmingham in Parliament for twenty-five years. The English Liberals propose to mark the event by an appropriate celebration.

M. D. CONWAY has prepared, under the title *Travels in South Kensington*, a volume of notes on decorative art and architecture in England. The Harpers will publish the work, which is to be illustrated.

AT the Unitarian Conference recently held at Cleveland, Ohio, Miss Mary F. Eastman preached a sermon on "Immortality," which elicited much favorable comment and of which the Cleveland papers published long extracts.

IT turns out that Laurence Oliphant, the eccentric Englishman, is the author of the *Moral Reflections of a Japanese Traveller*, whose satire upon American institutions and customs enlivened the *North American Review* a few years ago.

MR. LECKY, the historian, is announced as the latest recruit to the Home Rule party as distinct from the

Parnellite party. He would give Ireland self-government by a parliament in Dublin, whose duties will be defined and strictly limited.

LYDIA MARIA CHILD's grave is in the Wayland Centre (Mass.) Cemetery. It is marked by an unpretentious white slab, bearing her name, age, and the date of her death, also the inscription: "You call us dead. We are not dead, but truly living now."

THE family of Phillips Brooks, like that of the Beechers, seems to have a *penchant* for the Church, as besides himself two brothers, John and Arthur, are pastors over large and prosperous churches, the first in Springfield, Mass., and the latter in New York city.

THE author of the latest sensation in American novels, *A Reverend Idol*, is Miss Lucretia Noble, the daughter of a retired clergyman living in Wilbraham, Mass. She lives a very quiet and secluded life, but has dabbled in literature somewhat, though hitherto anonymously.

THE Boston correspondent of the *New York World* is authority for the story that a large lot of letters and manuscripts in the handwriting of Daniel Webster has been found in an old junk-shop in this city. He also says the papers are to be given to the Smithsonian Institute.

JUNE 7 was the semi-centennial anniversary of the passage of the reform act by the British Parliament. The only member of the House of Commons who has occupied his seat in that body uninterruptedly during those fifty years is Mr. C. R. M. Talbot, who has been the representative of Glamorganshire since 1830.

CAREFUL search for the birthplace of Madame de Sévigné has resulted in finding the house, which is situated in the Place des Vosges, Paris. It is now to be marked by a marble tablet, placed on its façade, bearing the inscription: "Dans cet hôtel est née, le 6 Février, 1626, Marie de Rabutin-Chantal, Marquise de Sévigné."

MANY years ago, it is related, Emerson and Theodore Parker were walking in Concord, when a well-known leader of the Second Adventists rushed up to them in great excitement. "The world ceases at midnight!" he cried out. "Well," replied Parker, coolly, "I am not concerned: I live in Boston!" "As for me," added Emerson, equally undisturbed, "I can get along without it!"

WENDELL PHILLIPS, in a recent note to Elizur Wright, gives the following reasons for declining to accept the latter's invitation to attend a gathering at Middlesex Fells: "We've just been flung out of our home of forty years, are covered with rubbish; and Mrs. Phillips, who was brought thence in an ambulance, still lies so gravely ill that I rarely leave the house. So you must excuse me."

FRANCIS DARWIN writes from Down, Beckenham, to *Nature* thus: "Will you allow me to mention that I am collecting my father's letters with a view to a biography? I shall be much obliged to any of my father's friends and correspondents who may have letters from him, if they will kindly allow me to see and make copies of them. I need hardly add that no letter shall be published without the full consent of its owner."

PRESIDENT GREVV, who comes from a family belonging to the lowest grade of French society, has not the personal bearing of a great ruler. He is short, dapper, undignified, and has little magnetism or enthusiasm in his disposition. The secret of his success lies in his coolness and courage, his habit of working while his rivals are talking, and his clean, honest record. His wife was, some years before he married her, employed by him as a cook and laundress. She has never yet been "recognized by society"—that is, by the "society of nobility"—in Paris.

THE lecture by Mr. Charles Bright, at Parker Memorial last Sunday evening, was an able, earnest, and eloquent effort; and the close attention with which he was heard, in spite of the oppressive heat, during a long discourse, indicated the appreciation of the audience. Next Sunday afternoon at three o'clock, Mr. Bright will lecture at Paine Memorial, on "What Christianity owes to Civilization." No lecturer has spoken from the platform of Paine Hall for many months as well worth hearing as this gentleman, who is regarded as the ablest representative of Liberal Thought in Australia; and we hope to see his second lecture in this city well attended.

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